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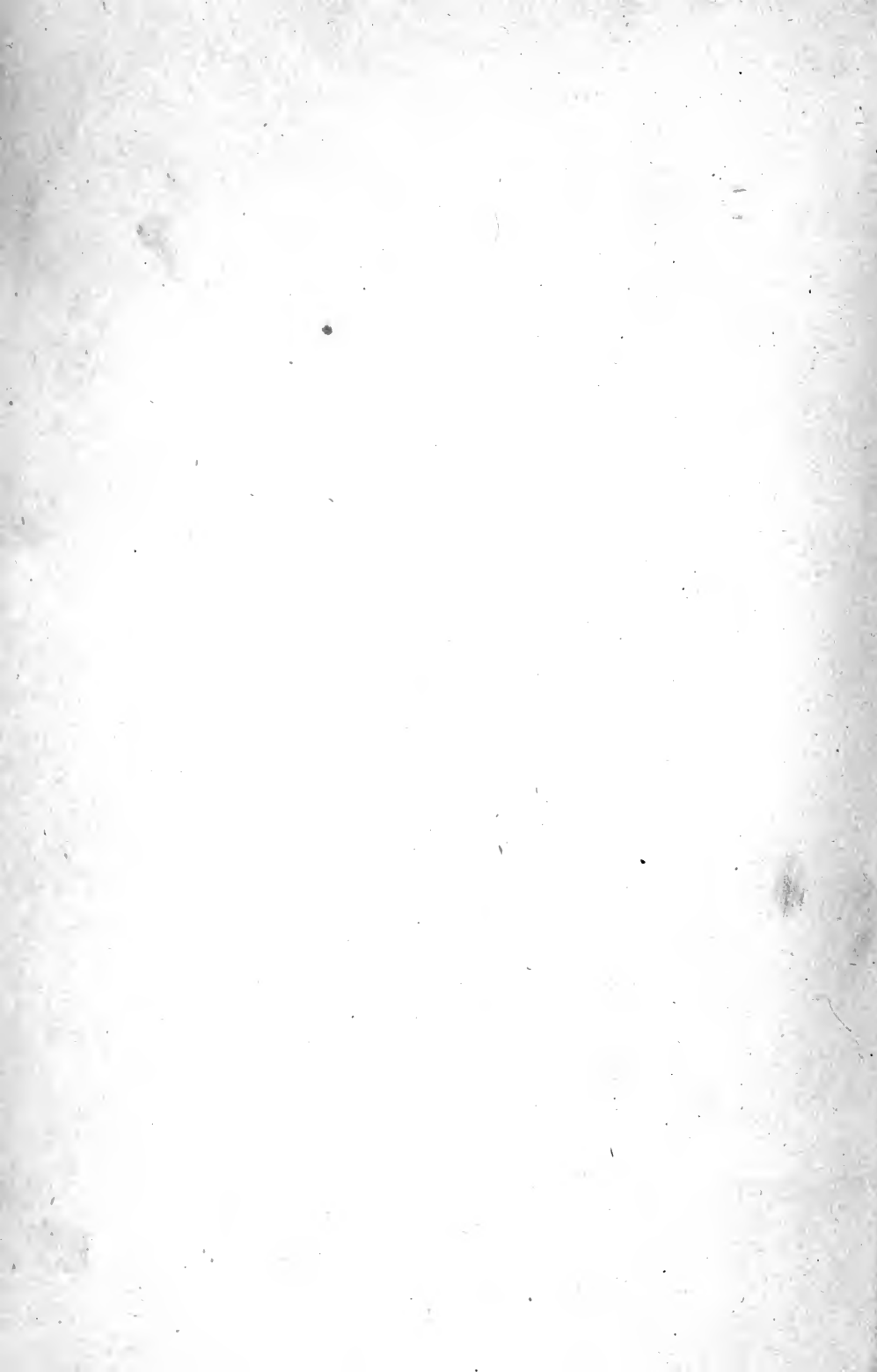


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THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. IV.—(XLIV).—JANUARY, 1911.—No. 1.

THE IDEAL SEMINARY.

First Article.

ITS MODEL AND OUTLINES.

WHAT the seminary is, the priesthood will be; what the priesthood is, the laity will be; and what the seminary, priesthood, and laity are, the world will soon become. For men are waiting to believe, and what they want is credentials, not the credentials of words, but of works, or rather of words embodied in works, and in life. On these Jesus relied, and to them He appealed as sufficient testimony of His Divine mission and teaching. “Coepit Jesus facere et docere.” “Si mihi non vultis credere, operibus credite.”¹

No one will deny that the laity can do more than it is doing to bring the world into the Church. Surely, for one thing it can be more united, and show thereby the fulfilment of the prayer of our Divine Lord before His Passion: “Non pro eis autem rogo tantum, sed et pro eis, qui credituri sunt per verbum eorum in me, ut omnes unum sint, sicut tu Pater in me, et ego in te.”² On the same occasion, but previously, He said: “In hoc cognoscent omnes, quia discipuli mei estis, si dilectionem habueritis ad invicem.” I fear much that if a non-Catholic looked for the true Church in his immediate Catholic neighborhood, and made charity the test, he would not always find it.

It is equally true that the priesthood, although a visible,

¹ John 10:38.

² John 17:20, 21.

permanent miracle attesting its Divine mission, can represent Jesus Christ more effectively than it does, in person, and life, and work. As "the light of the world," it can shine more brightly; as "the salt of the earth," it can save more souls from corruption; as representative of the Good Shepherd, it can search more anxiously for the lost sheep. "The odor of His knowledge" has lost much of its sweetness for men. The fragrance can be restored by the Catholic priest alone; and by him only so far as he can say with St. Paul; "Thanks be to God, who . . . manifesteth the odor of His knowledge by us in every place. For we are the good odor of Christ unto God, in them that are saved . . . the odor of life unto life."³ "Confidite, ego vici mundum."⁴ "Haec est victoria quae vincit mundum, fides nostra."⁵ A Christian laity and a Christ-like priesthood, energized by the Holy Ghost, supplementing each other and working in harmony for the one end, to embody and manifest Jesus Christ in life and work,—these two forces, governed and directed by the Divinely organized Church, will renew the face of the earth, crush heresy and infidelity, stop the mouth of all iniquity, overcome the world, and bring it captive to the foot of the Cross.

But all the efficiency of these two forces depends on the seminary. The priest will be what it has made him, or suffered him to make himself; and the laity will be what he is,—with rare exceptions. As a general rule, then, it may be reasonably expected that if the seminary turn out spiritual-minded, apostolic priests, they, on their part, will make the laity entrusted to them "a chosen generation, a kingly priesthood, a holy nation, a purchased people," who will by their lives proclaim to the world the virtues of Him who has called them out of darkness into His marvelous light. The self-denying lives and labors of such priests will bring back the golden days of the Galilean Ministry; but they must have been *raised* in Nazareth, and fasted and prayed and passed through the furnace of temptation in the Desert.

It were impossible, then, to exaggerate the dread responsibilities of every one engaged in seminary work. A fiendish person may, by a stone-throw, destroy a priceless work of

³ II Cor. 2:14-16.

⁴ John 16:33.

⁵ I John 5:4.

art, or by a wanton cry of fire cause the death of thousands in a panic; but what is his crime to that of sending a bad priest into a diocese, or, equivalently, of educating and training him so ineffectively that there is no solid assurance of his persevering in the spirit of priestly life? Nothing could be farther from my mind than to insinuate that anywhere in the Church such priests are being turned out. But there is danger,—real imminent danger of our doing so, if those in charge of seminaries are not on the alert, and especially if they do not keep before their eyes and strive to realize as far as practicable the essential elements of the Ideal Seminary.

However perfect at the start, all human institutions drift toward disintegration. Individuality asserts itself against artificial restraints. The end is lost sight of and ignored. Community-interest dwindles down to self-interest. Work becomes mercenary, stinted, and mechanical. The spirit infused by the founder of the association dies out of it. And then comes collapse. This may be the fate of a seminary, and shall be its fate inevitably, if the causes of dissolution be not closely watched, and removed as they appear. And trivial, insignificant abuses have to be guarded against more vigilantly than those that are flagrant and grossly subversive. A loose screw, not larger than a pin-head, may throw the machinery of a steel plant out of gear. A little vanity in a seminarian, let grow unchecked, may develop into ruinous sensuality in the priesthood.

Here, then, is the whole purpose of the considerations which I propose in these articles to the readers of the *REVIEW*; to give such an outline of an Ideal Seminary as will be at least suggestive of modifications and improvements, of greater development in one direction, of some retrenchment in another, but above all things else, of keeping the spiritual department in the first place, not only nominally but in reality, and of spreading responsibility for it over the whole faculty, instead of confining it to a spiritual director.

It will be seen that I make the essential elements of a seminary consist of these four things: living with Jesus; studying His Life and work; learning His Doctrine; and training in the habits and practices in which He Himself trained His Apostles. No seminary curriculum need be al-

tered for the introduction of these elements. The first is simply a development of devotion to the Most Holy Eucharist. The second gives a spiritual direction to the classes of Sacred Scripture and Church History. The third is an attempt to make Theology be for the seminarian what the teaching of Jesus was for the Apostles,—the illumination of the soul rather than the education of the intellect. The fourth is the extension of the training in rubrics, now given, to training in pastoral work and in moral habits that are the chief constituents of priestly character.

A close study of the Gospels shows that our Divine Lord gave much attention in the latter part of His three year's Ministry to the teaching and training of the Twelve. If we analyze that original seminary work, we shall find in it the four elements I have mentioned. But to avoid the charge of straining exegesis to support a theory, I do not insist solely on the apostolic origin of those constituents of seminary work. They may be deduced, without reference to the Gospel narrative, from a careful study of the practical and spiritual end of the seminary, and the obvious means by which we ought to coöperate with Divine grace for the attainment of that end. Example, teaching, and exercise, or training, are the ordinary means by which an apprentice becomes a master of a craft or profession. It may be inferred, therefore, by analogy, that they are the means of preparing candidates for the priesthood to which we may confidently hope that God will give the grace of growth *ad aedificationem Ecclesiae*.

The Ideal Seminary would make Jesus Christ prominently and emphatically, the Centre, Heart, Principle of all its life and work. And this is in perfect keeping with the trend of modern Christian thought. "Back to Christ," is the cry of the religious world of our day; and, corresponding to it, "Instaurare omnia in Christo," is "the sound that has gone forth into all the earth" as the inspiring watchword of Christ's own vicar. This world movement has a profound significance for the seminary. Our Emmanuel, in His tent-like home on our altar, must be made, not the object of a special devotion, but *the life* of every student's and every professor's life in the seminary. He must be made the primary

object of prayer and meditation. His teaching—every jot and tittle of it—must be presented in golden letters, while professors keep human commentaries on it—in their place. He must be held aloft before the upturned minds and hearts of the students, as the Central Figure—the Key—of Sacred Scripture and Church History. “Jesus Christus heri et hodie, ipse et in saecula.” “Superaedificati (estis) super fundamentum Apostolorum . . . ipso summo angulari lapide Christo Jesu: in quo omnis aedificatio constructa crescit in templum sanctum.”⁶

The Ideal Seminary—the Seminary of the future—aiming to renew and sum up all things in Christ, will, like St. Paul, be “in labor again, until Christ be formed” in its alumni. Before all human learning, it will educate and train them in interior and exterior Christlikeness: that they may “be strengthened” by the Spirit of God, “with might unto the inward man; that Christ may dwell by faith in” their “hearts: that being rooted and founded in charity,” they “may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth,—to know also the charity of Christ which surpasseth all knowledge, that” they “may be filled unto all the fullness of God.”⁷ Until the seminary makes this its primary work, it will be running on a wrong track, toward a wrong goal, and any success it may achieve shall be largely a “by-product”. I do not minimize present seminary work in the spiritual department, but I do contend that this department can be kept better to the front, that intellectual work, no matter how sacred, should not be allowed to overshadow it, and that a Christlike character, sincere and well-tried, should be the first thing looked for and insisted on in every candidate before his ordination.

THE APOSTOLIC SEMINARY.

We nowhere find our Divine Lord employing supernatural means to accomplish a purpose, except where natural agencies would be insufficient. Being God, He could have supported His human life without visible nourishment: yet He ate and drank like other men. So, too, He could have instantaneously

⁶ Eph. 2:20, 21.

⁷ Eph. 3:16-19.

changed the Apostles into the spiritually enlightened, fervent, zealous, heroic men they afterwards became. But He made the transformation a slow, progressive, laborious work, substantially the same as we have to do in the seminary. It was a work wisely adapted to its end; and therefore consisted not only in moral and spiritual education, but also in training and practice. In truth this was indispensable if they were to be prepared according to ordinary natural law; for mere abstract knowledge does not give skill to apply it. The knowledge of mechanics does not make a carpenter or cabinet-maker; neither does anatomy make a surgeon, nor acoustics a musician. There is a wide chasm between knowledge of what to do and skill in doing it; and the chasm is bridged over only by an assiduous training and practice. The teaching of Jesus and the practical Christian life have to be similarly connected.

With two or three exceptions, it is only incidentally that the Gospels refer to the training of the Apostles. In the fourth chapter of St. John we are told that Jesus Himself did not baptize, but His disciples. Here we find those from whom the Twelve to be chosen were afterwards engaged in a ministry that foreshadowed the future Sacrament of regeneration. St. Matthew,⁸ also, in passing, gives us the interesting information that the disciples practised the healing of the sick. The father of the "lunatic" boy, in asking our Lord to have pity on his son, said that he had brought him to the disciples and they could not cure him. And that this practice had the sanction of Jesus is evident from the question they asked soon afterwards: "Why could not we cast him [the devil] out?"

Correction is an ordinary form of training, and the Divine Master was not chary of it. When St. Peter, walking on the water, being afraid, began to sink and cried out: "Lord, save me," Jesus took hold of him and said to him: "O thou of little faith, why didst thou doubt?" Could there be better training than this in absolute committal of oneself to Divine care? The first three Evangelists mention another example of the same kind. I will give it in the words of St. Luke: "And there entered a thought into them, which of them should be greater. But Jesus seeing the thoughts of their heart, took

⁸ 17: 14-21.

a little child and set him by Him. And said to them: 'Who-soever shall receive this child in My name, receiveth Me; and whosoever shall receive Me, receiveth Him that sent Me. For he that is the lesser among you all, he is the greater.'"⁹ Even in the two following verses we have a similar instance of wrongdoing set right. "Master," said St. John, "we saw a certain man casting out devils in Thy name, and we forbade him, because he walketh not with us." And Jesus said to him: "Forbid him not: for he that is not against you, is for you."

But nothing helps more to perfect training than the example of a beloved master who has won our confidence, and the perfection of whose character and work exercises a spell-like influence over us. Imagine, then, what eminent training must have resulted from constant intercourse with the all-perfect Jesus. Yet on one occasion He seems not to have trusted to the general tenor of His life to inculcate the practice of one of the most characteristic virtues of His life. It was the night before His Death. The Passover had been celebrated by anticipation, and the great Eucharistic Sacrifice instituted. When supper was done, Jesus rose, laid aside His garments, and began to wash the feet of His disciples, and to wipe them with the towel wherewith He was girded. Then taking His garments, He sat down and said to them: "Know you what I have done to you? You call Me Master, and Lord: and you say well, for so I am. If then I, being your Lord and Master, have washed your feet; you also ought to wash one another's feet. For I have given you an example, that as I have done to you, so you do also."¹⁰ How dear must lowly mutual service be to our meek and humble-hearted Saviour, when He resorts to such singular means to urge us to the practice of it! Yet the lesson has been practically lost on the world, and largely even on Christians themselves. Is it studied in the modern seminary?

Approval or defence of right-doing is another help to training of which our Divine Master availed Himself. We have an example of this in the incident of the Apostles' plucking of the ears of corn on the sabbath. They would assert

⁹ Luke 9:46-48.

¹⁰ John 13:4-14.

their liberty of conscience against the heavy and insupportable burdens laid on their shoulders by the traditions of men. Therefore, as they went with Jesus through the corn on the sabbath, being hungry, they began to pluck the ears and to eat. And the Pharisees seeing them, said to Him: "Behold Thy disciples do that which is not lawful to do on the sabbath-day." Then He spoke in defence of the act, and concluded: "If you knew what this meaneth: 'I will have mercy, and not sacrifice,' you would never have condemned the innocent. For the Son of Man is Lord even of the sabbath."¹¹

Numerous other examples of apostolic training might be quoted from the Gospels. But the most notable of all is the probationary mission of the Apostles to the lost sheep of the House of Israel. It is recorded in the tenth chapter of St. Matthew; and the pastoral discourse addressed to them before their departure shows the singular importance Jesus attached to this initiatory work. After giving them their commission to preach the nearness of the Kingdom of Heaven, and investing them with power to heal diseases and even to raise the dead, He bids them make no provision of money or clothes or food for their journey; "for the workman is worthy of his meat". He then looks forward to their future mission to all nations; and He forewarns them of the various persecutions they were to encounter. They were to be like sheep in the midst of wolves; and therefore they were to be wise as serpents and simple as doves. They would be hated by all men for His Name's sake; but if they persevered to the end, they would be saved. To encourage them, He foretold similar persecution for Himself; but they should not fear, for the Gospel would triumph and their good name would be vindicated. And so He goes on admonishing and encouraging them, with manifest confidence in their fidelity and zeal, and with paternal solicitude for their success.

Another temporary mission, similar to that of the Apostles, is recorded by St. Luke.¹² Seventy (two) disciples were sent out into every city and place whither Jesus Himself was to come. They returned with joy, and apparently with some vainglory, saying: "Lord, the devils also are subject to us in

¹¹ Matt. 12: 7, 8.

¹² 10: 1-20.

Thy Name." A gentle correction was necessary, and it was given: "Rejoice not in this that spirits are subject to you: but rejoice in this, that your names are written in Heaven." Another fault corrected by the Master.

Yet a longer and severer training than any other was the toilsome, abstemious, homeless life the Apostles passed with Him who had not whereon to lay His Head. They had left all things and followed Him; and great indeed must have been the love for Himself that He inspired, and strong the influence by which He bound them to Himself, to sustain them on their daily journeys and long fasts and uncertain entertainment through the mountains and hills of Galilee. We have seen that they had sometimes to take the keen edge off their hunger by plucking ears of corn. At another time, coming from Judea through Samaria they reached the Well of Jacob near Sychar, hungry and foot-sore. They left their beloved Master, "wearied with the journey", at the place, while they went into the city to buy food (probably unleavened bread and dried fish). On their return they set out their simple fare and asked Him to eat. Was it to give them a lesson in control of appetite, that He said to them: "I have meat to eat which you know not. . . . My meat is to do the will of Him that sent Me, that I may perfect His work"? Were it so, it would be in perfect accord with His custom of turning trivial incidents to spiritual profit. However, be this as it may, the story of the weariness of Jesus and the resting by the Well of Jacob in a hostile country, with other lessons, reveals to us the physical hardships of the life in which the Apostles were trained. And the training was wisely adapted to its purpose; for they were destined to go out into the world empty-handed, without earthly patron or friend, and to cross mountains and deserts, hungry and foot-sore, planting the Gospel as they went, here welcomed and honored as Heavenly messengers, there scourged or stoned as enemies of the human race. "*Euntes ibant et flebant mittentes semina sua.*"

If the school in which the Apostles were taught and trained should be the model of the Ideal Seminary, there ought to be training in it, and such training as will make the alumni workmen that need not be ashamed, rightly handling the word of truth.

Living with Jesus, seeing day by day manifestations of His Mercy and Power, listening to His public teaching and His private instructions, embodying that teaching by assiduous exercise in their daily lives under His direction and supervision,—this was the education and training of the Apostles, and constituted the work of the Apostolic Seminary. With fullest allowance for diversity of circumstances this also must constitute the work of the Ideal Seminary. Whatever else enters into its constitution, these four elements must be found in it, must be its predominant features, and must be maintained in the order of their importance: first, His life; second, His works, in Scripture and history; third, His teaching, doctrinal, moral, and ascetic; and fourth, His training.

But where in this twentieth century have we Jesus to live with? or any miraculous work of His to confirm our faith in Him? or His direct teaching to be spirit and life to us? or His training, moral and ministerial, to enable us to represent Him worthily in the delivery of His message of salvation to mankind? We would gladly enter the Apostolic Seminary, and sit at the feet of the Divine Teacher, and follow Him along the highways, through the green fields, and over the steep gray mountains and hills of Galilee and Judea. But that Seminary is no more, and the Teacher has gone back to His Father; and what is offered to us instead seems to be an educational centre of philosophical speculation on the tenets and history of Christianity.

Were a modern seminary to be this only or chiefly, vocations to the priesthood would be rare, and aspirants would come only from base, material motives. But it is very different. Jesus Christ lives and works in it, as truly and really as He ever lived and worked among the Apostles. There is a class of Sacred Scripture taught in it which may present His miracles as forcibly and vividly to the ear as in their performance they were presented to the eye; for the record of them is attested by the Holy Ghost Himself. There is also a class of Church history which recounts, century after century, miracles never witnessed by the Apostles, attesting the perpetual indwelling of the Spirit of God in the Mystic Body of which we are members. As to the teaching of Jesus, there are classes of Dogma, Moral, and Ascetic, in which com-

petent teachers expound it in its systematized and developed content and form, not confounding or overshadowing it with subtle speculations, but by the aid of a sane philosophy bringing out its organic unity, as well as its transcendent harmony and beauty. The words of Jesus are still adapted to the Semitic mind to which they were first addressed; but His thought is interpreted to western intelligence. Finally, the modern seminary has the parish, the school, the hospital, the church for its ministerial training ground; while for exercise in the Christian virtues there is a spiritual director to superintend and guide in the practice of them; there is the chapel, the dwelling of our Divine Guest, where faith, adoration, and love are developed; there are study and class-work which give a heavenward trend to thoughts and aspiration, and there are various social relations in which charity and the moral virtues can be practised.

Hence, it is evident that the modern seminary possesses substantially every means and opportunity given to the Apostles to prepare for a holy priesthood. But the means and opportunity will not work automatically. Their efficiency depends altogether on the dispositions and coöperation of those to whom they are given. In the following papers we shall see how those dispositions and coöperation may change the actual seminary of the present into the Ideal Seminary of the future.

NOTE.—The following instances of apostolic training will repay careful study. Several others can be easily discovered, provided the student looks not for parade drill, but for works or words that had the *effect*, and therefore the implied *purpose* of training.

I. MINISTERIAL TRAINING.

1. Baptizing (non-sacramental). John 4: 2.
2. Anointing (non-sacramental). Mark 6: 13.
3. Exorcizing. Mark 6: 13.
4. Healing. Mark 6: 13.
5. Preaching. Matt. 10: 1-8.
6. Pastoral Visitation. Luke 9: 6.
7. Care of the Sick. Luke 10: 9.

II. MORAL TRAINING.

1. Faith. Matt. 14: 27-31.
2. Hope. Matt. 19: 27; Luke 12: 32.
3. Charity. *Passim*.
4. Humility. John 13: 4-16.
5. Prudence. Matt. 10: 23.
6. Temperance. Matt. 12: 1.
7. Fortitude. Matt. 10: 16-42.

THE PRETENDED MONOTHEISM OF AMENOPHIS IV.

MONOTHEISM, now the common heritage of all civilized peoples, was for a long time professed by the Jewish nation alone. Jewish monotheism, moreover, was no shadowy apprehension of a portion of the truth such as is at times to be met with in the case of other peoples, but exhibits all the substantial elements of the doctrine; and since in the course of this article a spurious form of monotheism comes up for consideration, it is well to recall here briefly what those elements are. Monotheism, therefore, as we have it and as centuries ago it presented itself to the Jewish mind, not only restricts man's worship to one God—monolatry—but denies the existence of any other God than Him whom it proclaims Creator of Heaven and Earth, of all things visible and invisible, of men, nay even of the sun and stars and other heavenly bodies; acknowledging, however, no community of nature or being with created things, but possessing over all a sovereign dominion and right to their homage and obedience.

Such is monotheism and to this doctrine the Jewish nation cleaved with a tenacity all the greater for their belief in its supernatural origin. For the Jews held that their doctrine was derived, not from any natural cause, but from God Himself. It was the great Creator who in His condescension had deigned to intervene and manifest Himself in the first instance, to the father of all mankind and, afterwards, during the course of ages, to the prophets of the Chosen People, of whom Abraham, their father and the friend of God, was the grand prototype.

This supernatural intervention in Israel's religious development, though at once so worthy of the goodness of God and so

necessary for mankind, ever prone to err in its thoughts about divine things, does not find favor among some of our contemporaries, and attempts have been made to discover in history a more satisfactory origin of Israel's monotheism. It is the purpose of this paper to discuss one such attempt.

It has been suggested that the Hebrew people might have received their monotheism from Egypt, whence they went out to take possession of the land of Canaan. In particular, Prof. Winckler¹ has put forward the name of Amenophis IV, one of the pharaohs, by some called Amenothès IV, or again, according to a new name which he assumed, Khouniatonon. This king, whom many like to style "the heretic king", was promoter of a great religious reform in the fifteenth century before our era; and it is this reform wherein some have thought to find a clue to Israel's monotheism, which we now propose to discuss.

Before introducing the person of the reformer, it is well to form for ourselves an idea of the times in which he lived. It was the most glorious epoch in Egypt's history, following as it did on the wars of independence and conquest and the reorganization of the country under Ahmôsis I and his immediate successors. The nation was itself again, free to develop itself and pursue its destiny along its own lines. The national movement which brought about these results originated at Thebes, which owing to its position was less exposed to Semitic influences than the cities of the Delta. Thence it gradually spread to the rest of the country and, gaining impetus in its progress, finally drove the Semite far beyond the Egyptian frontiers, back even to the gates of Asia Minor, subjecting on its way the whole of Syria to the yoke of the pharaohs. As a consequence, therefore, of these wars with her oppressor, Egypt not only recovered complete autonomy, but became ruler of a large stretch of territory beyond her borders. The situation would seem from an Egyptian point of view satisfactory in the last degree but it was not without its drawbacks, for an undue extension of territory never fails to be a standing menace to the cohesion of an empire. The purity of the Greek spirit, for example, was not the same after

¹ Winckler, *Abraham als Babylonier, Joseph als Aegypter*, p. 31.

as before the triumphal march of Alexander, and later on conquered Greece imposed its genius on victorious Rome. The Egypt of the pharaohs was too advanced in culture and, especially, too proud of its superiority to allow such an ascendancy over her on the part of Asia as was afterwards exercised by Greece over Rome; yet she was unable to prevent the influx of numerous foreign elements. The spirit of exclusiveness receded with the expansion of the frontiers.

Art, ever in touch with life and reflecting its modifications, became permeated by the new spirit, as is evidenced by what remains we possess of the compositions of the time. The collections pertaining to the Ancient and Middle Empires in the museum at Cairo include masterpieces which have not been surpassed. Sheik el-Baled with his look of calm assurance, King Kephrein confident of his strength and authority, Prince Rahotep and his wife, Nofret, in the serene enjoyment of their domestic bliss—these are admirable reproductions of the living reality, and the assured look of the eyes, whose range, for all that, is strictly limited, serves to give these compositions that mingled air of narrowness and self-sufficiency which characterized the older Egypt. Other examples of this spirit are to be found in the tombs of Sakkara, where all the mural decorations are but repetitions of the same scenes of Egyptian life. The figures are alike, the actions unchanged; and it is doubtless due to this uniformity of type and scene that Egyptian art has come to be regarded as monotonous. But if we turn our attention to the statues and bas-reliefs of the eighteenth dynasty we are immediately struck by the contrast. It is as if a new world were opened upon our view: one might almost say a modern world, for, combined with an evident striving after the beautiful and the expression of a more matured thought, a greater variety is everywhere manifest, and a more alert interest in the world outside. Noteworthy examples of the new turn in art are to be seen in the Cairo Museum. The graceful head of Queen Mont, the statue of Toutmês III, recently discovered by M. Legrain, and that of the god Khonsou, exhibit far greater refinement of feature and expression than had been attempted by the older schools; while mental activity is unmistakably written on the face of Amenothês, son of Hapi.

The other and more obvious result of the wars of conquest was to enrich the artist's repertory with a new store of scenes and subjects. His inspiration was no longer limited to the manifestations of pure nature as traditionally conceived. The riches brought back by the conquering armies, stimulating curiosity and interest in things foreign, rapidly led to a large amount of assimilation. In the Temple of El-Bahari, constructed under the New Empire, it is no longer the fields and marshes of Egypt, its harvests and fisheries, which occupy the walls. These, the traditional ornaments, have been ousted to make place for the country of Pount with its gigantic trees, the huts of its inhabitants, and its strange animals. The queen of Pount is also represented amidst her possessions, and is particularly remarkable as the most striking instance of the fashion which made a certain fulness of figure the surest pledge of the prize for beauty. Again, in the tomb of Rekhmara it is the four quarters of the globe in the attitude of offering tribute that finds a place; Africans from the South, in long array, with presents of elephants and monkeys; Lybians with the spoils of savage animals, Lybians bearing objects of art; and, lastly, Cretans or Keption, with vessels of gold and silver and even pottery, but pottery that had passed through the hands of an artist.

Egyptian art therefore under the New Empire was deeply penetrated by exotic influences, but owing to the close connexion existing between art and religion it is easy to conclude that the former could not be so affected without a corresponding influx of new ideas into the latter. A somewhat parallel situation in Grecian history, already referred to, may again serve as an illustration. After the conquests of Alexander, the Greeks were as proud to be cosmopolitan as contemporaries of Pericles might have been to be under the Aegis of Pallas Athene, and by a natural counter-stroke that goddess lost not a little of her prestige in the minds of those thinkers who felt forced, in the face of the new discoveries, to ask themselves whether the entire world had not its God also. Assuredly, Egyptian thought in the fifteenth century B. C. was incapable of such an elevation as this, but even when due allowance has been made for the intellectual disparity between the peoples concerned, there yet remains a

sufficient analogy between the two situations to justify our insisting upon it.

After this cursory glance at the monuments immediately preceding the times of Aménophis IV, we are in position to approach more nearly the question of the religious reform inaugurated by this monarch. Such a reform, however, is of its nature unintelligible without some previous notion of the state of religion in Egypt anterior to it.

Briefly, then, it may be stated that Egypt has *always* been the religious domain of the sun. But this word *always* must be understood both here and elsewhere with the necessary restrictions. During recent years the works of Professors Morgan and Petrie have aroused considerable interest in prehistoric Egypt, that Egypt namely which preceded the invasion of the race, which with Menes inaugurated the civilization of the pharaohs. For the purpose of the investigation we are pursuing we need not go so far back. It will be sufficient if we commence with the Egypt for which we possess written historical documents, the Egypt of the pharaohs having commenced 4,000 years before our era. From that moment the sun reigned in Egypt, and amongst the many gods adored each within his own territory enjoyed a kind of supremacy from the first cataract of the Nile in the South to the mouth of the river in the North, and, what is far more remarkable, as well beneath as above the earth. In fact it is one of the most striking peculiarities of Egyptian religion that the sun is god both of the dead and of the living. He illumines the living during the day, but in his nightly course he passes amidst the abodes of the dead, and lavishes on them also his blessings and favors. This was not the conception of the Babylonians, for whom Sheol was a region ever plunged in darkness, and ruled over by the atrocious Nergal, and the not less terrible Eresh-Kigal; nor was it that of the Greeks, who admitted no authority in their supreme Jupiter over the kingdom of Hades.

Listen, on the contrary, to this old hymn placed on the coins inserted in the coffin of an ancient Egyptian. It is the living who in the first place enjoy the favors of the god:

Hail to thee who risest on the horizon! . . . Praise to thee! cry

all the gods, thou the child beautiful and beloved! When he rises, men live, and the nations acclaim him. . . . Thy uraeus overthrows thy enemies; thou art joyful in thy bark, and thy equipage is happy . . . ; and thou rejoicest, lord of the gods! in the work thou hast created; they rejoice; the waters of heaven turn azure in thy presence, and the ocean glitters in the splendor of thy rays.

But the sun goes down, and, continuing its course along the ocean which envelops the world, arrives among the dead:

The dwellers in the depths lift up their hands and praise him, and bid him welcome, . . . their eyes reopen at his appearance, and their hearts are filled with joy on seeing him. He hears the prayers of those who lie in their coffins, relieves their pains, and drives evil far from them. He restores breath to their nostrils.

This conception of the sun's activities was taken hold of by art, and the figure of the solar bark advancing in triumph along the waters of the other world became one of the most familiar ornaments of the papyrus rolls. But the dead were not assured of a new life, unless they were able to climb into the bark, and so elude the enemies who never ceased to pursue them with threats along the dark roads of death. This universal character of its empire brings out the supreme importance of the worship of the sun; for, being regarded, not merely as the bountiful provider of the living, but also as the god-saviour of the dead, it became inextricably interwoven with everything religion holds most sacred and binding.

The sun, then, was adored throughout all Egypt, but did not everywhere bear the same name. At Heliopolis it was called Har-Harachle, or Ra, while at Thebes it was, or rather became, Amon-Ra. This latter name has a history of its own which it is worth while pursuing for a moment. The composite form Amon-Ra points clearly to the fusion of two distinct divinities. The god Ra presents no difficulty: he was the sun itself; but Amon's origin is more obscure as befits the name which signifies "hidden". For a long time he was only a provincial god, viz. the god of Thebes, when Thebes was but a small village. So much is certain, but there is reason to think that he was not indigenous even there. He resembles not a little the god Min, whose cult, in the opinion

of Prof. Petrie, was introduced into Egypt from the country of Pount by the Egyptians of the pharaohs. However this may be, Amon had not originally a solar character: his function was rather to preside over generation. Afterwards, however, when Theban princes became masters of all Egypt, and sat on the throne of the pharaohs, their god naturally became lord of the gods, but in order to avoid a conflict with Ra, in which he was sure of being defeated, he became Amon-Ra or Amon, the sun. Thus were reconciled the hereditary preferences of the pharaohs and the traditional feeling of their subjects; and Amon-Ra became very popular. His greatness increased with the power of the sovereigns and he was enriched by their conquests. He shared in what booty was taken, and into his coffers flowed the most precious treasures of Ethiopia and Asia. His territory extended beyond measure, and the number of his priests was continually on the increase. Thus it came about that Amon-Ra had reached the summit of his glory, and his priesthood the zenith of its power, at the moment the reform-movement declared itself and led a fierce attack on him and his worship.

Indications of the coming storm had not been lacking. Amenophis III, father of the Reformer, had set up in Thebes itself the worship of Atonon. Atonon was the solar disc, and as would appear intended only at first as a simple variant of the popular worship; but Amenophis IV was to go much farther. This king's name was itself a witness to his parent's faith and confidence in Amon, and, what is still more worthy of remark, he himself seemed to ratify their choice by retaining it for a time, on reaching the throne, in public inscriptions, as in the tomb of Sheik Gourna near Thebes. In fact it was not until the fifth year of his reign that he declared war on Amon, and had the name of that god erased without pity from all the texts in which it had hitherto figured. Atonon became the official god of the empire, and Amon was cast aside. It might be thought that Amenophis IV, having become aware of the real origin of Amon, wished only to replace him by a more authentic solar deity. Such, however, could not be his whole thought, for then he would have only to restore Ra, the true solar divinity, in place of the hybrid Amon-Ra. This he did not do, and for another reason. Ra

had been usually represented with a human form and hawk's head surmounted by a disc without rays, from which a uraeus projected. This anthropomorphism did not please the reformer, who wished that the sun, since it was itself the recognized divinity, should be worshipped under its own form, namely a radiant disc. This realism nevertheless was not pushed so far as to exclude the addition of hands outstretched to bless, give life, and perhaps receive offerings. Sometimes also serpents were added, recalling the symbolic serpent-uraeus projecting from the sun in the older figures. Under this form, then, Atonon became in some sort the only deity of Egypt, inasmuch as, though the other gods with the exception of Amon who was the declared enemy, continued to be tolerated, and, though one might still believe in Ptah, Hathor, Osiris, or Isis, nay even, though the king himself according to the texts ceased not to adore Ra, Horus, and Harmakhis, yet was his homage and that of his adherents so exclusively directed to Atonon that he may be regarded as their only god. Perhaps, moreover, in the toleration extended to other gods, we should see a concession to established usages with which even the pharaoh could not venture to break. To grasp the king's thought in its entirety, we must observe its development untrammelled by antecedent local prejudices in his newly-founded capital.

For in fact a new divinity rendered necessary a new capital. The break with the past was to be complete. The king had changed his name, Amenhotep, which recalled the god Amon, for that of Khouniatonon, the glory of the sun's disc. In a like spirit he founded a city which he named Khouitatonon, horizon of the sun's disc. It was thus Constantine, on his conversion to Christianity, understanding how impossible it would be to induce Rome, pagan as it was to the foundations of its walls, to follow his example, resolved on erecting on the shores of the Bosphorus a new city, which from its foundation became the Christian capital of the Empire. Khouniatonon's aim in his new foundation is as unmistakable as that of the Christian Emperor. The older capitals of Egypt were abandoned, Thebes, because full of Amon, and Memphis, because the seat of the worship of Ptah, and, while, hitherto the centre of gravity of the Empire had

oscillated between North and South, Khouniatonon made a bold attempt to fix it in Middle Egypt, at almost equal distance from Memphis and Thebes. This place, now lying between two wretched hamlets, El-tel and Hagkandil, bears the name of El-Amarna, and has become famous of late years, by the discovery in the palace of Amenophis IV of the correspondence which passed between him and the princes or kings of Palestine and Mesopotamia.

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[TO BE CONTINUED.]

THE STORY OF A MODERN CAPUCHIN.

(*Concluded.*)

“YOU have, I admit,” said Lacordaire in one of his Conferences, “the truth in your books and in your academies, in the minds of your decorated and endowed professors. But, lower down! Who will carry the truth lower down? Who will distribute the light of knowledge to the poor country people? Who will go to find out my brother the people, for the sole pleasure of discoursing with him about the truth, of talking simply to him of God between to-day’s and to-morrow’s toil? Who will take to him, not a dead book, but that priceless thing, a living faith, a soul, in a word—God made sensible in the tone of a phrase; faith, the soul, and God saying to him together: ‘Behold me, a man like thee. I have studied; I have read; I have meditated for thee who could not do so; and I bring thee knowledge. Seek for no far-fetched demonstration of it; thou seest it in My life; love imparts to thee its language, which is truth.’ Who can, who will venture to talk thus to the people, unless it be the apostle of the people, the Capuchin with his cord and his bare feet? The Church, in its productiveness, had prepared golden mouths for the poor as well as for kings; it had taught its envoys the eloquence of the cottage as well as the eloquence of courts. If you, men of the cities, need to hear accents which may not have yet struck upon your ears, the man of the fields also needs them. The poor man, as well as you, wants the eloquence that thrills; he has feelings to be moved, corn-

ers of his heart where the truth is slumbering, and where eloquence alone ought to surprise and awaken it. Let him hear Demosthenes; and the Demosthenes of the people is the Capuchin."

Such a Demosthenes, literally and metaphorically, was Père Marie-Antoine. He showed the people wherein lay their real strength, their moral force, their true greatness. If he did not, like the Dominican eulogist of his brethren, revolutionize pulpit oratory and initiate a new departure, he gave an impetus to a reaction against what are called "classic sermons", which abounded in France in the second half of the last century. "Never perhaps," observes Père Ernest Marie, "were so many preached, and never was preaching more barren. Great orators had given the *élan*. Charged by Divine Providence with a special mission, and gifted therefore, they had evoked admiration, filled churches, created a religious movement at an epoch when opinion, alas! took no interest in high things. But, in the wake of these inimitable masters, one saw, with stupefaction, arise an army of preachers, posing as their disciples, preserving their style without having their talent, with inflated voices, rounded periods, assuming learned poses, deforming the word of God, and bringing into the pulpit those faults which Leo XIII was lately obliged to rebuke. One preached a whole month of Mary without ever once uttering the Virgin's name, whom they called the type-woman; they gave, in presence of ladies, a whole Lenten course on hypnotism; made all the conferences of a retreat to young girls revolve on anemia and neurosis; while to illiterate peasants they preached on Christian socialism—everything was introduced into the pulpit except the Gospel. The 'two grand monks of the century' created a reaction against this style, still more mischievous than stupid: Père Marie-Antoine among the people, Père Monsabré before the élite of the nation in the pulpit of Notre Dame."

When the Capuchin friar began to preach in a simple, familiar, catechetical style, there were talented pulpit orators, even in Toulouse, but none exercised¹ such a sway over the people, effective and lasting, as he wielded. The editor of a religious journal, one Christmas, assisted at the ceremonies

¹ *Le Saint de Toulouse*, p. 341.

in the different churches and compared several preachers. Whilst one preached philosophy and another made literature, Père Marie-Antoine recalled the Gospel. The unadorned and austere language of Holy Writ excluded literary dilettantism and applied a remedy to the vanity of the orator who preached himself instead of Christ. It is said that his preaching was a combination of every style; that in listening to him one fancied he heard several preachers at the same time, Fénelon's enchanting poetical phrases alternating with Massillon's unction. We have several pen-portraits of the tall, austere Capuchin in his worn and patched habit, with his white flowing beard, his sparkling eyes, and his sweet smile, giving full vent to his burning love of God and souls—his one absorbing passion—in original language, bold, bounding, indifferent to mere ornamental elegance, giving improvised expression to every unforeseen inspiration as rapidly as it struck him, in an instant running the whole gamut; language copious and rich, full of color and contrasts and quite unlike the measured method of ordinary discourses. Everything about him preached Franciscan poverty. He belonged to other times and other manners; the primitive times of the Portiuncula and Rivo rather than that of Friar Elias of Cortona and the Sagro Convento. He personified the thirteenth century, a living contrast to the present with its Modernism and *mollesse*. "How often," he said, "not having had time to prepare grand and important sermons which had to be delivered before numerous auditors and even in cathedrals, it was enough for me to stop at a street corner a little child, to get him to join his hands and say with him a good *Ave Maria* that my sermon might speedily come into my mind." The panegyric he preached at the jubilee celebration in 1875 at Saint Bernard-de-Comminges must have been one of these inspired utterances. "A man could not speak thus of the saints," says the chronicler of that event, "without being of their family and having long lived their life." "If the good God came back to earth," said a French peasant, "He would not preach to us otherwise than did Père Marie-Antoine." Unbelievers as well as believers felt his influence. "If there was a Père Antoine in every canton," said a leading Freemason, "the churches would be too small for their congregations." "I

believe," declared a curé, "if he said to my parishioners at the close of the mission: 'My friends, follow me, we'll all go together and cross the Garonne at its deepest part,' they would all follow him like one man." His sermons were not readily forgotten. His passing from village to village resembled a triumph. When they knew he would pass their way the villagers would turn out and wait long hours for the happiness of seeing him, of kissing his crucifix and hearing him speak. The mother of a religious made novenas to obtain this privilege.

Discourses, however fervor-inspiring, would, particularly among an emotional people like the French, subject to so many sapping influences, be insufficient without some organization to keep alive the spirit of piety they enkindled. An experience of thirty years proved to him that a parish without a confraternity is a parish without piety, and consequently a lost parish. The Third Order of St. Francis was what he chiefly relied on. At first regarding it, from the primitive viewpoint, as an extension of the religious life,² accessible only to those striving after the higher life while compelled to live in the world—religious in spirit and practice, but lacking the cloister—when Leo XIII gave it new Constitutions and modified its Rule, making it more adaptable to present-day needs, he exerted himself to popularize and extend it, publishing a *Seraphic Manual*, containing a valuable commentary on the Rule and a treatise on practical direction. "It is by the Gospel," he said, "that our Lord has saved and sanctified the world: St. Francis is a new Christ, a new Saviour; he will reform the world by the Third Order, which is only the Gospel in practice. Society is only saved by applying an effective remedy to the wounds from which it is wasting away. The three great wounds of contemporary society are: the revolt against authority, selfishness, and sensuality. Now the

² He had this view in mind when he recommended it to a group of young seminarists who sought his counsel about some pious association they contemplated forming, and when he wrote in one of his books: "The Third Order is not yet the triumph of love: it is the anchor lent to the poor vessel, and cast in the midst of the storm, to prevent it from foundering, while the religious life is the haven. The Third Order is the ray which comes to console and rejoice the poor prisoner in his captivity: the religious life is the full sunlight of freedom in the pure sky and in the midst of blossoming flowers." *Bernadette*, p. 76.

Third Order of St. Francis is precisely nothing less than obedience, penitence, and charity. Enter then into the Third Order of St. Francis, and you will save society."

It was sometimes said that his southern impetuosity, *the fougue méridionale*, was ill adapted to missionary work in other parts of the country, in the West for instance, Poitou, La Vendée, and Charente; but they became, in the sequel, a land of prodigies. A self-denying missionary who imposed such suffering on himself as to trudge barefoot through snow and mire in the depth of winter, the worn-out thongs of his sandals having broken, was received with respect and listened to with reverence. Veneration increased to such an extent that all the stuff of his mantle was cut away bit by bit, and not enough was left to cover his shoulders. Legitimist and royalist from family traditions, he found himself at home in La Vendée, where so many memories appealed to him. At the recollection of the exploits of those heroic Vendéans, sons of the Blessed De Montfort, who, with the Sacred Heart on their breasts, struggled and died for throne and altar, his enthusiasm rose to its highest pitch, and, more *chouan* than the *chouans* themselves, he harangued the descendants of those valiant men as a Lescure, a Charette, or a Laroche Jacquelin might have done.

He appeared among the inhabitants of the Rouergue, the Vendéans of the South, like a new Peter the Hermit to lead 5400 pilgrims toward the Pyrenees. Mgr. Bourret, Bishop of Rodez, after hearing him preach on the Transfiguration, a sermon delivered just after the election of Leo XIII, and which he figuratively applied to the Papacy and the new Pope, enthusiastically exclaimed: "*Nunquam locutus est homo sicut hic homo.*"

It was on the sunny shores of Provence, at Marseilles, and Toulon, he had first made his voice heard. He often returned thither and renewed the successes of previous preachings. Marseilles is the sister city of Toulouse, and the character of the Provençals predisposed them to relish the enthusiasm and *fougue* of the great popular preacher of the South. In a letter to his parents he thus records his impressions of the busy, bustling little city of Cette: "I am inundated under the waves of a population more mobile than the waves of ocean,

more noisy and frothy than its billows. Cette is a city of winds and storms, as it is also the city of clear skies and brilliant sunshine. It is perpetual change and motion; the unexpected is its normal condition: everything is turning there, heads, earth, sky, and sea; everything is in succession and everything gets mixed with unheard-of rapidity; nothing is seen but vessels leaving and vessels arriving, barques that shoot over the waves and rock, are engulfed as it were and reappear again; nothing is seen but galloping children, crying women, smoking men, floating flags. I have seen Paris, Rome, Lyons, Marseilles, Bordeaux, well! all that seems the calmness of solitude in comparison with this little nest of mariners suspended between heaven and earth on this mountain, surrounded on every side by the sea. But what is consoling is that if there are souls agitated about the things of earth, there are also many more than I have seen elsewhere who are exercised about the things of heaven. They rush more eagerly to church than toward the harbor and the market, and my great trouble is to somewhat calm those impetuous waves so as not to be completely engulfed. The church where I am preaching is the largest in Cette; were it ten times larger it would not suffice. It is necessary to separate the congregations, at one time the men, at another time the women; and one never sees the end of them. It is a real miraculous draught which presents itself; the biggest fishes contend for the pleasure of filling my nets."

The sermon was at eight o'clock, but people were there from three o'clock in the afternoon to secure places: the chairs were besieged and captured by assault; more than a thousand backsliders returned to the practice of religion, including about twenty old men who had not yet made their First Communion. He often returned to the celebrated Mediterranean port, leading pilgrims to La Salette, which overlooks the city from its elevated site on the hill of Saint-Clair. The ascent was made on Tuesday, 20 February, 1878, before dawn to offer up prayers for the election of a Pontiff in succession to Pius IX. The gilded statue of the Blessed Virgin on the belfry of St. Louis, enveloped in moonlight as with a radiant garment, shone brilliantly. "O Mary, show that you are our Mother, in giving us a Pontiff according to God's heart", was

the prayer they uttered. Suddenly, the Capuchin relates, a resplendent star became visible in the direction of Rome, so large, so radiant that he took it for a harbor light. "No, no," exclaimed the pilgrims, "it is not, it is really a star!" "Ah! it will be then our Sovereign Pontiff, the *Lumen in Coelo*!" said Père Marie-Antoine. That very day Leo XIII was elected.

Marks of respect and veneration did not always signalize his apostolate. Like the Apostles themselves, who were buffeted and reviled, he had often much to endure in the way of rough treatment: as when a free-thinker threatened to shoot him, when a mason from the top of a scaffolding flung a trowel full of mortar down upon him, when during a mission at Gençay in 1899 a man whom he accosted in the street brought his stick down upon his head, leaving a blood-stained mark upon his face, and when people, irritated at his freedom of speech directed against their disorderly lives, shut him and his companion up in the church and turned the key on them. Under the head of "Tragic Missions" the biographer details three incidents, selected out of many, which show how Providence visibly intervened to confirm the missionary's warning words, creating a feeling of salutary fear among the people. He himself prefaced his autobiography with the observation: "Each mission would deserve to have its own history; for upon a common background each has its particular aspect. If one wanted to relate them all, it would require twenty volumes."

After 1880, in proportion as his strength decreased, his sermons were less frequent. Some curés, in parishes difficult to manage, dreading his apostolic liberty, no longer requisitioned his services. The days were becoming more evil; he ceased to find among his auditors the simple faith in the midst of which he had lived. His zeal met with unforeseen obstacles; so, modifying his tactics, he abandoned stimulating great popular movements, which ran the risk of remaining barren, and applied himself rather to encouraging and exhorting pious souls by the hidden influence of the confessional, whilst extirpating more energetically certain vices which poisoned the moral atmosphere. The fruits of his last missions were consoling, but in comparison with previous missions he said they were shadows.

Attracted as much as ever toward the sanctuaries of Our Lady, he led a group of Toulouse pilgrims to La Salette in 1888; two years afterwards he preached at Notre Dame du Laus, where the Blessed Virgin formerly appeared to a shepherdess, the Ven. Benoîte Rencurel, whose tomb on certain days exhales a mysterious perfume; and on 8 September, 1892, at Notre Dame du Peuple at Draguignan, where he said: "During my long life as an apostle I have been under many skies and on many shores: in Rome and in Jerusalem; in Spain I have seen Our Lady of Montserrat; in Italy I have seen Our Lady of Loreto and Our Lady of Angels; in France, Our Lady of La Salette, Our Lady of Lourdes, Our Lady of Victories, Our Lady of Fourvières, Our Lady of La Garde, Our Lady of Garaison, and many others. In those sanctuaries I have seen multitudes acclaiming Mary, singing her glory, blessing her name. But nowhere as at Draguignan have I seen such a touching, such a delightful family festival: it is something intimate and filial; it is the fusion of hearts I admire here. The heart of the people is blended with that of Mary, and Mary's heart in that of the people." Then, glancing at the other side of the picture, he exclaims: "What, alas! has become of the vow of Louis XIII? In Paris, in Lyons, in Marseilles, the Virgin is a prisoner in her temple; but here, what a triumph! What a solemn march! Your streets, your public squares are the way, every house is a station."

In September of 1894 he was at Pellevoisin, on the smiling hill which reminded him of the chapel of St. John of the Mountain near Jerusalem, where the Blessed Virgin chanted her *Magnificat*.

His last mission was in the March of 1903 at Vignaux in the diocese of Toulouse, and his last public utterance was during the Lent of that year at Mende, where he saw a revival of what he calls "the antique and grand faith of our fathers", and witnessed triumphant evidence of it in a moving spectacle which raised his heart and filled his eyes with tears—a procession of the Passion on Holy Thursday night, when the legion of barefoot penitents who formed it, clad in large white robes, the men having their heads entirely covered with a hood, carried an enormous heavy cross along the snow-covered

way, one bearing it on his shoulders and another supporting it, both bending the knee at every step—a spectacle unique perhaps in France. After that he never reascended the pulpit. Relegated to his convent, and reduced to silence, he fought the good fight with another weapon—the pen—for, even in his old age he did not cease to be a combatant, as he declares:

Ma bouche se taisant, ma plume est une épée,
 Bien rapide toujours et toujours aiguisée.
 Ne pouvant plus prêcher, je combats l'ennemi.
 Toujours la plume en main, sans trêve ni merci.
 Plus grandit le peril, plus grandit ma vigueur,
 Et je vole au combat sans reproche et sans peur.

The pen was no new weapon in his hands: he had wielded it at intervals all along; but toward the close of his life he was constrained to have recourse to it oftener. He had taken it up to administer a very caustic and cutting castigation to certain journalists who had misrepresented and maligned him; and when the head of the house of Bourbon, the “great monarch” whom pseudo-prophecies designated as the coming savior of France and restorer of the old monarchy, died in a foreign land, and the Duke of Orleans suddenly made his appearance on French soil and was as suddenly arrested, he took it up again to write to the prisoner of the Conciergerie, impressing upon him that God alone can raise or overturn thrones, for he was a firm believer in the legitimist legend and ardently desired another restoration. “The Republic in France,” he declared, “is the devil”; to him it was freemasonry, persecution, and the spirit of evil incarnate. He was therefore among those good French Catholics who were “scandalized” at the Algiers toast and wrote a remonstrance to Cardinal Lavigerie, who slightly referred to him as a “monk from the South well known for his mystic eccentricities”. But when it was followed by the historic letter of Leo XIII to the French bishops counselling French Catholics to “rally” to the Republic which was clearly the expression of the national will, Père Marie-Antoine, Catholic and Roman to the finger tips, loyally supported the Papal policy and published a work in furtherance of it, *Le Salut par le droit Chrétien et l'obéissance au Pape*, praised by Cardinal Rampolla, who wrote in the name of the Holy Father to the au-

thor. In recommending the acceptance of the Republican regime, the Pope of course did not mean that Catholics should tamely submit to the many acts of injustice done by those who upheld it, who are at once the worst enemies of the Republic and of the Church, but, in removing every pretext for persecution, to strengthen the hands of Catholics struggling for the right. It was in this sense that the Capuchin rightly understood it, emphasizing it in books, pamphlets, articles in the papers, and letters which he did not fear to write to powerful personages, addressing himself to the Presidents of the Republic through the medium of several letters to M^dme. Carnot and M^dme. Faure. To the former he wrote: "Tell your husband, I conjure you, that he will be unhappy and that he will make his wife unhappy if, like his predecessors, he puts God aside in his words to France and in his government. It is written that those who do *shall perish*. Your husband seems to be good, honest, compassionate toward the wretched, the poor, and the lowly: it is well; but that is not enough; it is only humane, and the pagans did as much; that does not suffice for a Christian nation. *God should have His place in the government*, and be named by him who governs every time he addresses the nation. A man has no right to govern men, if he does not derive that right from God Himself. You know, Madame, without religion a nation is lost. Now, I ask you, who ought to honor religion and cause it to be honored and respected by his example and his speech, if not he who governs? In our nation two laws directly make war upon God: the school law, which deprives parents of the liberty of having their children brought up as Christians; the military law, which takes away priests from the Lord's altars. Your husband has had the misfortune, before becoming President, to avow himself, in his declarations as deputy, to be a partisan of these two laws. Let him now take care of making this declaration; if he does so, he will not escape *punishment from God*. It was while praying for you and your husband I felt myself urged to say these things to you. It is for you and your husband's happiness and that of France I say them to you."

The italicized words were underlined by the writer, whose grave warnings, renewed in another letter written in 1897,

were realized in the tragic sequel. After the burning of the Charity Bazaar, he sent to the President and Mdme. Faure a brochure he had written, saying: "Permit me to make you an overture, and to give you at the same time the greatest proof of the respectful esteem I have for you, Madame, and for your dear husband, of my solicitude for the salvation of your soul and his. This salvation is for him, you know, the one thing necessary. All the *éclat* in the world, ovations, applause, human favors are only smoke and contemptible vanity. *Death, terrible, inevitable death pursues him, and eternity approaches.* The higher he is elevated, the more he is menaced; let him remember Carnot, and now Canovas.⁸ The higher he is elevated, the more responsible he is, and the more he ought to tremble. Let him examine his conscience. To miss Mass on Sunday—a mortal sin; to omit the great Easter duty and annual confession—a mortal sin; to sign unjust decrees and laws—a mortal sin; to give crosses of the Legion of Honor to impious mayors who hinder religion and put obstacles in the way of its practice, who placard impiety, forbidding processions and encouraging evil—a mortal sin; in fine, to belong to secret societies condemned by the Church, and whose members are excommunicated—a mortal sin and excommunication. Things being thus, is there not reason to tremble, Madame, for the salvation of your dear husband? Is there not reason to tremble, when it is of faith that a single mortal sin is enough to condemn one to hell, to eternal hell? And that terrible cry of the Gospel: 'He that shall scandalize one of these little ones that believe in Me, it were better for him that a millstone were hanged about his neck, and that he was drowned in the depth of the sea',—is it not dreadful? It is written, Madame, it is written, and no one can efface what is written. What a subject for just dread and serious reflection for your husband, and for you, what a subject for tears and prayers! Tell him on my behalf, I warn him in the name of the Lord."

He thus alludes to the mysterious death of Felix Faure in a letter to Mdme. Loubet: "Madame, it is an old missionary who writes to you, that through you his voice may reach your

⁸ Prime Minister of Spain, assassinated at the baths in the Basque provinces by the anarchist, Angiolillo.

husband. I have sacrificed everything from my youth to consecrate my life to the glory of God and the happiness of my brethren. It is fifty years this year since I was ordained a priest and missionary, having consequently a mission and a duty to tell the truth to everybody and particularly to the powerful ones of the earth, because they will have a more terrible account to render to the Lord. I have told the truth to all who for fifty years have been at the head of France, reminding them, on the part of God, what they were obliged to do, and the chastisements God had in reserve for them, if they did not do it. All these chastisements, alas! have reached them. The last two Presidents of the Republic, in particular, have died a violent death.⁴ Here is your husband, President of the Republic, like them, *responsible* before God for all the acts to which, by his signature, he gives his sanction. How will he, too, evade the justice of God, if he continues so visibly to let the war upon God and the ministers of God go on under his presidency? Either let him make this war cease, or, if he cannot, let him protest and retire! Otherwise, tell him, on the part of God, the justice of Heaven is nigh, and the chastisement will be still more terrible for him than for his predecessors. I have fulfilled a duty of charity. I am going, in prayer, to ask of the Lord that my voice be hearkened to, for the happiness of your husband and all his, all dear to my heart in the Heart of God."

To M. Briand, the author of the law enacting the separation of Church and the abolition of the Concordat, he wrote: "All that I love is violently assailed. And you, Excellency, you count for much in salvation and ruin: your fate, on the other hand, present and eternal, depends on the part you are going to take." And, after reminding him of the condemnations with which the Pope had smitten the separation law, after quoting the example of Napoleon, after telling him that he could not be a Minister of Worship to attack and destroy Catholic worship, he adjures him not to put in force this law but modify it in concert with the Holy See. "You will not be blessed by God and all France unless you act thus. If, on the contrary, you refuse to do it and join the ranks of the

⁴ He predicted in a public letter to Sadi-Carnot that he would be the victim of anarchy if he did not lead France toward God.

persecutors, you will drag France into every calamity, you will entail upon yourself every responsibility, and you will be unhappy in this world and for all eternity. By the desire I have for your happiness, I conjure you to follow the advice of an old man, a friend of France, wishful of your happiness and your eternal salvation."

The disastrous war of 1870, the loss of two provinces and the humiliation of the King of Prussia being proclaimed Emperor of Germany in the sumptuous Palace of the Bourbon monarchs at Versailles, instead of having a chastening influence upon the men to whom power devolved, after the fall of the Second Empire, was followed by the leaders of political thought in France revolting against the unseen Hand that smote them and creating worse disasters by warring against God and religion. In opposition to all the dictates of patriotism and gratitude the very religious Orders whose members so courageously and self-sacrificingly devoted themselves to the service of the sick and wounded during the war were made the victims of a blind hatred of all that Catholics hold sacred. The persecution, begun by Waldeck-Rousseau and consummated by Combes, began in 1880, when Jules Ferry, the author of the famous March decrees, which led to the expulsion of the religious from their convents, thus defined the situation, from his viewpoint, with brutal frankness: "I don't want religious, because I don't want two Frances—clerical France and modern France; I desire the extinction of clerical France, the complete triumph of modern France." Père Marie-Antoine, who was pressed, but declined to allow himself to be put forward for a seat on the General Council in opposition to M. Constans, one of the persecuting ministers, has told the story of the expulsions in his *Livre d'Or des Proscrits*. That of the forcible expulsion of the Toulouse Capuchins from the Convent he had founded, when he energetically protested, took place on 3 November, 1880. The community, after finding a temporary refuge in Spain, returned when the illegality of the decrees had been proved: but when, after the more stringent law of 1 July, 1901, they were refused authorization, Père Marie-Antoine, "laden with years and within measurable distance of his grave", as he says, wrote to Combes protesting once more against the in-

justice of being "brutally expelled from a convent he had founded fifty years ago, of which he was legal proprietor and from the poor cell in which he hoped to die peaceably", asking him what place he would occupy in the pillory of history if he permitted such a monstrous iniquity, reminding him, as a title to his protection, that they were born under the same sky and that the same country sheltered their cradles. "Your uncle, a venerable priest, who was a father to you," he writes, "was my friend; for nearly thirty years I have worked in his parish. I have also paternally received your brother when he wished to enter our Seraphic Order and wear its holy habit.⁵ . . . If, despite everything, however, your Excellency, which I cannot believe, should refuse to spare me the pain of expulsion, I beg you at least to spare my old age that of being brutally thrown into the street and left there without a shelter. May your Excellency, then, please grant me the great favor of a refuge in one of the prisons of the Republic of liberty, equality, and fraternity, to live there with the dear prisoners, to be their equal and their brother, to console them in their captivity and open heaven to them! Certain that your Excellency will at least grant me this last favor, I beg you to accept in anticipation the assurance of my lively gratitude." He concludes this letter, in which there is an undercurrent of irony, by conjuring him to reflect seriously putting himself in the presence of eternity. And when the death of Waldeck-Rousseau occurred, the Capuchin, coupling it with that of Gambetta as another object-lesson, asked him: "What does your Excellency think of the morality of this clericalism watching to-day, Saturday, 13 August, around this coffin,⁶ and conducting the obsequies of one who decreed their death? It is a long time, your Excellency, since the prophet uttered the great words you have often repeated and chanted in your clerical youth: 'They have made war on me, and I have laughed at their folly—*irridebo et subsanabo!* And one after another, I know how to put them in their place.' Here are Gambetta and Waldeck-Rousseau put in their place, and they are there

⁵ A brother of Combes was for a time a Capuchin. He left the novitiate and died in a madhouse.

⁶ Alluding to the nuns who guarded the corpse.

for eternity! Soon, Excellency, soon it will be your turn. 'Erudimini, erudimini. Be instructed, be instructed.' At least you cannot say but that you have found a friend to warn you."

When, notwithstanding protests and appeals, the closing of the convent church was ordered, addressing the congregation, assembled for the last time, he said: "This house, ours, is fifty years old: I placed it at its birth under the protection of Notre Dame de la Garde; Our Lady has guarded it and well guarded it. The convent has passed through a first crisis; it will pass through this. My brethren, my friends, with full confidence, I say to you—*Au revoir*, in heaven, no doubt; but, before that, here in this convent. *We* shall come back, our persecutors will perish." And when the spoliation came, and seals were affixed to the convent doors, prior to handing it over to the liquidator, the missionary appealed to the courts, begging the magistrates to spare their country this shame and not to make it the laughing-stock of nations, as they had enough of Sedans and Fashodas. "Do not sadden my last days!" he said pathetically. "I hoped so much to die in peace in this dwelling I built fifty years ago, and where I lived with my brethren, doing good and sharing our bread with the poor and the wretched." He had this protest printed and distributed copies in thousands in the streets of Toulouse. The editor of a southern paper who visited him occasionally about this time says: "I was attracted by the grand figure of this monk of another age, who rose up like a giant above the universal abasement." To this journalist he said, as they stood at the convent door: "If they ever come, they will find me there stretched across that threshold, and they shall not enter unless over my corpse." His appeal was of course rejected and the spoliation consummated, but he was allowed to remain as a caretaker with Brother Rufia. "Here I am in May, 1904," he notes in a manuscript bearing the heading *vive la sainte volonté de Dieu!* "guarding at Toulouse, alone with one brother, the convent which Providence sent me. At the approach of the golden jubilee of this foundation, a few days before his death he said: "Great things will take place in France before long; but I shall no longer be there to see them." Meanwhile he consoled himself

by filling the unoccupied convent cells with all the poor wayfarers who came daily for their soup, many of the *mauvais sujets* who preferred stealing the fruit out of the garden, and anything else they could lay their hands on, to working. He knew he was the victim of these *chevaliers d'industrie*: and when remonstrated with, would shake his head and reply: "*Que voulez vous?*" They are wretched, we must overlook much in the miserable. The poor are our brethren; let us be indulgent to them. God is so to us! And then, there are hidden pearls among them."

When illness, which threatened a fatal termination, laid Combes low, he wrote him: "The *tempora nubila* have come for you. It is a grace, the hour when two friends meet. Here I am. I come to do for you what your uncle, my holy friend, would do. You have been overthrown, like St. Paul on the road to Damascus. Listen to Jesus saying to you as to him: *Ego sum Jesus quem tu persequeris*. As many children wrested from His teaching and His love; as many victims you have made, so many times you have crucified Him. Say, like St. Paul; 'Lord, what wilt Thou have me to do?' Say it, be converted, return to Jesus. You know what should be done: to renounce Satan, that is to say, his infernal lodges; to smite your breast, weep for your faults, ask forgiveness of God and man; then to throw yourself at the feet of the Lord's priest with great repentance to receive pardon. Do that and you will be saved, and you can enter upon your eternity with peace."

On 13 January, 1906, when Doumer, President of the Chamber, was a candidate for the Presidency of the Republic, he wrote to him: "They tell me you are without religion and that your children have not received baptism. I cannot believe it; impiety being contrary to nature and good sense, would it be possible that an honest, intelligent, energetic man should be without religion? It is then a pure calumny, against which it seems to me absolutely necessary to protest, for the edification of all and also for your honor and the honor of France, which has its eyes on you and wishes to be able to have complete and entire confidence in you, which it could not if, in regard to religion, you were *hostile* or simply *indifferent*. Religion being everything to individuals, families, and na-

tions, religion being the sole source of happiness, peace, and prosperity, all your true friends and all the true friends of God and France expect this energetic protest from you: it should be loud-voiced and solemn. France will be grateful to you for it, and God will bless you."

He promptly sent a card acknowledging the receipt of the letter, which, it is noted, was more than his competitor did. France was ripe for Fallières, who was elected. The next day the Capuchin wrote to Doumer: "There is a law of attraction for souls as well as bodies. The great converter of nations is your patron, let him be your model! Your dear wife, your dear children will be saved through you; heaven will rejoice, and you will feel in your soul a peace and joy such as you have never felt."

From ministers he turned to monarchs. In the Franco-Russian alliance, with his customary optimism he fancied he saw a step in the direction of the long-desired reunion of East and West. Full of this idea he wrote to Czar Nicholas: "Several years ago I begged Father John of Cronstadt to warn your Majesty that the hour had come for Russia to return to the Catholic fold, and to put an end to the unhappy schism which has separated them. I announced to him that *great misfortunes would soon befall her if she did not respond to the call of God.*"

Several times he returned to the charge. In another letter he wrote: "Your Empire, on account of its traditional love for the Eucharist and the Blessed Virgin, is very dear to the Lord: but at the same time His Heart is afflicted by the schism, by its voluntary and culpable withdrawal from the Roman Pontiff, to whom alone Jesus Christ has confided, in the person of St. Peter, the mission and power of governing His Church, giving it plenary power to bind and loose, saying to all His children: 'Remain united to Peter, and only make one with him, for to remain with Peter is to remain with Me, and to separate from Peter is to separate from Me; I wish only one sole flock, and at the head of that sole flock, one sole Shepherd. *Et erit unum ovile et unus pastor.*' Sire, now is the solemn moment for your Majesty to realize this wish of the Heart of Jesus, and to bring about this grand unity. No, no, no more schism, no more separation, but

grand, complete and perfect unity! God wills it! It is for that God has brought together Russia and France, the kingdom of His Divine Heart and His Immaculate Mother; it is for that God has willed this great and mysterious war with Japan, which your Majesty did not wish: God has decreed it from all eternity to make your Empire return to unity and bring light and life to a poor Oriental people, still buried in the darkness of death. But how bring it life, if your Empire itself has not the plenitude of it? Return then yourself first of all, return immediately to the fold of Christ, and invite all your people to follow your example. They will do it, they are so docile, and have so much respect and love for you! The dreadful catastrophe of the loss of your great vessel and the tragic death of your great Admiral ought to open all eyes and make you understand that God absolutely wishes it, and that the hour has come. So much blood and tears ought not and cannot be shed in vain! O your Majesty, the grace is offered to you: the Lord cannot grant a greater one either to your august person or to your Empire. In returning to the Catholic Church, you are going to be an instrument of the Lord and to renew the face of the earth. God wills it! God wills it! Hearken to the voice of His Divine Heart."

On the eve of the assembling of the Algeciras Conference, he wrote to the Emperor of Germany: "Sire, the conference of Algeciras is going to assemble to deal with a question which your Majesty has raised. Permit an apostle of the truth who, for more than fifty years, has preached it in our dear France, to remind you that there is another and much more important question to be dealt with, decisive for your happiness and that of your subjects. It more than ever forces attention in view of the continually increasing socialism; it alone, well solved, can stop this new barbaric invasion of civilization, a thousand times more to be dreaded than the ancient barbarians. *It is the question of returning to the Catholic religion.* Nations, in fact, live by truth still more than on bread and glory. Now Catholicism is complete truth, and Protestantism is complete error. History, the Bible, logic, and the heart condemn it. History tells us that it was an apostate and unchaste monk who established it, and that the worst passions

have been its auxiliaries. The Bible tells what Peter is, what the Pope, his successor, is in the work of Jesus Christ. Logic tells us that religion being 'the unity of the spirit in the bond of faith', this unity is no longer possible where private judgment reigns. Protestantism deprived the heart of its three great consolations: the devotion of the Cross, devotion to the Blessed Virgin, and devotion to the Eucharist. It robbed it of its three means of salvation, all having been lost by a tree, a woman, and a fruit; all are only saved by the Tree of the Cross, the Immaculate Woman, and by the Eucharistic Fruit. For your happiness, then, and for your salvation, for the happiness and salvation of your subjects of whom you are the Father, and who will follow your example, return to the Way, the Truth, and the Life, return to the Catholic fold."

He addressed a similar exhortation to Edward VII on the occasion of the conversion of the Princess of Battenberg, now the Catholic Queen of Spain, united in the same faith as her husband, the young King Alfonso. He wrote to everyone, known and unknown, private individuals as well as potentates. He had an affectionate regard for Henri Rochefort, remembering his sonnet to the Blessed Virgin, and had hopes of his conversion, to hasten which he wrote him: "It is a religious, an old man, who writes to you. As an old man, we are hand-in-hand, you are one like me. Why should not I as a religious have the happiness of grasping it? We are both children of the same Father who is in Heaven, why should we not both love Him during this short life, which is drawing to its close, to merit loving Him together in the life which will never end? Intelligent as you are, having such a noble heart, how could you not love so good a God, a religion which is all truth and all love! You have a heart, upright to *intransigence*,[†] you detest error. You have a good heart: the poor, the wretched have always access to you. A glance toward Christ, the Sun of Truth, a glance toward Christ, the Father and Friend of the poor and unfortunate, and you are conquered by His love! You become at once a perfect Christian, tasting the delights of peace and perfect joy, both during this life and at the hour of death and for all eternity! Eternity! eternity! The de-

[†] Alluding to the title of his journal, *l'Intransigent*.

lights of eternity! There, Monsieur Henri, is what my heart desires and I ask from Heaven for you."

He wrote to Jaurès several times. In one of his letters he says: "In a Paris paper I read these words uttered by you: 'I wish to realize human and social perfection, to console humanity for great dreams dispelled, and disclose to it grander ones.' Born in the same department as you and working unceasingly for nearly seventy years to realize as much as possible in myself and in others *human and social perfection*, I am glad, Monsieur le Député, to find my wishes in perfect conformity with yours; but I greatly regret to be entirely opposed to you as to the methods to be used to realize this human and social perfection. I understand that in employing yours you call this perfection a *new dream*; but I do not understand how a logical man, as a professor of philosophy and a practically enlightened man like a Deputy should be, can call a *dream dispelled* that which constitutes the happiness of thousands of human beings living near you, which is the substance of their present life, awaiting the future life which, consequently far from being a dream, is the most permanent and most indisputable of realities. It is well that you should know the basis of this reality: there is not and there cannot be one more solid; it has sustained the world for nineteen centuries; it is that outside of which everything crumbles, outside of which all that you pretend to construct would be only a *new dream*. . . . Would to God that, in studying it, you might find your road to Damascus, and from a contemner, if not persecutor, become an apostle! What good you would do to your soul and the souls of your brethren, and what a crown in Heaven!"

Again he writes to him: "I have had two passions in my life, and it seems to me that *au fond* they are also yours, and consequently that our souls are constituted to understand each other and to meet: the passionate love of truth and the passionate love of the people. These two passions were born with me, they have grown with me, they will accompany me to my last breath and introduce me into eternal glory. Are they not also your two passions? Are you not a *philosopher*, that is to say the friend of truth, and a *socialist*, that is to say, in so far as this name is true, a friend of the people? As an

impassioned friend of truth, I passionately love Jesus Christ, because reason and logic prove to me that He is the Incarnation of Eternal Truth. As an impassioned friend of the people, I passionately love Jesus Christ, because the facts of His life and the life of His Church prove to me that He is the Incarnation of love of the people. Why should you not love Him as passionately as I? Intelligent as you are, can you not know Him? Having such a great heart, can you not love Him? What good you would do if, vanquished by truth, you rose a Christian!"

To an illustrious Protestant Academician, who had written sympathetically of midnight Mass in a Capuchin convent, he wrote: "That beautiful page ends with a sorrowful cry, the cry of a soul which calls itself disinherited, saddened. They are your words. In my long life I have never seen a soul suffer without going to it. I come then to you as to a beloved brother. Protestantism, as its name indicates, is only a negation, a protest, pride of intellect. There is only one book in its temples upon which to reason and talk unreason as the subject prompts; no crib to speak of love, no cross, no tabernacle to draw hearts; no confessional wherein to find a father who forgives, who consoles, who comforts. And the heart which is made to love, having nothing to nourish it, suffers and is disinherited and saddened. How could it be otherwise? You cannot, dear brother in Jesus, remain in this void, in this torture. Come back to the religion of love which your fathers, fascinated by mental pride and passions let loose, had the misfortune to leave."

He did not confine himself to letter-writing in pursuing this particular phase of his apostolate. Toward the close of 1889 he had an interesting interview with Alphonse Karr which he thus narrates: "I have visibly experienced the assistance of God in this visit. The poet received me admirably; the conversation soon became sympathetic and full of charm. What simplicity and what solitude in that dwelling! It is almost monastic poverty; how well one recognizes in it the lofty mind and the great heart which, having seen the world too near, now wishes to see it very far off. So he has given his little residence a name which resembles none other—*Maison close*; yes, closed to the profane and open only to a

few friends, with the broad light on the sea, the flowers, and the blue sky! There, everything speaks of God; so the thought of God all the time was the dominant thought in that intimate and unforgettable conversation. 'I see Him and I speak to Him,' said he, 'in each of these little flowers, in each of these rays.'—'I see Him nearer than you,' said I then, 'in the Incarnation, the Cross, and the Eucharist; in nature He shows His power, here He manifests Himself in all that is greatest, most beautiful, most infinite in His love; it was necessary that He should come to that to reveal Himself to my soul; by that revelation alone I have complete knowledge of Him, I have loved Him and He has captured my whole being; and here I am before you barefoot, with this cord and this poor habit, and yet richer and happier than the kings of earth, having but one passion, that of loving Him more and making Him known, above all by great minds and great hearts like yours.' At these words the grand spirit of the old man shone forth, his great heart dilated, and his eyes filled with tears. He pressed my hand, saying: 'Ah! how beautiful are those things! The great joy of the intellect is to understand great truths enunciated in clear and precise formulas.'—'What would it be,' I said, 'if you heard God Himself speaking to the Prophets or inspiring the Fathers of the Church? You said a moment ago that France was sunk in folly and slavery. The Prophet said it before you: here is the formula: "When a people is guilty, God, to punish it, makes it fall under the yoke of a multitude of ridiculous tyrants—*et tyranni ejus ridiculi erunt!*"—'I detest Voltaire,' he said, 'and I pity Rousseau; the first was vile, the second unhappy; hatred and pride led astray the first, imagination the second.'—'There, however,' I added, 'are the true fathers of our ridiculous tyrants—*tyranni ridiculi*. But that is not all. You said only this instant that you found God admirable in the little flowers as well as in the stars of heaven. St. Augustine said it before you; hear his formula: *Deus in coelo creavit angelos, in terra vermiculos; nec major in illis, nec minor in istis.*'—'Admirable! admirable!' he exclaimed, 'dictate, dictate it to me'; and he wrote down those beautiful words, and, fetching a manuscript, read to me the following passage: "In the marvelous and immutable order of nature, there is not a being,

however little it be, that has not its part to fill in life, all submitting without hesitation or complaint; man alone tries to get rid of it, and from this insurrection come all his woes." 'I wish to keep those words as a precious memorial,' I said then; and while I was taking a pen to write them, he was pleased to write them for me himself and gave them to me with his signature, putting my name near his own, saying, 'So henceforth our hearts will be always united.' When I had to leave, he would accompany me through the little flowery paths, to give me one of the flowers he cultivates and waters himself, making me promise to come back soon with Father Boetman to have together a *fête d'amis*; I agreed, but on condition that it should be the feast of his complete return to the holiest practices of religion. His emotion, at this expression, was visible, and one could see that his heart said—yes." If he had been present at the last moments of the romancist, the missionary's biographer thinks the Church might have had another consoling return to religion to record.

He met Zola at Lourdes when the famous novelist of the naturalist school was in search of material for another realistic romance. An eye and ear witness of this remarkable interview thus described it: "I took part in the conversation, which was very interesting, between the man of the spirit and the man of the flesh, the latter entirely full of himself in the order of nature. Rapidly descending the steps of the Rosary basilica, the religious stopped to embrace one of his friends who was accompanied by another person. 'Father, I present to you Monsieur Emil Zola.'—'Ah, Monsieur Zola, it's you, Monsieur Zola!' And fixing a glance, full of good humor mingled with astonishment, upon his companion, he continued, going straight for his man up to his face, 'Well, Monsieur Zola, here the real is not realism, the real is divine. Realism is an alteration of the real; the real only makes one with the truth.'—'Yes, no doubt.'—'All Christian philosophy, Monsieur Zola, is summed up in this: the flesh wars against the spirit, the spirit wars against the flesh. If the flesh gains the upper hand, it is death; if the spirit gains the upper hand, it is life, the life that Jesus Christ has given to the world. If God became man, it was not that we should remain flesh; it was that we should become spirit, that we should be divinized.

See how we are fools of greatness, and fools of royalty. The supreme folly would be, being outside of God! Well, it is the new man, destined to be divinized, who is to be studied, to be depicted, to be taken up with his poor humanity, to carry him upward toward his deification. Do that, Monsieur Zola, do that at Lourdes, in your book on Lourdes, and then you will have treated of true knowledge, which you call human. Man is a flower that buds and blooms for eternity.'—'Very good, Father.'—'Adieu, Monsieur Zola, I clasp your hand.' The advice was excellent; but it was not followed. After this conversation with its fiery darts after the manner of St. Paul in his Epistles, the Father pursued his way, for he was in a hurry, and Zola, somewhat dumbfounded, said to me: 'Who is that man?'—'That's Père Marie-Antoine, the celebrated Toulouse Capuchin.'—'Don't know him,' replied the romancist; then, as if absorbed in himself, he was silent for twenty seconds. Of all the counsels he received, if he ever received any, this was assuredly the straightest he got."⁸

"I told him," added Père Marie-Antoine, speaking of this interview, "'You must find your road to Damascus here, Monsieur Zola.' And, not content with the substantial sermon I preached to him on the steps of the Rosary, to drive the nail home I also wrote to him: 'The fact of Lourdes is the grand divine fact of our century, and the heart alone can comprehend divine things; but to comprehend them, it must be pure. Blessed are the clean of heart, for they shall see God! Before taking up the pen, purify then your heart; purify it by a good confession, and put it then in relation with God by a holy and fervent Communion. After that, take up your pen and begin your book. Here is the ideal I dreamt of. If I had your pen, I should entitle my book, *The New Redemption*, and I should demonstrate that all the miracles realized by Christ for the redemption of humanity at Bethlehem, at Nazareth, in Galilee, and in Jerusalem during the first paganism, are realized at Lourdes by Mary in our new paganism. If you give us this sublime poem in your photographic, philosophic, and poetic style, you will be great before God and men.'"

⁸ Louis Colin, *La Croix de Paris*, 27 February, 1907.

The use of the word "great" was advisedly put in to recall to some sense of humility or proper self-appreciation, the man who had had the audacity to write to his friend Bauer, that "if he was rejected by the Academy, it was because he was *too great*!" Twice again the Capuchin wrote to him, and when, after much labor, he brought forth his literary offspring—*mons parturit et nascitur ridiculus mus*—he analyzed it in one sentence: "Medley of words, medley of things, medley of incoherences and aberrations." "Take care," he had said to him at Lourdes, "take care! One does not come in vain into this land of miracles, one does not touch this rock in vain: it is always for salvation or ruin!"

The Capuchin did not need the gift of prophecy, when he predicted the failure of the book and the humiliation of the writer. He lived long enough, observes his biographer, to see another chastisement from the Virgin of Lourdes—the realism of the death of that impious man, which the apotheosis of the Pantheon will not cause to be forgotten.

But not only the gift of prophecy, but other gifts as well, appear to have been accorded to him, judging by what his biographer relates under the heading of "Faits Merveilleux": facts, he assures his readers, derived from very reliable sources and supported by every guarantee of authenticity. Given with the necessary reservations, they are such as we find in the lives of persons whose heroic virtues were signalized by miracles, and one of these days may form the subject of an ecclesiastical investigation. His death, too, which took place on 8 February, 1907, resembled that of the saints, and his obsequies and funeral were the occasion of an extraordinary public demonstration in which the whole population of Toulouse took part. For two days thousands passed before the body as it lay on a bare board resting on trestles in the sanctuary of the convent chapel, and when coffined it was borne on the shoulders of the Marquis de Suffren, M. de Castellane, and other valiant volunteers, from the convent to the cathedral and from the cathedral to the cemetery of Terre-Cabade, where more than five thousand people awaited it; through densely crowded thoroughfares, it being computed that from fifty to sixty thousand people lined the pathways. Popular veneration had already canonized him as

"the Saint of Toulouse", and as such he was eulogistically mentioned in journals of all shades of opinion. The *Express du Midi* spoke of him as "one of the grandest figures of our time", and the *Croix du Tarn* as "the most extraordinary man faith in Christ has given birth to" in these latter days. Canon Valentin panegyricized him as the type of a Franciscan monk, in the simplicity and vivacity of his faith, in his love of suffering and humiliation, and in his love of souls. Even the secularist and indifferentist press of Paris echoed the provincial papers in the South which voiced the universal sentiment of France regarding the Apostle of Toulouse.

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READING, PREACHING, SINGING IN CHURCH.

THE words of the Right Rev. Mgr. McDevitt, in the September number of the REVIEW, on "The Priest's Reading, Speaking, and Singing in the Church," call attention to some very important points of a priest's duty. No one who has given any attention to the subject can fail to be convinced that the defects pointed out by Mgr. McDevitt are very common in the public service of the Church in this country at the present time.

In the discussion carried on in the REVIEW some time ago about turning the Liturgy of the Church into the vernacular, one writer opposed the scheme on the ground that the reverence the people now have for our liturgical functions, would be diminished, perhaps in some cases destroyed. This conclusion he drew from the way in which the Latin is now mumbled and butchered. If the people could understand, they would often be horrified. Another writer in the same discussion quoted a prominent layman who said that he never could tell what prayers the priest says in English, after low Mass, though he had been listening, for years, to his pastor reciting them. And no one need be told of the indistinct way in which the announcements are often made and the careless, not to say irreverent, manner of reading the Epistle and Gospel on Sunday.

The priest should be, as far as it is possible, not only worthy

to represent the people before God, but God before the people. Piety and virtue and competent learning are essentials in the priest; but they are not enough. Becoming dignity and culture are expected of him everywhere, but especially at the altar and in the pulpit. The most thorough preparation and most careful attention on the part of the priest will still be insufficient to make him what he should try to be, and what every Catholic would have him be. Less than his very best he should not think of offering either to God or to the people.

The writer spent a good part of his life in trying to correct the defects in reading and speaking which aspirants to the priesthood usually bring with them into the seminary. These young men, as a class, had a good course in Mathematics, Latin and Greek, English literature, History, and Composition, and many of them knew something about civil government, political economy, hygiene, and a lot of other things; but three out of five were abominable readers. And not all the drilling that could be put into the six years of the seminary course was sufficient to eradicate the acquired defects and vicious habits of some of these students. They came to the seminary, varying in age from eighteen to thirty, with organs fully developed, with habits formed, and generally with a disposition not to submit to the elementary drilling required to grind down their rough edges, and wear away the glaring faults with which they never should have been allowed to pass through the grammar school. Perhaps it is not too much to say of one half of the young men who matriculate in the first course of philosophy in our seminaries, that very little positive work can be done in training them to read and speak properly. All the time must be spent in clearing the ground of the rough and stubborn growth that has taken root there. There is no time left for seeding, much less for reaping the harvest.

Give to the seminary a right foundation on which to build, and the turning out of good readers and good preachers will be an easy task. By good readers and good preachers are not here meant great elocutionists or eminent orators. Nature's limitations make possible only a few of these. But every man with a vocation to the priesthood is endowed by God with the natural ability to do well the duties of a priest,

and therefore to become an intelligible reader, and an impressive, interesting speaker.

The radical faults that make poor reading and speaking in the pulpit are engendered in our primary schools. Learning to read is like learning any other branch: it is at first a slow and labored process, and nine out of every ten beginners think that when they can read rapidly they will be good readers. Hence the principal aim of the boy is to read as rapidly as possible. As the eye becomes trained to recognize the words at a glance, the tongue follows with rapid utterance, and the result is a cumulation of faults against pronunciation, articulation, and expression, which makes good reading an impossibility. Words are slurred over, syllables dove-tailed into each other, vowel sounds lost; the termination of one word is shingled over the beginning of another, and all as a result of the race and hurry that the child considers good reading, that the boy does not stop to see the folly of, and that in the young man becomes a habit very difficult to overcome. And where is the teacher while all this harm is being done? Give us good teachers of reading in our parish schools, and the next generation of priests in the pulpit will excite the admiring love of Catholics, and will arrest the earnest attention of non-Catholics.

The undue haste of the child learning to read receives, as he grows older, a new constant impetus from the electric swiftness of modern life. Every one is in a hurry. You must run or you will be distanced. Do all you can in the least possible space of time. While the thoughtful man is studying how to do a thing, the active man has it done, and is looking for something else to do. The slow reader is behind the age. The time he takes to give each word its proper sound and each sentence its proper expression, grates on the nerves of the ever-increasing nervous multitude. His classmates have no time for what they call his stilted affectation. They aim to pronounce the words in the shortest time, and hurry to the end, stumbling and mumbling as they go, or making the words chase each other like electric sparks from the dynamo. What can the seminary do, in six short years, to civilize a young barbarian who comes up for the course of philosophy after reveling in such license for seven or eight

years in the parish school, and for five or six more in the preparatory college?

Among all the branches taught in our grammar schools is there one that receives so little attention as the important class of reading? The teacher himself is often a proof of this deficiency, for while he is quite proficient in all other branches which he teaches, he may be a very indifferent reader. Nor does he attach much importance to reading, aside from the correct pronunciation of words, if he does even this much. The pupil soon acquires his master's estimate of the value of good reading, and while he spends much time on his arithmetic and grammar and spelling he gives no time to the preparation of his reading. He comes to class without interest in this branch, pays little attention to how others read, races through his own paragraph or drawls it off in a humdrum way, without ambition to improve, and without help or correction from the teacher. And this indifference in the grammar school teacher and this slovenly slipshod disposition in the pupil too often find their complement in the college, and even in the seminary.

You cannot erect a superstructure of good reading without a good foundation on which to rest it. Lay the first stone of that foundation in the primary reading class by insisting on clear-cut enunciation of elementary sounds and on correct pronunciation. It is a great mistake to think that any one can teach the primary class. As a matter of fact the post of primary teacher, in any branch, is the most important of the entire course. When the pupil is advanced to the higher grade he is generally able to use his reason, either to reach correct results for himself or to discover the mistakes of the teacher. But in the primary class this is seldom the case, and a wrong start may involve him in faults from which he will never escape.

To know how to read one must know how to think. Hence the necessity for careful preparation of the reading lesson, to find out the thought of the author and to study how he, the reader, should render that thought in order to bring it out in the most approved manner. Pauses, emphasis, inflections of voice, in a word *expression*, must be sought after and studied by him who will do justice to himself or to his sub-

ject. And this is true of the priest in the pulpit reading the Epistle and Gospel of the Sunday, as well as of the boy in the fourth reading class.

Let the reader be convinced that distinct utterance is a necessary first principle in reading or speaking. To insure this the reader or speaker must give himself time to enunciate each syllable clearly, and to pronounce each word correctly; and then he may proceed still farther and try to give proper expression to each and every thought.

A meeting of Catholic teachers was held recently in St. Louis. The assembly hall was large and the acoustics were none too good, while the rattle of wagons and cars on the adjoining street made it difficult for strong-voiced men, accustomed to public speaking, to be understood. A diminutive Sister belonging to one of the teaching communities came on the stage to read a paper. Her voice was by no means strong, but it was clear and well-modulated, and her enunciation was so distinct, and every word stood out by itself with such clearness, that she was heard and perfectly understood by every one in that large auditorium. It was a charming exhibition of good reading, and one of the most excellent features of the entire meeting.

It is not voice that is lacking in most cases when speakers cannot be understood. The natural voice is smothered and stifled by the mouthing and mumbling of words. Take any one word in a sentence and ask an indistinct speaker to pronounce it loudly and clearly, so that it may be understood by every one in a large audience. He can do this easily. Then ask him to take two words, and then three, and four. He can thus be brought to speak the entire sentence so as to be understood by all. "Speak the speech", as Shakespeare says, "trippingly on the tongue," but do not try to gulp it down into the lower regions, or pipe it out in a screeching falsetto, an octave higher than your natural voice.

The story is told of a clergyman in a Northwestern town, who never could be heard beyond the first or second pew. He wanted to build a church and had the approval of a majority of the trustees, but it was thought prudent to put the matter to the vote of the congregation before beginning the work. The next Sunday the pastor spoke to the people at

considerable length about the need of the new church, and about the decision of the trustees. Then he asked all those who were in favor of building to rise. Nearly all in the front seats stood up, but nine-tenths of the congregation did not understand, and hence remained sitting. This provoked the speaker, who lost his patience and cried out, "We will build the church in spite of you." These words were not only understood by everybody, but they rang in clearness, and made the rafters of the old church tremble. And yet that good man would resent with vehemence the accusation that he was trifling with his people and giving some of them a plausible pretext for staying away from church. Too many such triflers are allowed to tamper with the patience, and even try the faith, of the people they are commissioned to instruct and direct.

Making all due allowance, however, for the handicap the student brings with him into the seminary, as a result of faulty training in the elementary school and the college, it is yet lamentably apparent that some of our seminaries are woefully at fault for calling to sacred orders such readers and speakers as are being every year inflicted on the Church. Surely, if the student were examined, as Mgr. McDevitt suggests, at his entrance into the seminary, and some little care were taken, at least intelligible reading and speaking could be secured, and decent chanting of the liturgy. It is not an uncommon thing for a seminarian to soliloquize with himself in this fashion: "Whatever else I may lack, I have at least the common sense to know that I can never become a singer, so what use is there in my wasting time trying to learn to sing? But I have one consolation at least—I can do as well as Father Blank and perhaps better. I shall therefore go to the singing class when I can't get out of it, but it will be useless for me to try to profit by it." This same line of argument is applied to reading and speaking. And the mischief of it is that the professors of singing, reading, and speaking, seem to drop into the same program; the student without talent in the branch in question is an unsatisfactory subject, and the professor sees in him but small improvement, after long labor and practice; hence the professor will give his time and attention to students who promise to profit by them,

and become creditable representatives of the class. The result is that the dull or defective student is left to his dullness and defects, while the professor devotes all his instruction to the men who could become, even if left to themselves, creditable readers or speakers or singers, as the case may be. A saintly archbishop, now deceased, who was a poor singer, used to tell how ambitious he was to learn to sing when he first entered the seminary. He went to the singing class, book in hand, and listened with intense interest to the professor's directions, and when the exercise was started he chimed in as best he could. After some time the professor stopped the chant and cried out with vehemence, "Mr. M., you are flat; please don't try to sing any more." "That flattened me out," said the archbishop, "and I have been flat ever since. I went to the singing class after that, but was never asked to sing, and never given any instruction." And there are others who could tell of similar experiences. Thus it happens that those who most need help and instruction receive neither, while talented students get all the attention of the professor.

The professional elocutionist is not highly regarded among seminarians, not because he cannot help them, but because they do not see the benefit of his exercises, and hence fail to profit by them. After the first lesson or two they lose interest; then they shirk the class or put up with it as an imposition. Elocution is like music in that it cannot be learned successfully without long practice on fundamental exercises, and very few young men will concede that they need the drilling required to make them profit by a course in elocution. Ninety per cent of them are convinced that their time would be much more profitably employed in writing sermons or in some special study. The professional elocutionist is seldom equal to the task of dispelling this apathy, or of removing the positive opposition he has to encounter. Better a priest with authority and enthusiasm, even if he be not a good elocutionist. He can appeal to the conscience of his pupils, who are preparing to go forth as heralds of God's word, as ambassadors of Christ, and for so tremendous an undertaking no exercise is trivial, no task too difficult. If he have the spirit of his work he can communicate this to his students, and generally he will meet with responsive enthusiasm. But if in spite of

his efforts a student lag, and show lack of interest, if he become stubborn or exhibit disgust, let the professor report him to the rector or bring up his case in a meeting of the faculty, and let that student be formally notified that unless he show interest in his elocution lessons and try to profit by them he will not be called to Orders. If this rule be applied and enforced, not only in regard to elocution but to singing, speaking and reading as well, and if the students get to know that it is a living rule, and not a mere dead letter, its good effect will be evident. This rule is not a mere theory; it has been tested and found to work admirably. But the man to make it efficient in the seminary is a priest who possesses authority and is fired with enthusiasm. If he lack either of these he will fail. If he goes to sleep himself, as too many do, his pupils will indulge the same propensity. "Si vis me flere, dolendum est primum ipsi tibi."

Enthusiasm in the professor is of special importance in the class of preaching. The student should be fired with a determination to do his very best every time he goes to the pulpit. In the seminary this condition is not easily brought about, and still less easily maintained. The speaker often feels that, at best, his performance is only a make-believe. His audience, composed of fellow students, is the most uninteresting he could face; often it is positively discouraging, because he knows his auditors are ready to giggle at any mistake he may make, or they are watching for something to make fun of after the class is over. The enthusiasm of the earnest professor will change all this, and will not only make the speaker in earnest, but the audience will be all attention to get points for their own direction when their turn comes. Create this ambition, and the preaching class will become a veritable pleasure to students and professor, instead of an object of dread and disgust.

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THE ASSUMPTION OF THE BLESSED VIRGIN MARY.

I. A CRITICISM.

IN his article on this subject in the September No. of the REVIEW, the Rev. F. G. Holweck says: "That Mary died is a universal belief of the Church, although it cannot be proved convincingly either from history or revelation." On what, then, does the belief rest? It must rest on more stable ground than proof which is confessedly not convincing; which begets probability, not certainty. The only foundation on which it can rest is age-long tradition. On the other hand, the corporal assumption of the Blessed Virgin, as we hold it, presupposes the death, for the accepted belief is and has been time out of mind, that, *after death*, Mary's soul was reunited with the body, and that she was taken up body and soul into heaven. Now if we cannot, as Father Holweck admits, prove her death convincingly, that is, conclusively, how does he say that we can, by dogmatical arguments, prove her assumption conclusively, seeing that the assumption, as I have pointed out, presupposes the death? But let us examine his proofs.

First, he essays to prove the incorruptibility of Mary's body. "The body of the Mother of Christ and Bride of the Holy Ghost could not fall a prey to vile corruption." If this "could not" held true in the physical order, the proof would be peremptory. But unfortunately for Father Holweck, it is so far from holding true in the physical order, that, if nature were allowed to take its course, Mary's body could not but fall a prey to corruption. Only by a miracle of God's power can any human body be exempt from the operation of a universal law of nature. Now, from the fact that Mary was the Mother of Christ and Bride of the Holy Ghost it does not necessarily follow that God did intervene by a miracle to save her body from corruption. It is certain He could do so; it certainly was fitting He should do so; this is the utmost we can say. "Who hath known the mind of the Lord? Or who hath been His counsellor?" Whence, then, has Father Holweck the certainty that Mary's body was exempted from the operation of nature's law? Assuredly not from his "could not", which turns out to be a "non decuit", not a "non potuit".

It may, of course, be maintained that the miracle which preserved the Blessed Virgin's body incorrupt after death was already wrought when she was preserved from original sin, and admitted to such ineffably close union with God, the source of incorruption, as was involved in her becoming His Mother. But such a consideration has not the force of a dogmatical argument. It belongs rather to the domain of mystic theology, and has weight only with those who may have been given a realizing sense of all that Mary's sublime prerogatives implied.

But let us grant that Mary's body could not see corruption: it does not thence follow that she was taken up body and soul into heaven. Father Holweck's "short step" to this conclusion falls a long way short of it. In the first place, the bodies of other saints, such as Rose of Viterbo, Margaret of Cortona, Catherine of Bologna, have been miraculously preserved from corruption. But they are still on earth. Therefore the incorruptibility of Mary's body does by no means involve the assumption of it into heaven. Suppose I put forward the conjecture that it was borne by angels to the top of Mount Sinai, as the body of St. Catherine of Alexandria is said to have been borne, or that God keeps it awaiting the day of general resurrection in some place outside of heaven known only to Him, in vain will you urge its incorruptibility against me, since my conjecture, too, takes this for granted.

"If the separation of her body and soul had lasted for weeks, or months, or even years," says Father Holweck, "this would have meant a victory of death quite as much as the decay of the body." But some time, at any rate, the separation must have lasted, and where shall the line be drawn? After what period of time precisely would the victory of death have been complete? Death consists in the separation of soul from body, which takes place in an instant of time. From that instant death has done its work, even if the body remain lifeless but for a single moment. The Apostle, however, reckons that death is already robbed of its victory because there is to be resurrection of the body at the last day (1 Cor. 15: 51-57).

How does Father Holweck know that the separation of soul from body in the Blessed Virgin's case did not last for months

and even years? The simple truth is that he knows nothing at all about the matter. He is but hazarding the statement, and dogmatizing. Happily our belief in the corporal assumption of the Blessed Virgin does not rest on a foundation so precarious. It rests on what Pius the Ninth cites in his Dogmatic Decree concerning the Immaculate Conception as "veneranda traditio" and "perpetuus Ecclesiae sensus". Father Holweck has the hardihood to tell us that the dogma of the Immaculate Conception, as well as the belief in the Assumption, "rests exclusively on dogmatical arguments". I prefer to follow the Pope. And to the age-long tradition and undying sentiment of the Church in regard to the Assumption I cling the more closely that I find Father Holweck's dogmatical arguments absolutely unconvincing. As bearing out the traditional belief they have their value, and no mean value, though they admit of being stated in a stronger way than he states them. But they do not and cannot of themselves establish that belief. "Reasons of decency" never yet did establish any belief. It is only reasons of necessity that have such cogency.

Father Holweck seems to ignore the very existence of oral tradition in the Church. "Theologians," he tells us, "distinguish between an explicit and an implicit tradition." Yes, but they first of all distinguish between Scripture and Tradition, and tell us with Vincent of Lerins (Common. n. 32), that Tradition is to be distinguished also from ecclesiastical writings, inasmuch as the chief medium of Tradition is not writing but the living magisterium of the Church, made up of an unbroken succession of guardians of the faith.¹ This oral tradition St. Basil the Great puts on a par with Scripture where he says: "Of the tenets and teachings of the Church we have some from the doctrine committed to writing, and some that have been handed down to us in a secret manner from the tradition of the Apostles. These have equal authority in the realm of conscience, and no one will gainsay either of them." (*De Sp. Sancto*, c. 27; n. 66.) And he adds: "It would take me all day to set forth the secret teachings and practices (literally, mysteries) of the Church that have been

¹ Cf. Franzelin, *De Divina Traditione*, p. 18.

handed down without writing. To pass over the rest, the Confession of Faith in the Father, Son, and Holy Ghost, from what written records have we it?" (Ib. n. 67.) Now, if the Creed itself was transmitted, as this great Saint and Doctor of the Church attests, by a tradition which he calls "silent and secret", alluding, of course, to the *Disciplina Arcani*, how can anyone be warranted in meeting with a peremptory denial those who say that the belief in the corporal assumption of Mary is to be traced to the same source?

Father Holweck has undertaken to prove a negative, namely, that there was no explicit tradition in the first five centuries regarding the Assumption of the Blessed Virgin. He has not proved it, and he cannot prove it. True, the explicit tradition is not found in writing, outside of the apocrypha. But tradition in the strict sense is oral, and St. Basil is not the only one of the Fathers who witnesses to the transmission of truth orally from the Apostles. How does Father Holweck know that the belief in the Assumption was not transmitted in this way? How does he know that it is not the genuine tradition on this point which is found mixed up with legend in the apocrypha? Once more I say, he *knows* nothing at all about the matter; he is but guessing, and dogmatizing. Let us examine some of his positive assertions, put forward without argument or evidence.

"At Jerusalem," he tells us, "St. Modestus, patriarch of the Holy City (631-634), first ushered in officially the apocryphal *Transitus* in a sermon preached on the 15 August." I have read every line of that sermon. There is absolutely not one word in it, from beginning to end, about the *Transitus*; neither is there in it, from beginning to end, a single citation from the *Transitus*. And yet we are told that St. Modestus in his sermon "ushered in officially", that is, if we are to take the words in their natural and obvious sense, did, as chief pastor of souls in Jerusalem, introduce to his people and cite with approval a work that Father Holweck himself justly describes as "characterized by weirdness, extravagance, and absurdity."

We are told, again, that St. Modestus, in setting before his hearers the contents of the apocryphon, omitted "some of the most silly miracles." The only miracle that the holy pa-

triarch recounts is that of the Assumption itself. He says the angels came down from heaven, but there is nothing miraculous about that. He says the Apostles "hastened from every land under the sun, led and impelled by supernal power," which does not, as I take it, imply a miraculous coming, though even if it did, there would be nothing silly about it. We are not without examples of such miracles in Holy Writ: "witness," says St. Andrew of Crete, "the case of Habacuc in Daniel." (P. G. 97, 1070.) We are told, once more, that St. Modestus "refuses to produce the report of the legend about the bodily assumption by saying: 'How the Mother has been called back to life by Christ, who has raised her from the grave, is known to Him alone.'" The Saint never once mentions the legend. What he does is affirm, plainly and categorically, the fact of the assumption, not in the quoted words, but in these words with which he closes his sermon: "Therefore, as the glorious Mother of Christ, our God and Saviour, who is the Giver of life and immortality, is brought back to life by Him, she is made a sharer bodily in the perennial incorruption of Him who raised her from the grave, and assumed her to Himself, in the manner that He alone knoweth; to whom be glory and power with the Father and the Holy Spirit now and forevermore. Amen." Modestus was a witness for the Faith in his day, a successor of the Apostles, patriarch of the Mother Church of Jerusalem, and a saint of God. I submit that it is nothing short of a libel upon his memory and scandalously unfair to charge him with having given official recognition to the *Transitus*, and this, too, in the very teeth of the fact that there is not the faintest echo of the absurd apocryphal fable in his whole discourse.

Of St. Andrew of Crete, Father Holweck observes: "Having searched the writings of the Fathers, he says, for information about the death of Mary, he found only the above mentioned words of Pseudo-Dionysius." What St. Andrew says is that one may wonder why we find nothing in the Evangelists about the passing of Mary, and he explains that "the falling asleep of the Mother of God took place a long time after. For they say she had reached an extreme old age when she departed this life." (P. G. 97, 1059.) The words, "where it was entombed for a short time only, because it was

transferred very soon," attributed to the Saint, I do not read in any of his three sermons.

The propriety of the word "dormition", as applied to Mary's passing, St. Andrew explains by saying: "she did indeed taste of death, but did not remain in the bonds of death, save only that she should yield to nature's laws." (Ib. p. 1054.) He does not, as is alleged, dismiss the question "with vague words". Besides the last quoted words, which are plain, here are others: "Indeed, it was, then, a novel spectacle, passing human ken, that the woman, who excelled celestial natures in purity, should mount in the tabernacle (of her body, that is), into the sanctuary of heaven's innermost shrine. . . . For her tomb remains to this day empty, witnessed to, and witnessing to (μαρτυρούμενος και μαρτυρῶν) the translation." (Ib. pp. 1082-1083.) And again, "The camp of God has gone out from the tents of Cedar to the dwelling-place of a renewed life. That temple, archetype of the one known in the law, has received the heavenly ark prefigured by the ark of the covenant. *And the lintels of the heavenly doors were moved* (Is. 6: 4), that the palace of heaven's King should receive with regal magnificence the Gate of God above. [We style Our Lady in the litany "the Gate of Heaven".] Welcome her, ye white-robed angels; praise her, ye heavens; glorify her, ye dwellers upon earth; exalt *the city of God, the great King* (Ps. 47: 3). Leap, O earth, for joy, and spread the fair fame of the Virgin; celebrate the swaddling-clothes of the birth, the prodigies of her tomb: how she was buried; how translated; how the empty tomb is seen and revered." (Ib. p. 1102.)

Coming to St. John Damascene, we are told that, "Before his time the ecclesiastical writers did not dare to teach the doctrine of the corporal assumption plainly and unconditionally." Indeed! The words of St. Andrew of Crete, just quoted, are plain and unconditional enough in all reason. So, too, are the words above cited from St. Modestus who flourished more than a century before the Damascene. But let me quote the holy patriarch further: "Our God Himself, who gave the law on Sinai, and brought the law out of Sion, thence sent His angels to bring to Him the ark of His hal-
lowing, of which His father David sang, saying: *Arise, O Lord, into thy rest; thou, and the ark that thou hast sanc-*

tified." We see that even at this early time the words of the Royal Psalmist were interpreted of Our Lady's corporal assumption. Again, the Saint says: "To-day the living tabernacle, whereof God the Lord of Heaven and earth took flesh after a marvellous manner, is prepared and consecrated to share forever with Himself incorruptible life." He concludes his discourse, as we have seen, by declaring that the Mother of our God and Saviour "partakes of the perpetual incorruption of Him who raised her from the dead, and assumed her to Himself, in a manner known only to Him." If this is not teaching the doctrine of the corporal assumption plainly and unconditionally, it must pass the wit of man to devise a form of words that will do so.

"Of paramount importance for the recognition of the apocryphon in the Orient," says Father Holweck, "was the fact that St. John of Damascus (d. before 754) gave credence to it." We are told, at the same time, that the Damascene is revered by the Greek Church as its greatest Doctor (which one is inclined to doubt), and that no other master mind in the East after his time could at all compare with him (which is true beyond question). Now, in the name of all that is reasonable, how can we be asked to believe that this truly great Doctor, this master mind, gave credence to the wild and extravagant and utterly absurd apocryphon? "Nor do I deem it out of place," says the Damascene, "to describe, and eke out by conjecture, and set forth as in a picture the things which were witnessed at the departure of this holy Mother of God, and which in modest and too compendious form, we have learned by tradition from the beginning (*ἀνωθεν*), the son from the father, according to the common saying." (P. G. 96, p. 730.) The belief regarding the Assumption of the Blessed Virgin at this time is here clearly traced to an ancient tradition, handed down in the Church "from the beginning". The Saint, in this second homily, sets himself to amplify the little that was known in this way. He draws upon his imagination, and pictures in glowing detail the circumstances of the Assumption. But his picture has nothing in common with the weird and fantastic puerilities of the apocryphon. He does, indeed, in one place, after putting forward the conjecture that "perhaps some of the Jews were present," go on to say that it may

not be out of place, "by way of seasoning," to add a detail that is "on the lips of many", and then relates the incident of the Jew who suffered the loss of his hands, and had them restored to him, in somewhat the same way as it is related in the *Transitus*. But this is expressly brought in by way of conjecture, and as a seasoning to his discourse, nor are there wanting any signs that the paragraph may have been woven into his sermon by the same hand that foisted into it the "Euthymian History". In any case, the thing is of very little consequence. After having carefully gone over this homily of St. John Damascene on the Assumption, I take leave to characterize as wholly without foundation in fact the following statement of Father Holweck's: "At the bottom of all his sublime oratory there is nothing but the Apocryphon of St. John the Theologian." Nay, at the bottom of it all is the tradition handed down from the beginning. What is over and above was added, as the Damascene himself expressly tells us, by way of embellishment. It consists simply of his own pious musings. Even the one incident spoken of above, which the sermon has in common with the *Transitus*, was not taken from that apocryphal writing, nor from any writing, for it is said to have been "on the lips of many", and *may* have come from a source distinct from the apocryphon.

St. Gregory of Tours recites the main facts of the Assumption with great brevity and simplicity. In common with St. Modestus, St. Andrew of Crete, and St. John Damascene, he teaches three things: (1) that Mary died and was buried; (2) that the Apostles were present at her death and burial; (3) that she was taken up bodily into heaven. "Here," says Father Holweck, after reproducing the narrative, "we have the entire Oriental legend in a nutshell." Here, rather, we have the traditional belief of East and West, as attested by a Bishop in the sixth century, by a Patriarch in the seventh, by an Archbishop and a Doctor of the Church in the eighth. But they all of them took the story over from the apocryphon, says Father Holweck. They were saints of God, and had an unction from the Holy One; they were the official custodians of the Faith in their day; they were men of no mean acumen and learning. And yet they are assumed to have taught as true, in the domain of faith, things that they had no better

authority for than a story so wild and so silly that its spurious character should be obvious to the meanest intelligence. Do they quote from the *Transitus*? Not one line. Do they ever mention the *Transitus*, or in any way allude to it as the source whence they borrow what they are setting down. Not one of the four does anything of the kind. On what ground then are we asked to believe that they gave credence to the apocryphon? On an *ipse dixit*—that, and nothing more. But hold! here is something. “The Venerable Bede reproached St. Gregory with having used the apocryphon, which he called a book full of contradictions, as a historical source.” These are the Venerable Bede’s own words: “I have been at the pains to note these things because I know of several who lightly and rashly assent to the aforesaid work against the authority of St. Luke—quia nonnullos novi praefato volumini contra auctoritatem beati Lucae incauta temeritate assensum praeberere.” (P. L., 92, p. 1015.) Bede speaks in the present tense: Gregory was dead more than a hundred years. Again, what Bede says is that he knows of “several”. Even if the sainted Bishop of Tours were contemporary with Bede, could the latter be supposed to include him in the number, when Gregory neither says that he credited the *Transitus*, nor cites the *Transitus*, nor at all mentions the *Transitus*? What warrant would Bede have for assuming under such circumstances that Gregory used the *Transitus* as a historical source? Absolutely not a shred. And Bede was guiltless of this criminal folly, but not so are they who father it on him.

In the sixth, seventh, and eighth centuries, it was the received belief of the Church in East and West that the Blessed Virgin was, after her death, assumed body and soul into heaven. There were, indeed, some few who expressed doubts about it, yet this was then the received belief, just as it is to-day. On what, according to Father Holweck, did this belief rest? On no other foundation than the wretched fabrication publicly listed in the Gelasian Decree as a book under the ban! But if the pastors and teachers of the Church during all this time were so senseless as to pin their faith to the apocryphon, what of Christ’s promise to be with these same pastors and teachers always and what of the mission of the Holy Spirit to lead them into all truth?

Father Holweck finds in the early liturgies no trace of the belief in Mary's corporal assumption. But what of the words of the Jerusalem Lectionary: "15 August is the day of Mariam Theotokos. At the third milestone of Bethlehem is said Ps. 132: 8 ('Arise, O Lord, into Thy resting place, Thou and the ark that Thou hast sanctified')"? How came this text to be used, if the feast had no reference to the corporal assumption? The plain implication is that, as our Lord rose from the dead and went up into His Kingdom, so He raised Our Lady, prefigured by the Ark of the Covenant, and assumed her to Himself. And the words, as already noted, are interpreted of Mary's corporal assumption by St. Modestus of Jerusalem, in the early part of the seventh century.

It would appear that, from the time following the fall of Jerusalem till some time in the fifth century,* the sepulchre of

* In *Les églises de la Terre Sainte*, which Canon Chevalier commends as a work of "exceptional value" (Notre Dame de Lorette, p. 113), the Marquis de Vogüé maintains that Mary's tomb was discovered in the fourth century. "When [the sepulchre of Mary] was enclosed in a church," he writes (ib., p. 131), "in the fourth century, like other holy places, it underwent the same change as the Holy Sepulchre, that is to say, it was detached from the solid body of rock in which it had been hollowed out by the stonemason's art, so as to form a little cubical mound in the midst of an empty space. The date of this transformation is indicated by its very nature, and by its having the same characteristics as the work done under Constantine about the Holy Sepulchre. The two conceptions seem to have been animated by the same thought. True, documents are wanting to establish simultaneity, but in archeology the parallelism noted above affords a surer clue than the most precise texts. Eusebius, St. Jerome, and the historians of the time do not speak of the Virgin's tomb, nor of the church that enclosed it, but their silence, as I take it, does not weaken the inference one is warranted in drawing from the exterior form given to the tomb, which is in the style we have seen to be in vogue during the fourth century, not only in the Holy Sepulchre, but in the principal tombs of the Roman Catacombs." To Father Holweck, "It seems that in order to localize the legend of the Apocrypha at Jerusalem, some clever genius selected one of the many empty tombs in the valley of Josaphat [? Jehosaphat] and pointed [? it] out to credulous pilgrims as the Sepulchre of Mary" (REVIEW, August, 1910, p. 136). This is merest guesswork. To show the futility of it, enough to observe that Mary's tomb stands by itself within an ancient church, deep under ground, which was restored in the twelfth century by the Crusaders, and that the peculiar conformation of it, according to the distinguished archeologist quoted above, points to its having been cut into its present shape in the course of the fourth century. Upon the whole it would appear that the claims both of history and archeology may be satisfied if we adopt the date assigned to the finding of Mary's tomb by Nicephorus Callistus and the Damascene, viz., the closing decade of the fourth century. As for the assertion of some that the Blessed Virgin died at Ephesus and was buried there, it has no foundation in the past, and cannot be reconciled with the fact, related by Eusebius in his History (Bk. 5, Ch. 24), that Polycrates, who was Bishop of Ephesus in the

Mary was buried under a vast mass of earth, which would account for St. Jerome's silence regarding it. "Originally", writes Father Meistermann, O.F.M., in his *New Guide to the Holy Land*, p. 171, "the bed of the brook Cedron was about 75 feet below its present level, and 36 feet nearer to the city. The opening to the sepulchre was, therefore, naturally on the western side of the hill. The valley must have been rapidly raised in consequence of the heaps of earth that were carted from the top of the mountain after the Romans had cut down the trees and dug up all the ground on the Mount of Olives to make their trenches and to build their famous wall of siege during the siege of Jerusalem in 70." The church containing the empty tomb is to-day deep under ground. A flight of 48 stone steps leads down to it from the porch, built in the twelfth century, which is itself reached by a flight of fifteen steps.

Touching the "studied caution and reserve" of St. Epiphanius, it should be borne in mind that he is but inquiring what light, if any, Sacred Scripture throws upon the end of Mary,

second century, writing to Pope Victor, recalls the "luminaries" of the Church that had become extinct in Asia, and mentions one of the daughters of the Apostle Philip and St. John the Evangelist as having died at Ephesus, but is silent about the Blessed Virgin. Certainly he would have made mention of her, with the view of commending his Church, as Natalis Alexander justly observes, if he had known her to have died and to have been buried at Ephesus. The assertion that Mary died at Ephesus rests solely on these words of the Fathers of the Council held there in 431: "Nestorius has been condemned at Ephesus, where John the Theologian and the holy Virgin Mother of God...." There is no verb, and the older codices have a marginal note to the effect that some supply "dwelt", others "have churches", or "are held in great veneration". Tillemont, however, in his *Church History* (Vol. I, pp. 471-472) insists that we must supply the present tense of the verb "to be", and adds: "Now these words, said of persons that were dead, what can they mean but that their bodies were there?" It is true that the present tense of the verb "to be" is often omitted in Greek as in Latin. But this is only when it is used merely as a copula to connect a subject and predicate that are both expressed, not when it is itself a verb of complete predication in the sense of "exist" or "live". Therefore we are not more bound to supply the verb "to be" in this case than another verb. But we are bound to supply a verb that will make good sense. Now, to take a parallel case, nobody who wished to state that the bodies of SS. Peter and Paul are in Rome, would say: "At Rome, where SS. Peter and Paul are," because this form of words would not convey his meaning. We cannot, then, assume that the Fathers of the Council of Ephesus omitted the present tense of the verb "to be," (1) because, as already said, it is only when it serves as a copula that the verb "to be" is omitted, and (2) because to say, "where are St. John and the Blessed Virgin Mary, Mother of God," would be a strange and unnatural way of saying that their bodies were there. Besides, such a statement would be a denial of Mary's corporal assumption. To conclude, there is not a shred of historical evidence, neither is there the faintest echo of a tradition, that the Blessed Virgin was buried at Ephesus.

and does not at all deal with the matter from the point of view of tradition. He is arguing against those who sought to show from Scripture that Our Lord had "brothers" and "sisters" in the strict sense. The "reserve" that he maintains finds a ready explanation in the fact that the Assumption was one of the Christian mysteries, which, as St. Athanasius in the same century writes, "it were an impiety publicly to expose to the uninitiated, lest the Gentiles, who understand them not, scoff, and the catechumens, becoming curious, be scandalized."² Indeed, Epiphanius seems not obscurely to hint at the mystery of the corporal assumption, where he says that, if Mary was put to death (which he conceives the words of Simeon might imply), "she has glory with the martyrs, and her holy body is in beatitude—*εν μακαρισμῶς*," the plural of excellence, for which "omni felicitate cumulatum" is the Latin equivalent given in Migne, P. G., 42, p. 738. Father Hölweck seems to have missed the significance of this passage, which he fails to reproduce exactly;³ for surely the allusion to Mary's body being in bliss is significant. It would be nonsense to talk of the bodies of the martyrs being in bliss till the resurrection.

I have already weighed the dogmatic reasons on which Father Holweck rests his case, and have found them wanting. But let us further examine the matter. Our belief in the Assumption (St. Thomas's statement of it, by the way, is not "*pie creditur*", but "*Credimus enim quod post mortem resuscitata fuerit, et portata in coelum*"—*Exp. in Salut. Angel.*) involves three things: (1) the death; (2) the resurrection; (3) the taking up into heaven. It is admitted that the death cannot be proved convincingly. Yet the belief that Our Lady died is universal. There is but one way of accounting for it, and it is this. The Apostolic Church was an eye-witness of her death and burial, which latter, of course, took place after the Jewish custom, the body being placed in a tomb cut in the rock. There is no conclusive dogmatic proof whatever that she was raised from the dead. But the empty tomb was pointed out as evidence of it in the seventh century, and the fact that no relic of her body has ever been as much as claimed

² *Apol. contra Arian*, n. 11 (Migne, P. G., tom. 25).

³ *THE REVIEW*, Vol. xliii, n. 2, p. 132.

to be found anywhere on earth is very significant. As for the third item, the taking up into heaven, it is, from the nature of the case, incapable of being proved dogmatically. That her soul went straight to heaven, as soon as it left the body, follows necessarily from her sinless perfection, when coupled with the fact that the gates of heaven had already been opened by her Divine Son. That her body was taken thither cannot be inferred as a necessary consequence from any truth of faith. From the nature of the case, it can be known only by revelation, or by something equivalent to revelation, namely, the evidence of undoubted miracles wrought in testimony thereof. In this latter way, we know for certain that the canonized saints are in heaven. But, so far as is known, we lack this testimony to the corporal assumption of Mary. We have, therefore, to fall back on a revelation made to the Church before the last of the Apostles had gone to his rest.

I conclude, then, with the writer of the learned article on this subject in the *Dictionnaire de Théologie Catholique*, "that the Catholic belief in the mystery of the Assumption, the prevalence of which we have noted in the sixth and seventh centuries, must be traced back to the Apostles by the way of oral tradition. This is the only satisfactory explanation of its origin, seeing that it is not founded on the apocrypha, and, on the other hand, seems to find no place in early writings." (Fasc. VIII, Paris, 1903.) It is not at all necessary that we should be able to trace this tradition back historically to the Apostles. Enough that it has lived in the consciousness of the Church down through the ages. In the world from the days of Christ, teaching all nations, the Church of the living God, the pillar and ground of the truth, holds fast the traditions she has received, whether in writing or by word of mouth; guarantees them to be true; tolerates no innovation upon them. At the opportune moment, she settles all doubt and controversy by the mouth of her supreme and infallible pastor, *the master of the house, who bringeth forth out of his treasure things new and old.*

✠ ALEX. MACDONALD, D.D.,
Bishop of Victoria.

N. B. Additions were made to this article after it had been set up in type and sent to Father Holweck for his reply, which follows.—EDITOR.

II. A REPLY.

DOGMATIC REASONS AND ORAL TRADITIONS.

MY Right Reverend critic finds the dogmatic arguments given by me "absolutely unconvincing". I must acknowledge that I am not deeply enough versed in theology to have invented them myself. They are simply a résumé of the arguments brought forward by such eminent theologians as Pesch, Scheeben, Pohle, Specht, and others. The Rt. Rev. critic may open any treatise on the subject and he will find exactly the same "proofs" in some form or other. They were also used by the Fathers who signed the petition at the Vatican Council, to have the doctrine defined. I admit that they rest principally on the famous axiom of Duns Scotus: *Potuit, deuit, ergo fecit*, but I am not averse at all to "hazard and dogmatize and guess" with men like Pesch and Scheeben. Bishop MacDonald again and again insists on oral tradition as the foundation of the present belief. What does he mean by oral tradition? If he has in mind a *traditio oralis perfecta et explicite continua*, I must disagree with him. If he means a *traditio oralis relative perfecta et habitualiter continua*, I am quite in accord with his view. No doubt the *sensus fidelium* of the last thousand years shows that the doctrine of the corporal assumption of the Mother of God is "proxime definibilis". Therefore it is part of the original *depositum fidei*; and since it is not mentioned either in Scripture or by the Fathers of the first five centuries, it belonged, up to the sixth century, to the *depositum orale*. The continuity and universality of tradition regarding the different parts of the *depositum fidei orale*, however, is not necessarily always the same; it may, temporarily and partially, be obscured; it may occur that for a time, part of the *depositum* is acknowledged only by part of the Church, not by the entire body, and that there is no actual and sufficient testimony for it. Tradition on a certain point of doctrine may even be temporarily suspended and, in some parts of the Church, be entirely extinguished; but it can never be lost beyond recovery.

As long as truth is implicitly contained in other well established truths of the *depositum*, though latent for a period of its time, it can always be restored by theological arguments.

In regard to secondary truths of the *depositum* such a *traditio habitualiter continua* is not uncommon.

That the tradition of Mary's Assumption was, in the great religious centres, latent in the fourth century, is proved by the testimony of St. Epiphanius for the Church of Jerusalem, by St. Ephrem for Syria, by St. Ambrose and St. Jerome for the Western Church. Even the great Suarez¹ says that there is no sufficient tradition; Bishop MacDonald will not call Suarez a Modernist, I trust. Niessen² comes to the conclusion: if in union with Christendom we profess that the Blessed Virgin after death was resuscitated, we do so *exclusively*, because we consider the belief a conclusion from established dogmatical truths (in the sense explained above). I am therefore in excellent company when I say that the tradition was latent and was restored by theological arguments.

My Rt. Rev. critic seems to be very much scandalized because I contend that St. Modestus, St. Andrew of Crete, St. John of Damascus and St. Gregory of Tours derived their knowledge of the circumstances of Mary's Falling Asleep from the apocrypha. "It is nothing short of a libel," he says, "upon his [Modestus's] memory and scandalously unfair". "They were saints of God and had an unction from the Holy One," etc. "If the pastors and teachers of the Church during all this time were so senseless as to pin their faith to the apocrypha, what of Christ's promise," etc. Now, in the name of common sense, does the unction from the Holy One protect a man against giving credence to "things that never were on land or sea"? Are the pastors and teachers altogether above using the pious legends of their age? Let my Rt. Rev. critic open the Roman Breviary, edited by the authority of St. Pius V and many Popes after him; let him examine the pages of the Mozarabic Missal and Breviary, composed by the authority of holy bishops of the Spanish Church and reëdited by the learned Cardinal Ximenes; let him read the synaxaria of the Greek Menaea and those of the Coptic Church, and he will find them replete with extracts from apocryphal gospels and acts and other unhistorical legends. For example, the lengthy

¹ De Incarn., II q. 37, a 4, disp. 21, sect. 2, dub. I.

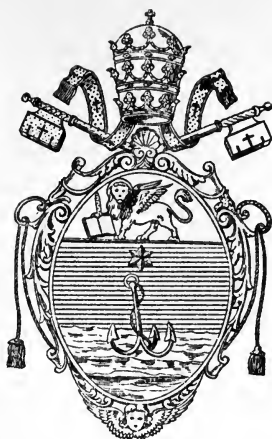
² Panagia Kapuli, 188.

Mozarabic hymn for the feast of St. Thomas, Apostle, is but an abridged form of the extravagant apocryphal Acts of St. Thomas. Does Bishop MacDonald deny that the apocryphal writings influenced even some of the writings of some of the Fathers? Does he not know that many documents published by Popes, contain historical errors? Has he never noticed that the *Commendatio Animae* of the Roman Ritual alludes to the apocryphal acts of Paul and Thecla (*et sicut S. Theclam . . . de tribus atrocissimis tormentis liberasti*)? When I asked a certain well-known member of the S. Congregation of Rites, why the S. Congregation does not expunge the spurious legends and homilies from the Breviary, he acknowledged that the Breviary contains many unreliable lessons: "But," said he, "the Breviary is not intended to teach history, but to promote piety and edification." May it not possibly be that St. Modestus was guided by the same principle when he delivered his sermon on the Falling Asleep of Mary? I am at a loss to understand how my Rt. Rev. critic can have read the sermon of St. Modestus and say it contains "not the faintest allusion to the *Transitus*." It is true, St. Modestus never says: What I relate is taken from the *Transitus*; still his discourse is but an exquisite oratorical idealization of one of the simpler versions of the apocryphon, and he does not fail to insert in various places: "as they say" (*ὡς λόγος*), as to Him [God] alone is known (*ὡς αὐτῷ μόνῳ γνωστοί*).

The conclusions which my Rt. Rev. critic draws in his final sentences appear to be inadequate. In his condemnation of the dogmatic arguments he stands splendidly alone, and his thesis of a continuous oral tradition is not clearly defined. He invokes the authority of the "learned" article on the Assumption in the *Dictionnaire de Théologie Catholique*. Having worked my way through the thirteen volumes of the *Summa Aurea de Laudibus B.M.V.* of Bourassé, published in 1866 by Migne, Paris, I must confess the multifarious mass of so-called "historical" material collected and defended therein has undermined my confidence in the reliability of many Mariological writers.

F. G. HOLWECK.

St. Louis, Mo.



Analecta.

S. CONGREGATIO CONSISTORIALIS.

I.

DUBIA CIRCA DECRETUM "MAXIMA CURA".

Cum nonnulli Ordinarii quaedam dubia circa vim et interpretationem decreti "*Maxima cura*" proposuerint, Sacra Congregatio Consistorialis, mandante SSmo Domino Nostro Pio PP. X, eisdem dubiis die 3 octobris 1910, respondit prout infra:

1. Utrum examinatores eligendi iuxta praescriptum *can. 4* adhiberi possint in examinibus pro collatione beneficiorum atque sint unum et idem ac examinatores de quibus statuit Trid. Synod. *cap. 18 sess. 24 de reform.*; an potius sint distincti et adhibendi dumtaxat pro amotione decernenda.

R. Affirmative ad I^{am} partem, negative ad II^{am}.

2. An examinatores sive synodales sive prosynodales nunc existentes, per idem decretum a munere cessent.

R. Servetur dispositio finalis decreti.

3. Utrum Ordinarii, quando Synodus non celebratur, adhuc indigeant indulto S. Sedis pro eligendis examinatribus.

R. Negative.

4. Utrum Ordinarii possint eligere aliquem sacerdotem regularem in examinatore vel consultorem.

R. Affirmative, dummodo sacerdos regularis parochus sit, si in consultorem eligatur.

5. Utrum eligere possint extradioecesanum.

R. Affirmative in parvis dioecesibus, aut quoties iusta aliqua causa intercedat.

6. Utrum Ordinarius inter examinatores accensere possit Vicarium suum generalem.

R. Non expedire.

7. Utrum inter examinatores aliquot parochi accenseri possint.

R. Affirmative.

8. Utrum una eademque persona esse possit simul examinatore et consultor.

R. Affirmative, sed non in eadem causa. Generatim tamen expedit ne plura officia in una eademque persona cumulentur.

9. Utrum consultores dioecesani de quibus in § 2, *can. 4* quorum consensus (quoties deficiat capitulum cathedrale) requiritur in electione examinerum et parochorum consultorum, iidem sint ac collegium praefatum parochorum consultorum.

R. Negative; sed consultores dioecesani stant loco capituli in aliquibus dioecesibus ubi cathedrale capitulum erigi adhuc non potuit.

10. Utrum in computanda antiquitate electionis ratio habenda sit electionum praecedentium; an dumtaxat electionis praesentis, ita nempe ut qui bis vel ter electus iam fuerit, antiquior non habeatur illo qui prima vice electus sit, dummodo pari die electio evenierit.

R. Negative ad I^{am} partem, affirmative ad II^{am}.

11. Utrum error in computanda antiquitate et admissio alicuius examineris seu consultoris, hac de causa illegitima, inducat nullitatem actorum.

R. Negative.

12. Utrum iusiurandum in *can. 7* praescriptum debeat singulis vicibus in singulis causis renovari, an sufficiat illud semel emitte post electionem aut in primo conventu.

R. Sufficit semel emissum, durante munere, dummodo pro omnibus causis fuerit emissum. Potest tamen Ordinarius exi-



gere ab examinadoribus et consulatoribus ut illud renovent in casibus particularibus, si id expediens iudicaverit.

C. Card. DE LAI, *Secretarius*.

L. * S.

SCIPIO TECCHI, *Adsector*.

II.

AD EMINENTISSIMUM VIRUM CLAUDIUM S. R. E. PRESBYTERUM CARDINALEM VASZARY, ARCHIEPISCOPUM STRIGONIENSEM (ESZTERGOM) ET PRIMATEM HUNGARIAE.

Eme ác Rme Domine mi Obsme,

Eminentiae Vestrae litterae, nomine etiam omnium Hungariae Antistitum datae sub die 27 transacti septembris, ad SSmum Dominum Nostrum pervenerunt. Quas quidem Ipse assueta benignitate excepit, nec dissimili cura, prout rei gravitas postulabat, expendit; mihique haec Eminentiae Vestrae coeterisque Antistitibus communicanda mandavit.

Porro SSmi Domini Nostri mens est ut firma sit lex quae prohibetur ut diaria et commentaria, etiam optima, quae tamen de politicis rebus agunt quae in dies eveniunt, aut de socialibus et scientificis quaestionibus quae pariter in dies exagitantur quin adhuc de iis certa sententia habeatur, haec, inquam, in manibus alumnorum seminarii libere non relinquuntur. Nil tamen vetat quominus superiores seminarii aut magistri, si agatur de quaestionibus scientificis, legant alumnis aut legendos articulos in sua praesentia tradant eorumdem diariorum et commentariorum, quos ad alumnorum instructionem utiles vel opportunos censent.

Commentaria vero in quibus nil contentionis continetur, sed notitias religiosas, S. Sedis dispositiones et decreta, Episcoporum acta et ordinationes referunt, vel alia quae quamvis periodica non aliud sunt quam lectiones ad fidem et pietatem fovendam utiles, haec, inquam, possunt, probantibus seminarii moderatoribus, prae manibus alumnorum relinqui tempore a studio et ab aliis praescriptis officiis libero.

Haec dum Tibi pro meo munere significo, manus Tuas humillime deosculor meque impenso animi obsequio profiteor.

Eminentiae Vestrae

Romae, die 20 octobris 1910.

addictissimum famulum

CAIETANUM CARD. DE LAI,

S. Congr. Consistorialis Secretarium.

III.

DECLARATIONES CIRCA IUSIURANDUM A MOTU PROPRIO
" SACRORUM ANTISTITUM " PRAESCRIPTUM.

Ad hanc sacram Congregationem proposita sunt quae sequuntur dubia circa Motum Proprium *Sacrorum Antistitum*, die 1 Septembris proxime lapsi editum, nimirum.

I. utrum qui, in praesenti, plura obtinent officia vel beneficia, unum dumtaxat iusiurandum praestare possint, an tot iuramenta emittere teneantur quot possident officia vel beneficia;

II. coram quo Moderatores generales Ordinum aut congregationum religiosarum praestare debeant eiusmodi iusiurandum;

III. an Vicarius generalis delegari possit ab Episcopo, generali modo, ad iusiurandum excipiendum;

IV. utrum iuramenti formula, pluribus simul convenientibus, ab omnibus singillatim legenda sit, an vero sufficiat ut ab aliquo ex eis recitetur;

V. an quotannis teneantur renovare iusiurandum vicarii parochiales, confessarii et sacris concionatores, quibus facultas singulis annis prorogatur;

VI. utrum parochi, in locis a residentia Episcopi dissitis, teneantur emittere iuramentum coram Vicariis foraneis, an sufficiat ut ad Episcopum remittant iurisiurandi formulam ab ipsis subsignatam;

VII. an novi beneficiarii debeant subscribere formulam tum professionis fidei tum iurisiurandi.

SSmus Dominus Noster Pius PP. X, in audientia die 21 Octobris 1910 Emo Cardinali Secretario sacrae Congregationis Consistorialis concessa, mandavit ut respondeatur:

ad I. sufficere unum iusiurandum, sed de eodem prius praestito fides exhibenda est ei, qui ius habet aliud exigendi iuramentum;

ad II. Moderatores generales, qui actu Ordini vel Congregationi vel Instituto praesunt, coram Patribus sui Definitorii, sive Assistantibus sive Consiliariis generalibus; Moderatores autem generales, qui in posterum eligentur, coram Praeside capituli generalis;

ad III. affirmative, postquam ipse in manibus Episcopi iusiurandum praestiterit;

ad IV. sufficere ut, formulâ iuramenti ab uno recitata, a ceteris singulis, iureiurando emissio, formula ipsa subscribatur;

ad V. negative;

ad VI. pro hac prima vice sufficere ut memorati parochi subsignent iuramenti formulam iuxta indultum diei 25 Septembris elapsi; in posterum vero parochos teneri ad iuramentum praestandum coram eo a quo beneficii possessionem obtinebunt;

ad VII. quoad professionem fidei, nihil innovandum; quoad iuramentum, servandam dispositionem *Motus Proprii Sacrorum Antistitum*.

Datum Romae, ex aedibus sacrae Congregationis Consistorialis, die 25 Octobris 1910.

C. Card. DE LAI, *Secretarius*.

L. * S.

SCIPIO TECCHI, *Adessor*.

IV.

ERECTIO DIOECESIS "RIO NEGRO."

SSmus D. N. Pius PP. X, decreto Sacrae Congregationis Consistorialis, erexit:

19 octobris 1910.—Novam apostolicam praefecturam Fluminis Nigri (*Rio Negro*) in Brasilia, sequentibus praefinitam limitibus, nempe, in ea parte quae est ad ortum solis et inter ortum solis et septentrionem, territorio praelaturae vulgo *Rio Branco*; in ea parte quae est inter septentrionem et occasum solis, territorio rerum publicarum Benezuelensis et Columbianae; in ea parte quae est inter meridiem et ortum solis, divortio aquarum affluentium in Flumen Nigrum. Haec autem linea, quae discedit a confluenti Fluminis Nigri et Fluminis Albi atque per praefatum divortium aquarum a parte occidentali Fluminis Nigri pergit usque ad confinia Columbianae, extabit uti linea divisionis inter praefecturam quae erigitur et inter Amazonum dioecesim necnon praefecturas nuncupatas *Teffé* et *Solimoës Superioris*.

V.

DECRETUM DE VETITA CLERICIS TEMPORALI ADMINISTRATIONE.

Docente Apostolo Paulo, *nemo militans Deo implicat se negotiis saecularibus* (II Tim., II, 4), constans Ecclesiae disciplina et sacra lex haec semper est habita, ne clerici profana negotia gerenda susciperent, nisi in quibusdam peculiaribus et extraordinariis adiunctis et ex legitima venia. "Cum enim a saeculi rebus in altiore sublati locum conspiciantur", ut habet SS. Tridentinum Concilium Sess. XXII, cap. I de ref., oportet ut diligentissime servant inter alia quae "de saecularibus negotiis fugiendis copiose et salubriter sancita fuerunt."

Cum vero nostris diebus quamplurima, Deo favente, in Christiana republica instituta sint opera in temporale fidelium auxilium, in primisque arcae nummariae, mensae argentariae, rurales, parsimoniales, haec quidem opera magnopere probanda sunt clero, ab eoque fovenda; non ita tamen ut ipsum a suae conditionis ac dignitatis officiis abducant, terrenis negotiationibus impliceant, sollicitudinibus, studiis, periculis quae his rebus semper inhaerent obnoxium faciant.

Quapropter SSmus Dominus Noster Pius PP. X, dum hortatur quidem praecipitque ut clerus in hisce institutis condendis, tuendis augendisque operam et consilium impendat, praesenti decreto prohibet omnino ne sacri ordinis viri, sive saeculares sive regulares, munia illa exercenda suscipiant retineantve suscepta, quae administrationis curas, obligationes, in se recepta pericula secumferant, qualia sunt officia praesidis, moderatoris, a secretis, arcarii, horumque similium. Statuit itaque ac decernit SSmus Dominus Noster, ut clerici omnes quicumque in praesens his in muneribus versantur, infra quatuor menses ab hoc edito decreto, nuntium illis mittant, utque in posterum nemo e clero quodvis id genus munus suscipere atque exercere queat, nisi ante ab Apostolica Sede peculiarem ad id licentiam sit consequutus. Contrariis non obstantibus quibuslibet.

Datum Romae ex aedibus sacrae Congregationis Consistorialis, die 18 mensis Novembris anno MDCCCXC.

C. Card. DE LAI, *Secretarius*.

L. * S.

S. TECCHI, *Adessor*.

ROMAN CURIA.

OFFICIAL NOMINATIONS AND APPOINTMENTS.

The following nominations of prelates are officially announced:

29 October: The Most Rev. Donatus Sbarretti, Archbishop of Ephesus, appointed Secretary of the S. Congregation of Religious.

3 November: The Most Rev. Pellegrin Francis Stagni, Apostolic Delegate to Canada and Newfoundland.

17 August: The Rev. Paul Perini, S.J., Bishop of Mangalore, India.

13 September: The Rev. Louis Munsch, C.S.Sp., Vicar Apostolic of Kilima-Njaro in East Africa.

The Rev. James Romanus Bilsborrow, O.S.B., Bishop of Port Louis in the Isle of Mauritius.

15 September: The Rev. Francis Bonne, Archbishop of Tokio, Japan.

3 October: The Rev. D. Joachim Anthony d'Almeida, transferred from Bishopric of Piahy to the new Diocese of Natal, Brazil.

18 October: The Rev. Maximilian Crespo, Bishop of Antiocho, Republic of Colombia.

The Rev. Francis Christopher Toro, Bishop of Socorro, Republic of Colombia.

4 May: The Rev. John Baptist H. V. Milette, Rector of the Church of St. Aloysius in Nashua, New Hampshire, Protonotary Apostolic *ad instar*.

2 July: The Rev. Andrew Seubert, Green Bay, Wisconsin; the Rev. J. Henry Tihen, Vicar General of Wichita, Kansas; the Rev. Bernard Schmiehausen, Rector of St. Mark's Church, Colwich, Kansas; the Rev. Moses Maguire, Rector of St. Mary's Church, Newton, Kansas—Domestic Prelates.

Studies and Conferences.

OUR ANALEOTA.

The Roman documents for the month are:

S. CONGREGATION OF CONSISTORY: 1. Decides several doubts in reference to the interpretation of the Decree *Maxima cura*, regarding the appointment of examiners for the removal of rectors of parishes and beneficiaries.

2. Interprets the clause of the *Motu Proprio Sacrorum Antistitum*, restricting the introduction of periodicals and journals into theological seminaries.

3. Declares in what manner the oath required by the *Sacrorum Antistitum* is to be taken by the members of congregations, beneficiaries, parish priests, and superiors.

4. Defines the limits of the new Apostolic Prefecture of *Rio Negro* in Brazil.

5. Decree prohibiting clerics from acting as president, director, secretary, treasurer, etc., in banks and trust companies and the like.

ROMAN CURIA publishes list of recent Pontifical appointments.

THE FIRST COMMUNION DECREE.

Qu. The recent decree about children making their First Communion at seven years of age is offering me practical difficulties. No word has come from the bishop. I know that priests of other dioceses have received the translation of the decree from the chancery office without a word of instruction. My assistant without consulting me preaches to the parents at his Mass on Sunday that the children from seven years up are to be prepared at once for their First Communion. The young priest claims that the decision rests with the father of the child and with the confessor. Hence, he says, as pastor I cannot interfere. I do not wish to be more Catholic than the Church. I am merely anxious to do whatever is the wish of the Church and to be in harmony with the spirit of her laws. I intended waiting until I saw what other priests or parishes were doing or until some instructions were received from the bishop. My assistant and I have agreed to submit the question

to you. While the decree says that the admission of children to First Communion rests with the father of the child and the confessor, yet without any irreverence or lack of submission to the Holy See it looks to me as though serious difficulties will arise if assistant priests without consulting pastors and without any instruction from the bishop may prepare and admit a class to First Communion.

As early a reply as you can give will be sincerely appreciated. If you answer in the REVIEW, please withhold my name.

PAROCHUS PERPLEXUS.

Resp. As many pastors are similarly perplexed, it may be well to indicate here the points which pastors and their assistants should keep in mind. The decree has appeared in the *Acta Apostolicae Sedis* (15 August, 1910, N. 15, p. 577). This being the official publication of the Holy See, no other promulgation of the document is at all necessary. The decree is not a matter of counsel, but is preceptive and obliges not under venial but under grave sin as Cardinal Gennari remarks. The reason is that the matter treated is of a very grave nature. The eminent canonist just referred to observes that if bishops fail to make known the decree to their priests, or if they delay in doing so, this does not free priests or those responsible for children from observing the decree. The obligation of observing the *Quam singulari* begins just as soon as pastors, confessors, parents, and instructors have learned of its promulgation. Bishops are obliged to communicate the decree, but not to promulgate it officially. This measure has been commanded by the Holy See to make sure that all who are responsible for children will learn of the decree. Thus pastor and priests are not to wait for instructions from our Bishops before they begin to prepare children for their First Communion.

The assistant priest's action in announcing, if he did announce without consulting the pastor, the formation of a First-Communion class is not conformable to the decree. The father of a child, or whoever takes the father's place, and the confessor can admit the child to private First Communion; that is to say, the child who has begun to reason is under the serious obligation of receiving Holy Communion at Easter-time. Such a child who has not yet received Communion

goes to Confession, and the confessor, when he has satisfied himself that the little instruction now necessary for First Communion has been imparted, tells the child to go to Communion. This is admitting a child to private First Communion. The confessor cannot consult the pastor when he tells a penitent to go to Holy Communion, neither should he consult him when the penitent happens to be a child who is going to receive Holy Communion for the first time.

If a public ceremony is to be made when the children are making their First Communion, there is question of a function in the church over which assistant priests have no right to make announcements without consulting the pastor. It would be quite unreasonable and subversive of discipline and harmony among the priests of the parish if, against the will of the pastor or even without his knowledge, assistant priests were to carry on various public ceremonies in the church. So it would be quite contrary to the decree if the pastor should be surprised by a public and impressive ceremony of First Communion, arranged for and carried out by an assistant priest. Our public or general Communions, which have been the source of great edification to the parents and faithful generally and which have caused such a deep and lasting impression on the minds of the children themselves, are public ceremonies or celebrations which it is for the pastor to regulate. The decree explicitly states: "The pastors shall take care to announce and distribute general Communion once or several times a year to the children, and on these occasions they shall admit not only first communicants but also others who, with the consent of their parents and confessor, have been admitted to the Sacred Table before." St. Alphonsus in his day counseled that these general Communions be held at least twice a year. Our pastors will be only too happy to grant permission for these ceremonies. Such functions as well as the frequent reception of Holy Communion by children will naturally entail more labor on the part of priests and Sisters, but the command of Christ and of His Vicar, Pope Pius X, "Forbid them not," will be regarded as specifying the most important work devolving on the clergy and our Sisterhoods. Whilst it may seem now as though it would be and perhaps is impossible to crowd other duties into their

already too busy days, our priests and nuns will soon find a means of freeing themselves from many less important duties of parish and school in order that they may give themselves to the great duty of first and frequent Communion of children.

FR. JOHN T. McNICHOLAS, O.P.

New York City.

THE ASSISTANT PASTOR AND THE DECREE ON THE FIRST COMMUNION OF CHILDREN.

Qu. The recent decree regarding the age and dispositions required in children for the reception of First Holy Communion is so definite in its wording that any further commentary on its meaning seems unnecessary and superfluous. The obligation which it imposes is not to be gainsaid or neglected, and yet the practical application of its precept may result in a condition of affairs not a little embarrassing under certain circumstances.

To say that its import is revolutionary of present custom is not exaggeration. And as the fulfillment of its mandates is to depend most directly upon the assistant priests who are engaged as the confessors of the children of the parishes in which they labor, I for one would be deeply grateful if you would consider a difficulty which will not improbably present itself.

To be as brief as possible, let us suppose a case which, as it seems to me, is not at all impossible or imaginary. It is the Saturday afternoon or evening preceding Trinity Sunday of the year which is soon to begin. An assistant, engaged in the hearing of confessions, finds before him a penitent of seven or eight years who presents himself or herself for absolution. The pastor of the parish, a man inclined to be ultra-conservative, has already selected those children who in his estimation are bound by the Easter precept of the present year, and for some reason has not admitted the youthful penitent in question into the number of those who are to receive First Communion on the morrow. The confessor, after a careful questioning of the little one before him, is forced to conclude that the child is obliged to comply with the precept of annual Communion. Is he not bound, by the decree, to advise and command his youthful penitent to approach the Holy Table on the day following? I do not mean that the little one should necessarily be of the number of those who are to take part in the *Solemn Celebration of First Communion*. I understand that the determination of that ceremony rests within the ex-

clusive jurisdiction of the pastor. But I quote Cardinal Gennari¹ to show that "*the pastor in the matter of private communion has no right whatever.*"

Therefore it seems to me the confessor is in somewhat of a quandary. If he directs the child to receive First Communion privately, that is at one of the earlier Sunday Masses, he will undoubtedly incur the displeasure of his pastor who will naturally not feel complimented that his "boyish" curate should presume to rely upon his own judgment in preference to that of his older, more experienced, but not necessarily better informed, superior. If he does not so advise the child he is doing violence to his own conscience.

Perhaps there is some escape from this embarrassment. I assure you that you will confer a great favor upon a number of the priests of the Junior Clergy if you will kindly publish your opinion on this question in the January issue of the REVIEW.

Resp. The question here involved is simply one of the application of that prudence which must regulate the mutual understanding between the pastor and his assistants. The assistant's right and duty as confessor, in the matter of admitting to Communion, are plain and unquestionable; the tact which enables him to come to an understanding with his superior in order to avoid friction, misunderstanding, or public comment to the disadvantage or disedification of the congregation is a quality the application of which must vary with the circumstances and the individual.

There are times and conditions in which it may be wiser for the assistant to make a child defer its reception of Communion, whatever its just rights in the matter may be, so as not to clash with the pastor's arrangements. It is a rule of pastoral prudence, which is regarded as a condition of every law, that the private right should be made to yield to a common right, and the disturbance of peaceful relations between the pastor and his curates would be a scandal to the faithful and a wrong to the interests of religion compared to which the withdrawal from private Communion for a short time is of no account.

On the other hand an assistant who finds himself in the predicament of displeasing his pastor by allowing a child its God-given rights to Holy Communion, would do wisely to

¹ *Il Monitore Eccles.*, Sept., p. 318.

have a talk with the pastor on the subject. If the pastor yields or suggests a compromise, in order to keep the discipline of the parish in a certain established order, all is well. If the pastor, however, be unreasonable, and insist that his assistant, as confessor, should forfeit the right of determining when a person—child or adult—is to go to Communion, it would be in place for the latter respectfully to state that he cannot waive the rights of his penitents and therefore must insist on his own duty to admit them to Communion whenever he judges them duly prepared. The bishop, if appealed to, would be bound to sustain the assistant, and decide that the pastor is going beyond his jurisdiction in interfering with the right of communicating children who have the approval of their confessors.

AN ECCLESIASTICAL CONFERENCE ON "QUAM SINGULARI".

To the Editor, THE ECCLESIASTICAL REVIEW.

"*Quam singulari*" was discussed at the Conference and the discussion reminded one of the good old days of theological circles when the objectors were as much afraid of being "put in the sack" as the trembling defender. It would not be easy to recall all the objections and answers, nor would it be at all worth while to record them here.

It is difficult to decide too whether the objectors were giving utterance to their own convictions or just assuming the part of *Advocatus Diaboli* that the truth might appear. A looker-on would conclude from the approval which followed a few answers that the objectors were glad to be silenced.

It may be of interest to set down here a few of the most important objections and answers: "The decree does not apply to the United States." Against this the "*ubique servandum*" of the Decree was adduced and, as no one present was learned enough to translate the words, "It must be observed everywhere except in the United States," the objection did not lead to any discussion. What did lead to a discussion was whether or not the Decree bound *sub gravi* and how pastors were affected by it. It was the opinion of the defender that the children who are now "seven years of age" and all who shall have reached that age on Trinity Sunday of the coming year will be bound *sub gravi* to go to Communion within the Paschal season. From this the transition to the obligation of the pastor to prepare the children of his parish or to get them prepared,

was a very natural one; and the conclusion was that a corresponding obligation rested upon the pastor. If the children are bound *sub gravi* to receive Holy Communion at Easter time the pastor is bound *sub gravi* to instruct or have instructed those children who have come to the use of reason.

"Suppose," said one, "a pastor is not disposed to carry out the Decree, what should be said of him?" It was replied that there was no need of answering that question, for such a soul could not be absolved *ex defectu dispositionis*. Once it is agreed that *Quam singulari* is strictly binding *sub gravi*, it is not easy to see any other answer. To say the Decree is not *de fide* and therefore does not bind *sub gravi* is to wander far afield from Catholic doctrine. The man who would excuse himself from observing the Decree on the plea that it is disciplinary and, therefore, does not bind, may as well say *non serviam*. It was maintained that while this Decree is disciplinary it binds *sub gravi* like many other disciplinary decrees. The point was freely discussed and the significance of the Catholic doctrine underlying it was set forth.

Whether or not a pastor should await the word of his bishop before attempting to carry out the Decree was another theme suggested in the course of the Conference. The answer depends much upon circumstances and we may here omit the prudential reasons for awaiting the bishop's word of command. Yet if the Decree is authentic, and it certainly is (for the S. Congregation on the Sacraments has undoubted authority to issue a decree on this subject), a pastor need not await the command of his bishop. The Roman Pontiff has approved the Decree and hence it becomes obligatory on all to whom it is directed.

Here it was objected that it was not a Papal Decree at all because it was not issued by the Supreme Pontiff but by a Congregation. Before answering this objection there were given some *praenotanda* regarding Congregations to make it clear that the Decree is decidedly Papal in the sense that the Congregation on the Sacraments is the organ which the Pope has employed to issue the Decree and in the sense that the Pope has approved the Decree and ordered it to be promulgated.

Many other points were introduced for discussion, but the main objection was the havoc which the carrying-out of such an order was sure to work in our parochial schools. Our children are in school now until the age of twelve or thirteen, but after this their Catholic training will end at any time between the age of seven and eleven. This objection seemed hard to answer, but the answer given seemed to satisfy the zealous pastors present. Suppose

a few do leave, does that justify us in standing between all the children and the Bread of Life? Is a positive precept of the Church to be set aside because a few parents may permit their children to give up their Catholic training? Let us look at this question closely and honestly. Is it not true that three-fourths of our Catholic parents want their children to get a Catholic education? Grant that our teachers are what they should be, few intelligent Catholic parents are found in any parish who will not eagerly yearn to have their little ones brought up in a Catholic school. We may divide the anti-parochial school parents into three classes: First, those who went to the Catholic school thirty years ago, when teachers were few and our schools like the public schools had their drawbacks. These people think that the schools are the same even yet. What they need is a few instructions on the advantages and advancement of Catholic education. The writer knows where such talks to such people filled vacant benches in more than one parochial school. Then there is the class who think that the public school is better able to fit the children for the business world than the parochial school. These like the first class must be instructed and the testimony of business men in our large cities, especially those testimonies that appeared in the daily papers in New York City sometime ago in praise of parochial-school education, could be read and explained for the enlightenment of such parents. These parents should be asked to explain why it is that in so many places especially in the city of New York it is not necessary to urge children to attend the Catholic school, for as soon as it is built it is filled. The third class is made up of an insignificant minority who are aspiring to be, or may have become, mushroom millionaires. They were brought up as Catholics, it is true, but they never came into contact with Catholic culture. All the refinement they fancy is to be found outside the Church. Their friends now are nice non-Catholics and they are so cultured and externally perfect. These poor people are not to be blamed. In their early days they or their parents had to struggle to keep body and soul together. But now they are in the midst of plenty and never dream of looking backwards for a culture of whose existence they know nothing. They are determined, too, that their children must not mingle with those of the lower grade from which they themselves have advanced. How is this handful of worldlings to be treated? Do you think that they or their children can be benefited by our present system of a late First Communion? Any man can see that if the children of such parents are to be saved they must be brought to the altar as soon as ever their reason dawns, else the follies and

false standards of their parents will fill their little hearts. If we are to diminish the number of this class of parents we must begin early with the children before the good things of life absorb their affections. Here indeed delay is dangerous.

It was the opinion of the defender that an early First Communion will bring the pastor close to the child many years earlier than the present system has done. He can then mould and guide the young one and show him the blessings of a Catholic training. The Holy Ghost too will assist the child to see this advantage and to feel it; and, since this is a land of obedient parents, there is little fear that the will of the child who desires to attend a Catholic school will be opposed. The last argument had great weight with one pastor at the Conference. His standing in the diocese is the very highest and his learning and zeal are the emulation of younger men in the ministry. When therefore he arose and said that though he was twenty-five years in his parish and had prepared his children for First Communion year after year, he had to acknowledge that they were eleven or twelve years of age before he had got close to their hearts. To him it seemed that the early First Communion would bring the influence of the priest into the child's life while the little mind was plastic and that a pastor who loves his children need have no fears that *Quam singulari* will deplete the parochial classrooms.

One objector who was personally much in favor of the Decree, pictured the happy Catholic localities in his native land and in his adopted country where the children did not make their First Communion until the age of thirteen or fourteen. He ended his eulogy of a late First Communion by asking, "Where do you find better Catholics than the—?" Here he mentioned the people of his nation. He was answered immediately by this question, "If the people of your nationality brought up on this system are such excellent Catholics, why are they here now the great opponents of this Decree?" No one enjoyed the answer more than the objector himself. But it was further shown that colonies of Catholics whether living in rural towns or on their farms were not the people whose Catholic conduct would prove the wisdom of a late First Communion. In small towns nearly every Catholic knows who misses Mass or the Easter duty. The fathers and mothers and grandparents and public opinion help a great deal to make the young and old practical Catholics. To conclude that a late First Communion does this is an unwarranted deduction, for the same is true of any Catholic settlement whether First Communion be given late or early. Show us those Catholics away from

their early surroundings and we shall learn more about them. Ask the missionaries who have met them in New York, Philadelphia, Cincinnati, Chicago, Milwaukee and St. Louis and other cities, and they will be able to tell something about the advantages or disadvantages of a late First Communion. But while it would be dangerous to conclude that the deferred First Communion was the only factor which contributed to the loss of a lively faith, it would be equally false to conclude that those children who were detained in school until they were twelve or thirteen and then allowed to make their First Communion were the real Catholics of our land or any land.

Were the Decree addressed to us for our approval instead of having been promulgated for our ready obedience it is not at all unlikely that statistics could be collected to approve or disprove its wisdom or opportuneness. What we are certain about is that the will of God has been interpreted to us by the Vicar of Christ, and that we have every reason to be deeply grateful for *Quam singulari* the observance of which shall contribute largely toward the Holy Father's ideal—*instaurare omnia in Christo*.

C. CLARUS.

THE RULE OF FASTING AS AN IMPEDIMENT TO FREQUENT COMMUNION.

To the Editor, THE ECCLESIASTICAL REVIEW.

No notice has apparently been taken of my appeals in your magazine in behalf of the large number of Catholic laymen to whom frequent Communion is an actual or practical impossibility on account of the rigidity of the Eucharistic fast. Yet I feel impelled to raise my voice again, this time in behalf of those toward whom Christ and His Vicar have manifested particular love—the little children.

Whatever the learning and wisdom of theologians may bring to bear upon the question of children's Communion, the practical carrying out of the Holy Father's ideas is dependent upon a number of apparently frivolous details, unthought of by those in high places, but indispensable to those in whose hands the responsibility in the end must lie.

The Holy Father is most urgent that Christian education and daily Communion should be twin factors in the salvation of youth. Yet the mothers and sisters know very well how difficult it often is to bring both of these elements to bear on the life of a child, when the Eucharistic fast has to be considered. In many cases the child

may be too delicate to go out fasting at an hour which will admit of return to breakfast and another trip to school before nine o'clock. Sometimes (I know this to be a fact) the parish church and school are often so far from the home that it would be almost an intolerable burden for the hard-worked mother to get the little ones ready early enough; and car-fare, at the rate of ten cents per day for each child, presses heavily on the family finances, where the family is as large as Catholic families ought to be, assuming that the expedient of saving time and car-fare by patronizing a public eating-house is out of the question in the case of young children. To be sure, in the situation I have mentioned, the children might be sent to church at a later hour, home to breakfast, and, a few minutes before nine, go to the nearest public school around the corner. This would be a case in which frequent Communion is facilitated by public-school education. But could this be the intention, even remote, of the Holy Father?

I have not considered cases in which a child's health is too frail to permit of frequent morning fasts under any circumstances. Nor is such a condition of health uncommon among Americans of all ages, many of whom are by no means incapacitated from a fair share in the duties of ordinary life. But in the case of children, breakfast might be had at an hour somewhat earlier than necessary for school hours, so that they might, after Communion, proceed immediately to the school-room.

It may be alleged that to allow children to receive the Holy Eucharist without fasting would lessen the respect for the Sacrament. This seems obviously to be merely a matter of education. I have not observed that children lose any respect for the laws of abstinence on Friday, or Sunday Mass, although they have been taught that these laws may be set aside in cases of necessity.

One word more. The Holy Sacrament has been fittingly called the wine of virgins, the sovereign remedy against the assaults of our lower nature. Yet, strange to say, at the time of life when the passions of youth are developing, when the grace of the Sacrament is most urgently needed, the frailty of the growing body often may force prudent parents to limit the Communions of their girls and boys—the fast is too severe. To be sure, one may argue that prayers and acts of love may supplement to some extent the grace of the Sacrament. But why deprive poor human nature of the *actual* help of the Strong-armed? Again, I have been told that fasting is in itself a remedy against temptation: therefore, do not relax the law. This may be true in the abstract. But where the fasting is absolutely impossible, the victim is left without either weapon, fasting or Communion.

I must apologize again for taking up your time and space with apparently trivial details. But these are the circumstances under which the laws of the Church must act; and, after all, what is the meaning of the time-honored axiom, "The Sacraments for men, not men for the Sacraments"? S. C. B.

THE HOLY FATHER AT CHRISTMAS.

Suggestions have come to us from two eminent priests in different dioceses expressing the wish that something be done by the American clergy to signalize Christmas as a day of joy for the common Father of Christendom, and to make it an occasion for strengthening our allegiance to the Holy See. One suggestion is that amid the general gratitude which is poured forth at Christmas, the churches unite in a Communion of thanksgiving for the blessings of Catholic unity under the leadership of the present Pope, whose efforts in the direction of restoring all things in Christ have advanced the cause of piety and reform of morals, especially by reviving the privilege of Daily Communion and by bringing the children into more active participation in the life of the Church. The other suggestion is that each priest make a separate offering in the form of a small portion of the Christmas collection given to himself, for the Holy Father.

Both of our correspondents advance good reasons for promoting a cause of this kind. It would aid the Holy Father not only in his needs but in his efforts for bettering the conditions of Catholicity throughout the world; it would cement the bonds of union between a grateful clergy and their Chief Pastor; and it would undoubtedly act as a salutary example to the faithful. We understand that this offering is not to interfere with the Peter Pence contributed by the laity. It is to be distinctly an offering from the clergy, who if each contributed only a moderate sum would be enabled to make a considerable gift and cause the heart of the Supreme Pontiff to rejoice in an especial manner with his clergy during this season of universal joy.

There is but one objection to this latter suggestion: it comes too late for the present season of Christmas. However, as "Myranus", the name over which the proposal comes to us,

says, it will be in good time for 1911. The thought is an excellent one and we shall be glad to receive from other priests comment or practical suggestion on the subject so as to manifest the mind of the American clergy in this regard.

I.

To the Editor, THE ECCLESIASTICAL REVIEW.

Those of us who can recall the days of Pius IX, the Pope whose sufferings rendered especially appropriate the denomination *Crux de Cruce* prophetically given to him, and evoked the deep sympathy of his children in every land, will also remember that it was customary at that time to add the prayer *Pro Papa* not only at all the Masses but also at the other public devotions of the Church. I am sorry to say that this custom has died out, and the bishops who enjoin the "Oratio pro Papa" to be said by the clergy are, to judge from the experience of a much-traveling old missionary, very few. When we reflect on the sad duties that confront a Pontiff of such generous heart and fatherly disposition as Pius X, who labors to restore God's kingdom among the faithful, through the medium of his bishops and priests, amidst the most disheartening difficulties from without and within, we cannot but be moved to pray with true filial devotion for the preservation of not only his courage but also his life, which is a signal blessing to the modern world, though the world may not realize it sufficiently. Might I then propose that pastors take it upon themselves to impress our good people with the necessity of praying for the Holy Father, and to set them the example by doing it at the public offices of the Church on Sundays and holidays of obligation. Christmas or New Year would be a good time to begin such a practice and it would undoubtedly be a most acceptable gift to the Pontiff, who in fact has expressed himself on occasion of his recent priestly jubilee as desirous of nothing so much as the zealous coöperation of his priests and the prayers of the faithful. And if this can be done we might go a step further and inaugurate a day of General Communion for the Pope and in thanksgiving for being members of his flock and recipients of his dispensation of graces. That might be done within the Octave of Christmas, or on the Sunday following.

AN OLD MISSIONARY AND LOVER OF PIUS IX AND PIUS X.

II.

To the Editor, THE ECCLESIASTICAL REVIEW.

We Americans make much of Christmas. The charm of the Christmas-tree and the gifts that accompany each recurring festival,

have taught us lessons of appreciation and gratitude which find expression in the all-sided generosity shown by American Catholics and non-Catholics alike, in relieving the distress of the poor, the sick, the orphans, and the homeless, by appropriate donations at this season. It is a beautiful custom, and gives an air of joy to the life of our great community which may well be said to be an image as well as an effect of the Gift of gifts bestowed on mankind by the Incarnation at Bethlehem on the first Christmas morning.

But while we think of our friends and of the poor, bringing some measure of happiness into the lives of others by a generous use of Christmas opportunities, we forget at times those who, being out of our immediate circle, do not make their appeal heard or understood. We priests who are as a rule the recipient witnesses of the gratitude of the faithful to their zealous pastors, can we afford to forget the common Father of the flock, far away in his enforced confinement in the Vatican and in a state of practical isolation from his beloved children?

The thought of this moves me to take the liberty of putting a question through the courtesy of the REVIEW before the clergy of the United States. What untold joy would not the heart of the great Father of Christendom in Rome experience, if there came to him at this time of universal peace and charity a token *from his priests*, the officers of the great army which he leads and commands. We often hear it said that Pius X has a special predilection for Americans, because they are so open, so generous, and so fair-minded. Might we not give a proof to him of the appreciation we bear in return for this affectionate sentiment? My thought is that the priests of the United States combine to make annually a Christmas gift to the Holy Father as coming distinctly from themselves, as a pledge of loyalty and love such as the Supreme Chief of the Church might justly look for in his sons of the clergy. No one is in a position to find out the sentiment of the priests on this so well as the Editor of THE ECCLESIASTICAL REVIEW.

The idea is not to interfere at all with Peter's Pence or any other offering made to the Sovereign Pontiff. These are given to the Holy See, while the Christmas gift would be offered and the request made that it be received as something personal. Not indeed that the Holy Father would use it for personal needs, much less for personal luxuries; for it is easy for us to imagine how the spirit of Pius X, so like unto that of our Divine Master, would rejoice in bestowing upon the poor and the suffering and those who have not had the Gospel preached to them, that which was intended for himself personally. In some ways we Americans are not understood. We are

often spoken of as a people too ready to protest. We give free expression to our thoughts; not always a prudent, and usually an un-diplomatic course. But as we are making history we are coming more and more to be regarded as a sincere people. We feel that our faith is profound and we believe that no people in the world excel us in devotion and loyalty to the Holy See. We are moreover fearless in the prediction that the ecclesiastical history of the future will substantiate this. Other peoples have their national methods of expressing their fidelity and filial attachment to the Vicar of Christ. Why may we not spiritualize to some extent our beautiful national custom by offering the Holy Father a personal Christmas gift? It might be made one of very considerable value without anyone feeling the least burden. Suppose every bishop were to contribute, say ten dollars, every pastor five dollars, every curate one dollar, the sum would be considerable. Add to this the very probable contributions by religious community, both of men and women, as well as many by Catholic Societies, and the sum total would make a worthy offering. If this meet with the approval of the Church authorities in the United States it is reasonable to expect that other nations would follow our example. This suggestion, written at the approach of Christmas, is offered for the January issue in the hope that if it prove acceptable many can assist in working out practical methods before Christmas of 1911.

NICOLAUS MYRANUS.

THE PREPARATORY SEMINARY.

To the Editor, THE ECCLESIASTICAL REVIEW.

The work of the preparatory seminary is of such vital and evident importance to the Catholic Church in the United States that it is hard to understand how there can be any difference of opinion about its necessity. Late numbers of the REVIEW have given space to some discussion of the matter, but it seems to an outsider that the writers differ only in minor details while agreeing on the main fact. As minor details, however, often defeat the main proposal, it may be well to view the subject in connexion with its incidental conditions, and see whether a preparatory seminary should not be considered essential to every well-organized diocese, and may not be made a part of its equipment.

Father Drury has given us the mind of the Church in regard to the training of those who aspire to the sacred priesthood, and he says well that experience proves the general Catholic college to be a failure in providing recruits for the priesthood and in offering

the proper training to this class of young men. Father Egan is not a champion of the general Catholic college as a substitute for the preparatory seminary, but rather seems only to tolerate it in lieu of something better. Both opinions emphasize the importance of the preparatory seminary.

Both of the writers seem to have in view local conditions; and as local conditions vary with every locality, it is but natural that their ideas should not harmonize along all lines. Yet it is this difference of local conditions that argues in favor of a local preparatory seminary. The general and requisite qualifications of the priest are the same everywhere, and can be acquired in one place as well as in another; but for effective work the priest should know something of the conditions that are to surround him in his active life and be in a measure prepared for them. This preparation can nowhere be given so well as in the midst of them during the time of his training. His teachers should be familiar with them, at least those teachers whose business it is to come in close contact with him in the shaping of his character and the fashioning of his soul in a definite mold. In like manner the equipments and appointments of a preparatory seminary must be regulated by present circumstances and future conditions. It would not be the proper thing to train priests for the wealthy and refined Dioceses of New York and Boston among the struggling settlers of the Far West, and it is hardly to be supposed that priests trained in Boston and New York are ready for the rough work of the frontier. Their special fitness comes best when they are trained in view of local conditions and within sight of them. We contemplate with awe and admiration the grand old missionaries of a generation or two ago, and few of us have the temerity to think that we are fitted for work such as theirs; but they came out from seminaries that faced these conditions and prepared their men directly for them.

Father Drury has, no doubt, in mind the work of the venerable old seminary founded by Flaget and rejuvenated by Spalding, and it is an ample justification of his arguments. He may also be speaking, to a certain extent, *pro domo sua*, for the old conditions have not all passed away in Kentucky; but his words have force beyond his own Diocese. Old St. Thomas's Seminary at Bardstown trained men directly for their work; it saved and perfected vocations that would have been lost without it; it formed a priesthood "to the manner born", familiar with local conditions, sympathetic, devoted, and unselfish, and the Church in the entire Middle West owes it a debt of lasting gratitude. One thing is certain, and that is that Father Drury's Diocese suffered a sensible loss in the closing of its

preparatory seminary. Of course, no one wants any new St. Thomases with the old poverty and privation; but its spirit, its apostolic atmosphere, its purely religious aims, its direct training for certain work, and its preservation of vocations by its presence among those whom God had called—these things can and should be perpetuated.

For more reasons than one our Bishops desire and strive to recruit their clergy from their own flocks. Now, the writer has taken the trouble of making a comparison which is to the point here. He has taken from Wiltzius's *Catholic Directory* the reports of five dioceses in the Middle West that have no preparatory seminaries, and five others similarly situated in all things, except that they have such seminaries. Grouping these face to face, he found in each group an aggregate Catholic population of about 475,000. The group without preparatory seminaries has one working priest for every 700 Catholics, and one ecclesiastical student to every 4,900. The group with preparatory seminaries has one working priest to every 600 Catholics, and one student to every 2,200.

This comparison speaks for itself, and points the way of supplying priests to the growing wants of the Church. Either proportion is far below what it ought to be; but experience shows that the home seminary is a most efficient means of increasing it.

Naturally we would expect less students in the former group, because those in the general Catholic college would hardly be counted until they had begun their higher studies; but a corresponding gain may be expected for the latter group from similar sources, and the comparison will stand much the same.

The providing of ways and means seems to be the stumbling-block; but like all our diocesan institutions there must be a humble beginning. No great outlay is necessary at the start, for the number of students will necessarily be small, and comfortable lodgings for them and their teachers do not mean an expensive pile of buildings which may not be filled for twenty years. In a diocese that looks to its own people for its priests the means for this work will not be lacking. There may be none for great luxuries, but there will be sufficient for necessities and ordinary comforts, and no young man worthy of a vocation will look for more during his years of training than he can expect to have during the time of his actual missionary life. The fact stands that five of the aforementioned dioceses have found sufficient means to make the beginning, and why not the other five, and every diocese with the same resources?

Great geniuses are not required to head this work, and it is hard to think that a sufficient number of competent and disinterested men cannot be found in every diocese who will place the glory of God.

and the salvation of souls above the thought of gain or the fear of poverty in later life. Men of this stamp are not all dead yet, as the existence of Father Drury shows. There is no steam, electricity, or hurrah about him, but an earnestness that shows his heart and head to be in his work. Men like him would gracefully fill positions in preparatory seminaries. They might not turn out a class of brilliant wonders, but they would send out men fitted to follow many of the brilliant wonders and pay the debt on the costly churches they had erected on credit, and draw to the Sacraments the people who were before content to sit and listen with admiration to wonderful flights of oratory.

W. J. HOWLETT.

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TEACHING CATECHISM.

The articles on new methods of teaching Catechism, which have appeared in THE ECCLESIASTICAL REVIEW during the last few months, have attracted more than ordinary attention, and have aroused interest and stimulated many to begin a study of ways and means of improving their methods of teaching Christian Doctrine to the young. The day of the "rote method" in its worst form has gone by, and for this blessing much credit is due to the Right Rev. James Bellord. In some respects the good Bishop's little fifteen-cent booklet on *Religious Instruction and Its Failures* still holds front rank. It seems to be accepted that something must be done to make the teaching of Catechism more attractive, and all who have given the matter any study are convinced that an intelligent appeal to the mind through the sense of sight is of great benefit. We must not ignore the fact that there are other senses than sight, and that to impart information is not all of education. The use of natural objects was a method employed to a great extent in the first school for Catechists, with our Lord as the Teacher, and one part of the training of the missionary has been and is how to acquire a knowledge of illustrating the truths of religion by means of the simple things of nature.

Pictures and symbols were in use in the earliest ages of the Church—often crude, it is true, but sufficient to convey new ideas or make plainer partially understood truths. The

attitude of the Church has never been doubtful. The great Christian Art of the world exists to-day because of the fostering care and the generosity of the popes and prelates of the Church. The very fact that the picture and the statue have occupied and still occupy a prominent place in the Church puts the stamp of approval on visual instruction in teaching Christian Doctrine. The illustrated lecture is a good means of making the Christian Doctrine work clear and interesting.

Another form of illustration that must not be lost sight of, is that done by the pupils themselves; training the pupils to do their own illustrating is most important, as a little reflection will convince any one who understands the principles of mental development. There are several good method-aids (one of which is the excellent *Christian Doctrine Manual* for teachers) which recognize the necessity of training the pupil in expression as well as in observation. This *Manual*, which the Rev. J. H. McMahon, D.D., mentions in one of his valuable articles in the REVIEW, is the work of a Sister of Saint Joseph of the Archdiocese of Philadelphia. Before the book was made known to the public, the lessons and methods were tested in many schools, and practical, competent teachers passed upon their merits.

The excellent series of books by Canon Carr, of the Liverpool Diocese, England, for use in teaching religion to the young, are of benefit in arranging a course of study and for methods of illustrating by Bible and other stories. The Rev. P. C. Yorke, D.D., of the San Francisco Archdiocese, has given us a series of books called *Text Books of Religion for Parochial and Sunday Schools*. Visualization receives a due share of attention; the books are illustrated with excellent pictures to be used with the lessons. The books by the Rev. Thomas E. Shields, Ph.D., recognize visual aids and the use of pictures and nature lessons as illustrations are prominent features.

The Helper, a monthly magazine for teachers, published by The Sunday Companion Publishing Company, of New York City, contains in each number valuable suggestions as to pictures, natural objects, literature, and other aids that will be found most helpful in teaching the Catechism. The "helps" for each grade are valuable.

The Sunday Companion, a weekly periodical for the young, is full of suggestions. This valuable assistant to pastor and teacher has been in existence since 1900, and each and every number contains some material that may be used in the Catechism lesson for the week. The pictures, copies of the best paintings, are made to serve as illustrations for the lessons. From year to year *The Sunday Companion* has given assistance, by way of copies of the best pictures, for lessons on the life of our Lord, the Sacraments, the Commandments, and almost every chapter of the Catechism. Literature has been introduced in such a way as to make the lesson clearer, more impressive, and more devotional.

In one of the articles in THE ECCLESIASTICAL REVIEW reference was made to the necessity of having some place where pastors and others might find material suitable for illustrating Catechism lessons. At the annual Convention under the auspices of the Confraternity of Christian Doctrine in the Archdiocese of New York, there is each year an exhibition of Catechism work by the children and young people of the parochial and Sunday schools. These lessons are illustrated by the pupils. The various methods used show the variety of tastes of the pupils. Many used pictures, small outline maps, symbols, and ornamental designs. The teachers and pupils found themselves handicapped by not having a "Supply House" where they might see and purchase suitable material. To obviate this difficulty The Sunday Companion Publishing Company made a beginning by collecting maps, large and small, pictures of different sizes, colored and in black and white, and other suitable material. More supplies will be collected just as soon as the money necessary can be obtained. One great advantage in having this work in charge of The Sunday Companion Publishing Company is that some of the leading educators of the country are interested, and their years of experience and good judgment are at the service of this Company. The lantern illustrations have not been left out of consideration, and various methods of use have been decided upon. Pastor or teacher investing in an outfit of lantern and slides is always better satisfied if he can see the pictures and make his own selections.

We cannot overestimate the value of having a place where

the busy priest or teacher may see all the aids and devices which may be used in teaching Catechism. Such a place will be a veritable inspiration to any one interested enough to visit and examine, and now that the work has been begun, surely it will not be long until it is enlarged. To establish such a supply house means money wherewith to bring material from all parts of the world. Let us help along this good work; let us aid in the extension of a work already under way and directed by practical teachers of Christian Doctrine. Surely there are at least one hundred persons interested in this movement who are willing to give fifty dollars each for its extension. The amounts given may be refunded in the course of a few years, or in some cases arrangements to pay by furnishing supplies may be more satisfactory. We need a Sunday School supply house, and we need it *now*. We can have it if we are willing to unite and help along this work already begun. Let us hear from those interested.

JOHN J. MCCAHERN.

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ON TAKING CARE OF CHURCH VESTMENTS.

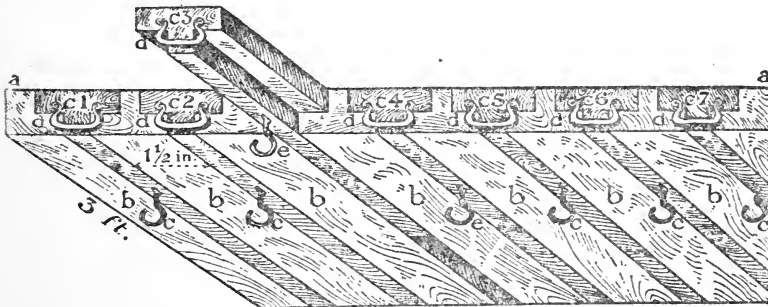
Beautiful vestments are the pride and joy of the zealous priest. To obtain them he will give himself no end of trouble. He will preach for them, beg for them even, in season and out of season. But when he has them, does he always devote sufficient intelligent care toward the preservation of their beauty of shape and texture? Does he handle the costly and oftentimes very sensitive material with due consideration and tenderness? Would the parishioners be so ready to contribute money for the purchase of copes and chasubles, and would the ladies of the Tabernacle Society be so eager to embellish them with delicate embroidery, if they knew how carelessly they are treated not infrequently?

I have seen vestments tossed about on the sacristy tables as if they were, *sit venia*, so many rags. I have seen them stowed away by busy sacristans in damp, stuffy drawers, pell-mell, in layers of five and six; and taken, or rather pulled out by the same sacristans in a most pitiable state—crumpled, creased, and broken. Even the strongest and most pliable

material cannot long withstand such ruthless treatment. There is a mouldy odor about the vestments, too; and no wonder, for they have not been aired for weeks, perhaps for months.

Where these abuses have crept in, the fault does not lie entirely in the pastor or the sacristan, but in a great measure in the system which obtains almost universally of keeping the vestments in chests of drawers. A worse system could hardly have been invented. The stiff, board-like chasubles, still unfortunately so much in vogue, very easily lose whatever shapeliness they may lay claim to, by being crushed into the narrow compass of a drawer, whilst copes and Gothic chasubles suffer still more on account of their having to be folded. Drawers as receptacles for vestments can at most be tolerated in monasteries and convents where the sacristans are trained to handle all that belongs to the liturgical functions with loving care and scrupulous exactness.

The best way to preserve the shape and the texture of church vestments is to treat them as other costly garments are treated, viz. to *hang them up properly in presses fitted out for the purpose.*



EXPLANATION OF FIGURE.

aa. layer of boards; bb. immovable laths, $1\frac{1}{2}$ -2 inches in width; cc. movable laths, $1\frac{1}{2}$ -2 inches in width — c.3 is pulled out; dd. handles to facilitate pulling out of movable laths; ee. hooks for bails on which to hang chasubles.

The layer of boards prevents movable laths from lifting out. The laths are scarped in such a way as to fit into each other.

The practicability of a standing-press depends altogether on its being supplied with a proper arrangement for hang-

ing up the ordinary as well as the most precious copes and chasubles. In many sacristies the bows or bails with the vestments are simply suspended from hooks fastened to the top of the press. The result is that not only much valuable space is thus sacrificed, but the sacristan must disappear more or less completely in the press in order to get at the required vestment, thereby each time disarranging and perhaps damaging the neighboring ones. In others the bails are suspended from bars projecting from laths or poles which revolve, like doors on their hinges, from blocks fastened to the bottom and the top of the press. This system has all the disadvantages of the previous one, necessitating as it does the same frequent handling and crushing of the vestments and making the absolutely indispensable airing not a whit easier.

A clerical acquaintance of mine has the following arrangement in his model little sacristy: A series of sliding laths, two inches wide and an inch apart, are attached to a solid board raised about five feet from the bottom of the press. Each lath is provided at the centre with a hook for the bails. The vestments are hung up parallel to each other and to the sides of the press. The press should have a depth of at least thirty inches, though by arranging the laths slantwise several inches may be gained. By means of the sliding laths the vestments can be taken out, put back, or aired with the greatest possible ease and without the least risk of damaging them. It is astonishing how many chasubles and copes can be conveniently accommodated in a small space—a yard amply suffices for a dozen and a half vestments of all sizes and shapes.

A word about the bails. They should have as far as possible the shape of the human shoulder, in order to be a real support to the vestments and in order not to injure them by protruding their edges through the delicate texture.

The vestment frame described above can be built by any amateur carpenter at a very slight expense and fitted into any press of sufficient depth. The space to the right and left of the frame can be used for hanging up stoles, albs and surplices.

Perhaps these suggestions on an important subject will lead to others still more practical.

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Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. **Bible History.** The demand for a seventh edition of the two large volumes entitled *Handbuch zur Biblischen Geschichte*¹ bears testimony to the excellence of the work and to the interest of its subject. The History is still known as that of Schuster and Holzammer, though the later editions have been issued by Professors Selbst and Schäfer, editing the Old and the New Testament respectively. In its new form, the first or the Old Testament volume numbers 1134 instead of 1026 pages, and the second or New Testament part has been increased from 788 pages to 920. The editors have made use of everything that could serve to elucidate the Biblical questions within the range of their study: history, geography, archeology, have been laid under contribution for the benefit of the reader. The number of illustrations has been decreased, owing to the omission of prints that had not a direct bearing on Biblical questions; but there are more valuable archeological documents. We hardly need insist on the conservative character of the new edition: still, the more advanced views are treated indulgently. The relegation of the Wisdom Literature to the end of the first volume appears to imply a tacit concession to new dating of the canonical books; in this point Prof. Selbst has abandoned even the former systematic arrangement of the first volume. Minor oversights have been pointed out by the scientific reviewers of the new edition; but in a paper like the present, it would be mere pedantry to point out trifling defects where there is so much to be praised.

In this connexion we may mention the "History of the Jewish People at the Time of Jesus Christ" which has now reached its fourth edition. This admirable work has been rightly called the equivalent of an entire, well arranged library. The improvement of the successive editions may be inferred from the fact that the third volume alone has grown from 562 to 719 pages. The author, Professor

¹Für den Unterricht in Kirche und Schule, sowie zur Selbstbelehrung. Freiburg, 1910: Herder.

Schürer, has not been afraid to correct his previous views as soon as they appeared untenable in the light of a more advanced study of his subject. The Book of Jubilees is now acknowledged as older than the reign of Herod; there are also slight modifications of the author's former views concerning the Book of Henoch, but the question as to the Christian interpolations in the Book of Parables (Henoch, 37-71) has not found any definite solution. The interest in this great work has become almost tragic on account of the death of its author, who passed away 30 April, 1910. Prof. Schürer's name will remain for many years connected with the questions involved in the study of the Jewish history at the time of Jesus Christ, and his work will live at least several decades before it is replaced by a worthy successor.

2. The Canon. The student of the Old Testament canon finds one of his principal difficulties in the historical data of the fourth century. The catalogues of the Old Testament books as found in the writings of St. Athanasius and of St. Cyril of Jerusalem agree with the Jewish canon, omitting the so-called deuterocanonical writings. This omission may be owing to the fact that the two great patristic writers copied their lists from the Jewish canon; but it is also possible that the catalogues of these Fathers represent an old Christian tradition coming down from the early Christians of Judea and Egypt. The second hypothesis is not excluded by the language of the two Fathers. On the other hand the influence of the Synagogue was hardly strong enough at the time of St. Athanasius and St. Cyril to cause a simple rejection of the deuterocanonical books; had they been regarded as canonical by the Christians of Antioch and Jerusalem, their omission in the Jewish canon might have made them less acceptable to the descendants of the early Jewish converts, but it would not have caused a denial of their inspiration.

Does the admission of the hypothesis that the catalogues of St. Athanasius and St. Cyril represent an ancient Christian tradition commit us to the conclusion that this tradition expressed the faith of the whole Eastern Church? At first, one might be inclined to extend this Jewish influence to the whole Grecian Church. Do not the Biblical catalogues of Eusebius, St. Epiphanius, and St. Gregory Nazianzen agree with those

of St. Athanasius and St. Cyril of Jerusalem? But one must keep in mind that all these lists as well as those of certain Western writers really represent only the above Christian tradition found in the churches of Alexandria and Jerusalem. Are we justified in saying that the church of Antioch too adhered to the same tradition? A number of the *Biblische Studien*² thoroughly investigates this question. It is true that we do not possess an explicit catalogue of the Old Testament books received as canonical in the school of Antioch; but its faith may be learned from the Scriptural works of a Lucian, a Chrysostom, a Theodoret, and other similar authorities. Disregarding the personal fancies of Theodore of Mopsuestia, Henneberg's monograph arrives at the conclusion that the representatives of the school of Antioch had become independent of the Synagogue long before the churches of Alexandria and Jerusalem, and had contributed considerably to the final acceptance of the larger canon of the Old Testament. In fact they received not only the deuterocanonical books, but also III. Esdr. and III. Mach.³

Mr. Howorth has contributed a study to the *Journal of Theological Studies* (X. 481-496) in which he treats of "the influence of St. Jerome on the canon of the western church". The writer finds that St. Jerome accepted the canon of the New Testament in the sense of the Council of Trent; at first he accepted also all the Old Testament books contained in the Septuagint, but later on he was induced by his relation to the Jews and the difficulties with Origen to change his attitude toward the books of the Old Testament. Fracassini describes the development of the canon in the first centuries, adding the theological discussions on this subject down to the Council of Trent. The writer considers even the acceptance of important Biblical texts as forming part of the history of the canon, so that the Tridentine decree concerning the Vulgate is the last act of the Church in the formation of the Canon.⁴ F. Israel arrives at such phantastic conclusions in his treatment of the canon that one marvels how a publication

² XIV. 4. Dennefeld, *Der alttestamentliche Kanon der antiochenischen Schule*. Freiburg, 1909: Herder.

³ Cf. *Revue biblique*, Oct., 1910, p. 60 f.

⁴ *Rivista storico-critica delle scienze teologiche*, V. 425 ff., 653 ff., 848 ff.

which prides itself on its scientific character could open its pages to the writer's lucubration.⁵ He believes that the canon of both Testaments, at least in its numbers, is an image as it were of the cosmos: it is especially the numbers 3, 4, 27, 70, 72, and 60 that he appeals to. E. Preuschen has collected in his *Analecta*⁶ certain short texts bearing on the history of the early Church and the canon. Although the grouping has been influenced by the author's views on pre-canonical and extra-canonical New Testament literature, the whole collection offers a solid and handy help to the study of the canon. Jugie and Mangenot discuss the question of the Old Testament Canon received by the Greek Church from the seventh to the fifteenth century;⁷ Rabbath treats of "the deuterocanonical books in the orthodox Church";⁸ another paper by the same author on the deuterocanonical books appeared in the same publication, 1910, (376 ff.). Flournoy reviewed in the *Bibliotheca sacra* (LXXIX, 512 ff., 594 ff.) G. H. Ferris' work on the New Testament Church without the New Testament, and on this occasion treated a number of questions belonging to the history of the New Testament canon; he maintains that we do not receive the New Testament from the Church, but from God through Christ and the Apostles.

3. Original Text. Kittel's *Biblia Hebraica* has appeared in its second edition.⁹ Some of the corrections have been made on the plates, others have been inserted by way of additions and corrigenda. The rapid sale of the first edition is rather surprising on account of the severe criticism with which it was received. Of late a rumor found its way into some reviews that Kittel's Bible had made an undue use of Ginsburg's text published by the *British and Foreign Bible Society*. Even this might have been pardonable, if Kittel had not claimed to follow Ben Khayim's text most carefully. Professor Nestle pointed out in I. Sam. alone more than 115 instances in which Kittel's text differs from that of Ben Khayim's and the main reason for this departure is the fact that

⁵ *Zeitschrift für neutestamentliche Wissenschaft*, X. 239-245.

⁶ Two parts. Second edit., Tübingen, 1910: Mohr.

⁷ *Les questions ecclésiastiques*, 1910, Jan., 45 ff.

⁸ *Mashrik*, 1909, 801-830.

⁹ Leipzig, 1909: Hinrichs.

Kittel follows Ginsburg, and that his mercenary, Mr. Kahan, has done his work of collating Ben Khayim's text most superficially.¹⁰ Kittel answered that Prof. Nestle is a diplomat in disguise; he had coöperated in editing Ginsburg's text, and hence he had reserved all his praise for his favorite work, while his gall had been reserved for Kittel's text (*ibid.* pp. 229-239). The writer points out a number of peccadilloes in Ginsburg's text, especially in those parts for which Nestle is mainly responsible. In his turn, Nestle answers (*ibid.*, pp. 304-306) that his relations to Ginsburg's Bible are not such as they are represented to be by Kittel. After all is said, it remains true that Kittel's text is not what it claims to be in the *Prolegomena*, owing to the carelessness of Mr. Kahan. Moreover it is not wholly free from the reproach of unduly following Ginsburg's text; at the same time, it remains a more useful and indispensable work for the Bible student than Ginsburg's Bible, because it makes at least an attempt to reproduce the pre-Massoretic text.

Mr. Ginsburg is no doubt the best living authority on the Massoretic text. He publishes his work under the auspices of the British and Foreign Bible Society. The Book of Isaias has appeared;¹¹ the Minor Prophets are in the press, and the rest of the Bible is soon to follow. The mechanical part of the work is done admirably well; seventy-three manuscripts have been utilized, and their variants have been duly noted. Besides, the printed editions of the text from the Pentateuch published in Bologna, 1482, down to the second Bomberg edition, which appeared in Venice, 1524-25, have been laid under contribution. In richness of material and arrangement of notes Ginsburg's text is superior to its predecessors.

Gregory has, at last, published the third and final volume of his *Textkritik des Neuen Testaments*.¹² It contains principally additions to the former two volumes. Since their publication the author claims to have personally inspected a number of manuscripts, to have studied more impartially the current Biblical literature, and to have realized the need of a new

¹⁰ Zeitschrift für alttestamentliche Wissenschaft, 1910, p. 153 f.

¹¹ Isaias, diligenter revisus juxta Massorah atque editiones principes cum variis lectionibus e mss. atque antiquis versionibus collectis. London, 1909.

¹² Leipzig, 1909: Hinrichs.

notation for the Biblical manuscripts. The volume contains also four useful indices: abbreviations, persons, and things, Soden's notation, and Greek manuscripts are thus rendered easily accessible. It is true that in its present arrangement Gregory's work frequently treats of the same subject in two different volumes; but the writer offers so much valuable information that the student will easily bear with this inconvenience.

Professor von Soden too has reached the end of his Prolegomena introducing a new edition of the New Testament text. The last part contains the different text-forms of the Book of Acts, the Catholic Epistles, the Pauline Epistles, and the Apocalypse. Throughout, excepting in the Apocalypse, the author admits the existence of three text-recensions: the Hesychian [H], the Palestinian [I], and the Lucian [K]. The study of the text of Acts forms the most interesting portion of the volume. The reader remembers that Prof. Blass maintains the theory that St. Luke himself is the author of a double edition of Acts come down to us in the so-called Western and Eastern readings of the Book, the Western readings being principally represented by the *Codex Bezae* [D]. Prof. von Soden does not admit that an edition which exhibits a more careful form and a richer material should have been set aside by the inspired writer himself in order to make room for a less perfect edition. He prefers to regard the peculiar readings of Codex D as additions collected from the early Latin versions, whether African or Italian, and from the old Syriac translation. Who then is responsible for these additions? The Professor is of opinion that Tatian, whose Diatessaron has created such a confusion in the Gospel text, is also the author of what are now called the Western readings of the Book of Acts. Eusebius testifies to the existence of a report that Tatian had edited "the Apostle"; as the text of the Pauline Epistles does not exhibit any intentional editing, what prevents us from explaining the testimony of Eusebius as referring to the Book of Acts? St. Jerome certainly suspected the Western readings of Acts; for in spite of his habitual adherence to the Latin readings, he has not admitted any of the Western peculiarities.

4. The Vulgate. About two years ago, Father Gasquet contri-

buted to the *Dublin Review*¹³ an article entitled "Revising the Vulgate" in which he gave an account of the special Commission and its members, its financial needs, its work, and its plan. J. M. Heer followed up this article with suggestions concerning the aim and the duties of this study of the Latin with suggestions concerning the aim and the duties of this study of the Latin Bible.¹⁴ V. Aptowitzer then opened up a new aspect of the question by comparing the text of our Books of Samuel with passages from these Books cited in Jewish literature; he discovered twenty-six Rabbinic texts which appear to run parallel to the Septuagint and the Vulgate.

Father Condamin has defended the character of the Vulgate in the *Expository Times* (XXI. 330-332) against the aspersions of Prof. Henslow. The writer shows that Henslow does not know what the Vulgate is, that he confounds the *Index Biblicus* with the Vulgate, that he ascribes to the Vulgate what springs from other sources, and that he does not understand Latin and Greek. The Professor acknowledges that he is no Latin, Greek, or Hebrew scholar, that he is a stranger to exegesis, but he appeals to a critique of his attack in which the latter is said to be "really a good strong Protestant polemic". In a later number of the same publication, Prof. Nestle (*ibid.*, 380) appears in an almost official character in his defence of the *Index Biblicus*.

Father Jarrett has contributed to the *Irish Theological Quarterly* (1910, 53-63) a paper on "a thirteenth century revision-committee of the Bible", in which he considers the Dominican and Franciscan attempts to revise the Vulgate. Le Bachelet contributes to the *Recherches de science religieuse* (1910, Jan.-Febr.) a study on the view of Bellarmin concerning the Bible of Sixtus V. In connexion with this subject may also be noted Mr. Heer's article on "The Latin Epistle of Barnabas and the Bible",¹⁵ and Burkitt's study entitled "St. Augustine's Bible and the Itala".¹⁶ This last writer limits the use of the Vulgate in Hippo to gospels in which the word "cæremonia" does not occur in any Latin text.

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¹³ CXLIII, 264-273.

¹⁴ Kölnische Volkszeitung, 1909, n. 665.

¹⁵ Römische Quartalschrift, XXIII. 215-246.

¹⁶ The Journal of Theological Studies, XI. 258-268.

Criticisms and Notes.

LECTURES ON THE HISTORY OF RELIGIONS. By Various Catholic Writers. Four volumes. St. Louis, Mo.: B. Herder; London: Catholic Truth Society. 1910.

LA RELIGION ET LES RELIGIONS. Par M. l'abbé Broussolle. Vol. I—La Religion; Vol. II—Les Religions. Paris: P. Téqui. 1909.

LA RELIGION DE LA GRECE ANTIQUE. Par M. O. Habert. Paris: P. Lethielleux. 1910.

When the founders and disciples of a new theory, social movement, or cult, are zealous for its spread, they print it, sing it—above all they preach it and teach it to the young. Thus we have Ethical Culture Sunday schools, and we have socialistic catechisms. At the present moment the department of "Religious Sciences" at the Sorbonne in Paris—established and conducted with a frankly anti-Catholic spirit—comprises no less than fifteen chairs for the *comparative study of religions*, while the same branch forms a large part of the program of studies for the secondary schools of France. Catholic scholars in that country have all along been alive to the anti-Christian propaganda being waged on these lines, and they have produced a considerable counteracting literature, a literature which for scholarship, method, and style, if not for abundance, surpasses the most popular productions of the infidel and rationalistic press. Besides this there are some noted writers who think that the time has come to inoculate the Catholic youth with a specific antitoxin against the rationalistic virus.

Among these should be mentioned the Abbé Broussolle whose recent volumes *La Religion et les Religions* are introduced above. They constitute together an integral part of an extended course of religious instruction, the preceding portions of which have been recommended already in the REVIEW. The first of the two volumes deals with religion in general and with the *demonstratio Christiana* in particular. The second, opening with a survey of the history of religions, contains a series of "lessons" on the Egyptian, Semitic, Greco-Roman, Chinese, Persian, Brahmanic, Buddhistic, Mohamedan, and "primitive" or savage forms of religious belief. Bear it in mind, this is a program for catechetical—higher, of course—instruction. Although the comparative study of religions is de-

veloping in our country, it has taken on no such hostile attitude as it manifests in Europe, especially in France. There may be no necessity for introducing the subject into our general religious curricula, while there certainly are obvious reasons for excluding it from the catechetical instruction of our children.

On the other hand it is important that priests and teachers whose duty it may be to treat religion fundamentally, should have a more or less thorough acquaintance with this growing department of knowledge. Lectures or instruction to special audiences on one or other of its subjects may be from time to time desirable. As a help in this direction we would strongly recommend M. Broussole's volume. It contains the most important facts and the soundest theory and criticism on the topics within its scope, while the method of presentation is, as we have previously noted in regard to the other parts of the author's *cours d'instruction*, simply perfect. Each lesson embodies first a succinct and very clear "summary" of the principal ideas on the pertinent subject. This is followed by "Notes and Explanations", to which in turn are subjoined "readings" from many widely varied sources of reference. One who has to prepare a lecture or instruction on any of the topics treated will find his task greatly facilitated by this admirable method, and at the same time he will be at no loss for substantial material in the supply provided. We recommend therefore the work to instructors for its didactic method as well as its material.

Readers who are not conversant with French, and those who are, but who desire to read in English more widely and to be introduced to the extensive literature in the same language, will welcome the four volumes issued by the London Catholic Truth Society under the able editorship of Father Martindale, S.J. There is here the outcome of the first attempt of Catholic writers to treat seriously in English the great subject of the History of Religions. Each volume comprises a number of short essays or lectures prepared by men who have made special research in the individual field under survey. The first volume, besides an introductory study, contains chapters on the religions of China, Babylonia, and Assyria, Ancient Syria, and Egypt. There are also essays on Celtic Religions, Buddhism, and Hinduism. The second volume deals chiefly with the Persian, Greek, and Roman cults. The third volume treats most of Christian themes and personages—the Greek Testament, the Early Church, St. Augustine, Gregory VII, Aquinas, the Council of Trent, the Modern Papacy. The fourth volume comprises

lectures on the Eastern Churches, the Koran, the Thirty-nine Articles, Lutheranism, Wesleyanism, Presbyterianism, Modern Judaism, Unitarianism. The foregoing list will suffice to show how wide is the field covered by the work. It overlaps very much of M. Broussolle's course and treats its material more discursively and for that reason on the whole more interestingly. With the French work as a didactic basis and these four volumes of English lectures as supplementary reading the intelligent Catholic reader is fairly well equipped to meet the objections urged against his religion by rationalistic critics who see in it but one of the many forms into which the social instincts of humanity have naturally evolved.

Should his taste or his duty urge him to further study in this department let him go again to the French. Here he will find an abundant and ever-increasing supply of material and instruments of research. We give above the title of the latest addition to one of the several "libraries" or series of works by Catholic scholars on the History of Religions. The same series provides another volume on religion amongst the Greek philosophers, so that this present goodly octavo of some 600 pages is devoted exclusively to the early religions of Greece. Should the relative magnitude of the work deter the reader he should remember that the history of a religion is the history of the whole life of a people—at least and especially of an ancient people, amongst whom life was simpler and more concentrated on essential principles. Thus it will not be surprising to see how much light M. Habert's researches have shed upon the pre-civilized state of ancient Greece, upon the influence of the environing peoples, Phenician especially and Egyptian, and from the local cults. Still more light do they throw upon the early Greek literature, Homer and Hesiod, as well as the subsequent poets lyric and tragic, and also upon the philosophers, the physicians, and the historians of the country. The work will therefore interest a large circle of cultured readers, while the apologist of the faith, alert to discern the signs of the *anima naturaliter Christiana* groping through Paganism toward ideals only to be realized in the Christian revelation, will find some suggestive thoughts in M. Habert's final summing up of his study.

MYSTICISM: ITS TRUE NATURE AND VALUE. By A. B. Sharpe, A.M. London: Sands & Co.; St. Louis, Mo.: B. Herder. 1910. Pp. xi—233.

Mysticism has been defined as "the love of God". The defini-

tion however sins by defect. The two terms are not convertible. All mysticism is love of God, but not all love of God is mysticism. There is a natural love of God springing from the normal will following the intellectual presentation of divine goodness. There is also a supernatural love springing from the will actuated by grace following the presentation by faith of that same goodness. Nor is supernatural love as yet identical with mystical experience. It is only when that love unites the soul so intimately with God that all intermediate states of consciousness disappear and the whole conscious principle is absorbed in God, retaining indeed its physical identity, yet unaware of self and of every other object except God, that the consequent experience may be truly called mystical. It is the desire and the search for the means of attaining this immediate conscious contact with God that has produced Mystical Theology, which is at once a science subalternated to "Speculative" Theology, and an art inasmuch as it deals with the means and methods of attaining mystical union.

Of books on Mystical Theology there is no dearth especially in Latin and the European languages. In English we have at least one bearing the specific title (*Manual of Mystical Theology* by Fr. Devine), while many other books treating of the spiritual life in general deal also more or less fully with its mystical or unitive perfection in particular. What we have hitherto been lacking—a lack deeply felt by all who have given serious attention to the matter—is a work treating the subject comprehensively and from a scientific and philosophical as well as a theological standpoint. M. Joly's *Psychology of the Saints* (English translation) has indeed done much to meet this want, and now Father Sharpe's present volume on *Mysticism* comes as an additional help to fill up the gap. The latter work deals more with the philosophical, the former with the psychological aspects of the unitive state. Father Sharpe studies mysticism alone; M. Joly's survey takes in many other phenomena in the lives of the Saints. The special value of the book before us is its luminous analysis of genuine, i. e. supernatural, mysticism, over against the seductive imitations by so-called natural mysticism. The latter is making progress in these days through the prevailing influence of pantheism or spiritual monism, modernism, and the organized efforts of theosophy. God, it teaches, is not only immanent, in the sense of being immediately present to every created entity, but He is the very underlying substance, the soul, of all things—the absolute of which all else are but the phenomena. From this point of view mysticism may be regarded as "the attempt to realize the presence of the living God in the soul and in nature, or,

more generally, the attempt to realize in thought and feeling the immanence of the temporal in the eternal and of the eternal in the temporal". This definition is not necessarily indeed pantheistic but it approximates thereto, whilst it certainly reduces mysticism to a purely natural though an exalted experience. How far it differs from genuine Christian mysticism, Father Sharpe most clearly demonstrates.

We would call attention likewise to his discussion of the mystery of evil. The nature of evil is philosophically explained, but there is no attempt at minimizing the difficulty of the problem. On the other hand, much light is thrown upon it from the standpoint of mystical experience in which "the universe is envisaged from the true centre, which is God, not from the false and imaginary centre of self."

Another luminous and interesting chapter is that which treats of Plotinus, whose mysticism seems to be indiscernible from that of the Christian Saints and to find no sufficient explanation except as "a manifestation of divine grace outside its regular channels". So that Plotinus may be considered as an involuntary witness to the truth of the Christian view of mysticism and the reality of the experience of Christian mystics.

The two closing chapters of the book contain, the one a highly interesting discussion of the controversy on the Dionysian writings, and the other a translation of the "Mystical Theology" of Dionysius—the classic, of course, on the subject—and his letters (1, 2, 5) to Caius and Dorotheus.

FIRST COMMUNION CATECHISM. Prepared conformably to the Decree on First Communion. Philadelphia : American Ecclesiastical Review (Dolphin Press). 1910. Pp. 29.

SIMPLE CATECHISM LESSONS. By Dom Lambert Nolle, O.S.B., of Erdington Abbey. Catholic Truth Society ; St. Louis, Mo. : B. Herder. 1910. Pp. 211.

LE PAIN DES PETITS. Explication Dialoguée du Catéchisme. Par l'Abbé E. Duplessy. Trois volumes. Paris : P. Téqui. 1910.

We take for brief comment these three catechisms, which have recently appeared for the avowed purpose of facilitating the instruction of little children, not because they seem to us the best of their kind, but simply because they illustrate the efforts of teachers of Christian Doctrine to strike a proper medium for reaching

the heart and mind of the child and for preparing it for the proper reception of the great mysteries of faith. The above texts are not intended to be placed in the hands of every child. They are meant for the teacher, the parent, the guardian of the little ones.

The *First Communion Catechism* may be used by the child who can read, for instructing a smaller child, or it may be used by a person instructing another of simple mind or who is ill and wishes to be a member of the true Church of Christ. Hence the attempt at homely comparisons for bringing the mysteries of faith nearer to the humble intelligence of the child. The analogies used to this end are not always faultless. A critic who thinks of teaching theology may easily pick out a phrase or sentence and see in its isolated expression the germ of heterodoxy. But when we speak to children we must limit our definitions of mysteries to the forms which are in their mind, and which may be later on developed by gradual unfolding into other forms more accurate. Thus the understanding is made to support the faith that follows, and this prevents faith from being identified with mere credulity, as it too often is in the case of the simple-minded.

Father Nolle's *Catechism Lessons* are an admirable guide for teachers who can go a step further with their instruction of the Christian truths. He defines, illustrates in words, refers one to some picture, and then draws a practical application. The directions refer especially to a series of Pictorial Bible Scenes (B. Herder). Where these appliances are wanting the teacher will be helped more effectually by such illustrated catechisms as Father Yorke's of San Francisco which is not, we think, sufficiently known by teachers of children. Herder, we believe, also publishes an Italian (and a Spanish) Catechism with attractive illustrations which are a help for children of the age preparatory to First Communion.

The Abbé Duplessy's *Le Pain des Petits* might serve as a model for a still more extended manual for the teacher in interpreting Christian doctrine to children. The characteristic feature of the three volumes, dealing with the Apostles' Creed, the Commandments, and the Sacraments, is the method of dialogue introduced between the instructor and the child. Herein the work differs from the larger text-books of Christian doctrine which are more or less catechetical and didactic in form, although there are similar works, such as Mother Loyola's and the late Fr. Faerber's, which approach Père Duplessy's in substance.

LA LOI D'AGE POUR PREMIÈRE COMMUNION. Commentaire historique, théologique et pastoral du décret "*Quam singulari Christus amore*", 8 Août, 1910. Paris : P. Téqui. 1910. Pp. 175.

The most remarkable feature of this remarkable commentary on the decree of Pius X regarding the age of admission to First Communion is that it was written twenty years ago, in defiance of an almost universal prejudice based on the prevailing Jansenistic atavism of three hundred years' growth. The fact that the author was waived aside, and went to his grave with his lesson unheeded, and that it took twenty years, and at the end of these a vigorous Pontifical mandate, to convince bishops and priests that it was sound theology to let little children who had attained the age of reason receive the Precious Manna of the soul, appears to prove that sound theology can be forgotten or ignored by pastors, bishops, and popes. There have been others of course who have raised their voices from time to time, but they rarely escaped the charge of posing as reformers out of due time. Readers of religious polemics in the late 'sixties in France and Germany will recall the controversy between the Jesuit P. Montrouzier and the Abbé Falcimagne of Paris on this subject.

But in point of the thoroughness with which he discusses his theme, and in point of logic, erudition, and fair analysis of current objections alleged against the utility of early Communion, the author completely satisfies the honestly inquiring student. He examines the legislation of the Church as expressed in the Ritual, the Roman Catechism, the decisions of Ecumenical Councils, and finds them at one in admitting children to First Communion at the age of discretion. He then examines the theologians on this subject and finds that the age of discretion is by common agreement accepted as being the age when reason asserts itself in the child over the purely imitative and animal faculties. The conclusion is inexorable. Reason, the Gospel, the infallible utterances of Catholic dogma, all agree in condemning the almost universal practice of his time which deprived children for years of the most helpful stimulant and nourisher of virtue.

If it be true that certain phases of modern life, especially in the United States, render more emphatic the objections advanced for countries in which churches and priests are numerous, it is also true that there are at our command facilities in other ways which counterbalance the difficulties alleged. There is question in many minds whether the precept of the fast might not be advantageously modified in behalf of those who are delicate or very young and

frail, and must abstain from Communion owing to the difficulty of the fast under certain conditions. These are not lacking in reverence and a strong desire to communicate frequently; what is against them is not so much logic as a tradition, the salutary force of which may easily be exaggerated.

HANDBOOK OF THE DIVINE LITURGY. A Brief Study of the Historical Development of the Mass. By Charles Cowley Clarke, Priest. With an Introduction by the Right Rev. George Ambrose Burton, D.D., Bishop of Clifton. St. Louis, Mo. : B. Herder ; London : Kegan Paul, Trench, Trübner & Co. 1910. Pp. 180.

THE LECTIONARY. Its Sources and History. By Jules Baudot, Benedictine of Farnborough. Translated from the French by Ambrose Cator, of the Oratory. St. Louis, Mo. : B. Herder ; London : Catholic Truth Society. 1910. Pp. 214.

DAS MISSALE ALS BETRACHTUNGSBUCH. Vorträge über die Messformularien. Von Dr. Franz Xav. Reck, Director des Wilhelmstifts zu Tübingen. Vier Bände. Mit Approbation d. Erzb. von Freiburg und des Bisch. von Rottenburg. St. Louis, Mo, and Freiburg, Brigg. : B. Herder. 1910. Pp. 516 and 389.

The purpose of Father Clark's *Handbook* is to furnish the intelligent inquirer into the origin and history of the Catholic Mass service with some of the chief results arrived at by "liturgical experts and scholars, results which in many cases are to be found only in larger works, and volumes not always easily accessible." The author explains the antiquity and beauty of the Mass offered up in the Catacombs, relates the story of the gradual development of prayer and ceremonial in after days when public worship enlisted the service of kings and nobles, and interprets the meaning of symbols and the significance of the mystery enacted in the liturgical function of the Holy Sacrifice. There is scholastic accuracy as well as popular interpretation in this exposition of the central act of our holy religion, and the whole treatise appeals to sense and taste in a way which, so far as we know, no other manual on the same subject does. It is eminently a book to put into the hands of converts or of non-Catholics who would respectfully approach the subject of Catholic worship. And it covers the ground fairly and fully.

With the gradual revival of interest in the ancient liturgical worship, as it is being carried on at present in the English cathedrals,

and in a number of American churches where plain song and public prayer services have gained a foothold, the need of intelligent interpretation of the Canonical Offices is being felt by the Catholic laity. In this direction Dom Jules Baudot has supplied a volume on the sources and history of the Roman Breviary, a translation of which appeared last year.¹ In that work the author drew largely from the monumental work on the Breviary by the German Benedictine P. Suitbert Bäumer, of the Beuron Congregation, which appeared in 1895 (B. Herder). The volume differs in the arrangement of topics somewhat from the Abbé Batiffol's *Histoire du Breviaire Romain* of which a translation was made by Mr. Baylay two years ago (Longmans, Green & Co.). It may be said also to supplement it in certain respects, though the two works have their distinctive merits.

The *Lectionary* deals in detail with the Scriptural readings as they have come down to us from the early Christians who, before the introduction of the "Collections," adhered to the primitive tradition of the Jews, by which they made their own the Messianic inheritance, contained in the Laws and the Prophets. A new distribution of the lessons and gospels took place when the Church organized her public worship after Constantine. The author divides this formative period into two great eras: the Lectionaries and Evangelaries from the sixth to the twelfth centuries; and from the twelfth to the fifteenth centuries, both for the Eastern and Western Churches. Besides the documents which throw light on the sources whence our present lections in the Mass are drawn, Dom Baudot discusses the ceremonial and the ornamentation of the Evangelaries. By pointing out the resemblances between the Roman Missal and the Book of Common Prayer as well as the Lutheran Lectionary, the author appears to furnish an apologetic argument in behalf of a return to unity of worship. Especial credit is due to the translator, Ambrose Cator of the London Oratory, who adds much to the value of the book by his comments, and especially by the chapter in which he gives a general survey of the Lections of the Roman Missal under separate heads of Lectionaries and Evangelaries.

In connexion with the *Handbook of Liturgy* and Dom Baudot's

¹ THE ROMAN BREVIARY. Its Sources and History. By Dom Jules Baudot, Benedictine of Farnborough. Translated from the French by a Priest of the Diocese of Westminster. St. Louis, Mo.: B. Herder; London: Catholic Truth Society. 1909.

historical essay may be aptly mentioned the recent work of the Tübingen regent, Dr. F. X. Reck, who discusses the Mass formularies of the ecclesiastical year in the four well-conceived and timely published volumes on *Das Missale als Betrachtungsbuch*. As the title indicates, the work is not intended as a critical exposition of the parts of the Missal, but rather aims at being an exegesis of the text for the benefit of theological students and others sufficiently gifted to enter into the inner meaning of the liturgical offices with which the Spouse of Christ introduces to the faithful the most sacred Mysteries of the Mass. The author leads his reader to a sound appreciation of the structure of the Mass liturgy, the significance of its parts, on each Sunday of the year, and the beauty of Scriptural application to the central act of our worship. Although the reader is supposed to know Latin, there is a wealth of beautiful thought in explanation of the symbolism of Catholic ritual and the meaning of liturgical prayer, which offers ample food for instruction and edification to the ordinary lay reader who understands German.

LEARNING THE OFFICE. An Introduction to the Roman Breviary. By the Rev. John T. Hedrick, S.J., Georgetown University, Washington, D. C. New York, Cincinnati, Ratisbon, and Rome : Fr. Pustet & Co. 1910, Pp. 93.

PRIM UND KOMPLET DES ROEMISCHEN BREVIERS, liturgisch und aszetisch erklärt. Von Dr. Nikolaus Gihl. Mit. Approb. des Erzb. von Freiburg. St. Louis, Mo. und Freiburg, Brigg. : B. Herder. Pp. 342.

Father Hedrick gives very clear statements and directions about the private recitation of the Office. His book is therefore not a manual for choirmasters, but designed chiefly for students in seminaries and novitiates who want intelligent and consistent rules and directions in learning how to recite the Canonical Hours. After giving a brief survey of the contents of the Breviary, the author takes up the Hours, beginning with Matins, in regular succession, points out the plan of its composition, the rubrics ordinarily to be observed, and the chief exceptions. When necessary he illustrates the rule or exception from the Office itself. It is a good text for the liturgy class in connexion with the use of the Breviary.

Dr. Gihl's book is an illustration of the spirit that should animate the recitation of the Breviary when the student has mastered the method of saying it. It explains the meaning of invocations,

lessons, hymns, and psalms as they occur in Prime and Compline, the morning and evening prayer of the cleric in sacred orders. The work is German, but we would suggest its translation into English with due regard to the difference of national genius and not merely the idioms of the two languages. Dr. Gihl's works on the Mass and the Sacraments have been translated, but this volume demands somewhat broader treatment in an English version.

MANUALE SACERDOTUM diversis eorum usibus tum in privata devotione tum in functionibus liturgicis et Sacramentorum administratione accommodavit P. Josephus Schneider, S.J. Editio XVII, cura et studio Augustini Lehmkuhl, S.J. Superioribus ecclesiae approbantibus. Coloniae: Sumpt. et typis Joannis Petri Bachemii. 1910. Pp. 278 et 644.

Half a century ago P. Schneider answered the wish of priests who were engaged in the pastoral care of souls, for a handy volume that would contain, besides the chief exercises of priestly devotion, the liturgical and pastoral rules to guide them in the actual ministration of their sacred office. While the introductory portion of the volume, which dealt with the ascetical life, required little if any change in successive editions, the practical part has had to be reviewed from time to time so as to bring it into accord with the changes in the laws and decisions of the S. Congregations and the doubts that had arisen regarding the application of the existing laws to altered conditions, especially in missionary countries. P. Schneider saw ten editions of his work before he died. Then P. Lehmkuhl corrected and improved his revered preceptor's labor in seven further editions, the last of which embodies numerous necessary changes, particularly in the matter of the new marriage laws, the administrative departments of pastoral life, and the relations of the missionary clergy to the central ecclesiastical government. Whilst it would be impossible to cover every important question in liturgical practice and moral or pastoral science within the compass of a manual for daily use, it may be safely asserted that the little volume is a *vade mecum* which will serve the priest and pastor under all ordinary circumstances as a prayer-book, ritual, compend of moral theology and homiletics, such as no present series of text-books supplies in the same succinct, accurate, and up-to-date form. The typography and arrangement, indexes, and accessory additions of formulas contained in a separate Appendix, are all that can be desired for a manual of this kind.

THE SOLILOQUIES OF ST. AUGUSTINE. Translated into English by Rose Elizabeth Cleveland. Boston : Little, Brown, & Co. 1910. Pp. xlv—180.

It will surprise no one acquainted with St. Augustine's Soliloquies that the first, in any sense, complete translation of the work into English comes to us from a woman's pen. There is something in the matter and the style of this spiritual monologue that a woman is most apt to perceive and render. The thought is tinged, suffused, with an emotion which her quick insight is most likely to discern, and in the diction there are finely shaded meanings which only her delicate sensibility is able to feel, and when aided by superior power of expression to convey through language. Miss Cleveland (the sister, it need hardly be observed, of our former President) has brought to her labor of love learning, insight, sympathy, and enthusiasm, and she has accomplished it with credit both to herself and to the original. The introduction is thoughtful and luminous as well as beautiful in its literary form. The "notes" appended throw many additional side-lights with text from parallel passages of Saint Augustine's other writings. Miss Cleveland is not a Catholic, but such is her sympathy and sincerity that only the captious critic will observe the fact.

We might note that *praecedat* at the foot of page xxi, should read *praecedat*. In the quotation from Sallust on page xl the *et* is obviously redundant.

LITTLE BOOKS ON ART: Christian Symbolism. Pp. xx—192. Our Lady in Art. Pp. xxviii, 204. By Mrs. Henry Jenner. Chicago : McClurg & Co. 1910.

Two "little books on Art"—little in the category of quantity, large or rather rich in that of quality. *Christian Symbolism*—the title itself is redolent of deep truths half revealed, half concealed by mysterious signs and ceremonies, symbols that elude even while they allure. *Our Lady in Art*—what theme more engaging alike to the devout client of Mary and to the intelligent lover of the beautiful! The former of the two booklets is not a mere catalogue of emblems whereby visitors to churches and museums may identify the sacred personages represented therein. Guides of this kind are useful, but they are not rare. What is not so common is a compact manual, treating in a method and style adapted to the average educated reader, the general principles whereon is based the symbolism of the Christian religion. Such a manual is happily supplied in the little volume before us. The principal truths and forms of

worship embodied in Christianity are illustrated by their traditional symbols. The Sacraments, the Sacramentals, the Trinity, the Cross and Passion, the World of Spirits, the Saints, the Church, Ecclesiastical Costumes, the Old Testament, and manifold relatively minor objects and devotional practices are explained as they have become clothed in significant rites and emblems. The information compiled upon these subjects will not be new of course, to those who have made a special study of liturgical symbolism; but the convenient little volume will be a welcome guide to laymen or women, Catholic or non-Catholic, who desire, as they should, to have an intelligent appreciation of the profound truths embodied in the sensible expressions of Christian worship. The clergy and religious teachers will find it suggestive in preparing instructions, especially for converts. As the explanations given are objective and held close to historical origins, they are for the most part such as will be helpful to minds that may not yet have come to be perfectly at home amid the furnishings of their Father's house.

Christian art the author rightly conceives to be "an expression of man's relation to God; thus it necessarily centres in the visible manifestation of God in the Person of His Divine Son. Mary, as the human link between God who is a Spirit, and the human nature which He assumed, is thus invested with an awful dignity not attainable by any other created being." To express this dignity, yet to blend with it the tenderness of the ideal Woman and the ideal Mother, has been the endeavor of every great Christian artist. The story of the results of this endeavor is told in the volume entitled *Our Lady in Art*. It is a beautiful little book, as worthy as may be of its theme. No one can read it attentively without having his imagination uplifted, his mind illumined, and his heart expanded. The subject itself would seem to guarantee such an effect. The spirit in which the gifted author approaches the theme assures it further. The expression of her ideal deserves quotation here: "We women", she says, "who have dwelt so long in our safe and honored position, cared for, worked for, tended by our fathers, husbands, and brothers, do not realize how much we owe our shelter and our happiness, and, dearer still, our freedom, to the rude images of Mary and her Child which formerly adorned almost every street corner and every European dwelling, and before which the greatest warrior thought it not shame but honor to bend his knee" (p. xvii). It is encouraging to read so womanly a thought in these days when mannish women threaten to abound. The epithet, by the way, reminds us that "monkish" at p. 73 is a disagreeable and an un-Catholic adjective. It might

be noted also that the latter reference, to the Reims Madonna, is omitted in the Index, while the reference given as p. xvii should read p. xxvi.

BOOKKEEPING FOR PARISH PRIESTS. A Treatise on Accounting, Business Forms, and Business Laws. Designed for the Use of the the Catholic Clergy and as a Text Book in Seminaries. By the Rev. Daniel J. Kaib. O.S.B., Professor of Bookkeeping and Commercial Law, St. Vincent's College, Batty, Pa. Milwaukee and New York : The M. H. Wiltzius Co. 1910. Pp. 129.

Whilst the priest is not to engage in carrying on secular business for gain, he is none the less obliged to deal justly and intelligently with the temporal charge which his pastoral office imposes upon him in the building up and maintaining of the church and schools of the parish with their adjuncts of charitable and educational institutes. To do this he needs system as well as conscience, good will, and money. Much harm has been done to the cause of Catholicity in the United States through a lack of systematic pastoral control in the shape of proper account books and the requisite knowledge of bookkeeping.

Some twelve years ago the late Bishop Stang, realizing the need of a practical and definite guide in this matter, issued a *Business Guide for Priests* as an adjunct to his *Manual of Pastoral Theology* (Benziger Bros.). He outlined a simple method of conducting Parish Books, Baptismal Registers, Marriage Records, a *Liber Status Animarum*, Pew Rent accounts, and certain formulas, legal and testamentary, such as the average pastor requires.

Father Daniel's work is somewhat more circumscribed in scope and accordingly more explicit in details. Its chief purpose is to supply a systematic course of training in the carrying on of the financial business of parish affairs. It teaches the fundamentals of journalizing, of the different accounts of cash entry, cemetery, school, societies, special collections, with the proper methods of dealing with notes, drafts, checks, certificates of deposit, etc.

A separate part of the volume is devoted to the explanation of the use of the different books, balance sheets, and incidentally requisite statements. The third portion gives models of financial statements, Pew Register, Cemetery Books, forms and laws with which the business man must be familiar and which a pastor cannot afford to be ignorant of in his dealings with business men. While the volume contains a multitude of things which enter into the financial transactions of any practical organization such as is involved in a large

city parish, the whole matter is so clearly and intelligently set forth that it is comparatively easy to separate the essential features applicable to the management of any parish of limited extent. A list of commercial terms and their meaning, and numerous diagrams illustrating the practice of simple and complex bookkeeping, add to the value of the volume which is well printed and in every way adapted as a manual for classes no less than for individual instruction.

Literary Chat.

Father Matthew Russell, S.J., despite his venerable years, continues to pour forth things of grace and thoughtful beauty. *The Irish Monthly* is one of the best periodicals for family and popular reading, and all its past volumes are filled with charming and edifying bits of literature, redolent of the Catholic spirit through and through. That is Father Matthew's most fruitful work and it renders his memory blessed in many households and more hearts. But there are numerous distinct volumes from his pen making of themselves a separate library of spiritual reading. The last of these is *At Home with God*, a volume of about twenty-five chapters on the various themes of the soul life as suggested by the feasts of the Church or by the aspirations of the devout heart. Thoughts on Pain, Thoughts for the New Year, Our Sinful Past, The Presence of God, Preaching and Practising, Work: A Sermon after the Holidays, are some of the salient topics dealt with in the volume, and their treatment leaves in each case a lesson, and a charm to enforce it in the mind and heart.

The M. H. Wiltzius Co. publishes a volume of 136 pages, in which the Rev. John Tscholl, a priest of the diocese of Duluth, Minnesota, discusses his experiences as a missionary so far as they relate to the causes of the widespread disease of tuberculosis, and the remedies that make for its cure. There is much to be learned from the book, in particular for priests who may need safeguards against this disease so commonly met in the performance of priestly duty among the sick. The volume is illustrated, and presents the subject in a manner that commends the author's suggestions for their reasonableness, though some of the statements, as for instance those about the use of tobacco, will appear to inveterate and healthy smokers as one-sided—a partiality which is excusable when we consider the main purpose of the book.

We have "psychologies" of mostly everything—psychologies of laughing and weeping, psychologies of knowledge and ignorance, of faith and unfaith, of praying and cursing, and the rest. What we still want is a psychology of that peculiar tendency in human beings—masculine more than feminine—of turning the most sacred, the most awful things, into pleasantries. We do not mean ridicule—that were blasphemy—but into genial pleasantries, good-natured jokes. The facetious stories connected with St. Peter as the heavenly porter would fill a huge volume. There is not perhaps so much mystery about this; but when the laugh is sought for in hell one marvels or at least he should and would, if he thought. You can hardly mention the name of that abode of hopeless pain and unending agony without provoking a smile and eliciting the suggestion of a prospective joke. Who will explain to us the psychosis of this strange crookedness of human nature?

Elsewhere in these pages there is recommended a recent book on *Mysticism*—a thoughtful, well written, and an absorbingly interesting work. Not improbably the very title will evoke in the case of some beholders just a faint smile from which the barest ripple of contempt is not far removed. Mysticism—that's mystical, misty, not for me; unpractical; bygone age; I've no use for it. Not so, genial reader. It's the other way about. It's not misty; it is lightful. It's not of the past alone; it's of the present, now, and to-morrow, and of the whole oncoming time and of eternity. Eminently practical, it is for just you, plain work-a-day man. Not indeed that mystical experience is or can be in the present dispensation of Providence the portion of every man, or even of many men, take them as they are and want to be. No, but mysticism, though the privilege of the few, of those mostly who earn it by suffering pain and the self-immolation of heroic love, yet it reveals unerringly the standpoint from which the value of all things and all life should be measured. It is the realest of real conditions of the soul, and though transient is the unmistakable anticipation of the end for which the soul is created. All this will be best realized by those who read attentively Father Sharpe's lucid exposition.

Books of meditation are not rare. The French language is especially rich in them, and we have a considerable number in English. A book of the class that has proved its value by passing into its fourth edition is *L'Heure du Matin* by Canon E. Dunac (Paris, Téqui). It has just been re-edited by Canon J. B. Gros and appears in two convenient volumes. The meditations follow the round of the priestly duties. They are thoughtful, suggestive, devout, and practical.

In this connexion we would recommend a well-known manual which has lately appeared in a second edition. The matter is disposed as topics for examen of conscience or meditations. The title is *Nouveaux Examens de Conscience ou Sujets de Meditations à l'Usage du Clergé de nos jours*. It is based on Canon Dementhor's *Memento de Vie Sacerdotale*. The author, the Abbé André, has had long experience as a seminary director and priestly guide, and gives the best fruits of his study and prayer (Paris, Beauchesne & Cie.).

Whatever emanates from the pen of the learned Dominican Père Hugon is sure to be at once solid and luminous. These qualities are especially verified in his recent opuscle on the Redemption—*Mystère de la Redemption* (Paris, Téqui). The volume contains less than three hundred pages, but it holds a theological treasury, from which the priest can draw much doctrinal gold for his own needs as well as for the instruction and edification of his people.

No long interval of time elapses without a new text-book of philosophy claiming our attention. The latest work of the kind is from a professor at the University of Innsbruck, Joseph Donat, S.J. It bears the title *Summa Philosophiæ Christianæ* (Innsbruck, Rauch) and is to embrace six fasciculi, three of which have appeared: *Logica* (pp. 156), *Ontologia* (pp. 189), and *Psychologia* (pp. 296). The figures just given show that as regards extent the work takes a middle place between the one-volumed manual and the many-tomed *cursus*. As regards contents, though these do not of course differ substantially from other works of the class, there are special details which commend the work to the attention of professors and students of philosophy. For instance, the physiological introduction to psychology, graphically illustrated by unusually fine plates, deserves notice. Moreover, actual problems such as telepathy, hypnotism, clairvoyance, psychical diseases, and other timely topics are critically handled. As regards method and style the work is practically perfect.

To those who read German Father Donat will probably be best remembered through his profound study on the freedom of science (*Die Freiheit der Wis-*

senschaft: Ein Gang durch das moderne Geistesleben; Innsbruck, Rauch, 1910) — a scholarly and profound discussion of the true and the false meanings of freedom in respect to the domains of science and faith. No terms have been so misinterpreted and abused in the interests of libertinism and liberalism as just those—freedom, science, faith. Father Donat goes to the philosophical roots of the concepts and with masterly skill, masterly in its command of fact and opinion no less than of literary art, he lays bare the healthy stock and the intermeshing poisonous tangle, shows how each develops its crop of good and evil fruitage. It is a study of world views in the light of their vital consequences. Although somewhat diffuse in style (*weitläufig*, as the Germans say), a quality, however, not foreign to professional lectures, it perhaps gains something thereby in clarity and suggestiveness.

These are days when cyclopedias, summaries, digests, excerpts, short cuts to knowledge superabound. Of course most of them do good; many of them indeed are quasi-necessities. Collections of extracts from great authors are of real services. Time-savers for some, they often lead others to make first-hand acquaintance with the original whence they are drawn. *Watchwords from Dr. Brownson*, chosen and edited by D. J. Scannell O'Neill (Society of the Divine Word, Techny, Ill.) is, we believe, the first attempt to introduce our greatest American philosopher through such a medium. Probably he himself would not have approved of the method. None the less the little book should be encouraged. All the extracts will not meet the tastes of all readers: but most are likely to suit most. Even those who know their Brownson otherwise may come to know him better by seeing him enshrined by these jewels of his own making. Those who know him not, or but little, will find the booklet an easy road to acquaintanceship.

The extracts are arranged under appropriate headings. They vary in length: some occupy a page and more; others are pithy, winged lines. For instance, of the latter: "Get the heart right, and the intellect will soon rectify itself"; "Better in our age sometimes to err, provided it is not from an heretical spirit or inclination than never to think," again, "Never yet was a true word honestly spoken that fell to the ground and was absorbed by water in the sand". Sentences like those abound. Others like these: "If Catholics had been true to their Church, there would have been no Protestants," "The Church is not here to follow the spirit of the age, but to control and direct it, often to struggle against it". The dominant note of the excerpts, as it is of his principal works, is Brownson's lofty ideal and intense, child-like, love of Mother Church, to live and die in whose communion was, as he declared when the end was approaching, his one ambition.

Many of our readers will doubtless be glad to know that the history of Dr. Von Ruville's conversion can now be had in English. Dr. Von Ruville, it will be remembered, is Professor at Halle and is one of Germany's most noted scholars. His reception into the Church in 1909 evoked so much hostile comment and criticism that he felt obliged to publish an authentic account of his conversion. This appeared in a pamphlet entitled *Zurück zur heiligen Kirche*, which in the meantime has passed into more than thirty editions. An English translation has recently been published by Longmans (New York and London). Father Robert Hugh Benson contributes an able Introduction. We shall say more at length of the book on a future occasion.

Brother Constantine, of the Brothers of the Christian Schools, publishes a second edition (B. Herder) of the *Young Christian Teacher Encouraged*. We spoke of the work at length when it first appeared and commended it warmly in the April number of THE DOLPHIN, 1903. Although practically a translation of the French work under the same title by Frère Exuperien, published in 1866, Brother Constantine has largely modified the objections alleged against the task of teaching, to suit American conditions of school life, and a temper of mind peculiar to our country and people.

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THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. IV.—(XLIV).—FEBRUARY, 1911.—No. 2.

STUDIES IN OLD FRENCH RITUALS.

I. First Communion.

OF all the printed service-books the *Rituale* is the most generally interesting to the student who is not a specialist. Of course such manuals differ very much from one another. The modern *Rituale Romanum*, even with its local supplements, gives little idea of the immense variety of information which is to be found in some of the older books of French or German origin, and while these themselves are Protean both in their appearance and in their contents, some being meagre little volumes in a mean binding and wretchedly printed, there are, on the other hand, quite a number which take the form of handsome quartos and are adorned with engravings in a style not unworthy of the days of Gerard Audran. Again there are also books of this class which belong to the infancy of the printer's art and which are set up in Gothic type with an infinity of puzzling contractions, but with these for the moment we are not concerned. Our special interest lies here in the Rituals published in the ecclesiastically luxurious age of Louis Quatorze and his successors, and these tell us a great deal about the character of the period to which they belong. Economy, for example, can have been no great object with the much be-titled and be-blazoned prelates whose names are displayed with all kinds of typographical embellishments in the forefront of these their special manuals. Here is the title-page of one which lies open before me as I write and from which I propose to quote freely in my present paper. The page is handsomely printed in red and black,

with a couple of archiepiscopal shields ranged side by side, features which cannot be reproduced here. But the text runs thus:

RITUEL

DE

BOURGES

FAIT PAR FEU MONSIEUR

l'Illustrissime et Reverendissime Messire

Anne de Levy de Vantadour

Patriarche, Archevêque de Bourges

Primat des Aquitaines

Publié par l'Illustrissime et Reverendissime Monseigneur

Messire Jean de Montpezat de Carbon

Patriarche Archevêque de Bourges, Primat des Aquitaines

Tome Premier

Two Coats of Arms

A BOURGES

Chez Jean Touban, Imprimeur-Libraire

de Monseigneur l'Archevêque

MDCLXVI

Avec Privilège

The feature which constitutes the special interest of these old French Rituals is the introduction of a number of miscellaneous instructions to the clergy regarding the discharge of their parochial duties. One might almost say when one inspects the two volumes of the Ritual whose title-page has just been given that a priest provided with such a work was the possessor of a complete manual of pastoral theology. Indeed *Pastorale* is the name which is often given to these books and in some instances the information therein contained is so copious that the owner may often have been tempted to think that he needed no other library even to deal with the cases of conscience which were likely to present themselves in the confessional. For example, the book of which I have already spoken, after a first chapter of 160 pages devoted to the Sacrament of Baptism and all connected with it, treats in Chapter II of Confirmation and then sets aside a short Chap-

ter III to discuss the duty of catechetical instruction and the erection of "*petites Écoles*". In the course of this last section, as we may note in passing, the Bishop, after urging upon his clergy the extreme importance of religious education, declares it to be his "wish and commandment" that there shall be two schools, one for boys and the other for girls, in every parish, and that the curé should either himself undertake the teaching of the boys or should provide a master who is to be sent to the Bishop to be approved for this charge. After this interlude come chapters IV and V, the one dealing in about 150 pages with the Sacrament of Penance, the other in about 130 pages with that of the Eucharist. How minute are the details into which these instructions enter may be judged from the following headings, which I take from the directions given to Confessors on pp. 244-252:

On the manner of dealing with persons who belong to another parish.

On the manner of dealing with scrupulous persons.

On the manner of dealing with those who are bound to restitution.

On the prudence a Confessor should observe in questioning his penitents.

What questions ought to be asked before confession.

What questions ought to be asked after confession.

What precautions should be taken in order to put these questions properly.

In what cases it is well to interrupt the penitent and question him while he is making his accusation.

How the penitent may be helped to lay bare his sins, etc.

When it is further explained that the duties of the parish priest in connexion with the Blessed Sacrament, in helping the Sick and Dying, in the celebration of the Sacrament of Matrimony, etc., are discussed with equal minuteness, the reader will be able to form some kind of idea of the light which these Rituals are capable of throwing upon the parish life of the French clergy and people during the two centuries which preceded the Revolution. The *Rituel de Bourges*, from which I have been quoting, is not by any means the most diffuse and elaborate of those which have been preserved to us. In 1786 when the government of Louis XVI was already

on the verge of its downfall, "his Most Illustrious and Most Reverend Lordship, Le Clerc de Juigné, Archbishop of Paris, Duke of Saint Cloud and Peer of France," published a new edition of the *Pastorale Parisiense* in three volumes quarto. As a note on the title-page of each volume announces, "Vaenit (sic) viginti libris non compactum"; but whether this sum of twenty francs was to be paid for each of the volumes separately in their paper covers, or for the set of three, I am unable to ascertain. The Sacrament of Penance is here treated in Vol. II and no less than 344 pages in double columns are devoted to this subject. More than 120 similar pages are given to the care of the sick and dying, and more than 220 to the Sacrament of Matrimony. Perhaps one of the most curious features of the same work is a list of more than two thousand baptismal names added to the third Volume by way of appendix, with the following title:

Vocabulaire de Noms François et Latins, de Saints et de Saintes que l'on peut donner au Baptême, et sous le titre desquels une Église ou une Chapelle peut être bénie; avec la qualité du Saint ou de la Sainte qui ont porté le même Nom, le lieu où ils sont honorés, et le jour de leur mort ou de leur Fête.

But since it is necessary among the many topics of interest which the contents of these volumes suggest, to make some selection, I propose in this first paper to discuss a subject which acquires special importance at the present moment owing to the recent decree of the Congregation of the Sacraments upon the age of First Communion. In an article which was contributed some years back to the *Précis Historiques* by the distinguished Bollandist, Father Victor de Buck, under the title of "La Première Communion des Enfants", this very competent historian attributes primarily to the action of the Bishops of France in the seventeenth century, the solemnity of the ceremonial with which the First Communion of children is now commonly invested throughout the world. So far as my own reading goes, this view is thoroughly well founded. I know of no evidence for any public celebration of First Communions, amid such pomp and circumstance as are afforded by lights and music and exhortations from the altar and the attendance of parents and friends, before the latter

part of the seventeenth century, and it is at this period that we find the custom gradually growing up of inserting in the diocesan Rituals of France a special instruction regarding the First Communion of children. That the solemnity with which this most important act was thus surrounded had its beneficial side, no one would be disposed to doubt, but it has on the other hand been held largely responsible both for that delay in admitting children to the Sacrament which is now censured as wrong in principle, and also in some measure for creating a sense of awe regarding the reception of the Blessed Eucharist, which has undoubtedly deterred many from approaching the holy table more frequently. Be this as it may, the special instructions issued by the French Bishops regarding First Communion are certainly not devoid of interest and I may begin with a reference to the earliest document of the kind which I so far have come upon, viz., that contained in the above mentioned Ritual of Bourges of 1666. I translate the first part of the instruction just as it stands:

OF THE FIRST COMMUNION OF CHILDREN.

As there is nothing so important as a good beginning in all our actions, so there is nothing so necessary as a good beginning in our use of the Sacraments, and especially that of the Holy Eucharist, because it often happens that upon the first Communion depends the salvation or loss of a soul, as we see in the case of Judas, who for having made a bad first Communion was condemned by God and cast for ever into hell. In this way it is plain that if St. Paul wishes that every man should prove himself before receiving, unquestionably we ought very thoroughly to prove children before we give them holy Communion, for fear lest by coming to make a bad Communion they should be cast off by God from the hour of this their first approach to Him. For this reason we hereby ordain and require our parish priests:

1. To examine well and thoroughly those who have not yet been to Communion and to find out their names and ages, which must be written in alphabetical order upon a schedule kept for that purpose, setting down the names of the boys on one side and those of the girls on the other, in this manner—

Anthony N, son of N, of this parish, living in the house of N, aged so many years.

Mary N, daughter of N, etc., like the boys.

2. To admit to Communion no one who has not been present at Catechism throughout the whole of Lent and who is not familiar with the principal mysteries of the faith.

3. To admit none who are under the age of ten or who have failed to give proof of maturity of mind, or who have not shown evidence of steadiness and piety in their actions and behavior.

And in order that uniformity may prevail throughout our diocese we wish and command all our parish priests to arrange to have the children's First Communion on Low Sunday, which is the last day of the fortnight for discharging the Paschal obligation, except in the case of those children who are otherwise capable of receiving Communion but who may chance to fall ill of a dangerous or mortal sickness, for in such circumstances the priest may give them their first Communion during their illness.

Since it often happens that those who approach the holy table adopt a posture and demeanor which is very unbecoming, the parish priest will see that on the previous Saturday all the First-Communion children assemble in the church, and there he will teach them the posture, the modest demeanor and the manner of holding themselves with which they ought to come to the rails.¹ And in order to make them understand this more readily he will make them take their places in their proper order at the rail at which Communion is given, and upon this a cloth may be spread which he will make them take up and hold, and he will teach them to open their mouths in such a proper way as is necessary to receive the Sacred Host, and also the manner of approaching and withdrawing from the Communion rails.

On the Saturday before Low Sunday he will hear the Confessions of all the First-Communion children and he will do his best to get them to make a general confession. If there are a large number of children he can begin hearing the Confessions as early as the Thursday or the Friday, and he will give notice at the Prône of the Sunday before, that the fathers and mothers, masters and mistresses may let their children and servants have this time free and send them to the church on those days for that special purpose. He will also bid the children to ask their father's and mother's blessing, or if they are orphans the blessing of those who hold the place of father and mother, upon the Sunday morning before they come to church, and at the same time to beg their forgiveness for the acts of disobe-

¹ The word *table* is throughout used in the French original where we should naturally speak of the altar rails, e. g., *le maintien dans lequel il faut être à la sainte table*; or again *il les fera ranger selon leur ordre à la table*. I am not sure whether this means that a table was literally provided for the purpose, but this certainly seems improbable.

dience of which they have been guilty. He will further remind them to bring a candle to church with them, always supposing this is within their power, of the weight of a quarter of a pound, or half a quarter, of wax.

On the Sunday in the early morning the parish priest will give absolution to the children who may still require it.

Before Mass begins he will call them up according to his list and will give them places close to the altar rails (*balustre de l'autel*) in the choir of the church, and there they will hear Mass, during which they will keep their candles lit. If there is a procession they will join in the procession, going two and two, the boys with the boys and the girls with the girls, holding their lighted candles in their hands, and they will walk behind and after the parish priest.

They will all go up to the offertory, the boys first and the girls after them, but without presenting their candles as an offering.

They will go to Communion after the priest's Communion and not at the end of the Mass. At the moment they are about to communicate, before making them say the Confiteor, the priest will address to them the following exhortation, to which they will listen with attention, remaining on their knees and still holding their lighted candles in their hands.

The exhortation, which is set down in full, is an address of some length, which would occupy more space than can well be afforded here. The Bishop's instruction then goes on to direct that when the address is concluded the cantors of the church should intone the *Veni Creator*, which is to be continued while Communion is given and it is to be followed if necessary by the *Ave Maris Stella*. One is glad to learn that before the children go up to the altar rails, the boys first and then the girls, they are to put out their candles and leave them in their places or else to give them to some one else to hold. As soon as the Blessed Sacrament has been replaced in the tabernacle the priest is once more to turn round and deliver a second exhortation, again printed in full. After the end of Mass the *Te Deum* is sung and the parish priest brings the ceremony to an end by blessing the whole assembly with the ciborium "*sans rien dire ny chanter*". But he is also directed to remind them, before they quit the church, that they ought to come back for Vespers in the afternoon. Further the suggestion is made that if he wishes to distribute a few rosaries or pictures or Agnus Deis to the first communicants,

this may appropriately be done after Vespers, "calling them up by their names and in their proper order."

In another edition of the Ritual of Bourges printed in 1746, that is to say eighty years later, we find an entirely different instruction for First Communion. Here the question of age is more precisely and more rigidly dealt with, but it is to be noticed that the directions laid down agree with those given in many other dioceses during the eighteenth century. Indeed the passage next to be quoted may be found repeated verbatim in several other French rituals.

It is not easy to determine the age at which children can be admitted to Communion. Children are sometimes found who at the age of eleven or twelve years only, are sufficiently instructed and capable of reflection to discern this heavenly food. Others, whose character is more stolid and intractable, require to be put off for some time. It may be remarked, however, that in the case of these latter, when they reach the age of fourteen, we ought to regard the precept of Communion as urgent and that they ought not to be any longer deprived of it except for serious reasons. The clergy, accordingly, will at that time make a fresh effort, requiring nothing more than such knowledge as is essential, and will admit them to Communion providing they do not notice in them any impediment which absolutely excludes them from it.

No doubt something of the tendency to postpone the age of First Communion to which this passage bears indirect testimony is attributable to the leaven of Jansenism which then prevailed in France, but there were undoubtedly many holy people, who, without in the least sympathizing with Jansenistic theology, believed that the preparation needed was more likely to be made by the young after the age of twelve than before it. We cannot forget that St. Aloysius Gonzaga was not allowed to make his First Communion until he was twelve and a half years old, nor St. John Berchmans until he was eleven, and yet in each case the influences responsible for the delay seem to have been sincerely in sympathy with all aspirations after virtue and piety. At the same time we may note in many even of the French Rituals, e. g., that of Saint Omer of 1727, that the most suitable age is stated vaguely to lie between ten and twelve, and this was also the idea of St. Charles Bor-

romeo. But on the other hand many instructions (e. g., Bayeux, Lisieux and Lyons) declare that the ordinary age is fourteen for boys and twelve for girls. Anything younger than twelve certainly seems to have been exceptional in France in the eighteenth century.

But, to return to the later Bourges Ritual, the following details are also interesting, and occurring as they do in other similar diocesan books, they point to a very general realization on the part of the French bishops and clergy of the high importance of this work of preparing the young for the Sacraments.

The Communion will be made in the parish church, and not elsewhere, even outside the Paschal season, without the permission of the parish priest. The only exception to be made to this rule is in the case of the little girls who are boarders in religious communities and who have been in residence for over six months.

At the beginning of Lent the parish priests will read out the names of those children whom they shall consider of age to be prepared for their First Communion, and they will remind them to be regular in their attendance at the Catechisms, which will be given during the course of each week. However, there is no reason to exclude the other children, who may come of their own accord or whom their parents may send for the purpose. The clergy will, on the contrary, do well to attract to these Catechisms those who are older and who may seem insufficiently instructed.

During all this time the clergy will pay particular attention to the dispositions of the children, carefully watching their behavior and comparing notes with their fathers and mothers, their masters and their mistresses. A fortnight before the First-Communion day they will examine them themselves to find out those whom they may judge worthy to be admitted, and they will then devote themselves with all zeal to prepare those who are thus chosen for so holy an act, seeing them sometimes privately to speak to them in a fatherly tone, to rouse them to sorrow for their sins, to help them in examining their consciences, and to instil those sentiments of tender and solid piety which they ought to take with them to the holy table.

Out of the score or more of French *Ritualia* of the seventeenth and eighteenth centuries that I have had the opportunity of examining, the second earliest which preserves a special instruction for the First Communion of children is the

Ritual of Toul, "printed by order of his most illustrious and reverend Lordship, Monseigneur Henri de Thyard-Bissy, Évêque Comte de Toul" in the year 1700. Here again is a handsome quarto volume admirably printed and embellished with some excellent vignette engravings. And the contents of the book are as impressive as its exterior. As we turn over these pages filled with wise and common-sense precepts, regulating, always with dignity and propriety of phrase, the relation of the clergy and their flocks and extending to every detail of the spiritual life, it is impossible not to conceive a certain deep respect for that Gallican Church of which such men as Bossuet, Fénelon, and Massillon were the ornaments. We need not sympathize with the erroneous principles which led them to claim a greater measure of autonomy for the ecclesiastical provinces which they represented than the Holy See was willing to concede, but when we find the orderly life of the Church of France in the age of Louis XIV mirrored in these pages, it becomes easy to understand that a French ecclesiastic of that day could hardly be induced to believe that he needed to look outside his own country for instruction or good example in anything that concerned the worship of God. I know of nothing in the religious literature of Italy, Germany, or Spain of the same epoch, which produces in the reader the same impression of the beauty of the parochial ideal, an ideal which has now been so completely subverted by the restlessness which steam and electricity have introduced into the modern world. In those days when most men lived and died within earshot of the bells of the same parish church, the curé who baptized them, who prepared them for their First Communion, who married them and buried them, was indeed the Father of his flock. There are other sections in the Rituals which bring out more forcibly perhaps this dominant idea that the parish is nothing but a big ecclesiastical family, but the spirit is by no means absent from what is enjoined upon the clergy in these instructions for First Communion.

The *curés* and the *vicaires* [says the Ritual of Toul] having an exact list of all the children of their parish, both boys and girls, must divide them into different groups; for example, the infants up to the age of nine or ten, those who are of First-Communion age,

and those who have already made their First Communion. Every time that the priest gives a catechism he ought to have his list in his hand and arrange the little people in companies, the boys on one side and the girls on the other, to rouse from time to time those who are almost of an age for Communion by the hope of putting them on the list if they are good and diligent in attending catechism, and to remind those who have already made it of the privilege which God has bestowed upon them and of the obligation they have contracted to lead a more blameless life and to learn their religion more assiduously.

To quote the whole of the instruction would be unnecessary, but the Ritual of Toul illustrates better perhaps than any other the impressiveness which was aimed at and probably often attained in the First-Communion ceremony. In this case more particularly the exhortation, which, as in many of the other Rituals, is provided ready-made for the use of Monsieur le Curé, is comparatively short, and it may be quoted entire as a specimen of many other similar addresses.

Low Sunday (*le jour de Quasimodo*) will be the day everywhere set aside for the First Communion of the children. They will go up to the offertory apart from the grown-up people, they will have a place in the church reserved for them where they can all kneel together, being decently and modestly clad, and Communion will be given to them during the Mass, immediately after the celebrant has himself communicated. But before distributing Communion the parish priest or his curate, turning round, after having said the *Misereatur* and *Indulgentiam*, and holding in his left-hand the ciborium and in his right a consecrated Host, will address to them a few earnest and burning words to animate their faith and to inflame their longing and their love, as far as may be, in some such terms as the following:

"Never forget, my dear children, the favor and the mercy which Jesus Christ has shown you to-day in admitting you for the first time in your lives to partake of the Sacrament of His Body and of His Blood. Beseech Him to take up His abode in you, to bestow upon you His spirit and His blessing, to fill you with His grace and to confirm you in the resolution you have taken of serving Him faithfully throughout your life. Oh, what a happy day this is for you, upon which you receive your Divine Saviour within your breast! How you ought to love Him! How you ought to dread to displease Him!

"Behold Him here, my dear Children, the God of goodness and mercy, in whom you must believe and in whom you rest your hopes; whom you are bound to love, to adore and to serve, who calls you to Himself and to His service, to bless you in this life and to make you happy with Him for ever in the life to come. Do not refuse what He offers you—it is Himself, His grace, His glory; neither refuse to give what He asks of you—it is yourselves, your love, and your fidelity.

"He wishes to give Himself to you, He wishes you to give yourselves to Him, and He wishes this exchange of gifts to last forever. 'O my God,' you ought to say to Him, 'I take Thee and give myself to Thee. Do Thou too take me and never let me forsake Thee. I love Thee, I adore Thee, I praise Thee; and I want to love Thee, to praise Thee and to adore Thee throughout my life and for all eternity. Amen, Amen. So be it, So be it!'

"Yes, my dear children, and I promise you in His name that this shall be so and that God will heap His blessings upon you if only you keep good, if only you serve Him faithfully. You have given your promise; do not break your word. Receive with reverence, with devotion, and with love the august Sacrament which I present to you as I say:

"*'Ecce Agnus Dei, ecce qui tollit peccata mundi. Domine non sum dignus ut intres sub tectum meum: sed tantum dic verbo et sanabitur anima mea.'*

"Behold the Lamb of God, behold Him who taketh away the sins of the world. Lord, I am not worthy to receive Thee; but say only the word and my soul shall be healed.'

"*'Domine non sum dignus,' etc.*"

We do not by any means find a model exhortation, or pair of exhortations, provided in all the Rituals which treat of the First Communion of children; this is in fact the exception rather than the rule, but most of the practical suggestions which we have been considering are repeated in other instructions of the same kind. For example, the exercise which the Bourges Ritual of 1666 proposes, to secure that the children should learn to kneel and receive Communion becomingly, is reiterated in somewhat different terms in the Ritual of Blois of 1730, in that of Saint-Dié of 1783 and in several others. That of Saint-Dié for example says:

The priest will teach the children how to come up to the altar-rails, how to hold the cloth, to open their mouths and to receive the

Sacred Host. It would be a good thing on the eve of the Communion-day, or some few days before, to have a public practice in the church with non-consecrated hosts, being particular to warn the children that they are not consecrated and that this is only done to teach them how to behave at the holy Table when they are privileged to be admitted to it. It may be recommended even that this practice should take place as far as possible on some feast day at the end of Vespers when the people are present, as this may help to remind some of the more tepid and negligent of the adults that they themselves ought to approach the holy Table and to behave there with all possible decorum and reverence.²

The custom which we several times find mentioned in these instructions that the children should come up to the altar rails at the offertory of the Communion Mass is an interesting survival of a medieval rite. Our modern collection which is made after the sermon, represents of course an older practice, according to which the congregation came to the altar rail and presented to the priest or his ministers—in the earliest period bread and wine for the Sacrifice, but somewhat later a Mass-penny or money offering, which was its more convenient equivalent. Allusions to this custom are scattered over early literature, but it will be sufficient here to call to mind Chaucer's "Wife of Bath":

In all the parish wife ne was there none
That to the offering before her sholdé goon;
And if there did, certain, so wroth was she
That she was out of allé charitee.

It was in all probability precisely these disputes about precedence which led to the practice being discontinued. But the Church, as many of my present readers will remember, has retained the custom upon nearly all those formal occasions when any spiritual privilege is bestowed in connexion with the Mass. Whether a king is being crowned, a bishop consecrated, a priest ordained, or a nun professed, the recipients of these special consecrations come to the altar just before the bread and wine are uncovered and presented to the Most High, in order to place some offering, generally candles or bread and wine in the hands of the celebrant. With regard to the First-Communion children, we are not told that they

² *Rituel de Saint-Diez*, 1783, p. 202.

are to give anything—it is expressly mentioned in some of the rituals that, contrary to the practice which prevails in an ordination Mass, they are to retain their candles—but they come up and kiss the paten which represented no doubt the dish in which the offerings were received in more primitive times.³

In the Ritual of Bayeux of 1744, which seems to be identical, except for its title-page, with those printed in the same year for the dioceses of Lodève and Lisieux, the instruction for First Communion, which in this instance is couched in Latin, gives the following directions for the behavior of the children at Mass:

On the Communion-day itself let the children, decently and modestly clad, after first having humbly asked the forgiveness and the blessing of their parents or guardians at their own homes, come to the church a little before the parish Mass. Let them take up the places assigned them in the choir of the church, the boys on the Epistle and the girls on the Gospel side, and there let them remain in perfect silence. Whilst they are assembling, let some book be read aloud well fitted to arouse and stimulate their devotion, and to this let them listen seated. Throughout the Mass itself they should kneel. At the Offertory let them go up two by two, carrying if possible lighted candles in their hands, and after kissing the paten let them return to their places in the same order in which they went up, not extinguishing their candles until the end of the Mass. At the Elevation the Choir should sing *O Salutaris Hostia*.⁴

The directions for the Communion itself and the address to be given by the priest whilst the ciborium stands uncovered upon the altar, agree pretty closely with those previously quoted. But provision is here made that the children before communicating should give their lighted candles to persons

³ Formerly the celebrant gave his hand to be kissed with the foot of the chalice: "Omnibus qui oblationes obtulerunt, eisdem ab eo acceptis et in Patenam impositis, manum suam cum calice ad osculandum praebeat episcopus." *Ordo Romanus*, VII, (Migne, P. L., Vol. 78, p. 992).

But the practice of kissing the paten prevailed in many places, although various synodal decrees were passed to forbid this usage and to suggest other expedients; e. g., in the third Council of Milan under St. Charles Borromeo: "ne patena, cum oblatio fiat, sed crux aut sacra aliqua imago offerentibus fidelibus ad osculum praebeatur." By this the "Pax" or "Pax-board" was probably meant.

⁴ *Rituale Bajocense*, Paris, 1744, p. 90.

appointed for the purpose and should receive them back when they return from the rails.

In some places the custom prevailed of conducting the children in procession around the church before the Communion Mass began. This was the case at Blois, for in the Ritual of that diocese, printed in 1730, we find somewhat minute directions for such a procession. The "vicaire" of the parish is directed to marshal the children two and two, the girls in front, all of them holding lighted candles, and then he is to lead them round the outside of the church singing the 112th Psalm, after which they are to reënter the building by the principal door and take up the places assigned them in the choir. There the *Veni Creator* is to be intoned by the parish priest, already vested for Mass, and the versicle and prayer sung at its conclusion. In this case the children's candles were extinguished before the Mass began, and there is no mention of going up to the Offertory. On the other hand the *Tantum ergo* with its versicle and prayer were sung at the end of the ceremony and benediction given with the ciborium.

An interesting feature which may be found in the Blois Ritual of 1730 seems to have spread very generally through France in the eighteenth century and is to be found in most of the later instructions for First Communion. This is the renewal of the baptismal vows beside the font after Vespers. The directions given for Saint-Dié in 1783 run as follows:

In the afternoon, at the end of Vespers, the parish priest will marshal the children two and two in the same order as in the morning, and he will lead them in procession either around the church or by some other assigned route, singing the *Veni Creator*, each child carrying a lighted candle. When they have all reëntered the church again, the children should be drawn up around the font, which ought to be suitably decorated, the Chrism and the oil of Catechumens being placed upon it. The parish priest will then in a few words, but in tones that are earnest and full of feeling, explain to the children the object of this ceremony, and will afterwards make them kneel down, still holding their lighted candles, while he selects one of them to read out aloud, with his right-hand laid upon the font, the following formula for the renovation of their baptismal vows, urging all the other children to make the same acts interiorly and to join in spirit in the sentiments thus expressed.⁵

⁵*Rituel de Saint-Diez*, 1783, p. 205.

The formula is somewhat too long to be quoted entire, but neglecting certain general expressions of gratitude to God and of contrition for sin, the following passage may be specially noted:

I ratify then, O my God, in Thy presence, at the foot of the sacred font in which I have been regenerated, the promises that were made in my name by the mouth of my godfather and godmother, and I will henceforth look upon the obligations so contracted for me as obligations that are sacred and inviolable.

This is followed by an explicit renunciation of the devil, the world, and the flesh, and by an act of faith in the Church and her teaching. Upon this the children rise to their feet and a *Te Deum* is sung, while the curé is directed, before the assembly breaks up, to say a few words to encourage these young people to persevere in their good purposes.

No priest familiar with the practical work of the mission can fail to realize how difficult it would be nowadays to gather any considerable group of children of twelve years of age around the font in which they were baptized. Certainly a good deal of that touching *family* aspect of parochial life has evaporated under modern conditions.

It is not uncommonly maintained or at least suggested that the reluctance of the average Frenchman to frequent the Sacraments is largely due to the amount of ceremonial with which his First Communion was invested, and to the impression thus produced that the reception of the Holy Eucharist is something too awful and solemn to be faced more than once or twice in a lifetime by any but people who are given over to works of piety. I must say as the result of some study of the French Rituals, both of ancient and modern date, that I can find very little justification for any such belief, supposing that the clergy were at all faithful, as I believe them to have been, in carrying into effect the instructions clearly laid down in these manuals of pastoral work. It would occupy too much space to indicate at any length the various practical suggestions which are made in nearly all the Rituals for securing the perseverance of the children after their First Communion, but it would not be right to end this article without saying a word or two on the subject. The Ritual of Saint-Dié

(1783) from which I have just been quoting rounds off its directions for the ceremony at the font with the following note:

It would be well for the priests in each parish to induce the children who made their First Communion the year before to come up to renew it with the new communicants, and also to renew together with them their baptismal vows. This practice, which has become the rule in many dioceses and has been adopted by the most zealous pastors, will contribute not a little to maintain the children in their first fervor, while it furnishes a very edifying example for the parish at large.⁶

This is enough to show that the thought of keeping the children in touch with the Sacraments after their Communion was far from strange to the ecclesiastical authorities of the eighteenth century. But the other Rituals, while strongly for the most part approving this anniversary commemoration of the First Communion and comparing it appositely with the celebration of the *pascha annotinum* in the medieval church,⁷ often go very much further in the suggestions they make for securing the children's perseverance after their first admission to the Sacraments. For example, the three Rituals of Bayeux, Lisieux and Lodève in 1744 speak as follows:

Let the parish clergy take heed that the children who have received the Body of Christ continue to take their places at the holy Table, and for this purpose let them give notice at least four times in the year, and even if possible every month, of a general Communion for children, either upon a Sunday or upon some convenient feast, exhorting them to take part and diligently preparing them. It would be well if this Communion were carried out with some solemnity, and this will be a help not only to the children, but to the other parishioners also, by increasing their reverence and devotion toward the most holy Sacrament of the Eucharist, or by reviving it if by any chance it has grown slack.⁸

Many other illustrations might be added, but this must suffice. To sum up; whatever conclusion may be formed as to the results of the efforts made to correct the danger of back-

⁶ *Rituel de Saint-Diez*, 1783, p. 207.

⁷ See the really learned dissertation upon First Communion in the *Pastorale* of Paris (1786), Vol. I, p. 220.

⁸ *Rituale Bajocense*, 1744, p. 90.

sliding, no one can study carefully the instructions which so earnestly set forth the importance of adequate preparation for the reception of the Holy Eucharist, without forming a high idea of the unworldly principles represented by episcopal authority in France even at the period of its greatest temporal exaltation.

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THE IDEAL SEMINARY.

(Second Article.)

PLACE OF JESUS CHRIST IN THE SEMINARY.

IN the seminary we have the companionship of Jesus Christ, His miracles, His teaching, and His training. But it is not enough to possess these essential elements of the Apostolic Seminary. We must adapt the work of the seminary to them. They must be made its spirit and life. They must give it its tone, coloring, character; every thing else must be secondary and subsidiary to them.

And among those four elements, intimate, familiar, personal intercourse with Jesus in the Eucharist must be not only the first in place and dignity, but it must be the centre toward which every other work in the seminary converges. A chapel exercise which takes us into the presence of our Lord and King must not be considered a side-issue in the day's work,—an unpleasant, penal formality. It must on the contrary be thought of and longed for during class or recreation, and attended eagerly and gladly, with a keen sense of the Divine condescension that admits us to it.

And yet there is a real danger threatening the modern seminary in its tendency to permit a sharp cleavage between its intellectual and its spiritual work,—to minimize the latter, push it into the background, and allow the spirit and heart of it to die out. The consequence must be that a certain average in class-work is deemed to be the main requirement for the priesthood; moral conduct is judged by the politic observance of disciplinary rules; religious exercises are as soulless as if performed by so many marionettes; faith that worketh by

charity becomes an exception and a singularity; and men without piety or zeal will be sent out to take the place and do the work of the Apostles. Of course, I speak here of possible, not actual, conditions, of danger to be avoided, not evil to be remedied; but in view of the Agnosticism and Gnosticism of our day and of the tendency to keep abreast with the advance of science, the danger is terribly real and close at hand.

In the ordinary curriculum of a seminary, a number of devotions daily are prescribed, which bring the student into the presence of the Blessed Sacrament. Taken together, they occupy about two hours and a half, or nearly one-sixth of the student's working day. Therefore, about one-sixth of his scholastic preparation is spent in the presence of Jesus Christ, speaking with Him, listening to Him, adoring Him, thanking Him, imploring pardon for past sin, and asking His help against future weakness and temptation,—asking, in particular, meekness and humility of heart, self-denial and patient cross-bearing, fraternal charity and faithful seeking and doing of our Heavenly Father's Will in all things. But the crowning grace asked for is daily growth in likeness to Him, that one day we may not be unworthy of incorporation in His Eternal Priesthood, of participation in His work, of a share in His inheritance.

Such is the student's work during those hours spent daily before the Tabernacle, during meditation, Mass, Communion, visits before and after meals, Rosary, conference, night and morning prayer. Who shall say that such daily work for six or more years will not produce in the student engaged in it, spiritual results similar to those which the companionship of Jesus produced in the Apostles? Most assuredly, there will be growth in love of Him, growth in likeness of Him, growth in understanding and appreciation of His teaching; for love quickens the intellect and makes knowledge luminous.

But the chapel exercises will have another effect. They will influence every action of the day, not only by greater purity of intention, by greater fidelity and regularity, but, still more, by stimulating those engaged in them to give practical effect to the aspirations and resolutions made during the exercises. A student will be taught early in his course not to take

much credit for verbal acts of the virtues in prayer, unless, when occasion offers, he embodies those acts in corresponding works. It is easy to say: "My Jesus, for Thy sake I will be meek and humble-hearted;" but the meekness will be very thin-skinned if there is not a simultaneous resolution to act meekly under provocation. Therefore a student so taught will be on the alert to find opportunities during the day of giving effect to the affective sentiments of his communing with Jesus.

"To be with Him" (Jesus) is our privilege in common with the Apostles; and yet to appreciate and love this privilege must be a growth,—a growth too that needs the most careful tending and safeguarding. A few suggestions on it may be found helpful.

1. Young seminarians, unaccustomed to meditation, find it irksome to remain any considerable time in silent prayer before the Tabernacle. They know who lives there,—His Power, His Love, His Mercy, His Personal Friendship for them; but all they can think of saying to Him is said in a few words; after which they are embarrassed, and long to get away to something external and objective. They are to be treated with much kindly sympathy and encouragement, taught how to meditate, hear Mass, examine their consciences, etc.; and meanwhile they are to be advised to say vocal prayers, repeating at intervals the few words they are able to say to Jesus. "As new born babes," they must be led to desire the spiritual, unadulterated milk of truth as it is in Jesus, and they must be helped to taste how sweet He is, that thereby they may grow unto salvation. For the first year of their course let each read his own meditation, or let him read the Gospels consecutively, dwelling on those thoughts or affections which may be suggested by the text.

2. Spiritual growth is the work of the Holy Ghost, and develops in a line with natural character. Therefore it is not to be interfered with, except when natural propensities or a mistaken asceticism thwart the action of the Spirit. With the organized, concentrated effort of the seminary faculty, Jesus Christ in the Most Holy Eucharist will become the centre of its life, and whilst in the main this new life will be most edifying, it is almost inevitable that in some cases it will be forced and artificial, whilst in some others it will show lack of uniformity,

consistency, balance. Side by side with growing attraction for the chapel and genuine fervor before the Tabernacle, will be grave faults of character—activities of the old Adam not yet wholly dead. All such irregularities must be carefully watched, and corrected with fatherly gentleness. For it is absolutely necessary that the devotional and moral sides of the spiritual life should be evenly balanced and grow in harmony, the one with the other.

3. A director must correct another lack of equipoise in a different form from the preceding. Students of ardent temperament, tasting for the first time, it may be, how sweet is communion with Jesus behind the white sacramental veil, are apt to feel impatient with the tardiness of spiritual growth, and to spring right away into sainthood to the great embarrassment of all around them. They are the ordinary material out of which saints are formed; and to curb them too tightly, might do them irreparable harm. It is ordinarily best not to notice their exuberance, but to practise them in humility and obedience, and to point out to them that charity never puts a neighbor to shame. They should also be told that, generally for beginners, healthy, human interest in life and work and recreation and the home circle, and, more remotely, in one's country and the world, is a most desirable help to the vigorous spiritual life which is best adapted to influence the lives of men. Of course it will be understood that I speak exclusively of the direction of seminarians for the secular priesthood.

4. A tender, filial devotion to the Virgin Mother is a tradition of seminary life, and scarcely needs to be inculcated here, as a means of growing in the love of her Divine Son. She gave Him to mankind in the Incarnation; and it is in keeping with the plan of Redemption that she should also be associated by the Holy Ghost, as a human instrument, in the work of dispensing Him to each individual soul. But seminarians have a special claim on her maternal love. For as it was under her care and tuition that her Divine Son prepared Himself for the revelation of His Eternal Priesthood, and as they also are preparing themselves for incorporation in that Priesthood, it seems fitting that they should have a special share in her intercession and protective care.

5. The close analogy between the guardianship of the Divine Child committed to St. Joseph, and the custody of the Most Holy Eucharist, committed to priests, must make special devotion to that faithful, silent worker one of the distinguishing features of their lives. It should therefore be a distinguishing feature in the life of every seminarian. But I mention it here for its special bearing on intercourse with our Divine Lord in the Tabernacle. For beginners that intercourse needs the example and help of those associated with Him in His hidden and public life. Until much progress is made in the spirit of prayer, we shall have to contend with a feeling of unreality, unless we represent Him to ourselves in the company of Mary and Joseph or of His Apostles and disciples. Besides, the Church has chosen St. Joseph to be the patron of the priesthood, and it is reasonable to believe that his patronage extends to all who aspire to the priestly office, and will help those among them who are his faithful clients, to grow in special likeness to the Divine Child, who under the fostering care of His reputed Father "advanced in wisdom and age and grace with God and men."

6. External reverence in the Presence of our Divine Lord and Master is indispensable to all devout intercourse with Him. He invites indeed all to come to Him with childlike confidence, and to speak to Him with childlike simplicity; but He requires us to remember that, although He has become our Brother, He is still our God, the Eternal, All-powerful, All-holy, All-just, All-wise, All-perfect God, who fills Heaven and earth with the majesty of His glory. This outward reverence is a profession of faith more efficacious than any we usually make in words; but to be such it must be the expression of corresponding sentiments in the heart. To bend the knee before the Tabernacle without a thought of Him who dwells there, would deserve as severe condemnation as the lip-worship of the Pharisees, to whom it was said: "*Hypocritae bene prophetavit de vobis Isaias, dicens: Populus hic labiis me honorat, cor autem eorum longe est a me.*"¹

7. Jesus Christ will never become the Life of a seminary without the hearty coöperation of each member of the faculty.

¹ Matt. 15: 7, 8.

This coöperation must not be confined to a few occasional words said in class, nor even to keeping the application of class-matter to the primary end of the institution before the minds of the students. Something much more important and vital is still required; and it is example,—the example of strong living faith in the Real Presence of Jesus in the Tabernacle, manifested in corresponding piety and devotion. Careful and leisurely preparation for Mass; correct and fervent celebration of it; a quarter of an hour's thanksgiving; punctual attendance at the ordinary chapel exercises; scrupulous observance of external reverence and propriety in "the house of God":—all these outward acts the student narrowly observes; and he regulates his own attitude and demeanor toward the Most Holy Sacrament by them; and, what is more, he regulates his interior devotion toward it by the interior spirit with which he believes his superiors to be actuated. A seminarian learns more than class-book matter from his professors. He learns how to order his future life from them; and, especially, he learns from them without their knowing it what place Jesus Christ is to have in his life. As a rule he will not rise above their level of faith and piety; nor will he take his estimate of that level from their official teaching, but from their actions and habits.

An Ideal Seminary calls for an ideal Faculty; and a Faculty is ideal when it represents Jesus Christ to the student body, and makes Him its soul and life.

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THE PRETENDED MONOTHEISM OF AMENOPHIS IV.

(*Concluded.*)

THE traveller who leaves the train at Deir Mawas and crosses the Nile, which is about a quarter of an hour's walk from the station, finds himself on the outskirts of a great plain. This plain stretches away East to the Arabian Mountains, which are so disposed as to give the impression of an immense amphitheatre. In front of the traveller, and about three quarters of an hour's ride from the bank of the Nile, the chain is cut in two by a ravine, at the farther end of which

lies the tomb of King Amenophis IV, and to the North and South are seen the rock-hewn tombs of the chief officers of his household. The form of these tombs in no wise differs from that of other sepulchral monuments in Egypt. But what gives these tombs a claim to special attention is the intensity of the sun-worship therein manifested. The ancient tombs at Saggarah depict on their walls the thousand and one occupations of familiar Egyptian life, from the labors of the fields to the pleasures of the dance. In the valley of the kings at Thebes, the dead are shown in the society of the gods and goddesses, or passing through the various stages of life beyond the tomb. But at El-Amarna the sun invades and permeates everything. Out of doors it figures, although usually in a state of bad preservation, on the lintel of the large entrance portal, and no sooner has the visitor crossed the threshold than he again encounters it on the walls darting its rays on the person of its royal worshipper. In one place Amenophis is seen in his palace; his queen is at his side and their little daughters cling close to their parents, while the sun inundates him with its rays, and rests its hands on his head and that of his wife, extending them, at the same time, to overshadow the heads of the remaining members of the group. In another scene the king is represented in the act of offering to the god presents of cakes or of flowers. It is not clear whether the God is satisfied or not, but Amenophis is plunged into an ecstasy of bliss and reaches out toward the sign of life suspended from one of the rays. Again, the king, leaning over a balcony, distributes golden necklaces; and the sun contemplates the scene with pleasure, lavishing his light and heat on all present. Elsewhere, the king is leaving his palace in a chariot drawn by magnificent chargers, while the sun pours down its rays upon him still more lavishly than before. In a hypogeum to the South the queen appears in the act of offering herself and her two royal names to the sun, and the god graciously extends his hand over her and her offering.

All these scenes we have described, are not, as one might have expected, to be found in the tomb of the sovereign himself, which was never completed and is not the most remarkable, but in the tombs of the nobles. Nothing could more clearly show with what ardor the courtiers had embraced the

new worship. The writer has visited about twenty-five of these hypogea in company with the Rev. P. Lavignac. The scenes do not lack variety, and in particular are very animated. The royal family appears to be greatly attached to one another: the children caress their mother lovingly while the king looks on with tenderness and satisfaction. A like spirit of union and sympathy characterized the king's relations with those around him and with his subjects: when the king distributes his largesses, the people applaud him; when he drives in his chariot, the soldiers run before him; the priests receive him with enthusiasm; joy is manifest on every countenance.

Evidently this people drink in with rapture the rays of their solar god. But for us this implacable ubiquity of the sun overpowers us. It appears nothing less than an obsession. That he should reign outside upon the burning sands may be easily understood, but for what reason does the artist introduce him with his brilliant rays into these dismal caverns? Not less ubiquitous, however, than the sun is the person of his royal worshipper. Nowhere else in Egypt did the personality of the prince impose itself in this fashion, and the explanation is that Amenophis IV was not only king, but in some sort also doctor and prophet. No one knew the deity except his son, the king. Hence his courtiers were also his disciples. The texts relate how a certain Touton, a royal messenger, betook himself each morning to the king for instruction "by reason of the great love he bore to the royal doctrine". All wished to think as the king, and even sought to copy his appearance. "Khouniatonon", according to the description of him by M. Maspero, "appears with a long narrow, cone-shaped head, a receding forehead, and a large, aquiline nose; the mouth is small; the lips are thin; but the chin is unduly large and protrudes over a long, thin neck." This was the model on which the nobles sought to form themselves; at least such they have come down to us in the tombs of El-Amarna where, according to the writer just quoted, one meets only "angular profiles, peaked skulls, weak chests, spare figures, and prominent abdomens".

Are we to imagine the court of Amenophis IV as so absorbed in the exercises of religious worship that other im-

portant interests of the empire did not receive their due share of attention? It is certainly possible that the government of the country had to suffer from their excessive religious fervor. The letters of El-Amarna are a series of complaints about the pharaoh's inaction. The phenomenon, however, was not new in Egyptian life and need not surprise us. Moreover the spirit which reigned at the court of Amenophis IV would lead us to expect something of this kind. We have already said that the new religion breathed everywhere joy and animation. The little that remains of the royal palace confirms this impression. It is nothing more than a pavement in painted stucco, containing a large tableau with a marsh depicted in which plants of varied kinds are sprouting and where fish abound. Hard by, young calves are frisking about free and unrestrained, while, to the side, some Asiatics are being led off into captivity. The realistic character of the art of this epoch has been remarked upon. M. Maspero would confine what novelty it possesses to the novelty of the subjects treated. This may be so, but it is no small matter that the artist has begun to scrutinize nature more closely and has been able to reproduce it with success and fidelity. The traditional forms disappear to make way for forms truer to their originals. The solar disc with its scorching rays resembles the sun far more closely than did a human figure with a hawk's head surmounted by a tiny sphere. To a worship anthropomorphic and mythological another in much closer contact with nature has succeeded, and art has likewise turned to nature for its inspiration. Here is a most important point for the appreciation of the character of this entire movement. And fortunately the texts seem to point in the same direction. The following fragment from a hymn in praise of the sun, inscribed in hieroglyphics in one of the tombs and first deciphered by M. Bouriaut, is here given from the French version of Prof. Erman's work on Egyptian Religion. The fragment is the most perfect we possess and gives an idea of the others, which, as we should expect, are canticles to the radiant disc.

Thou appearest in beauty in the horizon of the heavens, thou, living sun! who wast the first among the living. Thou risest in the horizon to the East and fillest the earth with thy beauty. Thou art

beautiful and great and dazzling in thy elevation above the earth. Thy rays enwrap all countries, how numerous soever they may be, which thou hast created. Thou art Râ. . . . Thou subduest them by thy love. Thou art distant, but thy rays are on the earth.

Thou descendest into the western horizon and the earth enters into darkness, as if it were dead. Its inhabitants sleep in their chambers with head wrapped up. Their nostrils are stopped up and their eyes exchange looks no longer. Should one steal from them what reposes under their head, they remark it not. The lions come out from their dens and the reptiles bite . . . the earth is silent; for he who created it rests in his horizon.

At early morning thou risest in the horizon and thy sunlight makes day. The darkness is scattered when thou sendest forth thy rays. The inhabitants of Egypt are glad; they awake and are on foot when thou hast risen. They bathe their bodies and assume their dress. They lift up their hands to praise thee. All the country begins to labor.

Throughout its pastures, all the cattle are content. The trees and plants become green, the birds flutter in their nests and clap their wings to praise thee. All beasts bound upon their paws; the hovering and flying thing lives when thou risest for them.

The vessels sail up and down; the ways are open at thy rising. The fishes of the river leap before thy face; thy rays penetrate through the waves of the sea. . . .

The chicken in the egg chirps already in its shell where thou breathest the air which makes it live; it leaves the shell to make its voice heard . . . it walks about on its feet as soon as it comes out.

How numerous are the things thou hast made! . . . According to thy wish, thou didst create the earth, thou alone, with both men and flocks and all beasts, everything which is upon it, that which moves upon feet, that which swims, and that which flies with wings.

The countries of the stranger, Syria, Ethiopia, and the country of Egypt, thou didst place each in its place and thou didst create what was necessary for them; each has its own special good and its time of life has been reckoned. Differing in tongue, they differ also in color; the distinguishing characteristic which distinguishes the peoples.

Thou broughtest forth the Nile from the abyss, and, according to thy desire, thou madest it nourish mankind. . . .

Thou didst create nourishment for the countries afar off and didst place a Nile in the heavens that it might flow to them; it rolls its waves on the mountains as the ocean, and gives moisture to their lands and to their cities. How beautiful are thy decrees, O Lord of eternity!

The Nile in the heavens thou sendest to the strangers and to the wild beasts of the desert which move upon their feet, and the Nile which springs from the abyss thou sendest to Egypt.

Thou didst create the seasons to preserve everything thou hast created, the winter to refresh, the heat of the summer to show thy power (?). Thou didst create the heavens aloft and afar, in order there to shine and see thy entire work, alone rising in thy form of a living sun, resplendent and radiant, going and returning. Thou didst create (the earth) for those who are born of thee alone, the capitals, cities, races, roads, and rivers. All looks turn toward thee when noonday sun thou art above the earth.

The eminent Egyptologist from whom we have just quoted notes the easily discernible difference between this and the hymns of a former generation. It is not that the sun is here creator and vivifier of all things; but what strikes us is the absence of all reference to the sun's mythological titles, to his bark beyond the tomb, to his struggles with the serpent Apophis and all his other exploits. It is, in short, the sun itself which is adored, and a stranger might join with the Egyptian in this canticle which shows a keen appreciation of nature and seeks therein its sole inspiration. This is a valuable indication and harmonizes with the others already noted.

El-Amarna was at once capital of the kingdom and of the new religion. But Atonon's worship was not confined to it alone. It spread to Memphis, Heliopolis, Hermopolis, Fayoum, all the chief cities of the valley, and penetrated even into Thebes itself, to the supreme confusion of the priests of Amon. Prof. Winckler has thought that it was proclaimed at Jerusalem by the king's order; but his conjecture is without reliable foundation. Arta-Khipa, governor of Jerusalem, in saying that the king has placed his name on the city forever, means no more than that the king has established his authority therein, not that of his god. Nothing hitherto discovered would lead us to think that the cult of Atonon passed the Egyptian frontier. In Egypt itself, the new cult hardly outlived its founder. Amenophis IV died still young, in the eighteenth year of his reign. Of his son-in-law, who succeeded him, we know no more than that he had a very short reign. And his successor, abandoning the new capital, hast-

ened back to Thebes and restored the worship of Amon. So collapsed the entire reform movement. Atonon disappeared, never to return; his worship was regarded as a momentary aberration, and Amenophis IV, the heretic king, does not even figure in the list of kings drawn up by Abydos. Modern science had long been sorely puzzled by this monarch; some had even taken him for a woman; but since he has been restored to history, he has amply made up for the neglect of ages and has excited hardly less interest than Ramses II himself. Had his mummy been discovered, no good tourist would fail to pay it the compliment of a visit.

Notwithstanding the interest taken in this movement, scholars are yet far from unanimous as to its real character and scope. Some have regarded it as an importation, probably from Syria. The word Atonon resembles that of Adonis, the young friend of Aphrodite, celebrated for his beauty; or more simply still it might be compared with the Semitic Adon, meaning Lord, and familiar to us though the word Adonai, employed by the Bible in speaking of God. It has been conjectured that Tu, the mother of the king, was a Syrian, and the influence of the mother, especially in religious matters, has been largely insisted on. Unfortunately for this hypothesis, it has been established that queen Tu was no foreigner but a true Egyptian, though not of the divine stock of the pharaohs, being daughter of Ionia and Tonia. Moreover, in the opinion of some Tu was not the mother of Amenophis IV, but merely his mother-in-law. Lastly, it is known that Syria at that remote epoch was not remarkable for the worship of the sun. Its Baal was rather the god of storms and of rain. In Babylon, the god Sin or the Moon enjoyed equal favor with Shamash or the Sun. Shamash was god of Sippar and this latter was the general term for the Sun. In so far there is an analogy with Atonon, the sun's disc; but Sippar at that time exercised very little influence, for the great gods of Babylon were then Bel and Mardouk. Nor did Atonon originate in any confusion between these gods and Shamash, for no feature proper to them is to be found at El-Amarna. Nor was it to be expected in view of the purely naturalistic character of the worship of the disc.

May we then suppose that it is the sun itself which is adored

for its light and its heat, much as the savages, we are told, worship natural objects? Should we regard it as the conception of a simple soul, such as Lamartine has admirably described it, making its first efforts after the unknown god and spontaneously finding him in the bright rays of the sun? But this sentiment is too naive, or should we say too refined for the times of Amenophis IV. Such a phrase as "Har-achté, acclaimed in the horizon under his name of splendor, who is in the solar disc", occurring in the king's address to his god, seems to allude to a mysterious power expressed by the name, which is as it were its exterior energy. The king's doctrine, too, which he himself taught, must have been something higher than mere nature worship. But we must here guard against an easy exaggeration which would contradict the plain sense of the hymn already quoted. The sun is not a mere symbol of the divinity; it is in some sort the divinity itself; its light and heat are the benefits it confers. Acts are, indeed, attributed to it which are not proper to the sun, such as the creation of the world and of men, but these acts have been by every people ascribed to their divinity and, in this case, it is still the sun which is regarded as creator. In all this there is no doubt a surprising confusion of thought, but one nevertheless from which no ancient people escaped. The sovereign aimed at unifying religious worship. The tendency to monolatry is evident—we have already said, almost an obsession. Had his subjects followed his leading, they would have had but one god. But this is yet far from monotheism. Faith in God, as we understand it, not content with proclaiming that He is one only, asserts in addition that He is distinct from all things in the world. The Stoic philosophers also affirmed the unity of the Divinity, but their god was merely the soul of the world. This was pantheism, not monotheism, and still less so was the doctrine of Amenophis IV. The legislator of the Jews by forbidding any image of God cut far deeper into the roots of idolatry, in so much as he gave the people to understand that God had nothing in common with any natural object except in so far as he had given being to all and continued to preserve them. Evidently the thought of Amenophis IV did not rise so high.

Another hypothesis would attribute the reform movement

to an outbreak of what we are now familiar with as the secular spirit. The priesthood of Thebes had become very powerful. On more than one occasion during the course of Egypt's history, the high priests of Amon had roused the jealousy of their sovereign. Their possessions were immense, their retainers numerous, and the popular veneration for them knew no bounds. To destroy the prestige of their idol was the surest way to come at the priests and to dry up the source of their revenues. The people might be persuaded that the same god was still adored, only free from the mass of superstitions gathered together by the priests for their own benefit. They were the depositaries of the secrets of mythology; they alone could explain the hidden and profound meaning of those strange scenes which covered the walls of the tombs. The cult of Atonon simplified everything. The influence of the priests diminished in proportion as the mysterious was got rid of. It would be unsafe to assert that such thoughts exercised no influence on the mind of the sovereign in view of the feeling of jealousy which would naturally be aroused in his mind by the presence of a priesthood powerful enough to be a danger to the royal power itself. It is easier however to believe, in view of what we know of the development of the movement, that the king's action was dictated by regard for interests of a more general character.

With Professor Erman, then, we would consider the king's purpose as mainly political. His authority was no longer confined to the Valley of the Nile; his subjects in Syria were hardly less numerous than those in Egypt. Was the king's aim then to choose out a god whom all could adore; a god devoid of every attribute merely traditional and national, yet satisfactory to his Egyptian subjects because in reality the same god as they had adored from the remotest ages? Such a view becomes probable in the light of the hymn already quoted from Prof. Erman. Atonon is there acclaimed not merely the god of Egypt but the god of all peoples as well. He is the sun of the ancient Egyptians, but shorn of the restrictions of their mythology—the sun of Egypt and of the whole world. While too the older Egyptians had never written the names of strangers without the addition of opprobrious epithets, Amenophis IV mentions the Ethiopian and the

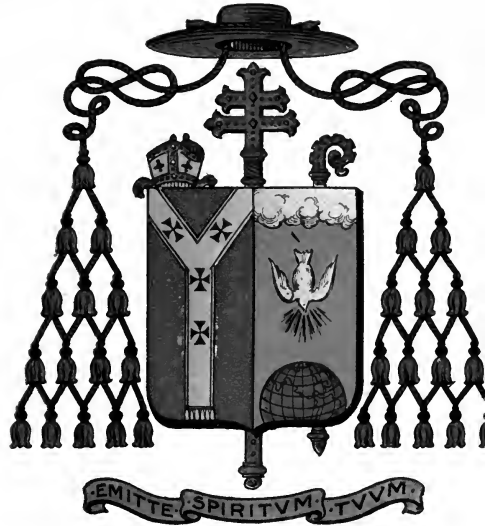
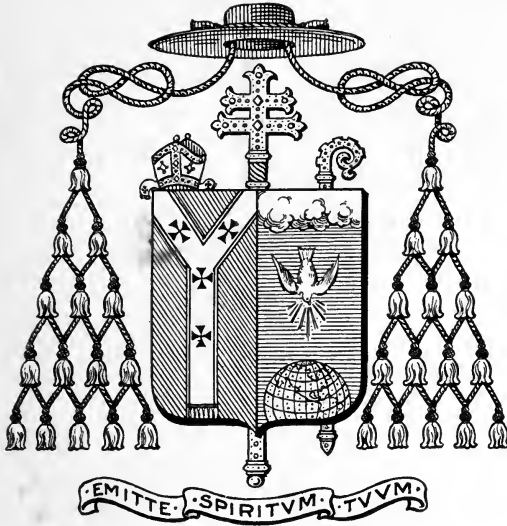
Syrian not only without insults, but as recipients equally with his own nation of the bounties of his god. Nor is this all. Knowing well that Syria adored the god of storms and rain, because it could not subsist without the rains of heaven from which it expected those blessings for which the Egyptian is indebted to the Nile, he imagined that the sun had created two Niles, one which he placed in the heavens to pour down its waters on Syria, the other in Egypt to irrigate its barren shores. This conception in the religious order was a veritable stroke of genius. It was to unite in one adoration the two parts of the empire. But it was also daring, even to rashness. How indeed convince the Egyptians that the sun had created the Nile, and above all how persuade the Syrians that it was the sun which in spite of all appearances sent them the beneficent rains?

Both Syrians and Egyptians were too much attached to their religious traditions, to the names of their gods, to their forms and their deeds; the gods were too like men and too nigh to their worshipers, by their temples, their rites, and their images, for it to be possible to hope for the success of a religion such as that of Amenophis IV. The new cult, confined to a single divinity, almost rational in character, and founded solely on the observation of nature, had all the disadvantages of a philosophic religion proposed to people firmly anchored in their superstitions: the new philosophy, too, which had not been able to rise above the realms of sense, was of too limited a range to satisfy the whole human soul. Historically it was not even a step toward monotheism, for the reform broke down completely. We may even go farther and say that it could never have contributed to the evolution of that doctrine.

Eighteen centuries later another attempt, equally vain, was made in a similar direction within the Roman Empire. The situation created is not perhaps without analogy with that of our heretic king. The Emperor Aurelius, seeing the spread of Christianity and understanding that the multiplicity of gods was a cause of weakness both to the empire and for paganism, inaugurated the worship of the god Sun, whom he called lord of the Roman Empire, "*Dominus Romani Imperii.*" At the same time (A. D. 274) he proclaimed himself god on earth and absolute master. M. Homs remarks that

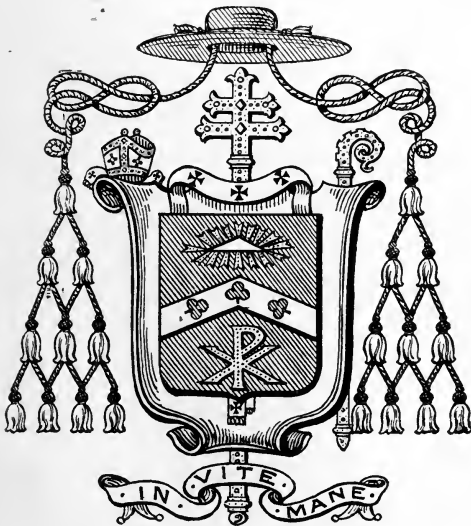
Cardinal

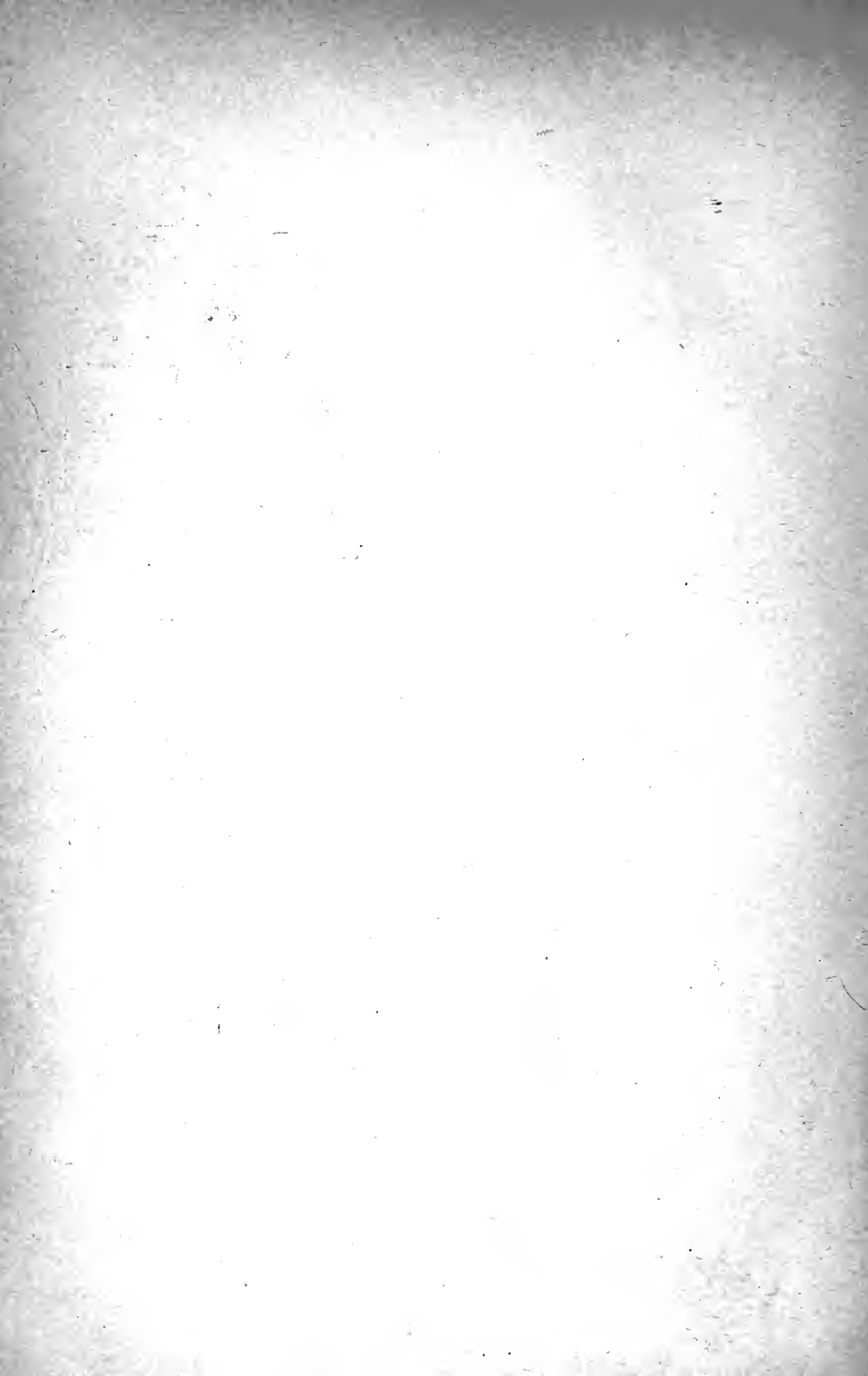
ILLUSTRATION 11



Archbishop

ILLUSTRATION 12





"the two legends and the two innovations are correlative". It was a vigorous attempt at consolidation and centralization. The sun had been chosen as god, because the greater number of the divinities hitherto worshipped had already more or less a solar character. Theorists, like Macrobius, strove for a long time after to prove that all the gods of the Empire were but variations of the one solar divinity, while Julian the Apostate rejoiced to call himself servant of the sun. But it is evident that this false monotheism, directed against Christianity, could not help on the cause of the true doctrine. Let it be added that neither did it impede it. Aurelius was assassinated shortly after publishing a cruel edict against the Christians. His reform however seems to us to be that which in the course of history most closely resembles the attempt of Amenophis IV. It is at least of interest because it appeared in a much more enlightened age and was designed as a barrier against the progress of the truth. The reform of Amenophis IV was rather in advance of the times; it was perhaps the work of a powerful genius, who may have been none other than the sovereign himself. Its importance however in the religious history of humanity must not be exaggerated. To call it monotheism would be an error, and to attribute to it any influence whatsoever on the religious thought of the Jews is to allow oneself to be led by a mere conjecture without reasonable foundation. All the dazzling brilliancy of the Radiant Disc could not compare with one ray of light from above.

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ECCLESIASTICAL HERALDRY.—V.

7. RULES FOR BLAZONING.

BY blazoning is understood the art of describing in technical terms and representing in a heraldic manner any armorial figure, device, or composition. An accurate description of any heraldic shield, even without a visual representation of it, should enable a competent herald to reproduce it faithfully; and vice versa, an accurate representation, either in colors or in black print with the conventional dots and lines, should likewise enable him to describe it accurately.

Hence, the following rules of blazoning are observed on all occasions with the most rigid precision :

1. It is necessary to begin with the *field* of the escutcheon, mentioning its divisions *per fess*, *per pale*, etc., if such there be, and noting whether they are *indented*, *engrailed*, etc.,—it being taken for granted that they are straight, unless otherwise stated.

2. Next, the *ordinary*, if any, follows,—unless it be a *chief*; then the *charges* between which the ordinary is placed, and the charges on the ordinary.

3. Lastly is mentioned a *canton* or a *chief*, and marks of *cadency* (the position of which is on either the dexter or mid chief and on the crest) and *differencing* (change of tincture or introduction of secondary charges).

4. There must be no unnecessary repetition of technical terms: example, “azure, a crescent between three stars *or*”, implying that both the crescent and the stars are *or*.

5. Likewise, when a tincture has been already mentioned and it must be repeated for a subsequent charge, we say *of the field*, *of the first* or *of the second* (tincture), etc.

6. We must always begin with the charge that lies nearest the centre of the shield; as also name the *chief* before the *base*, the *dexter* before the *sinister*, and in quarterly 1, 4 before 2, 3.

7. Where the charges are of the *natural* color of the animals or objects represented, we simply style them *proper*.

8. Another general rule in blazoning, or rather in marshaling coat armor, is that metal shall never be placed upon metal, nor color upon color.

9. In case of *impalement*, that is when two coats of arms, for instance those of husband and wife, are placed side by side, the husband's occupies the dexter and the wife's the sinister side; *impalement* is also used sometimes by churchmen who *impale* the arms of their diocese (at dexter) with their own (at sinister): each half in these cases is blazoned separately, thus “*impaled, at dexter . . . , at sinister . . .*”

10. *Quartering* is when the arms, for instance, of parents are carried by the children, who instead of bearing them *impaled* carry *quartered*; blazoned thus: “*Quarterly, first and fourth (quarter) . . . , second and third . . .*”

11. An *escutcheon of pretence* or *inescutcheon* is mentioned last, thus: "Over all, *en cœur* an escutcheon of pretence . . ."

8. APPLICATION OF THE FOREGOING ESSENTIALS TO ECCLESIASTICAL HERALDRY.

GENERAL REMARKS.

Armorial bearings are emblems which serve as a distinguishing sign of a family, a personality, civic or ecclesiastical, the titular of a dignity. From the fact that they are conventional signs, used mostly to designate the nobility, it must not be concluded that they are the exclusive index of a nobleman. If all noblemen have coats of arms, all the coats of arms are not carried by noblemen. A proof of this is that at all times plain citizens, merchants, modest magistrates, priests, have taken coats of arms, not to mention communities, corporations, cities. "In the ecclesiastical order, armorial bearings are not, even accidentally, a mark of nobility. They merely indicate a Church dignity or charge, so that any dignitary, whether noble or not, if only he is *in charge*, has the right and duty to choose for himself personal arms to be made use of when necessary. They are the personal, individual, expression of him who has selected them, and consequently have an everyday importance which no one may gainsay".¹

As we have stated before,² these coats of arms of our prelates derive from the seals, so much in use by ecclesiastics at the dawn of the Middle Ages, and were later transformed into heraldic emblems. The *Pontificale Romanum* prescribes that on the little breads and barrels offered at the consecration of a bishop and the blessing of an abbot there should be represented the "insignia [arms] consecratoris et electi, . . . insignia monasterii seu electi."

1. *Shield or Escutcheon.* The shape of an ecclesiastical shield is an indifferent matter, with the exception of that of an abbess, which is lozenge. As to the charges or emblems on the escutcheon, prelates who have family arms keep these. This has been the custom of all the Popes. Some modify them by altering the tinctures; others, on being promoted to an-

¹ Mgr. Barbier de Montault.

² ECCLES. REVIEW, February, 1910, p. 191.

other see, assume entirely new ones, or modify the previous ones. Several are *punning* arms (*armes parlantes*). However, religious or pious emblems naturally predominate in our prelatie heraldics, being mostly taken from the Old or New Testament and the characteristics of the Saints or other similar subjects. In this conjunction it may not be out of place to call attention to a not uncommon abuse, which is to represent on the shield an image or full figure of our Lord, the Blessed Virgin, or some saint; for these may be reproduced on carpets, cushions, etc., and hence are exposed to possible irreverence. The canons of some Councils are explicit on this point, and particularly prohibit the representation of the Calvary or our Lord on the Cross, etc. But a cross, for instance, or a Sacred Heart, a heart with a crown of thorns, being considered as heraldic emblems and used also in church decoration, are perfectly lawful; angels also are tolerated. (For the benefit of our prelates, we shall hereafter suggest a considerable selection of pious subjects and others, to choose from.) Not a few of the missionary bishops or vicars apostolic embody in their escutcheon the arms of their Order or Society, either per pale, per fess and quarterly, or in chief and on an ordinary, or even on the field itself. And sometimes a prelate puts on his own shield a part of the one of his consecrator or his predecessor.

2. *Crest and Exterior Ornaments.* The so-called supporters, like angels, lions, greyhounds, etc., are rarely used, even by the Pope. The place of the crest and supporters, in ecclesiastical heraldry, is taken by the pontifical hat and its tassels, the cross, mitre, and crozier; and besides these exterior ornaments, there may be also the pallium and the various decorations of orders of knighthood.

a. *The Pontifical Hat.* This hat, with its cord and tassels, a token of dignity or jurisdiction and expressive of ecclesiastical immunity or franchise, is the truly heraldic hat, and shows the rank of the wearer by its color and the definite number of tassels hanging on either side of the escutcheon. The practice of thus timbring the coat of arms was imitated by the bishops from the Roman cardinals, at the beginning of the seventeenth century, or even earlier.

b. *The Cross.* It is not question here of the processional

cross or crucifix; nor of the metropolitan (improperly called archiepiscopal) cross, which is carried before the metropolitan archbishop when within his province and in such a way that the crucifix is turned toward him. This metropolitan cross, by the way, should have but one cross-bar and its crucifix, much like the processional cross. This remark about the single cross-bar is applicable to the pectoral cross of a few Irish prelates, but the late Archbishops McHale and Croke and Cardinal Logue (who however had discarded it at Montreal in September, 1910), have a pectoral cross showing a double cross-piece;³ whilst the Pope's own pectoral cross has a single cross-bar, as well as his papal cross, corresponding exactly to a correct metropolitan cross. As for the triple-armed cross, called sometimes the *Papal* cross, it has never existed in actual usage, and is found only on a few Papal tombs or medals, for instance, on Leo XIII's medal of the year 1885 in the hand of a personification of the Papacy, and of the year 1887 in his own hand; the other medals show always a one-armed cross. In conclusion, the double-armed cross is or at least ought to be used only in heraldry.

This heraldic cross, as a privilege of those invested with the episcopal dignity, is represented with a double cross-piece for archbishops, and with a single cross-piece for bishops. It may also figure in the coats of arms of titular archbishops or bishops, for radically they possess episcopal power. But an abbot or a protonotary apostolic has no right to it. The proper tincture of the heraldic cross is gold. Its position is behind the shield, like a staff supporting it.

c. The Mitre. This ornament, a solemn head-covering, is used in religious ceremonies by cardinals, patriarchs, archbishops, and bishops, by abbots superiors of abbeys, protonotaries, and some canons. But it is not allowed on the coats of arms of those who have the privilege of the mitre only *ad pontificalia*,⁴ except by special indult. The mitre represented in heraldry is the mitre called *pretiosa*, which is of white silk or silver cloth, richly embroidered with gold or silver and studded with gems. Its position is above the dexter canton of the chief, the left of the beholder.

³ It seems there is an authentic exception in favor of Armagh and Lisbon (*Analecta juris pontificii*, 1896, col. 344).

⁴ Barbier de Montault.

d. The Crozier. It is the bishop's crook or pastoral staff, and being a mark of jurisdiction is used by bishops in their dioceses and by abbots in their monasteries. The latter carried it long before St. Bernard's time, usually with a sudarium or velum. Its tincture in heraldry is gold, and its position is above the sinister canton of the chief, the right of the beholder. The curve, in the case of an abbot, should be turned inside or toward the left of the beholder, according to the custom of over three centuries.

e. Coronet. Prelates generally preserve the paternal coronet when they have one. The archbishops or bishops (there are seven or eight of these in the United States) who enjoy the title of Roman Counts, may timber their shield with a count's coronet,⁵ the position of which is above the middle chief, immediately under the heraldic cross.

f. Pallium or Pall. Every metropolitan makes application for and receives the pallium from the Pope. Some bishops also receive it by privilege of their see (instances, Marseilles, Autun, Le Puy, Barcelona, etc.), and others as a mark of personal good-will. It is a narrow band of white lamb's wool, with two pendants meant to fall in front and in the back; six small black crosses are embroidered on it. On the coat of arms, it may be rolled up in the form of a collar around the cross, but should not overlap the chief; others, less properly, surround the escutcheon with it.

g. Orders of Knighthood. The place of these decorations is under the shield. If they are of a lower class, the ribbon with cross is found at the base of the shield; if of a higher rank, the ribbon with badge surrounds the escutcheon. In other cases, as for the Cross of Malta, the cross is found behind the shield, etc.

3. *Mottoes (Devises)*. They rightly figure in a complete coat of arms, and they serve to express a rule of conduct ("Instaurare omnia in Christo!"), or indicate how one's obligations are understood ("Fide et lenitate!"), or invoke the protection of God, of the Blessed Virgin, or of the Saints ("Iter para tutum!"), or recall a favorite thought, or even the name of the person or place concerned (*armes parlantes*);

⁵ ECCLES. REVIEW, August, 1910, p. 146, illustration 8.

Religious, for instance, will generally preserve the motto of their Order or Congregation, as "*Pauperes evangelizantur*" for Marist Fathers, etc. In ecclesiastical heraldry, mottoes were rarely used up to the middle of the nineteenth century in France, but were common in Spain, Belgium, England, though not so frequent in Italy. The proper place for the motto is below the escutcheon, on a ribbon or escroll of a harmonizing tincture. Sometimes there are two, one below and another above the coat of arms. (As I promised when speaking of *shields*, I shall later on suggest a variety of *mottoes* to choose from.)

We now proceed to the most practical part of our work, and set down in order with appropriate illustrations, the most approved rules, customs, and etiquette of the present time; including the very latest official document, Pius X's *Motu proprio* entitled "*Inter multiplices*", 21 February, 1905, concerning the privileges of Roman prelates.

THE POPE'S COAT OF ARMS.

The Pope's escutcheon or shield is oval in shape; the crest, one which is exclusively the Pope's, consists of the tiara with its fanons or flaps and St. Peter's keys in saltire above the chief; there is no motto to the Papal arms. (See frontispiece of *March No.*, 1910.)

As to the shield, I would remark that, among the Papal escutcheons of these last five hundred years (since the coat of arms came into use) there are not half-a-dozen shields that show any religious or pious device, with the exception of three or four crosses of various shapes; but then the cross is a common decorative emblem. The Popes in almost every instance have made use of their family arms, a few only impaling these arms with those of their Religious Order as the Benedictine Popes, or marshaling the latter in the chief as the Dominican and Franciscan Popes. Our present Pope, not having any family arms, adopted part of those of two bishops of Treviso, his friends, and after his elevation preserved also the arms of the Patriarchate of Venice.

The crest, which of course is the same for all Popes, is made up of the tiara and the keys. The tiara or triple crown is nowadays of ovoid shape, and since the time of

Benedict XII has been encircled by three crowns of gold and surmounted with a small terrestrial globe and its cross. The three crowns, by heraldic tradition, and as can be seen on the tiara of the Pontifical Jubilee of Leo XIII, 1902, are of three different orders: the larger and lower one is a royal crown of fleur de lys, the middle is a princely or ducal crown, and the upper a count's coronet. These three crowns, called often the *triregnum*, are interpreted to represent the Pope's attributes as king, prophet or doctor, and high priest, as expressed also in the coronation ceremony, when the first cardinal-deacon imposes it, saying: "Accipe tiaram tribus coronis ornatam, et scias te esse Patrem principum et regum, Rectorem orbis, et in terra Vicarium Salvatoris nostri Jesu Christi, cui est honor et gloria in saecula saeculorum. Amen." The keys of St. Peter represent the double power of loosening and binding (Matt. 16: 19), and for this reason the one in dexter is gold and the other in sinister is silver. The wards marked with a cross are represented upward and the handles downward, to express that this power comes from heaven but is exercised on earth. Both keys are united by a red string ending with a tuft. The fanons of the tiara are generally raised to show a cross on either extremity.

The coat of arms of Pius X, which was given in colors in the REVIEW, March, 1910, p. 335, is blazoned thus: "Azure, a star of six points or, and in base an anchor of three branches, bendwise, and emerging from tossed waves, all proper; on a chief argent, the Lion of St. Mark proper." This chief, however, for better effect and to conform to heraldry, is an altered expression of the original arms of Venice, which are blazoned as follows: "Azure, a winged lion passant gardant with a glory or; in his forepaws an open book, thereon 'Pax tibi, Marce, Evangelista Meus', over the dexter page a sword erect, all proper."

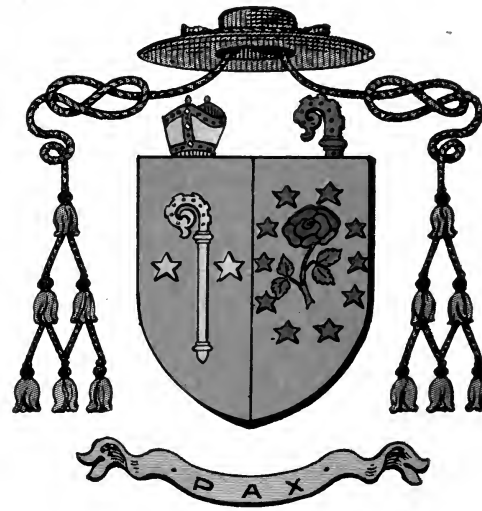
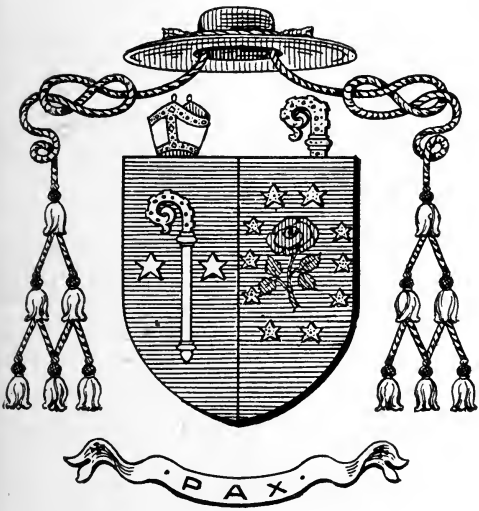
A CARDINAL'S COAT OF ARMS.

Although holding the highest dignity in the Church, but of a special order, a cardinal as such has no jurisdiction, and consequently has no right to carry a crozier; even the pectoral cross, outside the pontificals, was granted to all cardinals only in the year 1905 by Pope Pius X. Likewise a cardinal with-

Bishop
ILLUSTRATION 13



Abbat
ILLUSTRATION 14



Abbess
ILLUSTRATION 15



out episcopal consecration has no right to have the heraldic cross on his coat of arms. As to the tassels of the heraldic hat, they consisted generally of three rows, until at the time of Pius VII they were fixed at five rows, in all fifteen tassels, and no more.⁶ According to this a cardinal *de Curia*, not a bishop, has a right to timber his coat of arms with the red hat and fifteen tassels, only, without cross, mitre or crozier, whilst a cardinal with the episcopal character has a right to the complete crest.

Our Cardinal-Archbishop, His Eminence Cardinal Gibbons, has been using for diocesan transactions a coat of arms of one of his predecessors, representing the Blessed Virgin Mother of God (the Cathedral is dedicated to the Assumption, and the Cardinal's title is St. Mary *trans Tiberim*), and for *private* correspondence his personal coat of arms, which represents the Holy Ghost descending over the world. There is a beautiful and prophetic coat of arms of the Gibbons family in the *Armorial of Ireland*, XVII, 27 (of which more anon); and besides, I here propose the archiepiscopal pall or pallium, Baltimore having given us the first archbishop of the United States. Impaling then the latter arms of the see with His Eminence's personal arms, we have a heraldic achievement blazoned as in *illustration II*.

Arms. "Impaled vert and azure, at dexter an archbishop's pall proper, at sinister a Holy Ghost argent radiant or descending from clouds of the third, in base a globe of the fourth."

Crest. "A cardinal's hat with fifteen tassels, and an archbishop's cross, mitre and crozier."

Motto. "Emitte Spiritum tuum" (Ps. 103: 30).

A PATRIARCH AND PRIMATE'S COAT OF ARMS.

We have no patriarch in America, unless we consider as belonging in some way to us the Patriarch of the West Indies, the present Archbishop of Toledo (Spain). Much less are there any primates, a title which is but a historical memory: instances, the Archbishop of Armagh who is styled Primate of All Ireland; the Archbishop of Dublin, who is called

⁶ Decree of the Congregation of the Ceremonial, 14 April, 1832.

Primate of Ireland; the Archbishop of Lyons, "Prima Sedes Galliarum", etc.

Up to a few years ago there was no difference in the crest of a patriarch and an archbishop; now the accepted etiquette is that the patriarch timbers his arms with the double cross and the green pontifical hat with fifteen tassels.

AN ARCHBISHOP'S COAT OF ARMS.

An archbishop is called metropolitan when he has suffragans. In heraldry, the double cross, as well as the number of tassels on the green pontifical hat, distinguish him from a bishop: the tassels are in four rows, one, two, three, four; in all ten. He has also the privilege of showing the pallium, as stated under General Remarks above.

His Grace, Archbishop Patrick John Ryan, of Philadelphia, has the following coat of arms. (See *illustration 12*).

Arms. "Vert, on a chevron argent three shamrocks of the field, in chief a Jehovah of the second radiant or, and in base a Chrismon of the last."

Crest. "An archbishop's green hat with ten tassels, pallium, double cross, mitre and crozier.

Motto. "In Vite mane" (John 15: 5).

A BISHOP'S COAT OF ARMS.

The bishop's coat of arms, besides the mitre and the crozier, shows a single-arm cross and the green pontifical hat with three rows of tassels, one, two, three; in all six. A titular bishop, vicar apostolic, coadjutor or auxiliary, enjoys the same privileges; and a bishop elect, being a prelate by the very fact of his election, wears the prelatic costume, with the exception of the pectoral cross, and may choose for himself a coat of arms.

The Right Rev. Nicholas C. Matz, Bishop of Denver, has had the ingenious inspiration to take for his coat of arms that wonderful phenomenon of the Rockies, the Mount of the Holy Cross, whose crevices filled with perpetual snow exhibit an immaculate cross, near the geographical centre of the diocese, the Centennial State. (See *illustration 13*).

Arms. "Azure, a chain of the Rockies proper, the middle mount with a cross pointed argent barreways, and in base a campaigne vert."

Crest. "A bishop's green hat with six tassels, simple cross, mitre and crozier."

Motto. "In hoc signo vinces."

AN ABBOT'S COAT OF ARMS.

Both classes of abbots, the abbots *nullius*, who have an exempted territorial jurisdiction, and the abbots *regiminis* or simple abbots, being crossed and mitred, come next to the bishops; they both wear the pectoral cross and the ring and use the pontificals, etc. In heraldry, they impale with their own arms those of their abbey or of their Order or Congregation. Their crest shows a black hat with three rows of tassels, one, two, three, in all six; a mitre, and a crozier turned to dexter; no cross, unless they are at the same time bishops. Since last year we have had in the United States an abbot *nullius*, the Right Rev. Leo Haid, O.S.B., Vicar Apostolic of North Carolina and Abbot Nullius of Belmont, N. C.

The late Abbot Prosper Guéranger, of Solesmes, who was at the same time General Superior of the Benedictine Congregation of France, had the following coat of arms. (See *illustration 14*).

Arms. "Per pale coussu azure, a crozier argent accosted of two stars of the last (Solesmes modern); a rose leaved and stemmed proper, environed of ten stars or in orle (Dom Guéranger)."

Crest. An abbot's black hat with six tassels, no cross, a mitre, and a crozier turned to dexter.

Motto: "Pax."

AN ABBESS'S COAT OF ARMS.

Their shield has the shape of a lozenge; the only piece that makes up the crest is a crozier in pale turned dexter. A chaplet or patenotre sable may also surround the escutcheon.

As to secular canonesses, the only ones under an abbess now in existence are those of Austria, comprising four great chapters, the principal of these being the one of the Haradchin at Prag in Bohemia, founded by Empress Maria Teresa: it always has at its head as abbess an archduchess of Habsbourg-Lorraine. This abbess-princess carries as her particular insignia the pectoral cross of gold, the ring, and the

crozier, and as headgear wears an ancient coronet on which is found this inscription, "Virgo Ludmilla a Blyzyw abbatisa me fecit MDLIII (1553)." The abbess of the Haradchin has the privilege of crowning the Empress of Austria with the crown of Hungary. The present abbess is the Archduchess Maria Annunciata, a cousin of the Emperor, and strange to say happens to be at the same time the First Lady of the Court, since the year 1906.

As a specimen of the coat of arms of an abbess, we here illustrate the arms of the late abbess of Notre Dame de Bonlieu, a Benedictine-Norbertine abbey now exiled in Belgium; the abbess's name was Madame Marie Odiet de Benoît, hence no doubt the double pun of the Motto. (See *illustration 15*).

Arms. "Or, a bear passant sable, on a chief azure a star argent."

Crest. A crozier in pale turned to dexter, a patenotre surrounding the shield.

Motto. "Voca me cum benedictis." (Missa Defunct.)

A ROMAN PRELATE'S COAT OF ARMS.

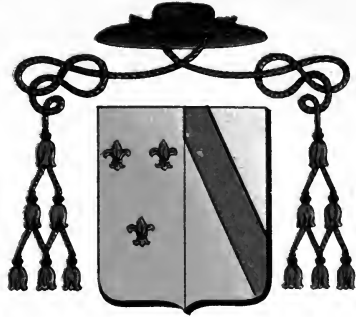
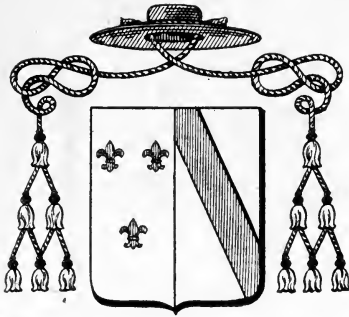
Before treating of Roman prelates, we wish to say a few words of regular prelates. The regular prelates, or better the prelates regular, as Benedictine abbots, canons regular, etc., with quasi-episcopal jurisdiction, are practically only cardinals, bishops, and abbots. If they have a right to mitre and crozier, they timber their arms with black hat of six tassels, mitre and crozier, or better some say only with hat and in pale the abbot's crozier. If they are only *ad honorem*, without jurisdiction, they timber them only with the black hat of six tassels, as is the case with the Master General of the Dominicans, the Secretary of the Index, etc.

Now for our Roman Prelates or Prelates of the Roman Court. A Roman prelate is a dignitary, who on this account has no jurisdiction *in foro externo* but only personally has a title and honors of a superior rank. There are a great variety of such dignitaries, but we here shall mention only those that are thus honored in the United States, and from the standpoint of heraldry.

1. The Protonotaries Apostolic *ad instar* have the privilege

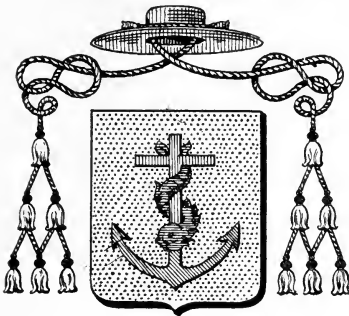
Protonotary Apostolic
ad instar

ILLUSTRATION 16



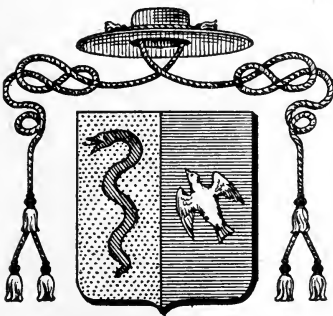
Honorary Protonotary Apostolic, Vicar General, and Capitular

ILLUSTRATION 17



Canon

ILLUSTRATION 18



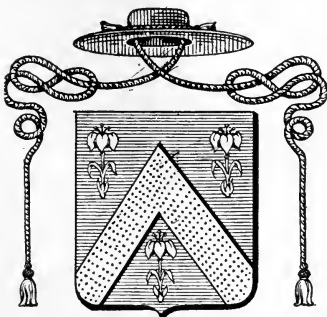
PRVDENTES * SIMPLICES



PRVDENTES * SIMPLICES

Priest

ILLUSTRATION 19





of the purple hat with amaranth red cord and tassels, disposed in three rows, one, two, three, in all six on each side. (Illustration 16.)

2. The titular or honorary Protonotaries Apostolic, or "Black" Protonotaries, have, as the latter name indicates, the hat, cord and tassels (the same number) black. And since 1905 the identical privilege has been extended to all Vicars General and Capitular for the time of their incumbency. (Illustration 17.)

3. The Canons of a cathedral or collegiate church have the right to timber their coat of arms with the black hat of three tassels on each side. (Illustration 18.)

4. The irremovable rectors of parishes, superiors of seminaries, and any priests entrusted with a permanent charge, timber with the black hat of one tassel on each side. (Illustration 19.)

Denver, Colorado.

ALOYSIUS BRUCKER, S.J.

[TO BE CONTINUED.]

"QUID MIHI ET TIBI EST, MULIER?" JOHN 2:4.

A Study in Exegesis.

THE words addressed by our Divine Redeemer to His Blessed Mother at the marriage feast of Cana invariably strike the reader as being strangely rude. "Quid mihi et tibi est, mulier? Nondum venit hora mea."¹ To mollify this unpleasant impression there has been a united effort of all sincere commentators since the days of St. Chrysostom and St. Augustine. The Modernist finds no difficulty in the passage. He feels certain that they who view it otherwise than he does, start from a false hypothesis by wrongly identifying the divine and transfigured Christ of history with the lowly, unassuming, and more human participant in the nuptial rejoicings.² In the Modernist view it is only

¹ Jno. 2: 4.

² The Modernistic attitude alluded to is thus sketched in the Encyclical *Pascendi*: "In the person of Christ, they [the Modernists] say, science and history encounter nothing that is not human. Therefore, in virtue of the first [Modernistic] canon deduced from agnosticism, whatever there is in his history suggestive of the divine must be rejected. Then, according to the second canon, the historical person of Christ was transfigured by faith; therefore everything that raises it above historical conditions must be removed."

after an unwonted idealization of Christ and Mary that one can conceive such a tender relationship between them as would obliterate or make hard of belief the sterner Gospel facts. This opinion may be discarded, since it errs in fundamental principles. It is not here a question of sentimental piety but of sound exegesis, and the mere fact that the Mother of God is involved does not render the problem less interesting or important than countless others that unbelievers are wont to treat most scrupulously.

To one familiar with the literature on the subject, it does not seem more obligatory to hold that the difficulties with which the passage is thought to bristle have been adequately solved than to maintain that they are utterly groundless or insoluble. On one only point of direct interest are the Fathers unanimous, and that is in their insistence on the first historic manifestations of His divine power, the "*initium signorum*,"³ as having been made by our Lord through favor for His Mother.⁴ In this there could have been no mistake. The Gospel of St. John implies it, for it is at Mary's bidding that the servants fill the waterpots. Here then is a ray of light to guide us in our investigation, but beyond this there is no available exposition of the details that thoroughly satisfies, or that may be said to convince apart from the prestige of its author.

This study may therefore be conducted independently. At most there can arise but a question of method and all anxiety in that regard will be calmed at once.

1. The *terminus a quo* of the proposed inquiry is the Gospel narrative itself. The story of the nuptials will be examined thoroughly, as it stands on the inspired page, and, in order that a correct view of the *ensemble* and its exigencies may be obtained, its various parts will be analyzed.

2. Until the moment is ripe for positive development, it will be rigorously postulated that the real meaning of the phrase, "*quid mihi et tibi est, mulier?*" is unknown. If this be neglected, progress toward the desired solution will be

³ Jno. 2: 11.

⁴ Witness the words of St. Chrysostom: "I proposed to work My first miracle in Jerusalem, in Judea: nevertheless, at thy prayers, O My Mother, I will change My purpose, and will do it here in Cana of Galilee." Mossman's translation of Corn. à Lapidé, ad loc., cf. Migne.

hindered by preconceived and even unproved views, none of which have been deemed sufficient by their authors. This position is purely hypothetical. However, the various explanations offered in the past will be examined with a view to showing their defective, if not indeed their unnatural, character.

3. The words will be compared with others of similar bearing in the Old as well as in the New Testament, and the meaning which the context in each case would seem to require or impose will be investigated. Then, if there is found a common element in all these meanings, if that element is conformable to the wording of the phrase, and if, as it seems to do, it serves only to intensify the brilliant ray of light for which we must ever remain indebted to the Fathers, there will be room for a strong persuasion that an approach has been made to the true interpretation.

1. THE GOSPEL NARRATIVE AND ITS REQUIREMENTS.

Before presuming to adopt or repudiate any of the various constructions that have been placed on the passage, it is extremely important to grasp the *prima facie* requirements of the context with its internal relations of part to part.

The following is a literal translation from the Vulgate, which faithfully renders the Greek text:

1. . . . There was a marriage in Cana of Galilee; and the Mother of Jesus was there.

2. And Jesus was invited, and His disciples, to the marriage.

3. And the wine failing, the Mother of Jesus saith to Him, they have no wine.

4. And Jesus saith to her: Woman, what is to Me and to thee? My hour is not yet come.

5. His Mother saith to the waiters: Whatsoever He shall say to you, do ye.

6. Now there were set there six waterpots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece.

7. Jesus saith to them: Fill the waterpots with water. And they filled them up to the brim.

8. And Jesus saith to them: Draw out now and carry to the chief steward of the feast. And they carried it.

9. And when the chief steward had tasted the water made wine,

and knew not whence it was, but the waiters knew who had drawn the water; the chief steward calleth the bridegroom,

10. And saith to him: Every man at first setteth forth good wine, . . . then that which is worse. But thou hast kept the good wine until now.

11. This beginning of miracles did Jesus in Cana of Galilee: and manifested His glory, and His disciples believed in Him.

The remark made by Our Lady in v. 3 may be understood in two ways, either as a natural expression of sympathy for the newly-married couple in their embarrassment, or as implying chiefly a wish that they be spared that embarrassment, were such a thing possible. Since the sequel is described as "the beginning of miracles" (v. 11), it is legitimate to infer that the Blessed Virgin had not witnessed the performance of any such wonder during the retired life at Nazareth. To say that she was now expecting the prodigy that occurred, or was possibly asking for it, seems therefore unjustifiable. She doubtless knew that her Divine Son could and would work miracles when God's honor and glory should require it, but verse 3 is too briefly worded to imply that she actually foresaw what was to come to pass so shortly. They who reason otherwise make the twofold mistake of first reading into the verse a sense which it does not contain and then recurring to a revelation which they presume but cannot prove. The regret expressed by Our Lady may have been common to every sympathetic member of the bridal party, and the words she uttered may have circulated in a whisper from table to table. She herself may have simply repeated them after several others, and all these must have shared in the wish that some generous friend might procure wine from a neighboring inn before the festivities should be irretrievably marred.

The words of verse 4, "What is to Me and to thee? My hour is not yet come," is the *crux* of the entire passage. To economize space, the interrogative part of it will be hereafter designated as 4a, and the succeeding words as 4b. Its real significance will for the present be passed over in order not to deviate from the method already laid down. Its literal correctness, its position in the context, and its internal structure alone will be observed.

However the clauses 4a and 4b are construed in other parts

of Sacred Scripture, it is clear from the remarks made on v. 3 that the Blessed Virgin had neither said nor done anything deserving rebuke. There is an antecedent probability therefore that no rebuke was given.

Now in the American editions⁵ of the Douay Bible the words are made to sound most reproachful: "Woman, what is *that*⁶ to me and to thee?" The text has been doctored by an interpreter rather than a translator. The English edition⁷ of the same version is more worthy of the Rheims collaborators whose honest boast it was that they had proceeded with their work "word for word and point for point". This latter translation of 4a should be preserved, not merely because of the extrinsic and very general approbation accorded the cited edition by the Cardinal Archbishop of Westminster, but mainly because of its literal agreement with the Vulgate, with the Greek text, and with an ancient Hebrew idiom used several times in the Old Testament. For these last three motives combined, the English and not the American reading is retained here. The sign 4a will accordingly signify this particular rendering: "Woman, what is to me and to thee?"

To proceed one step further, 4b is evidently intended as a reason for whatsoever is conveyed by 4a. It supplements the interrogatory and, owing to its intimate grammatical connexion with it, must necessarily be considered as explanatory.

What may be here deduced safely from verse 4 as a whole is that it contains a suggestion made by our Lord. A oneness of wish with His Blessed Mother is voiced by Him, else Mary would not immediately have turned to the waiters and bade them act as verse 5 requires. The Mother of Jesus was full of confidence in her Divine Son and that confidence was increased rather than diminished by His reply. From a kindly observation, "They have no wine," she is encouraged to dictate—to the waiters, be it remarked, and not to our Lord: "Whatsoever He shall say to you, do ye." How could such a procedure have been possible after a remonstrance?

⁵ That published by H. L. Kilner and Co., Phila., is chiefly referred to. Murphy's edition reads: "What is it," etc. The difference is too slight to be dwelt on.

⁶ The italics are mine.

⁷ Burns and Oates, London.

In such a hypothesis, would it not have been more natural for the Blessed Virgin, more in harmony with her thoughtful and reflecting character, to have "kept all these words, silently pondering over them in her heart", as she is known to have done on other occasions? ⁸ Is it fair to say that the meditative one who yielded to her Son of twelve years, would unduly assert her maternal authority over Him when He had attained the age of thirty? A revelation is as vainly called into requisition here as in verse 3. It is entirely unnecessary and, if introduced, would rob the narrative of its innate charm, its plainness and picturesque simplicity.

Up to this point the unbiased critic is forced to admit that not the most remote allusion to the working of a miracle has been made either by Christ or His Blessed Mother. This being true, it stands to reason that, if the rest of the Gospel account had been effectually lost, if no tradition had survived concerning it, and if, as has happened to other documents, this portion of the story ending with verse 5, were unexpectedly run across on some papyrus buried among the sphinxes of Egypt, or on a fragmentary clay tablet from the hills of Babylonia, even the most scrupulous explorer might venture to comment upon it as follows:

"At some time rather vaguely determined, Christ with His Mother and disciples are represented at a marriage feast in the course of which the wine runs short. A little embarrassment naturally ensues among the guests; but only Mary's remarks are recorded. She whispers to her Son: 'They have no wine.' Jesus, recognizing at once that it lies in His own power as well as in His Mother's to relieve the humiliation of the moment signifies His willingness to that effect. His words are somewhat obscure, but His meaning is clear. He purposely refrains from acting until His Mother shall speak. 'My hour,' He says, 'is not yet come,' ostensibly implying 'Thine hour still continues.' Christ is manifestly referring to the 'hour' or time when He will act independently of His Blessed Mother. It is in this sense He is understood, since Mary thereupon directs the waiters to follow her Son's instructions. What follows upon this is unknown, for here the

⁸ Cf. Lk. 2: 19, 51.

inscription terminates. It is possible that the servants were provided by the honorable guest with money to purchase wine, or that, since the festivities occurred in the small village where Nathaniel, one of the first disciples, had his home, they were recommended to the generosity of the latter or his friends.

"As to the chronological setting of the incident, it belongs probably to the period when Christ was on the threshold of the public ministry. It could not have been earlier, since He has disciples present with Him, nor very much later since He still professes a filial subjection to Mary in the words: '*My hour has not yet come*'. The private life does not seem to have thoroughly finished, while the transition from it to the public life seems to be taking place gradually."

But what are we, who have the story in its integrity, to think of it? A discreet judgment would lead us along the same lines substantially. 4b appeals to the mind forcibly under the circumstances as being a polite surrender of Himself and His resources, made by the Redeemer to His Mother. "*Nondum venit hora mea. Est igitur adhuc hora tua.*" In other words: "Woman, Mother, though thou art inclined to think otherwise, I even now stand at thy bidding. If we can together or singly do anything to relieve the present distress, or to keep the unpleasant news from reaching the happy couple's ears, I am willing. Command me."

One cannot help surmising that Mary had begun to entertain serious doubts as to the continuance of her maternal authority. Jesus was not only of age, but far beyond. Moreover, events too sublime for Mary's penetration had closely preceded the present meeting. The recent retirement into the desert for forty days, the unparalleled manifestation of His sacred character at the time of His baptism, the voice from Heaven, the testimony of John,⁹ and the fact that He had already begun to gather disciples about Him,—all this must have impressed the meek and unassuming Virgin that now at least she was once more a mere "woman". St. Joseph had passed away and she was destined to be left alone. She needed not to be warned against unbecoming interference in the affairs of Him who had now been released from her by

⁹ Cf. Jno. 1: 29-34, 37.

the same Heavenly Father who had formerly, through Gabriel's ministry, confided Him to her. Loudly must the words from Jordan's banks have kept ringing in her ears: "This is My beloved Son, in whom I am well pleased."¹⁰ They were the topic of the hour,¹¹ and as Mary heard them flitting about on the lips of the curious, it was but natural for her to reflect: "He has now been proclaimed the Son of One far higher than I. I may no longer call Him by the endearing name of "Mine."

Sentiment cannot create facts but facts cannot help but stimulate sentiment. That is why Mary proceeded so modestly: "They have no wine... Whatsoever He shall say to you, do ye." "I know not what He will recommend you to do, but you will be safe in executing His directions Do ye what He shall say." The term "whatsoever" is too indefinite to signify anything more determinate than this.

Now if this be so, no other construction can be placed on 4b than the one submitted above. The emphasis should consequently affect, not the word "*hour*", as commentators generally hold, but its qualificative, "*my*," as opposed by implication to "*thine*". Hence the term "*hour*", as here used should be defined in a metaphorical sense, as the period of Christ's independent activity and influence. To Our Blessed Lady, as has been shown, that period had ostensibly begun. But her affectionate Son, who divines her thoughts, relieves her of the false impression. "Nondum venit hora mea." He wishes still to be subject to her and He as much as says: "Woman thou art, indeed! But though thou now judgest thyself to be like the rest of women, thou art still blessed among them. Before thy hour shall have ceased, thou shalt, according to an eternal decree, give Me one more

¹⁰ Mt. 3: 17; Cf. Mk. 1: 11; Lk. 3: 22.

¹¹ The texts just given (no. 10) hardly suffice to show that the heavenly Voice and its message became known so soon. It is the order of events in St. John that completes the Synoptic data and justifies the assertion. The latter tells us that the Baptist personally (and not Jesus alone) saw the dove descending (1: 32) and resting on the head of Jesus, whereupon he gave testimony that "this is the Son of God" (1: 34). On the day following, two of the forerunner's disciples, on his own recommendation, began to follow the "Lamb of God," then three others were added to the little group, and finally within half a week came the marriage feast at which these five were present, viz., Simon and Andrew, John, Philip and Nathaniel. (Jno. 1: 35; 2: 2.)

command." He reserved for Himself the more adequate knowledge: "and I shall comply with thy wishes and shall repay thee immeasurably beyond thine expectation."

We who possess the sequel of the story and profess an unflinching faith in the Divinity of Christ, are keenly aware that our Saviour both foresaw and willed the performance of a miracle on the occasion. Nevertheless, *He did not say so*, and consequently, His Mother who heard naught but His affectionate voice and could not peer into the secret workings of His mind, did not even dream of such unwonted condescension as nigh.

Far from demanding a prodigy, Mary was doubtless expecting the administration of some such benevolent aid as the epigraphist conjectured. It must not be presumed that she and Jesus were personally too poor to contribute pecuniary assistance. Natives who travelled as they did, always carried with them sufficient provision of this nature for their journeys. Witness the endeavor to engage lodgings at the inn of Bethlehem on the first Christmas night;¹² the large sum of approximately \$34.00 which the Apostles were willing to spend at the command of the Master to relieve the famishing multitude;¹³ the purse which proved the ruin of Judas.¹⁴ It was only a particular counsel for a transient occasion, which was of personal rather than corporate interest, that later on forbade the Apostles to possess "money in their purses".¹⁵ It should also be taken into account that St. John the Evangelist, one of those present,¹⁶ was sprung from a well-to-do family¹⁷ and he at least could at a word have succored the necessitous, had our Saviour so bidden him.

¹² It is a mistake to say that our Saviour's birth occurred in a stable because of the extreme poverty of Mary and Joseph. St. Luke expressly assigns another reason for it. It was "because there was no room for them" in the crowded inn (Lk. 2: 7).

¹³ The "200 pennyworth of bread" in Mk. 6: 37, the worth of 200 Roman deniers literally. The value of the denier, *denarius*, was about 17 cents. It matters little whether this verse be translated interrogatively, according to the Greek, or by a simple present subjunctive such as is preferred in the Vulgate.

¹⁴ Jno. 12: 6; 13: 29.

¹⁵ Mt. 10: 9; Mk. 6: 8; Lk. 9: 3 and 10: 4.

¹⁶ See note 12.

¹⁷ This is what commentators generally deduce from Mk. 1: 20, where the Apostle's father is spoken of as having "hired men" in his service.

On the other hand, it was not at random that the epigraphist alighted on Nathaniel. All doubts as to this disciple's presence are dispelled by Jno. 2:2, as viewed in the light of Jno. 1:45 ff. The Master might command him as easily as St. John, for by all His acquaintances Christ was now being honored with a greater respect and esteem than that accorded the most influential Rabbis of Jerusalem.¹⁸ For his part, since Cana was but a small place, Nathaniel must have been known from one end of the village to the other, so that, even granting that his own supply of the daily beverage was diminished, he could at least have procured from a neighbor's cellar enough to make good the deficiency.

Nor would it have been a serious breach of decorum for a guest or much less a waiter to leave the banquet-room in like circumstances. This is learned from the history of the Last Supper. When the traitor arose and went out of the Cenacle at our Lord's quiet bidding, no one was astonished. Rather did some of the disciples quite naturally think, "because Judas had the purse, that Jesus has said to him: 'Buy those things *which we have need of*.'¹⁹ Our Lord must have thus spoken more than once on similar occasions and Mary might well have been looking for some such command to be given to the waiters.

No creative instinct is required to conceive the surprise experienced by Our Lady as she heard the words. "Fill the waterpots *with water*." Why the waterpots? They were intended for purposes of purification (v. 6), not for drinkables. And water! "Strange substitute", she might have thought, had her mind been of worldier turn, but her sublime confidence in Him who had been so long subject to her was unshaken. Then it was, and not till then that she surmised some uncommon performance on the part of Jesus.

Hence, if her words be weighed impartially and on their

¹⁸ This statement is proved from the facts: 1, that John the Baptist was held higher in the popular mind than the Pharisees and Sadducees, whom he dared spurn in public when they went from Jerusalem to his baptism (Mt. 3:7); 2, that the first disciples of Christ had been formed by the Baptist to see in Him one "preferred before," because actually "being before," the Precursor, one whom the latter honored as the "Lamb of God" because He could take away sin itself, one who in some sense or other was worthy to be called "God's Son" (Jno. 1:27, 29, 34).

¹⁹ Jno. 13:29.

own merits, the Virgin Most Prudent must be cleared of the temerity or even the presumption of anticipating a miracle. She could not therefore have been reproved for doing so. And 4a is either susceptible of a kindlier interpretation than it commonly receives, or its true meaning must continue forever unknown.

The only pertinent requirement of vv. 7 ff. is that the water had "blushed" ²⁰ at the Redeemer's glance before the chief steward had been notified of the shortage. In v. 10 he commends the bridegroom, not for any uncommon industry on such a delicate occasion, but for his departure from precedent in saving the better wine till the last. "Everyone," said he, "at first sets forth good wine, . . . then that which is worse. But thou hast kept the good wine till now." "Thou hast kept" certainly precludes all surmise of what had happened.

The immediate effect of the miracle on its observers is passed over by the Evangelist in silence. It must have been one of astonishment and admiration. Mary must have been deeply moved by it. An intensely religious awe flooded her soul as she beheld the waters redden and as she reflected that she had quite unconsciously been made the moral instrument of this first unwonted manifestation of her Son's divine power and glory. Her rôle had been humble but effectual, and, as the ulterior object of the miracle was attained, namely the birth of the disciples' faith in Christ (v. 11), Mary must cordially and totally have surrendered up the Beloved of her heart to do the Father's will exclusively. *Her hour, her day* had ended with a glorious golden sunset. The hidden life of Christ was over. *His hour, His day*, the time of His public manifestation and independent activity had in a moment succeeded. Henceforth His mission would be far too sacred for Mary to participate in it. His sun was just casting its rays above the horizon; it was to mount gradually, attain its zenith, decline, and set. Then would follow the "hour" of His adversaries when He would be dominated by "the power of darkness",²¹ the direct antithesis of Mary's loving sway.

²⁰ "Novum genus potentiae,
Vinumque jussa fundere,

Aquæ rubescunt hydriae,
Mutavit unda originem."
Hymn, 1 Vesp., Epiphany.

²¹ Lk. 22: 53.

Our Lady could now withdraw from the scene. Her life's work was accomplished.

In this section the following canons have been established:

1. The context requires an indulgent interpretation of 4a if that is possible.

2. However 4a be rendered, a rebuke is irreconcilable with the circumstances of the utterance as we know them.

3. The phrase 4b is susceptible of a kind interpretation.

4. 4b is so closely connected with 4a grammatically that it cannot be separated from it in sense and must therefore have an explanatory function.

5. 4b, and consequently its antecedent, 4a, lead up to verse 5 too logically to be dislocated from their present position, and

6. Not anything uttered by the Blessed Virgin, either in verse 3 or verse 5, is of a nature to imply a revelation made to her relative to Christ's intentions. The importance of these conclusions will be more manifest as the discussion advances.

II. CURRENT INTERPRETATIONS DEFECTIVE.

In the preceding exposition all reference to commentators past or contemporary was purposely avoided. The reader was asked to consider the Gospel story as he would if it were newly discovered, or if he had never seen or heard anything about it before. The advantage of such a method lies in this that a general view of the entire narrative is obtained from the start and the attentive mind is put in an attitude to appreciate duly the relations of its respective parts to one another and to the whole. The danger is thereby lessened of approaching the question at issue with mental prepossessions which are usually too complicated for the simple open narrative of St. John, or even too metaphysical and far-fetched to present a faithful picture of incidents such as must have transpired amid the joys of a marriage feast.

It is now opportune to take up the first part of verse 4 (4a), which has been chosen for the title of this paper, and treat it rigorously in the light of the canons just laid down (Sec. I). The initial work must be negative and will aim at eliminating those popular views which can serve only as obstacles to a right solution of the problem. How-

ever, the task assumed will not consist of dealing needlessly with intricacies, nor of dragging unceremoniously upon the scene every pious vagary or devout reflection that has struck root in this fertile soil. Only the more important opinions will come up and these will be summarized preferably to being given in full.

1. It has been alleged that the difficulty whose solution is sought is unreasonably enhanced because too little account is taken of the rustic habits of the Palestinians. The Jewish contemporaries of Christ, we are told, were a race of shepherds, herdsmen, agriculturalists, fishermen, and the like. Why look for well-turned phrases and niceties of expression among such as these? A certain gruffness of manner might only indicate their environment and not any lack of respect in those whom it characterized.

The notice is hardly to the point. Our Saviour was by trade a carpenter;²² He was called "the carpenter's son;"²³ and He was city-bred, being a Nazarene.²⁴ There was a large population of cultured Greeks and Romans all through Palestine at that epoch. The coast cities and the Decapolis were distinctively Western in their religious, political, social, commercial, and domestic coloring. Their influence for refinement must have made itself felt considerably on the inhabitants of the remaining cities. Nazareth, which had undoubtedly imbibed much of its corruption²⁵ from the constant stream of pagan merchants, the Roman legions and Egyptian caravans, as they passed and re-passed in sight of it along the Plain of Esdrelon, likewise proved sensitive through this contact to the lighter and more delicate touches of a superior civilization. That the perfect humanity of Christ, whose visible graces grew and blossomed²⁶ as He advanced in age, was sweetly attuned to these nobler and subtler influences cannot be doubted. Christ was urbane. He was equally well accomplished to associate with or be of interest to, the rich²⁷ as well as the poor, illustrious Sanhe-

²² Mk. 6: 3.

²³ Mt. 13: 55.

²⁴ Mt. 2: 23.

²⁵ Jno. 1: 46.

²⁶ Lk. 2: 52. The "wisdom" and "grace" spoken of by the Evangelist were apparent to *men* as well as God. Cf. v. 40.

²⁷ Cf. Mk. 1: 20; Lk. 8: 3; Jno. 12: 2, 3; Mt. 27: 57.

drists and Pharisees²⁸ as well as disdained publicans, the courtly rulers of the land;²⁹ not less than His humble disciples. In the case of such a one, no incivility is to be presumed except when warranted by duly attested untoward circumstances. Now these were wanting at the nuptials of Cana.

2. Two centuries ago the laborious Augustine Calmet, who spent his best energies in investigating the literal sense of Sacred Scripture, wrote that however 4a be taken it cannot escape sounding a trifle harsh: "*quamlibet in partem ista (vocabula) convertas, fieri non potest quin duriuscula videantur.*" Even the term "woman" seemed to him to savor of severity: "*ipsa etiam mulieris appellatio, pro matre, nonnihil severitatis prae se fert.*"³⁰ At the same time the conciliatory Benedictine is contented to believe that, while Christ administered this apparent albeit mild rebuke, He signified by His tone of voice, the movement of His eyes, or in some other way³¹ His readiness to gratify her whom He thus addressed.

This opinion, ancient though it be, labors under the disadvantages of (a) sinning against the primary requirement of the context, which leads the reader to expect a reply devoid of harshness (sec. I, can. 1); of (b) introducing uncalled-for severity upon a scene of mirth, contrary to canon 2; of (c) discoloring 4b because of its intimate relation with 4a (can. 4) and thereby interrupting the unity of the account; of finally (d) compromising at least in appearance the sublime personality of Truth Itself, who is represented to us as saying one thing and meaning quite another.

3. It is a subterfuge as futile as it is hazardous to sound exegesis to maintain with some that St. John's description of the event is incomplete. The Evangelist certainly felt that whatever minor occurrences he may have omitted, the sequence of ideas in this passage would be sufficiently manifest to his readers. If not, he would have written more fully.

4. The opinion preferred by Fr. Knabénbauer, S.J.,³² seems

²⁸ Cf. Mk. 15: 43; Lk. 23: 51; Lk. 7: 35 (40); Jno. 3: 1 ff.

²⁹ Cf. Mt. 27: 22, 23 ff.; Lk. 9: 9; 23: 8-9.

³⁰ *Commentarius Literalis in Omnes Libros N. T. Latinis Literis Traditus a Jne. Dominico Mansi. Wirceburgi, Edit. 1787, Tom. 11, ad loc.*

³¹ "*Intellexit mater indicio aliquo, seu vocis tono, aut mutu oculorum, velle Jesum postulatis obsequi.*" Ad v. 5.

³² See the *Cursus*, in *Joannem*, pp. 126, 127.

equally infelicitous. This erudite son of St. Ignatius begins by predisposing his readers to believe that the humble Virgin actually anticipated some unusual intervention. Thus he reasons: Christ certainly knew what He was about to do, and the Blessed Virgin "immediately understood" that the wine was to be supplied by Him in a manner calculated to excite admiration. This, he affirms, *follows from verse 5* and must be kept in mind by all who would rightly understand 4a.³³ In answer to this, attention need only be called to the absurdity of requiring a transmission of knowledge from the mind of Jesus to that of Mary, *in virtue of verse 5*: "Whatsoever He shall say to you, do ye." This unwarranted supposition has already been positively excluded. (sec. I, can. 6. The speculative possibility of the alleged phenomenon cannot be questioned, but if Sacred Scripture does not contain evidence enough to establish it *as a fact*, there is no psychological or theological principle that can palliate the inference: Christ knew: therefore, the Blessed Virgin "immediately understood".

Fr. Knabenbauer himself does not seem to have faced the issue in the order he prescribes. The impression conveyed by his commentary is that he first alighted on an explanation of v. 4 drawn out by *Stiglmayr*,³⁴ to whom he gives due credit, and then endeavored to accommodate the remainder of the story to this one verse. He thus inadvertently subordinated the whole to a part, effectually distorting the charming Gospel narrative by making it subservient to this peculiar rendering.

The supposedly exact equivalent of 4a which occasions this procedure is "*quid mihi tecum est, mulier*:" briefly, "I have nothing in common with thee, woman." Christ is said to be on the point of acting formally as Messiah and He takes occasion to declare Mary's maternal authority to have ceased. He does so with a rebuff, but the effect of His words is softened

³³ "... debet colligi Christum scivisse quid futurum esset in nuptiis. . . . Porro oportet considerare b. Virginem statim intellexisse Christum defectui vini prospecturum esse modo ad admirationem facto. Id elucet ex v. 5. Haec igitur ab oculis habenda sunt, ut responsio Christi rite concipiatur v. 4 et dicit ei Jesus: quid mihi et tibi est, mulier?"

³⁴ *Katholik*, 1899, I, p. 295 ff.

since the Blessed Virgin understands that the petition she has tacitly advanced will be granted.

Why then, in this gratuitous hypothesis, were the harsh words used? On what grounds is that tacit petition presumed to have had a miracle for its object? If it were ignored that a miracle actually followed, could anyone reasonably surmise that in Mary's words, *as they have come down to us*, there was a tacit request for such a prodigy? As a matter of fact, Fr. Knabenbauer does not interpret 4a in the light of verse 5, without first introducing into v. 5 a meaning that cannot be gleaned before reaching v. 9. He thus reverses the narrative and violates canon 5, sec. I. Moreover, the unity of the description is doomed if appeal is made to a Messianic signification as the literal sense of v. 4. It would have been just as unnatural for the divine Guest to introduce that sublime subject in such abrupt and obscure terms, as it would have been for Him who was always meek and humble of heart, to violate the simple decorum which the light-heartedness and joy of the occasion must have prompted.

It is a matter reserved for subsequent study whether "*quid mihi tecum est*" is a precise rendition of 4a. From the previous remarks it is evident that the context imposes a contrary sense (can. 3 and 4), and it is only in the light of its context that any isolated phrase or expression can be rightly interpreted. Instead of signifying an utter inequality between Himself and Mary, Christ figures as one who avows in deeds—why not in words, also?—His filial allegiance to her.

Notwithstanding its limitations, this opinion has obtained widely among Catholic scholars. The work of Fr. Knabenbauer has been singled out because it is of many the most popular. Traces of the view are found in the writings of medieval Doctors and of the ancient Fathers. It is possible that the term "woman" at the end of 4a was originally responsible for this and the following interpretation.

5a. The doctrinal opinion of M. Loisy, which has been unfortunately adopted by Calmes,³⁵ deserves special notice. Loisy writes: "It is the Christ of St. John who is speaking and who declares Himself independent of every human in-

³⁵ L'Évangile selon Saint Jean, Paris, 1904, ad loc., p. 165.

fluence, however respectable it may be from the natural point of view. His Mother is nothing to Him in the accomplishment of His divine mission. The opposition is not, as St. Augustine and other Fathers have said, between the Divinity of Christ and the human nature which He had in common with His Mother, but between Him whom the Father sends and the "woman" who gave Him birth. The natural birth counts for nothing when compared with the birth divine, and by the divine birth is here understood the Incarnation."

A great deal indeed to derive from so little! This exalted interpretation practically throws the literary composite out of joint. It is beyond a doubt "the Christ of St. John" who is speaking, the One who "is sent", but He has not yet totally emerged from the obscurity of the hidden life. He has been pointed out *by another* as "the Son of God,"³⁶ but He has not yet *openly* assumed the Messianic rôle. His hour has not yet come. If the term "woman", as it appears, has given rise to this highly artificial embellishment of the passage, it must be borne in mind that it is far preferable to sacrifice a suggestive word and its adjuncts and thereby save a connected and harmonious story, than to give the latter a too brilliant and unnatural tone by laying undue stress upon the smallest of its parts.

5b. This reply will suffice to show the unsoundness of Fr. Calmes's action in making Loisy's opinion his own. He did not reflect upon the deadly poison with which subsequent events have shown Loisy's theory to have been impregnated. The French savant has ere now pushed the principles here at work to their rigorously logical conclusions and as a result, "the Christ of St. John" is no longer divine. The Divinity of Christ is for him "a dogma which sprang up in the Christian conscience without having been formulated in the Gospel."³⁷ St. John himself has vanished, for the Evangelist, we are irreverently told, was not an Apostle, but merely a typical representative of the perfect believer toward the close of the first century. He was not even an eye-witness of the scenes and persons he portrays. He was an humble mystic

³⁶ Jno. 1: 33, 34.

³⁷ Lepin, *Les Théories de M. Loisy, Exposé et Critique*, Paris, 1908, p. 62.

the object of whose contemplation was the ideal, not the historic life of Christ.³⁸ His work with all that it contains may be discarded with profit.³⁹ It is but a manual of "mystical theology where the voice of the Christian conscience is heard, but not the Christ of history."⁴⁰

By "the Christ of St. John" M. L'Abbé means nothing more than what he afterwards signifies in the terms: "Him whom the Father sends", and whose "birth divine" occurred at the moment of the Incarnation. Christ, according to him, was eternally predestined but not preëxistent,⁴¹ and once He became deified by His followers, His divine birth would naturally have to coincide in their minds with the first moment of His existence. The moment has in religious lore been consecrated by the dogma of the Incarnation.

This whole exposition is consistent with the Abbé's fantastic belief that the fourth Gospel, being purely theological in character, contains not the slightest information available to the historian who would wish to supplement the Synoptic narratives.⁴² Historically considered, the fourth Gospel presents a more or less faithful picture of the faith of the Church about the end of the first century. According to the Synoptists Christ had declared Himself the Messiah—that is all! The title "Son of God" designated Him merely as God's "Son *par excellence*", inasmuch as He was "the principle agent", the "predestined head", "the unique Vicar of God for the kingdom of heaven".⁴³ Hence,—so reasons the Abbé—far from supplementing the Synoptists, "St. John" is hopelessly at variance with them. "The Christ of the Synoptists is historic, but He is not God; the Johannine Christ is divine, but He is not historic; of two irreconcilable witnesses, the *Modernistic* (*sic*) critic chooses the more ancient, the more authoritative, the more probable and he is not obliged to borrow one sole argument from *agnosticism*. "These last words were elicited after the appearance of the Decree and

³⁸ *Ibid.*, pp. 278-279.

³⁹ *Ibid.*, p. 304.

⁴⁰ *Ibid.*, p. 65.

⁴¹ "Prédestination unique d'un être humain à un rôle unique, auquel cet être humain (!) est adapté par une communication unique de vie divine qui s'épanouit en une perfection unique de foi, d'espérance et d'amour: voilà tout ce qu'on trouve dans l'histoire du Christ" (p. 64).

⁴² P. 273.

⁴³ P. 11.

Encyclical against Modernism⁴⁴ to which reference has already been made,⁴⁵ and on the author's own avowal they stamp him as a "Modernist".

To those well versed in current Biblical topics these remarks may seem uncalled-for. However, to the present writer it has seemed worth while to place within the grasp of more ordinary readers the background of M. Loisy's theory relative to 4a, and thus point out how diametrically opposed it is to the preceding opinion of Fr. Knabenbauer. A cursory reader might easily identify the two.

It follows, therefore, that M. Loisy is now compelled (a) to deny the historicity of the narrative under consideration; (b) to disavow the divine character of the chief performer on the occasion. (c) He makes it necessary to discard the first recorded miracle of Christ as an unreality; (d) he sees in the disputed passage 4a the mystic aberration of an irresponsible admirer of Him more than half a century after His death; and (e) virtually reduces the problem originally proposed to one of mechanical criticism without any ulterior bearing on the character of the historic personages concerned in it.

'6. The remaining interpretations⁴⁶ may be touched upon briefly. They are: "What have I to do with thee?"⁴⁷ "Is it our (or my) affair, Mother, to provide wine?"⁴⁸ "Should we, spiritual creatures, care about what has happened?"⁴⁹ "Is it becoming for you, a mere woman, to remind me of such a thing?"⁵⁰ "Leave the matter to me,"⁵¹ etc.

It must be patent to all who ascribe a perfect human nature to Christ, that He who deigned to assist at the nuptials through motives of mercy, piety, and practical charity, could not be

⁴⁴ P. 245.

⁴⁵ See note 2.

⁴⁶ Purposely omitted: In 4a Rupertus understands our Lord to pronounce as severed the bonds of familiarity and intimacy which had hitherto united the Mother and the Son. But this rendering is too violent; it ill befits the occasion; it is contradicted by subsequent acts.

⁴⁷ King James and Revised Versions.

⁴⁸ Euthymius and Cajetan.

⁴⁹ Calmet virtually refers this rendering to Martianus and Grotius.

⁵⁰ Com. à Lapidè *ad sensum*, based on S. Bede, the Interlinear Gloss, and St. Augustine. Sts. Thomas and Bonaventure, with Blessed Albert the Great, incline toward same opinion.

⁵¹ Wünsche and Baeuz.

indifferent to the humiliating occurrence which there transpired. Nor could He blame His pious Mother for the active sympathy she displayed. Yet apart from these considerations, the various constructions of 4a just resumed not less than others previously treated are so entangled with difficulties as to leave 4b in its declaratory form both inconsistent and unintelligible. For that reason it has been proposed to make an interrogatory out of the expression, thus: "Is my hour not yet come?" The sense of 4b would then be reversed.⁵²

By the term "hour" interpreters commonly understand either the entire period for miracle-working in our Lord's career, or the moment for working the first of His miracles. Any such preoccupation makes it hard to grasp how the dignified Son of Man could have so quibbled as He must have done, in the supposition that 4b is a declaration. How could Christ's adorable Omniscience have permitted Him to assert that the hour for his first miracle was not at hand when the sequel shows that it was? Yet the disease may be preferable to the cure. There are too few authorities among the ancients to justify an interrogatory in this place, and the conscientious exegete will be slow indeed to alter a text on the simple grounds that he does not understand it as he finds it, or that a handful of uncritical interpreters in the distant past hazarded a satisfying conjecture concerning it.

This consideration serves as one reason more for accepting the meaning of 4b adopted throughout this paper (see sec. I), and referring the term "hour" to the period of Christ's total independence of the direction or authority of others. Again, stress must be laid on the possessive *my*, the most important word of 4b, rather than on the substantive, *hour*, to which it is joined. This is the only sense that fits naturally into the context. Better still, it is the sense which the context imposes and which has, as a consequence, stronger evidence in its favor than is obtainable for numerous less controverted passages.

One would be very wide of the mark in maintaining with Fr. Calmes that in 4b the Saviour wills to "reserve for Himself the hour *wherein He will manifest His supernatural*

⁵² Knabenbauer, following Tatian, Gregory of Nyssa and moderns. Cf. *Études ecclésiastiques*, 1896, p. 7.

power." ⁵³ Christ actually leaves the choice of *that* hour to the Blessed Virgin. He makes it *hers*, saying as He does so that *His* hour has not yet come. What solution can be reasonably upheld after such a statement, except the one given?

In discarding these several opinions no irreverence has been either conceived or entertained toward the saintly ones who have held them. Anterior to the time of St. Thomas, the Fathers and Doctors of the Church delighted in mystical effusions of every nature in connexion with the Inspired Word. That sort of literature was the order of the day and ministered to the edification of many. It bespoke a love of holy lore and hallowed occupation, in which the intellect labored equally with the heart. But the exegete of modern times must be more cautious. Once it is clear that the Fathers are not unanimous in their interpretation of any given text of the Bible, or if they are unanimous, that their teaching has no reference either to faith or morals,⁵⁴ he is justified in treating their opinions according to their intrinsic merits. His sole preoccupation in such cases must be to discern whether the assertions or interpretations of the Fathers are really deducible from the texts of which they treat, or are merely juxtaposed with them by way of happy paraphrase, amplification, pious or mystic comment. It is the literal sense he aims at finding out first, for without this every other must prove unsound.

This method which is scrupulously adhered to throughout this article has the unmistakable endorsement of Pope Leo XIII of happy memory. While the learned Pontiff warns the expositor of Revealed Truth to follow the footsteps of the Fathers "with all reverence, and to use their labors with intelligent appreciation," he sees fit to grant a very extensive liberty to the sincere exegete. The latter, as he states, should not consider "that it is forbidden, when just cause exists, to push inquiry and exposition beyond what the Fathers have done; provided he carefully observes the rule so wisely laid down by St. Augustine—not to depart from the literal and obvious sense, except only where reason makes it untenable or necessity requires."⁵⁵ In the text under consideration the

⁵³ Op. cit., p. 166.

⁵⁴ See the "Providentissimus" of Pope Leo XIII.

⁵⁵ Ibid.

literal sense is obligatory and there is no necessity for abandoning it. Whatever opinions have been rejected in the course of this section, were of a nature to obscure that sense rather than to manifest it. For that reason alone have they been repudiated.

The conclusions to be derived from the analysis conducted in this section are the following:

1. Despite the many divergences in detail among orthodox commentators, it is evident that all moderns and the majority of the ancients agree in mellowing whatever harshness they conceive as attaching to the phrase 4a.

2. This endeavor invariably proves abortive in the purely natural order of things. (Opinions 1, 2, 3.)

3. When exclusively supernatural motives for the use of the phrase are resorted to, they are usually far-fetched, complicated, too exalted, and otherwise ill-suited to the context. They make a private revelation necessary for the Blessed Virgin, the historicity of which cannot be proved, and—what is most to be regretted—they destroy the oneness of the narrative and impart to it an artificial coloring quite incompatible with the circumstances described. (Opinions 4 and 5a.)

4. There being no doubt as to the correct wording of the phrase as found in the Greek text and the Vulgate, it seems imperative to concede that there is some element in it which has escaped notice and which needs to be investigated more thoroughly.

III. A CONSISTENT SOLUTION.

The solution of the problem to be consistent must be adjustable to all passages of Sacred Scripture in which 4a or an equivalent occurs. Graduated shades of meaning are admissible in this as in every expression of thought, but since these must always be determined by the context, they can at most enjoy only an incidental relation to the essential and radical definition sought. This ultimate analysis must be one, unchanged and unchangeable wherever the phrase is used.

The day is past for holding that the language of the New Testament, "as being Hebraistic, cannot be subjected to such

rational investigation." Scholars are united in maintaining that no matter how varied the meaning of a given word or group of words may be in different passages there must be a simple primary idea underneath, and upon this every derived signification must be naturally and logically based. It is with special reference to New Testament Greek that this remark is made, but the same holds true of every language.

Even in Hebrew which until recent years has had so much to suffer from the neglect of this principle, all are now convinced that "the ultimate explanation of phenomena must be sought in the national modes of thought, and that a nation characterized by simplicity could least of all be capable of transgressing the laws of all human language. "In a word," a simple language presupposes simple modes of thought", and "everything which is impossible in thought must be rejected as impossible in language."⁵⁶

The problem is a purely philological one and its solution will gain in soundness if worked out in accordance with such critical canons as these. "*Quid mihi et tibi est*", is a literal translation of an ancient Hebrew idiom found as far back as the Book of Judges. In the present instance it comes to us through the current Greek of Asia Minor at the time the fourth Gospel was written, viz., between 90 and 100 A. D.

To those who chimerically believed some decades ago that the New Testament writers thought in Aramaic while they wrote in Greek, the idea might have occurred that 4a was a distinctly Semitic expression not easy to understand in a foreign language. The sense of every idiom loses in accuracy when translated. But nowadays the writers so described are given the credit of being far beyond this rudimentary stage. They were no tyros. They may not indeed have been familiar with Greek literature, yet, with the only noteworthy exception of St. Matthew, they spoke Greek and had been accustomed to speak it long years before they used it as a vehicle for their inspired writings.

It is not surprising therefore to find, as Winer remarks,⁵⁷ that "by far the largest number of constructions in the New Testament are pure Greek". This notwithstanding, the

⁵⁶ Winer. Grammar of N. T. Greek, ninth Eng. edition, Edinburgh, pp. 8, 9.

⁵⁷ Ibid., pp. 34, 35, 40.

writers did not strive after a correct Greek style. "The whole cast of their composition . . . could not but offend a cultivated Greek ear; and many expressions . . . would convey to a native Greek either an erroneous meaning or no meaning at all."

This being so, it is apparent that a phrase like the one under review, which has been the crux of exegetes and theologians for so many centuries, should from the nature of the case be studied in its origin before it can be thoroughly understood. Western scholars have as a rule failed in their investigations because of a disregard of this precaution. Certain ones have summarily dismissed the idea, misguided as they were, by a traditional empiricism. It seemed so clear to them that 4a has no peculiarly Hebraic coloring, that it flows rather from a remarkably limpid Greek source, and that it cannot claim absolute defence or palliation save from those who are indiscreetly absorbed in the interests of Mariology!⁵⁸ Yet the contrary may be true.

New-Testament Grammar recognizes two very interesting anomalies in that restricted portion of Hellenistic Greek with which it deals. Winer styles them perfect and imperfect Hebraisms.⁵⁹ Both pertain to the uses made of phrases and constructions as well as words. The distinction between them is this. The perfect Hebraism belongs exclusively to the Hebrew tongue. It is an idiom having no exact literal correspondent in Greek, whose translation is *ad sensum* only, or if *ad literam*, is necessarily un-Greek in character. The imperfect Hebraism is more sympathetic. It may have a parallel in Greek prose, yet not such a close one as to be identical with it. Yet, like the perfect Hebraism, it chanced to hover about the pen of the Inspired Writer not because of his acquaintance with Greek so much as the natural unconscious influence of his mother-tongue. It is to the former class of Hebraisms that 4a without doubt belongs. That it is a word-for-word translation of a Hebrew expression found in those books of the Bible which were composed when Greek literature was yet in its infancy, that the Biblical use of the phrase antedates by several centuries the classic authors in

⁵⁸ Cf. Rottmann, *Theologische Quartalschrift*, Tübingen, 1892, p. 217.

⁵⁹ Op. cit., p. 32.

which it is found, that Epictetus (100 A. D.) and Aulus Gellius (150 A. D.), the chief writers among those who employ the phrase⁶⁰ lived far on in post-Biblical times,—all this is cogent proof that the genesis of the bottom-signification which is the object of this research, was Hebraistic, not Hellenic; and that there were more chances for the Greeks to borrow the phrase from their Semitic neighbors than for the Hebrews to borrow it from the Greeks.

What matter if it enjoys a well defined idiomatic force in Greek? What matter if it be added that idiom must be of spontaneous growth and origin? All that may be granted without affecting the problem in the slightest. In primitive speech, whatever be its form, there is always much in common. The ideas are of the simplest and are more or less the same everywhere. Similarity of expression in the different tongues is inevitable. It may perchance be more plausible than it looks to admit parallel growths of the phrase in question on Jewish, Greek, and Latin soil. From a common stock these buds burst forth, and that stock was a common idea seeking utterance. Yet the buds were distinct; they shot forth in different, nay opposite directions; the Greek bud had Greek sap, the Jewish had Jewish, and the Latin, Latin. So they were diversified.

With this possibility firmly fixed in the mind, one cannot be charged with misconception if he hold that the centuries-old obscurity which envelops the passage, is due to no more serious cause than an inadvertent confusion of the buds. The Hebrew scion, *mah-lli walak*, agrees at bottom with the Greek, *τί ἐμοὶ καὶ σοί*. But, it is argued, the latter growth is always reprehensive; wherefore, the former must be so. Leave the argument as it stands, if you first strike out the "always". In 4a there is at least one case where reprehension is inadmissible. (See canons in section 1.) Moreover, of the several Biblical parallels to be studied presently, not a few are like 4a in this respect, since they grace the lips of those who are either soliciting favors or trying to appease. Would it not then seem more plausible to read in 4a a modestly suggested request on the part of our Lord that Mary should

⁶⁰ The only profane authors expressly named in Grimm's *Wilke's Clavis N. T.* See under *ἐγώ*.

solemnly inaugurate His hour, the hour of His personal prestige by humbly performing a last act of maternal authority over Him? That might seem fanciful, yet it would not be half so absurd as the conduct too easily ascribed to the Divine Mother, of wielding the power she possessed, almost against the will of Him who had but one heart and one soul with her.

To come to the Latin wording, it is very strange that St. Jerome endorsed the reading: "*quid mihi et tibi est*" if he had the same certainty as subsequent commentators that "*quid mihi tecum*" would be a correct rendering in this place. The latter idiom is unexceptionably reproachful. True, the worshipful admirer of the "Hebraica veritas" might be excused for preferring a literal translation to a free one; but is it not more than likely that with his acumen, his intimacy with Jewish peculiarities of speech and custom, he saw in the Asiatic Greek of St. John a delicate touch of Hebraic coloring which would be disfigured if turned into any but the Latin form he found already consecrated to it? Let it be granted that "*quid mihi tecum*" agrees with τὶ ἐμοὶ καὶ σοὶ outside the Bible. It does not follow thereupon that the coincidence is perfect in the Bible, since the expression is there employed by men of a foreign race. There is an affinity between the two, but that is all.

In establishing the correct English reading it was remarked that certain editions of the Douay version had been doctored. The Rheims translators had scrupulously adhered to the wording of the Vulgate. The American editors thought to do better and failed. It is the unwarranted identification of the Latin construction *quid mihi tecum* with the original that is responsible for the failure.

In a word, *quid mihi tecum* cannot be substituted for *quid mihi et tibi est*; neither can it be given as the only equivalent of the Greek and Hebrew phraseology, since the latter, like the Vulgate's version of the same, is open to quite another analysis. Granting, though it appears to us to be contrary to fact, that a few passages in the Old Testament are reconcilable with the repulsive sense, they do not require that sense necessarily. Moreover, since there is a greater number of passages where the warp and the woof are embroidered in glaring letters with a peremptory demand for a contrary and

a kindlier interpretation, it is both absurd and illogical to support such difficult and exclusive positions as those which have till now been in the ascendancy.

What is that kindlier interpretation? It is one that is based on the words themselves, one that is more intelligible in Hebrew than in Greek or Latin, yet one that may be grasped without a knowledge of the Hebrew tongue. It is a meaning evolved from one of the simplest and most admirable trains of thought that ever characterized a people.

All are aware that among the Hebrews protestations of friendship, love, or affection culminated in the closest union. For Adam, Eve was "bone of his bone and flesh of his flesh."⁶¹ King David appealed to the faithless men of Juda in a similar strain: "Why have you come out the last of all to lead me back as king, you who are 'my bone and my flesh.'"⁶² Jonathan's soul, the Sacred Writer portrays as "knit with the soul of David, and Jonathan loved him as his own soul."⁶³ Identity of personality begot identity of possession. The same psychic phenomenon here displayed appears again in utterances like that of Josaphat king of Juda, to Samaria's ruler, Joram: "he that is mine is thine: my people are thy people: and my horses are thy horses."⁶⁴ It is such a trend of thought that is involved in 4a, and it is far more comprehensible here and in certain other texts than any yet assigned.

Viewed in the light of the canons established in section 1, this last statement is too transparently clear to be urged further. The only condition that could prevent its being true would be its incompatibility with the wording of the phrase. Now that condition does not exist. Abstracting from any or all Biblical passages in which the phrase occurs, *quid mihi et tibi est* is grammatically the same as *quid mihi et quid tibi est*, or "what is to me and what is to thee?" This is the radical meaning underlying every other. A comparative study of parallel texts will show this and will have the further advantage of bringing out the relation of the phrase to the mode of thought just indicated. It will likewise help in determining

⁶¹ Gen. 2: 23.

⁶² II Kings 19: 12.

⁶³ I Kings 18: 1.

⁶⁴ IV Kings 3: 7.

the various shades of meaning derivable from the primary sense.

Let it first be remarked that the grammatical subject of 4a is both impersonal and indefinite in Hebrew and in Greek; whence, any text not possessing this double quality is excluded. After this elimination there remain eleven texts besides our own which lay claim to consideration. For convenience of reference they may be classified into three groups.

CLASS A.

1. The legionary demoniac in the land of the Gerasens: "What is to us and what is to thee, Jesus Son of God? Art thou come hither to torment us before the time?" Matt. 8: 29.

2. The same in the singular: "What is to me and what is to thee, Jesus, the Son of the Most High God? I adjure thee by God that thou torment me not." Mk. 5: 7.

3. "Ditto . . . I beseech thee do not torment us." Lk. 8: 28.

4. King David in time of misfortune: "What is to me and what is to you, ye sons of Sarvia? Let him alone and let him curse, for the Lord hath bid him curse David." II Kgs. 16: 10.

5. The same in time of peaceful installation: "Ditto . . . ye sons of Sarvia? Why are you an adversary to me this day? . . . do not I know . . . I am made King? II Kgs. 19: 22.

CLASS B.

6. The widow of Sarephta to Elias: "What is to me and what is to thee, thou man of God? Art thou come to me that my iniquities should be remembered, and that thou shouldst kill my son?" III Kgs. 17: 18.

7. Jephthe to the King of Ammon: "What is to me and what is to thee that thou art come against me to waste my land?" Judges 11: 12.

8. Nechao, King of Egypt, to Josias: "Ditto . . . , O King of Juda? I come not against thee this day, but I fight against another . . . II Par. 35: 21.

9. Jahweh: "Ditto . . . O Tyre and Sidon, and all the coast of the Philistines? Will you revenge yourselves on me?" Joel 3: 4.

CLASS C.

10. Jehu in a rage to Joram's messenger: "What is to thee and what is to peace? Go behind and follow me." IV Kings 9: 18.

11. The same to second messenger: "Ditto . . . pass and follow me." Ib. 9: 19.

In all these cases there is an element of surprise either real or, as in case 9, feigned. The object of that surprise is always some action or utterance on the part of those addressed. The demoniac is surprised that the Son of the Most High should come to Him "Before the time" (cases 1, 2, 3). David is surprised that his most zealous heroes should conduct themselves as adversaries at two critical junctures when caution and diplomacy were golden measures (5-4). Jephte and Nechao are surprised that hostile foes should confront them without cause. The host of Elias who was bound fast to him in reverential affection, and who for him had denied herself and her son the last handful of meal and the last cruse of oil when both were on the verge of starvation, was surprised that the object of her charity should be so heartless as to upbraid her with her sins by depriving her child of life. Jehu also is surprised that anyone should speak to him of peace at a time when by Jahweh's command he was bent upon violence. The feigned character of the surprise in case 9 rises from the nature of God which is superior to all emotion, yet rhetorically considered, surprise of some kind, at least apparent, is attributed to Him for the same reason as that assigned for cases 7 and 8. This consistent and persistent implication of surprise because of deeds or utterances which seem uncalled-for, justifies the presumption that such an emotion must always accompany the use of the phrase and be connected with it as with its own peculiar if not best expression. If traditionalists see nothing new in this they must at least recognize in it a toning down of older views. It is surprise that is presupposed, not anger, or, if anger is involved, it is either entirely suppressed or momentarily held in check.

If surprise be the *terminus a quo* for the use of the idiom, what is the *terminus ad quem*? Not avowed or wished-for

separation, as is too freely averred by many, but something which is separation's direct antithesis.

All the texts have a second feature in common. Oneness of mind, sentiment, sympathy, affection or policy is either sought, desired, or purposed in every case.

The demoniac, for instance, petitions Jesus to feel for him, to consent to him in his desire for an extension of his liberty. David aims at preserving unity of will among his adherents. The bereaved widow, grieved because of the terrible blow her affectionate sympathy has sustained, would fain bring about a renewal of the apparently ruptured relations with the Prophet. Jephte and Nechao, although prepared for slaughter, are more desirous of fostering peace with their aggressor if that can be done on rational grounds. Jahweh evinces this same attitude toward the Tyrian and their colleagues in guilt. To the Hebrew mind God's menaces always tended primarily to convert, to incite to union with God by repentance. From this a second conclusion follows, viz. that the idiom under discussion, far from being repulsive, is rather of an ingratiating kind.

In the next place, the grouping of the texts into classes is based upon certain general traits that should not pass unobserved. In class *A* the object of the speakers is to appease. The demons have a supplication to make: "Torment us not," say they. They fall upon the ground. They "adjure" our Saviour most solemnly. Then, as if perceiving that Christ was resolved to disturb them, they beg Him at least to send them into the herd of swine where they hoped to enjoy greater liberty than in the place proper to them. Similarly King David speaks only to pacify.

In class *B*, those interested are introduced as pleading. Even Jahweh is represented merely as pleading the cause of His people with Tyre and Sidon. The prophet clearly states this in v. 2, where he employs the niph'al of *shaphat*. The case of the legionary demoniac might be repeated here since he too pleads, alleging that Christ has come before the appointed time.

Class *C* stands apart, since the substantive opposition is not between two persons but between a person and a thing. The furious cry is ironical. Unity of policy is consequently ironically enforced.

These considerations confirm the preceding ones in a very concrete manner. The argument amounts to a *reductio ad absurdum* of the several opinions combated in section II. How could anyone consistently hope to pacify others or to plead a cause by insulting or at least offending those whom he addressed?

There is an astonishing concord between these deductions and those practised upon the context of 4a in St. John. (See canons section I). They furnish without doubt the real key to the solution of the problem. It behooves us therefore to show that the Greek and Hebrew phrase is not only reconcilable with them but actually contains all that is implied by the various contexts and is warranted by the circumstances described.

The literal translation, such as has been given above, ought by all means to be preferred in our English Bibles, just as St. Jerome has given his preference to the corresponding Latin rendition in the Vulgate. Any substitute can only be a circumlocution or, what is worse, an extremely precarious interpretation. If the literal rendering is obscure, it should be explained in the annotations. This literal translation, the simplest possible, embodies the radical meaning of the Hebrew from which every other must ramify according to the principles already laid down. Any form that is not referable to this one is an impossibility in thought, language, and philology, and must be rejected.

Be it noted however that the two terms of the idiom may be considered either *disjunctively*: thus, what is to me *as distinct from* what is to thee, that is, what have I that is not thine? or, why the distinction between mine and thine? Or the terms may be taken *conjunctively*: thus, what is to me *as identical with* what is to thee? In other words, what is there in common between us? In this latter sense the Hebrew would coincide perfectly with the Latin idiom; *quid mihi tecum*. But this agreement is due entirely to the poverty of the Hebrew language and is merely external.

On examining critically the cases from both the Old and the New Testament in order, it will be found that the disjunctive acceptance of the interrogatory is alone admissible. In class A the demoniac falls down before Jesus ostensibly as a protestation of his helplessness before Him. He ventures

the reminder that whatever liberty he possesses, he holds from Him. "What is to me as distinct from what is to thee" is equivalent to "What have I that is not thine?" David similarly says to the sons of Sarvia: "Is not my lot yours? Why then cherish any other will than mine?" The widowed and now childless host at Sarephta has surrendered all to her mysterious guest. She seems to say: "What have I that I have not made thine, thou Man of God?"

She implies: My sorrow should now be thine also. Elias hears her and restores her son to life. In like manner Jephte and Nechao whose highest ideals are those of justice are asking their adversaries singly: "What is to me as distinct from what is to thee?" What have I made exclusively my own that belonged to thee? Wherein have I transgressed thy rights? Jahweh too is only *pleading* as He Himself says and His words are all the more tender on that account. The idiom coming from Him signifies something most humane. "What is to me as distinct from what is to you? What cause has without my fault arisen between us? In what have I rendered myself odious to you that you should treat me so unjustly?" His words call to mind the liturgical verse addressed so pathetically to a still more faithless people in the Office of the Passion: "*Popule meus, quid feci tibi, aut in quo contristavi te? responde mihi?*"

There is a possible exception in cases 10 and 11 where the conjunctive rendering might be used without detriment to the unity of the narrative, but even here it seems to be unnatural. The words of Jehu strike the present writer at least as being far more contemptuous. "What is to thee," he asks, and "what is to peace?" The terms should not be taken disjunctively; they should be actually disjoined. It is himself whom Jehu is opposing first to "thee" and then to "peace." It is as if he were to say: "What (right) hast thou (before me) and what (rights) has peace (before me)? Go behind and follow." He was obeyed twice in succession. From this analysis it is patent that Jehu is not using the idiom expressly.

But is he using it by implication? Let it be supposed that he is. Joram's messenger inquires if the news he brings is peaceful. Jehu evades by exclaiming abruptly "What is to thee and what is to peace," i. e. *as distinct from me?* This

last part is certainly understood for Jehu shouts without further ado: "Get behind and follow—if you desire safety, uphold my cause. Join yourself to me." The conjunctive interpretation could not be adjusted so easily. It would have to be explained. The greater Jehu's following the more successful would he be. He could not afford at such a crisis to be indifferent to gaining new allies. Why then should he repel those whom he manifestly aimed at gaining?

Now that is precisely what he would have done had he exclaimed, "What have I in common with thee and the peace thou speakest of?" And it would have been the climax of absurdity, with the next breath to bid an opponent deserving such a rebuke: "Pass behind and follow me."

The conjunctive sense, therefore, does not exist in Biblical Hebrew, or, if it does exist, it is not idiomatic. The disjunctive sense is idiomatic. Indeed, the formula which embodies it may have been one of established etiquette. It is even probable that to the Oriental mind which habitually indulges in artificial and picturesque compliment, the phrase had come to be a profession of union or intimacy so close that he who used it manifested or at least feigned an inability to conceive how his associate could in any way withdraw from it. Quite naturally the phrase could be used ironically like any other.

It is now quite intelligible why the clause has been styled a perfect Hebraism when translated into Greek or Latin. The genius of the latter languages would give to the literal translation of it a coloring quite alien to what it has in Hebrew. Consequently, whenever the Hebrew meaning is attached to the Greek form, as it is in the Synoptic Gospels, it is owing to the influence of the writer's mother-tongue, Aramaic. The formula ceases to be an idiom in Greek, Latin, or English. Rather is it an expression that is at once un-Greek, un-Latin, un-English, and that is what makes of it a perfect Hebraism. It is because this matter is customarily overlooked and because dissimilar Greek and Hebrew idioms have been wrongly identified owing to an external likeness between them, that the subject under discussion has become the crux it is.

The perfect Hebraism should then be preserved in John 2:4. In virtue of it the dialogue between the Son and the Mother at Cana becomes in substance the following.

v. 3. MARY. They have no wine.

JESUS. What is to me, Woman, as distinct from what is to thee, since my hour is not yet come?

MARY (*to the waiters*). Do whatever he shall say.

Consistently with the analysis of other texts it must be admitted that Mary's Son, acting in His human capacity, expresses surprise: and the occasion of His emotion is what Mary has either said or implied. The Mother has somehow turned her Son's thoughts more upon herself than upon the embarrassment of their host. Jesus is interested less in the humiliation of which Mary speaks than in her insinuation that if it lay in their power to relieve the situation, it would be He who should determine how help should be administered. The Virgin Mother had modestly conducted herself as if her hour had passed. Thus, of the two possible renderings of verse 3 set forth in section I, the first must be discarded as insufficient, and the second, namely the one just expounded, must be embraced as alone admissible before 4a.

Now does 4a receive its full significance. Christ really says: "Woman, Lady,"—for either term is here correct,— "why hast thou distinguished either mentally or otherwise between my resources or my will and thine own? What have I that is not still thine, since my hour has not yet come? Mother, thy hour yet endures; thy will is still mine. Command me." Mary had only to obey.

Thus may the problem be solved and the narrative of St. John unified. The Lamb of God gives a new example of meekness and humility. The Mother, blessed among all others, is as modest as the occasion would allow. The bonds of affection and veneration are drawn more tightly around the Mother and the Son.

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A CONFERENCE CASE ON SOCIALISM.

The following *Casus* was recently set for discussion at Conference in an English Rural Deanery. Since Socialism is one of the questions of the day and demands the serious attention of the clergy, an account of the discussion has been thought to be of interest and use to the readers of THE ECCLESIASTICAL REVIEW.

FROMONDUS contends that just as in *things* we properly distinguish between the "use-value" of anything and its "exchange-value", so also in that labor-capacity which men let out on hire to their employers the same distinction between its use-value and its exchange-value holds good.

The exchange-value of a workman's labor-capacity is measured by the amount of work he must do in order to preserve and renew his strength, and is equivalent to the sum-total of those things that he needs for his sustentation—or to their price in money. Hence, if a workman needs, for instance, one dollar to keep himself for one day, that one dollar will represent the exchange-value of his labor-capacity for one day—in other words, what he can afford to work for during that space of time.

Hence the dollar will also represent the sum which the capitalist employer ought to pay the workman for one day's work.

The use-value of the man's labor-capacity has its origin, on Fromondus's theory, in the fact that the work he does increases the exchange-value of the materials upon which he works. In fact, manufactured articles, all products of human labor, everything, in a word, that has required labor to be expended upon it in order to render it useful and adaptable to the needs of man, contains such labor as it were crystallized within it, and giving it a value additional to its intrinsic worth as raw material.

If, therefore, a workman by one day's work gives to the material he works upon a value of two dollars over and above its worth as raw material, the capitalist who pays him one dollar only for his day's work, gets the other dollar for nothing, or, in other words, acquires gratis half the value created and put into the article by the workman.

This, under the present order of society in which the means of production belong to the capitalist, is considered to be done

without formal injustice (*sine formali injustitia*); nevertheless it really is defrauding the laborer of part of his just wages.

The following questions arise:

I. What is the definition of Socialism? How does it differ from Anarchism and Communism?

II. Is the term "Christian Socialism" to be accepted or rejected, and why?

III. What of Fromondus's theory?

The proponent replied as follows:

I.

We are asked for a definition of Socialism, and how it differs from Anarchism and from Communism. As a matter of fact, both Anarchism and Socialism are species of the genus Communism. Not only that, they are species with a particular kind of Communism as their proximate genus.

We have really to distinguish between 1. Communism in general; 2. Anarchistic Communism, or simply Anarchism; 3. Socialistic Communism, or simply Socialism.

The purpose of the question will therefore best be served by giving definitions of these three.¹

1. *Communism in general* is that system of economics which advocates the abolition of private property, and the introduction in one way or another of community of goods, at least as far as capital or means of production is concerned.

There are various kinds of Communism. Thus we have the antiquated form known as *Negative Communism*, which is practically obsolete. It is restricted to the negation of private property in any shape or form: all goods to be put equally at the disposal of all without regulation or restriction.

Then we have *Positive Communism*, which in its turn is divided into (a) extreme positive Communism, and (b) moderate positive Communism.

Extreme positive Communism "advocates the transfer of

¹ The authority for these definitions, and for much of the information contained in the answers to Questions I and III is the work on Socialism by Fr. Cathrein, S.J., translated by Fr. Gettelmann, S.J. New York: Benziger Bros. 1904.

all goods without exception to one great common administration." ²

Moderate positive Communism "advocates only the abolition of private property as far as capital, or the materials of labor, or productive goods in contradistinction to non-productive goods, is concerned. By productive goods are meant real estate, all kinds of raw material, factories, machines, tools, means of transportation, in fine everything not intended for immediate consumption. These (productive) goods should be handed over to and be administered by some sort of commonwealth. This moderate form of positive Communism is at present the only one having adherents." ³

The moderate positive Communists are divided into the two hostile groups of Socialists and Anarchists, adhering respectively to Socialistic Communism or Socialism and Anarchistic Communism or Anarchism.

2. Anarchism or Anarchistic Communism demands the transfer of all productive property to groups ("communities") of workingmen. These groups are to be united by mere federation. All governmental functions are to cease; they will not be necessary, for the economic change will bring about such perfection in society that order will arise of itself from the sense of solidarity produced by the abolition of class differences and the domination of wealth.⁴

Here the *proximate genus*, viz.: *moderate positive Communism*, is verified in the removal of productive goods from private ownership: the specific *differentia*, making the species Anarchism, consists in the abolition of government.

3. Socialism or Socialistic Communism "advocates the transformation of all capital or means of production into the common property of society or the State, and the administration of the produce and the distribution of the proceeds by the State." ⁵

Socialism is thus differentiated from Anarchism by the retention of governmental functions, particularly in the administration of "capital."

Modern Socialists, as Fr. Cathrein points out, unanimously

² Cathrein, p. 14.

³ Ib.

⁴ See Cathrein, p. 15.

⁵ Op. cit., p. 17.

intend to realize this scheme on a democratic basis: consequently they call themselves Social Democrats, and their scheme Social Democracy. For practical purposes there is no other kind of Socialism. This is the kind advocated and recognized by German, English, French, Italian, and Spanish Socialists. It is the Socialism of Karl Marx, of Bebel, of Jaurés (France), Vandervelde (Belgium), Ferri (Italy), of the Clarion Fellowship Clubs, the Socialist Party of Great Britain, the Social Democratic Federation (England), and of the older Socialist Labor Party and the new Socialist Party in the United States of America.

This, also, is the Socialism condemned by Leo XIII. Another name for it is "Collectivism". Collectivism and Socialism are synonymous.

This, then, Democratic Socialism, is what we are asked to define, and I would define it as follows: "A purely materialistic system of political economy which advocates the inalienable ownership on the part of the State of all capital, or materials of labor, as also the public administration of all economic goods and the distribution of all produce by the democratic state."⁶

We may compare this with the official statement of the Socialist Party of Great Britain, who lay down as their object "the establishment of a system of Society based upon the common ownership and democratic control of the means and instruments for producing and distributing wealth by, and in the interests of, the whole community."

My reason for inserting the words "purely materialistic" in the definition given above will appear later. Socialism as I have defined it is the only Socialism of any practical account: other forms are merely antiques. Agrarian Socialists, so-called, who deny only the right of private property in land, cannot simply be called Socialists; nor can those politicians who admit in principle the right of private ownership, although in practice they would put the administration of property very largely or almost entirely into the hands of the State.⁷

It would be tedious, and not to the point, to go into a description of the various minor differences of detail in policy

⁶ See Cathrein, p. 17.

⁷ Cathrein, p. 20.

on account of which the different groups of Socialists, agreeing in the main essence of Socialism, excommunicate and anathematize one another for disagreement in non-essentials.

II.

The expression Christian Socialism is certainly to be rejected. Real Socialism is incompatible with true Christianity.

The first reason I will give, as a Catholic, is that the term is reprobated by Pope Leo XIII in his Encyclical *Graves de Communi*, on Christian Democracy. "Of these two appellations," he writes, namely Christian Democracy and Christian Socialism, "certainly that of Christian Socialism . . . is offensive to many right-minded people, inasmuch as they think there is a perilous ambiguity attaching to it." And again, "Clearly . . . Social and Christian Democracy can have nothing in common: the difference between them is no less than that between the sectarianism of Socialism and the profession of the Christian Law."

I may also quote a Socialist, Mr. Belfort Bax, who in his *Ethics of Socialism* writes: "Lastly, one word upon that singular hybrid the Christian Socialist. The association of Anglicanism with any form of Socialism is a mystery. It is difficult to divine a motive for their preserving a name (Christian) which confessedly in its ordinary meaning is not only alien but hostile to the doctrines of Socialism."

Holding strongly to the opinion that it is impossible for a great movement with a definite origin and development by any art of man to be dissociated, as long as it lives at all, from its past history, or eviscerated of the original ideas which gave rise to it, I cannot agree with those persons who contend that Socialism is purely and simply a matter of economics, any more than I can agree that economics themselves are on the purely material plane and have nothing to do with morals.

Socialism has its roots in certain philosophical and ethical theories that are knit together into a consistent system of principles, involving the denial, or at least the complete ignoring, in the proposed reconstruction of society, of certain fundamental doctrines of Natural and of Christian Theology con-

cerning God, Divine Providence, and the nature of man and of human society.

The economic system of Socialists is based upon and is the practical outcome of their false theories in Philosophy and Ethics. Any Socialist or anyone else who tells us that Socialism has to do with economic conditions only, that under Socialism a man would be free to hold and to act upon whatever religion he liked, and to adopt as his guide of life whatever ethical system he might hold to be true, is making a promise that could never be fulfilled, for the reason that no movement, as I have said, whatever incidental and accidental changes it may pass through, can ever escape, while it lives, from its own root principles. Should it give up those, it would become something else, and in its original essence would be dead.

I venture to emphasize this because it is a favorite argument of Socialists that we have no right to condemn their system because its founders were, and its chief representatives are, materialists. They tell us that the atheistic ideas of these men are merely personal to themselves, and have no connexion with their Socialism. This is not true. Socialism, even on its economic side, is bound up with materialism as closely as the Catholic doctrine, for instance, of the lawfulness of private property and the difference between *meum* and *tuum* is bound up with the Decalogue.

There is, then, another aspect of Socialism besides the economic. It is not only an economic, but also an ethical system. Its economic doctrine is a consequence of its philosophy. This twofold aspect of Socialism, and the hard fact that its practical programme is the carrying out of its materialistic philosophy, must never be lost sight of.

Why is society to be reconstructed on the basis of Collectivism—the socialization of all the means of production and distribution? Because the Socialist, the scientific Socialist whose practical application of his principles is preached in popular language, believes in a purely materialistic evolution by which human society originated and is being carried forward to its ultimate perfection. An ethical system Socialism is based upon what is termed the materialistic conception of history put forward by Karl Marx and ably ex-

pounded by Engels. This conception of history is evolutionist in the extreme sense of that word, and, as it is now held, after some slight modification of its original form, may be summed up in the statement that the source of our political, social, ethical, esthetic and religious ideas or beliefs is to be found ultimately and fundamentally in economic conditions of production and distribution of material goods. To these conditions are due, for instance, Christianity, Shakespeare's plays, and the French Revolution alike.

These economic conditions are subject to a necessary evolution, of which the passage, e. g. from slavery to feudalism, from feudalism to modern industrial capitalism, are stages. The next stage will be from Capitalism to Democratic Socialistic Communism, or, simply, Socialism. The transition has begun. Men cannot wholly control this evolution; but they can help it on; and the economic programme of modern Socialists has for its object the furtherance of this materialistic evolutionary process, and takes its rise wholly and entirely from the evolutionist theory which it is an attempt to realize in practice. For this reason I ventured to put into my definition of Socialism the words "*purely materialistic system of political economy*"; and for the reasons that I have now given at length, I contend that so long as Socialism is Socialism, we must reject "Christian Socialism" whether as a name or as a possibility. It is scarcely necessary to add that the aspect of Socialism dwelt upon in my reply to the present question is carefully hidden from the multitude.

From this materialistic root spring ideas that, like their parent source, are totally incompatible with the teachings of Catholic Christianity. From this root idea also it follows that the endeavor to improve the economic condition of the masses by the application of religious principles to the dealings of man with man is putting the cart before the horse. As religion itself arises out of and depends upon economic conditions, what we have to do is to improve our religious ideas—*out of existence*—by bettering our economic conditions. We are told by a considerable authority that man was made by God to praise and reverence his Creator, and, by serving Him, to save his own soul; whilst all other things were made to assist mankind in pursuing the end of their creation.

This doctrine certainly connects true economics with morality and religion. As Leo XIII said in the *Rerum Novarum*: "In every well-ordered society there ought to be a sufficient supply of material goods, the supply of which is necessary for the practice of virtue." Socialism knows nothing of this Christian view of life and of man's earthly belongings; and herein lies its great sin. The Socialist man has been evolved to enjoy to the utmost of his opportunity and capacity the good things of this life, to the exclusion of any reference, in the way he uses these, to any life to come.

And if I die, what shall to me
Hereafter then be shown?
Thou fool! Thy question has no sense;
Hereafter is on earth alone.

So runs a Socialist hymn; and the last thing the Socialist political economist thinks of doing is to regard the goods of earth as a means of getting to heaven, particularly when the use to be made of them consists in going without them for his soul's health. It is not necessary to say more in order to prove that the name "Christian Socialist" involves a contradiction in terms.

Besides the fundamental materialism of the Socialist theory, its reduction of private ownership, and, what is more significant, of the *rights* of private ownership to the most meagre and unjustifiable limits, the denial of the right of employing labor privately, and an unjust restriction in general of the liberty of the subject—all of which are common to all Socialists—there are other errors incompatible with Christian dogma and morality upon which differences exist amongst the adherents of Socialism.

Nevertheless a Socialist State, if ever it got established, would be certain to include some at least of the disputed elements of the Socialist programme. These errors concern, amongst other things, the family, marriage and divorce, education, the rights and duties of parents over their children, as well as the exercise of public worship.

III.

We have now to criticize the theory of Fromondus. This is really the theory of surplus-value enunciated by Karl

Marx, and is the basic principle of Socialism on its economic side, as the materialistic conception of history is its root-principle on the social and ethical side. Engels speaks of "two great discoveries, the materialistic conception of history, and the revealing of the secret of capitalistic production by means of surplus-value; these discoveries we owe to Marx: through them Socialism became a Science".⁸

Marx's theory, as expounded by Father Cathrein, of whose account this part of my paper is largely a condensation and presentment, is as follows: ⁹ In capitalistic society every kind of produce partakes of the character of merchandise. In every kind of merchandise a twofold value may be distinguished, the value in use, and the value in exchange. Bread may serve as food: there you have its value in use; it may also be sold or bartered for other goods: there you have its value in exchange.

Marx defines use-value as the utility or adaptability of an object for satisfying human wants, a utility, he says, derived from its chemical and physical properties: whilst exchange-value he defines as the ratio according to which things may be bartered for one another. If I know, e. g., that twenty pounds of yarn may be bartered for two pairs of shoes, both objects have the same exchange-value, however different their use-value. Now this exchange-value, according to Marx, is due to, and measured by one thing and one thing only, namely by the amount of labor that has been put into the thing, and by nothing else; and he formulates his famous "law of value" in these words: "Two kinds of merchandise embodying the same amount of coöperative necessary labor are also of the same exchange-value." "Coöperative necessary labor" is the average amount of work required to be expended on the object by workmen of average skill and with average industriousness.

Now we need not reject altogether the distinction between exchange-value and use-value; but it is a legitimate criticism to say that, in the way in which Marx divides one against the other, the division is not good; since one member contains

⁸ Apud Cathrein, op. cit., p. 35.

⁹ See Cathrein, op. cit., pp. 47 ff.; and Section II, § I, of Chapter II of his work.

something found also in the other. Marx makes these two values totally distinct and separate. In fact they are not: for the capacity of a thing to be exchanged is itself "useful" to the owner; so that exchange-value is included in the idea of use-value. Thus it is altogether wrong so to dissociate the two values as to say that the use-value of a thing is no factor in determining its exchange-value.

Equally false is the statement that the exchange-value of an article is determined solely by the labor expended upon the thing. It is plain surely to common-sense that amongst the characteristics which give price or exchange-value to a thing and determine that price are—

1. its utility to the buyer;
2. its capacity to become private property;
3. the fact that the thing cannot be at the disposal of everybody in any desired quantity (water, for instance, has usually no exchange-value at all, because it is so plentiful);
4. the greater and more urgent the need of a thing, its rarity, and the trouble of procuring it;
5. personal and subjective considerations (I may be willing to give more than another because the thing offers more inducements to me to become its possessor than it does to him);
6. quality, or different degrees of subjective goodness (two qualities of coal, for instance, taken with the same amount of labor from a mine, differ in exchange-value);
7. artistic excellence (of two books, written with the same expenditure of trouble and labor by two authors, one will sell, and the other will not).¹⁰

Marx, indeed, confutes himself by admitting that only *useful* objects *can have any exchange-value at all*. This is true; but why? Because utility is an essential element in exchange-value. Paper boots might take a lot of time to make; but they would not sell. The amount of labor then that must be put into an article to make it fit for use and adapted to human needs has its *part* in determining exchange-value or price; but exchange-value is not determined *only* by the labor expended.

This somewhat extended treatment of the Marxian theory

¹⁰ Cathrein, *op. cit.*, Chapter II, Sec. II.

of values may seem to have been superfluous or not *ad rem* in regard to the particular case with which we are now dealing. In reality it is not so; for it is by an application of his mistaken principles concerning the value of things to the value of labor-capacity that Marx arrives at his famous *surplus-value* theory as to the wages of the hired workman.

Fromondus, *in casu*, following Marx, maintains that the exchange-value, or value of hire of human labor, is determined merely by the cost of the things a man needs for himself and his family to preserve life.

But here, again, just as the use-value or utility of a *thing* enters into the determination of its exchange-value, i. e. the price it will fetch; so also the usefulness of a man's labor enters into the exchange-value of his labor capacity. Thus, even supposing that two workmen need equally as much for their own support and that of their families, yet the exchange-value or hire-value of their respective labor-capacities will differ according as one man is more experienced, talented, skilful and reliable than the other.¹¹ "A skilled worker," writes Father Cathrein, "will find employment sooner and receive better pay than the raw novice. As in all commodities; so also in labor-capacity, the value in exchange is determined in the first place by utility and practical applicability. Just this very example, the difference in exchange-value of different labor-capacities according to the utility of each, deals the death-blow to the Marxian theory of value. In accordance with this theory the exchange-value of labor-capacity should be regulated by the cost of producing and sustaining it. This however is not the case. Why is a higher salary awarded to a capable, experienced, reliable manager, engineer, physician, or foreman than to an ordinary workman? Why do the perquisites of 'star' actors, musicians, and singers often reach such enormous figures, whilst others in the same walk of life must be satisfied with a mere pittance despite their painstaking labor? Does the 'star' actress, perhaps, need so much more for her sustenance than another? Or can talent, genius, beauty of voice and action and similar qualities be reduced to the standard of 'average labor-time', so that their cost can be figured out?" Fr. Cathrein leaves the answer

¹¹ See Cathrein, p. 156.

to his readers. The man who has a higher salary gets it (of course "jobbery" apart) because of his greater utility: the "star" actress or singer because they supply what the public want.

Now as to the surplus-value, the value supposed to be put into things by the workman *after* he has earned the exchange-value represented by the cost of living; the surplus-value for which he gets nothing, and which the capitalist puts into his own pocket—is it defrauding the laborer of his hire to withhold this from him?

First I would point out that since the exchange-value of an article does not depend, as I have shown, merely upon the amount of work put into its production, but upon many other circumstances as well, it is not fair to say that *all* the surplus-value of a thing after a living wage has been got out of the finished article and paid to the workman, is due to the extra work he has done after producing the equivalent of the hire-value of his labor-capacity. I would concede that he may have produced *some* of the exchange or selling-value of the article he makes or helps to make; as I conceded that labor is *one* element in the determination of exchange-value. But it has to be proved that every laborer spends only part of his time in producing the value of his living wage, and *all* the rest in making surplus-value for the capitalist. As Father Cathrein asks: "Who on earth has told Marx that *every* wage-earner imparts to the manufactured commodities not only as much exchange-value as is required for his own support and that of his family, but also something over and above, which is freely appropriated by the capitalist as surplus-value?"¹²

No one, indeed, but an interested and selfish upholder of things as they are; no one who understands anything of modern industrial conditions, or who has any experience of the hardships of the toiling masses of our modern "civilizations", will venture to say that right is done all round to the worker. Far from it! But apart from the knotty question as to how much is due to the workman beyond his own living wage as a matter of strict justice, in the simply technical sense of the word, we may and must admit that in a great multitude

¹² Op. cit., p. 157.

of cases the economic relations between employers and employed are simply unnatural and un-Christian.

Then I would say, following Father Joseph Rickaby, S.J., in his *Three Socialist Fallacies*,¹⁸ that surplus-value, or in plain English the profits of a business, ought to be divided in such a way that both capitalist and workman shall benefit thereby. The capitalist has a just right to considerable emolument for the work of organization, the management of capital, and even the risk of his capital in the business of which that capital constitutes the necessary ways and means. Part, then, of the profit after a living wage and other expenses have been paid justly goes to the capitalist employer—a part proportionate to the work of organization and the supply of capital, that is, of the means of production and distribution.

But what of the rest, when workman and capitalist have taken, the one his living-wage, the other his justly-proportioned emolument? Socialists say that all the surplus-value belongs to the workman, on the ground that he alone is the producer thereof. But this ground is false and affords no foundation for the Socialist claim. The workman is not the sole cause of surplus-value or profit. Nor is the capitalist either the only cause. The proceeds of a business are due partly to the capitalist, partly to the workers. Hence, as Father Rickaby points out, there follow two consequences, one against the Socialist contention that all the surplus-value belongs to the workman, the other against the owners of capital taking the whole of the surplus to themselves and considering that they have no further duties to the workmen on that account.

What are the duties of the capitalist in this matter after a living wage has been paid? For us Catholics, who rightly say that in Catholic ethical and moral teaching is to be found the true remedy for the present very unsatisfactory state of things in the industrial world, this is the crux of the whole question. The capitalist, writes Father Rickaby, has a duty, not of adding to the wages of his work-people, "but of so administering the profit as that their (i. e. the capitalists') enjoyment of it may be a benefit to their working-people. It is not a duty of *strict justice*: that the firm has discharged in

¹⁸ Catholic Truth Society, London.

paying the stipulated wage, provided that it be an ample life-wage: it is a *moral* duty, nor easily definable. We may call it a nucleus of duty with a large envelope of counsel. A moral counsel is not a thing to be scoffed at, and it may be enforced by law. . . . It would thus appear that capital which has fructified through another's labor should fructify to the common good—both the good of the owner of the capital and the good of the laborer; that neither the firm should shut out the workmen, nor the workmen the firm, from the enjoyment of the residual quantity (profit): that it should turn to the good and profit of them both. And this conclusion, rightly understood, is I believe correct; and in the honest acceptance of it on both sides lies the hope of pacification and conciliation of Labor with Capital."

Summing up the whole matter of the surplus-value fallacy, the same able Jesuit philosopher says:

The conclusions we have arrived at are these:

(a) The Socialist argument on surplus-value does evince this much, that the said surplus ought not to be turned merely to the private emolument and gratification of the capitalist.

(b) But it should be administered by the capitalist for the common good of himself and of his working-people.

(c) To some extent already working-people do share in the benefits that spring from surplus-value.¹⁴

(d) It cannot be contended that the people's share in these benefits is so full as it ought to be. This is proved by inspecting the poorer quarters of any large town, and comparing them, in doors and out of doors, with the houses of the wealthy. Most certainly this disproportion is not all to be put down to industry, and thrift, and public services rendered by the wealthy, and to idleness, wastefulness, and crime on the part of the poor.

(e) State interference to rectify this wrongful inequality is of the nature of a surgical operation, to be dispensed with where not necessary. It exhausts and weakens the commonwealth; and, recklessly applied, the remedy may hinder a recovery which would have gradually taken place without it. *Ne magistratus inferat se impor-*

¹⁴ I. e. through taxation of the wealthy; through voluntarily supported hospitals and other works of charity and utility, paid for by the richer classes. "It is all very well," writes Fr. Rickaby, "to say that they [the rich] ought to do more; let them at least have the credit of their not inconsiderable actual performances. Would a nation of Government clerks scrambling for salaries do as much?"

tunius, which we may translate, "let not the magistrate interfere where he is not wanted," says Leo XIII, and he says again: "Let not the State interfere with the inner management and daily routine of associations of workmen: for the life of a living organism depends on an inward principle, and is easily crushed out of it by pressure from without."¹⁵

(f) There is no heroic remedy to ensure the right application of riches. There is no constitution of society that can guarantee the abolition either of poverty or of oppression of the poor. The utmost that can be done is to make men moral and religious, and then, in the main, surplus-value will be rightly employed.

The obvious answer of the man of the world to this last conclusion of Father Rickaby will be: "That is all very well as an argument for the orthodox, but very many, perhaps the larger number, of those concerned, as in America, Germany, and Great Britain, are far from orthodox. Yet they abhor Socialism. What inducement can you offer them to bring about the much-desired reconciliation between Capital and Labor, without the dangerous remedy of State interference, with consequent risk of loss of liberty, of initiative, and of that true and reasonable individualism to which, equally with yourself, we hold; without Socialism either, or any form of Communism, which would be far worse than the disease?" First we would reply that it is hopeless to expect all the good to be done that is possible in this fallen world without a return of the nations to Catholic teaching and morality. We may point to Belgium as a country where the Church has had a fair chance of bringing her principles to bear upon the labor question—with conspicuous success. We may show, as Mr. Hilaire Belloc showed in a paper read at the First National Catholic Congress held in the summer of 1910 at Leeds, how true individualism flourishes best in Catholic lands like Ireland. We may point out how, leaving aside for the moment the question of full Catholic teaching, and making the best of things as they are, we must at least appeal to those elementary principles of right and wrong, of justice and humanity, rights and duties of employers to workmen, *and of workmen toward employers*, that pertain to natural religion as written on the heart of man—principles which the Church's supernatural sys-

¹⁵ Encyclical on the Condition of the Working Classes.

tem does not destroy, but completes and fulfils. Where this natural religion is wanting, not even a beginning can efficiently be made.

When we have said all this, we may add an argument that will have force with all classes, and will lead on, we may hope, to higher motives than it supplies by itself. It is the argument of self-interest. To put it briefly, a fair sharing of profits, fair dealing as between employer and employed, and *vice versa*, will be to the immense advantage of both. And to come down to a practical and definite programme of such fair dealing, equally advantageous to Capital and Labor, we have it in the various systems of profit-sharing that have been successfully tried in several countries. For a general treatment of the Labor Problem, and the way in which it has been met in one notable instance, I may refer to an entirely excellent little work, *A Key to Labor Problems* by M. Léon Harmel.¹⁶ For a comprehensive discussion of profit-sharing, —profit-sharing of a certain kind, productive of a real “co-partnership” between employers and employed, a co-partnership which its advocate does not hesitate to call “An answer to Socialism”, I will venture to recommend an unsigned article under that title in the *Dublin Review* for October of 1910.

“What is Co-partnership?” asks the writer of the article. “In essence, it is this. The workers in an industry are given some tangible interest in the business, so that they may share in its profits. It differs from mere profit-sharing, which is a sort of Christmas bonus, of arbitrary amount, given in recognition of the prosperity of the undertaking.” In a note the author adds: “I would draw particular attention to this difference, as the two things are frequently confused, and the two terms are frequently used by writers as though they were synonymous.” He then proceeds: “That is better than the wage system pure and simple, but it has been found to entail disadvantages—to name only one, the temptation to a thriftless man to go on the spree upon receipt of his annual bonus. And it fails to give the worker the real propertied interest in the business which is essential. Co-partnership gives that interest. It gives the worker a legal share in the property of the business itself, and breaks down the barrier between capital

¹⁶ Catholic Truth Society, England.

and labor by making the workman also a capitalist. The principle upon which co-partnership proceeds is recognition of the necessity, in the first instance, of a wage payment to the workman for his labor, and of the right of the capitalist to a return upon the capital he has employed in the business; after that an equitable sharing of such profits as may remain, these to be secured to the workman by giving him an actual share in the property of the undertaking. In the case of a partnership it is a fractional share of the partnership assets, but in the case of the joint stock company, now almost universal, a definite amount of the company's stock."

This paper has already reached such a length that it would be unfair to follow the writer of the article in the details of this scheme, a scheme, be it noted, which is actually in successful operation in various forms and in many places. As a proof of the advantage to be gained therefrom by employers as well as employed, I may just mention the following incident related by the *Dublin Reviewer* in connexion with the South Metropolitan Gas Company, London; one of the first businesses in which co-partnership was tried. "In a paper read before the Southern District Association of the Gas Engineers and Managers in 1907, Sir George Livesey produced statistics indicating unmistakably that under co-partnership the South Metropolitan Gas Company had profited, the greater heartiness with which the men worked under the system having resulted in a greatly diminished cost of production. In the discussion which followed the paper, a South Metropolitan officer, Mr. Carpenter, said: 'A little while ago he saw a gang of watermen, a gang of tramway men, and a gang of gas men working on the alterations involved in reconstructing and widening, in preparation for electric traction, an important thoroughfare. The men did not know he was coming, and the only men really doing fair honest work in return for their pay were his own men.' Again, he said, 'He had many proposals from the men for working more economically and expeditiously. . . . One of the men had seen a new combination tap in use in some work by plumbers in a block of buildings where he also was engaged; and he wrote him (Mr. Carpenter) a letter about the tap, and said, if the company got some, the men could do their tapping much quicker than now. This

was only one example. They had also gained by use of the inventive faculty which existed in the workmen's brains just as it did in their own'."

Mutual interest, then, as well as higher motives, may be invoked for fair dealing between Capital and Labor. What has been quoted from the *Dublin Reviewer* goes to prove also the immense superiority of individual initiative in carrying out this fair dealing over any iron-handed interference on the part of the State. True, the higher motives must not be set aside; that would be fatal to permanent amelioration of our present unsatisfactory social conditions; but, as Catholics, we cannot afford to neglect any argument that will further, upon right lines, the objects we have at heart in dealing with social questions. One would wish to see the excellent article just referred to re-printed and circulated far and wide amongst employers and their workers the world over. It provides valuable suggestions for the practical carrying out of the mutual duties of employers and employed inculcated by Leo XIII in his famous Encyclicals on the Labor Question.

To finish in due form by an opinion upon the theory of Fromondus, that the taking of *all* the profit by the capitalist is defrauding the laborer of part of his just wages, I would say that, provided an ample living wage be paid, according to the free contract entered into, provided there be no sweating, and no taking advantage of the necessitous or unprotected condition of the workmen, we cannot say that the capitalist sins against *justitia* in the strict sense of the word by doing no more for his employees. But a sin he does commit: he is guilty of grave neglect of a moral duty as administrator for God of the wealth at his command. The only thing we can say is that he is not bound by the divine law to distribute so much, in such and such definite quantities. Conscience will tell him what to do, and the opinions of grave Christian men, and the teaching of the Church. He may not forget, at the peril of his soul, that he is a steward of his goods, and must use them for his fellows, and above all for those who coöperate with him in their production.

H. G. HUGHES.

Norwich, England.



Analecta.

ROMAN CURIA.

OFFICIAL NOMINATIONS AND APPOINTMENTS.

The following nominations of prelates are officially announced :

24 November, 1910: The Right Rev. Barnabas Piedra-buena, Titular Bishop of Cestro (Asku), appointed to the Bishopric of Catamarca.

The Rev. John Ward, Rector of St. Mary's, Kansas City, in the Diocese of Leavenworth, appointed to the Bishopric of Leavenworth, United States of America.

The Right Rev. William Timothy Cotter, Titular Bishop of Clazomene, appointed to the Bishopric of Portsmouth, England.

26 November, 1910: The Right Rev. Emanuel Anthony Oliveira Lopez, Titular Bishop and Coadjutor with right of succession to the Bishop of Fortalexis, appointed to the Bishopric of Alagoas, Brazil.

9 December 1910: The Rev. Edward Dionysius Kelly, Rector of Ann Arbor in the Diocese of Detroit, appointed Titular Bishop of Cestro (Asku) and Auxiliary to the Bishop of Detroit.

14 November, 1910: The Rev. John T. Aylward, of the Diocese of London (Canada), made Domestic Prelate.

17 November, 1910: The Rev. Edward Stephen Fitzgerald, Rector of the Holy Rosary Church, Holyoke, Diocese of Springfield, made Domestic Prelate.

26 November, 1910: The Rev. James T. Saunders, Vicar General of the Diocese of Sioux City, made Domestic Prelate.

8 November, 1910: Henry Fitzalan-Howard, Duke of Norfolk, receives the Order of the Militia Aurata.

3 November, 1910: Mr. James F. McMullen, Mayor of the City of Cork, made Commander of the Order of St. Gregory the Great.

30 November, 1910: Mr. Arthur Philip Jackman, of the Archdiocese of Westminster, made Secret Chamberlain Supernumerary of His Holiness the Pope.

Studies and Conferences.

INFALLIBILITY AND PAPAL PRONOUNCEMENTS IN MATTERS OF FAITH AND MORALS.

Qu. There have been numerous pronouncements by the present Sovereign Pontiff which are assumed to bind in conscience those to whom they are addressed. I understand that when a legitimate superior commands in matters within the sphere of his jurisdiction and not contrary to God's law, a subject is bound to obey. This obedience likewise implies on the part of the subject the duty of not publicly disapproving or criticizing the orders of his superior, because such action is calculated to breed disloyalty and revolt. But am I obliged to so conform my own judgment regarding the truth or correctness or opportuneness of the Pope's orders as to stifle every sentiment of private judgment, on the ground that these laws or declarations proceed from an authority which is infallible in matters of faith and morals? Nearly every *Motu Proprio* thus far issued by Pope Pius X deals with what may be called matters of faith and morals; hence Catholics as well as Protestants continually cite the utterances which occur in Pontifical documents like the *Motu Proprio* on Modernism as infallible dicta about which one may have no doubt, quite independently of their being doctrinal tenets. An instance of this sort of reasoning occurs in the last number of the *American Journal of Theology*¹ in an article entitled "Was Newman a Modernist?" by Professor William H. Allison of Colgate Theological Seminary. The writer, who opposes the notion that Newman was a Modernist, takes occasion in discussing the Papal pronouncement on Modernism to state that the latter is an *ex cathedra* utterance which unquestionably bears the note of infallibility, since it concerns the *depositum fidei*. As a matter of fact it seems to me that there should be a clearly marked line of distinction between the utterances of the Pope as supreme teacher in faith and morals, and of the Supreme Pontiff proclaiming infallible dogma such as we must accept as identical with divine law and divine truth.

Resp. We can understand and sympathize with the difficulty of our Reverend correspondent. Loyal Catholic intelligence finds it easy to accept every utterance and direction from the Sovereign Pontiff or his accredited agents, because we recognize his authority as endorsed by God with the right to direct his subjects. But it is not so easy to maintain against

¹ Oct., 1910, pp. 552-571.

alien or hostile criticism that the utterances which are right and good and expedient under present circumstances are also infallible so as to be irreformable in doctrine and fact; for there are numerous Catholic theologians who hold that the Syllabus of Pius IX and likewise that of Pius X not only contain infallible truth, but are literally dogmatic expressions of infallible truth, so that to dissent from them internally is an act of heresy. These would also maintain with Professor Allison, who is a Protestant, that the Pope's letter on Modernism is an infallible declaration of Catholic faith, the doctrine of which every Catholic must maintain in conscience as a matter of discipline and teaching, and from the truth of which in any part he could not internally dissent by questioning or examination of doubts, without being guilty of heresy.

We perfectly well understand the danger involved in defending a distinction which in practice escapes the mental grasp. This danger is a quite natural one, since the Pontiff who enjoys the prerogative of infallibility in doctrinally defining matters of faith and morals, cannot divest himself of his authority as infallible teacher in exercising the supreme magisterium. But the specific exercise of that prerogative demands a more formal expression than the ordinary teaching office in faith and morals implies. Not everything that the Popes teach, however solemnly and universally accepted, comes under the heading of infallible teaching, and therefore binding upon the conviction of the believer, although there might happen to be no doubt about the truth of the thing taught. The declarations of the Sovereign Pontiffs on the subject of the Assumption of Our Blessed Lady, expressed in the fact of the universal and obligatory observance of the feast, would be an instance in point. The doctrine is not a dogma. What then is wanting to it? The solemn and explicit declaration to the effect that it must be accepted as of faith under pain of exclusion from the body and soul of the Church. As a matter of fact such doctrines as are recognized in the Church as infallible definitions *ex cathedra* bear the stamp of this solemn declaration. The profession of faith of Pius IV, supplemented by the definitions of the Vatican Council, contains them all. The two infallible doctrines that have been added since the Council of Trent are the dogma of the Immaculate Con-

ception and of Papal Infallibility. Note the form of their promulgation as pronounced in the *Acta* of the Council: "Ad honorem Sanctae et Individuae Trinitatis . . . auctoritate Domini N. Jesu Christi . . . *declaramus, pronuntiamus ac definimus doctrinam*, quae tenet Beatissimam Virginem Mariam in primo instanti suae conceptionis fuisse singulari omnipotentis Dei gratia . . . ab omni originalis culpae labe praeservatam immunem, *esse a Deo revelatam atque idcirco ab omnibus fidelibus firmiter constanterque credendam*. Quapropter *si quis secus ac a Nobis definitum est*, quod Deus avertat, praesumpserit corde sentire" etc.²

The distinction between an infallible definition and an authentic belief accredited by the Sovereign Pontiffs of all ages is brought into relief by the decision of the more than two hundred bishops and theologians at the Vatican Council, when they urged that the doctrine of the Assumption of the Blessed Virgin Mary be defined as a dogma: "eo quod, nisi firmissima Ecclesiae fides quoad beatæ Virginis assumptionem dici velit levis nimis credulitas, quod vel cogitare impium est, procul dubio eam a traditione divino-apostolica, i. e. a revelatione ortum habere firmissime tenendum sit."

Analogous in form is the definition of the Infallibility of the Pope: "Sacro approbante Consilio, *docemus et divinitus revelatum dogma esse definimus*: Romanum Pontificem cum ex cathedra loquitur, id est, cum omnium Christianorum pastoris et doctoris munere fungens pro suprema sua Apostolica auctoritate doctrinam de fide vel moribus ab universa Ecclesia tenendam definit etc. Ideoque ejusmodi Romani Pontificis definitiones ex sese, non autem ex consensu Ecclesiae, irreformabiles esse."³

This form of speech leaves no doubt as to the character of a definition *ex cathedra*, for although it is the Pope who speaks here in Council, it is none the less essentially the declaration of the *infallible magisterium* vested in the Pontiff.

Catholic orthodoxy runs no risk in making such a distinction, which, if not accepted by the theologians who seem anxious to stretch a point in behalf of authority, is surely neither unreasonable nor derogatory to the reverence due to

² Bulla *Ineffabilis Deus*, 8 Dec., 1854.

³ Pius IX in Conc. Vaticano, *Constit. de Ecclesia Christi*.

the Sovereign Pontiff. Indeed, in ordering that the clergy not only take the oath which pledges them to the repudiation of Modernism by teaching and in act, but also make the profession of faith, the Sovereign Pontiff himself seems to indicate a distinction between a solemn definition *ex cathedra* to which the note of infallibility is attached, and the opportune utterance of the supreme magisterium which directs the clergy and faithful in the domain of faith and of discipline.

Practically, as we have said, there is little difference in the quality of obedience which a Catholic gives to the directions of the Sovereign Pontiff as infallible teacher and as teacher of infallible truth, because our obedience in either case is not so much the result of our understanding as of our will, though both may easily be assumed to be habitually in harmony under a virtuous Pontiff in his guidance of the Church.

CONFIRMATION AT THE END OF THE PARISH-SCHOOL TERM.

Qu. The view of this subject set forth in the ECCLESIASTICAL REVIEW for December, 1910, invites comment. The suggestion that the administration of the Sacrament of Confirmation be put off till the child is leaving the parochial school is in conflict with the doctrine which fixes an early age for First Holy Communion, and which underlies the practice in some countries of administering that Sacrament to very young children—infants. It ignores the fact that when the child has “attained the use of reason,” which expression of the Council of Trent is defined by the Decree *Quam singulari* to be “the age of discretion . . . when the child begins to reason, that is, about the seventh year”, it is under the obligation of satisfying the precept of both Confession and Communion. The obligation binds when the child needs the grace of the Sacraments, that is when the child begins to be capable of committing sin. How can the assertion be sustained that it does not need the graces of Confirmation at the same time.

The arguments supporting the suggestion leave unconsidered the influence of the graces of Confirmation in the formation and development of the Christian character in the child. No reason is assigned to prove that it is right to deprive the child for several years of these graces merely for the purpose of making the administration of the Sacrament of Confirmation a number on the program of school-closing. Nothing is said to prove that the impressive solemnity of administering the Sacrament at the close of school will adequately compensate the child for the deprivation it has suffered.

But the suggestion does imply the idea of using the Sacrament as a lash to secure attendance at school up to a certain age or the completion of a certain course. To say the least, that idea is irrelevant and is condemned by the Decree condemning the custom in which it was so vigorously worked, of putting off First Communion till the close of school. Too much emphasis is laid upon the impression made by the ceremony of administering the Sacrament at close of school. Objections have been urged to elaborate displays on occasion of First Communions on the reasonable grounds of distractions to the children endangering the dispositions for a worthy Communion; would they not come with equal force in case of Confirmation which can be received only once? If the impressions made by such displays are considered so important, why restrict them to First Communion and Confirmation? Why not have them annually or several times a year in conformity with norm V laid down in the Decree to be observed everywhere? A Children's Easter Communion Day during Eastertide would deepen and strengthen the impressions so much talked of, and also inculcate a better sense of the obligation to receive the Sacraments at Eastertime. If it is desired to solemnize school-closing by some sacramental service especially for the children, it will harmonize with the Decree to have another Children's Communion Day preceded by a day or two of special instruction. As to securing attendance at school up to a certain age or the conclusion of a certain course, other and more effectual means and inducements can, if needed, be devised. Surely there are laws enough to appeal to without enacting others to inaugurate and support a custom that is already inferentially condemned because it would deprive the children for a time of that to which they have a God-given right. "Suffer the little children to come unto Me and forbid them not."

D. D.

Loretto, Ky.

Resp. Father Drury asks how can the assertion be sustained that the child, having reached the use of reason (which obliges it to receive the sacraments of Penance and Communion), does not need the graces of Confirmation at the same time? We answer that the fact of a child standing in need of nourishment to sustain its life and vigor is no proof that it stands in need of the weapons wherewith to fight for its integrity and existence. Confirmation, although administered to the young often simultaneously with the Sacrament of Baptism or at the very beginning of a child's attaining discretion, is of its nature not in such immediate requisition as

a sacramental help. Baptism regenerates; Confession washes or cleanses; Communion feeds; but Confirmation makes the soldier of Christ, and its equipment is needed later in life than that of the special benefits received through the three previous Sacraments, just as the others, such as Orders, Matrimony, Extreme Unction, carry a grace destined for a later period.

As for the objection that the child is thus deprived for several years (from the time of First Communion to the exit from school life) of the graces of a sacrament that strengthens its faith, "merely for the purpose of making the administration of Confirmation a number on the program of school-closing", we have nothing we say. Such a notion never entered our mind. A school closing may be made more solemn by the more solemn purpose of life which is brought home to the child on that occasion; but it is by no means necessary to identify the display of commencement exercises with the administration of the Sacrament of Confirmation. This latter act must be entirely separate from the former, except in so far as the glory of leaving school with honor consists in the right and privilege to be worthily admitted to Confirmation on the next opportunity. That fact might very properly be emphasized as a fitting token of merit or reward on Commencement Day.

A CHRISTMAS GIFT FOR 1911 TO THE POPE FROM THE AMERICAN CLERGY.

To the Editor, THE ECCLESIASTICAL REVIEW.

With others I have read the proposal of Nicolaus Myranus in the January number of the REVIEW, that the American Clergy should combine in making an annual Christmas gift to the Holy Father which would lessen the uncertainty of his depending solely on the casual Peter Pence collected in the different dioceses of Christendom. But the project, whilst it looks excellent on paper, seems to be fraught with difficulties. First of all, how will you get the clergy to unite in a cause of this kind? And supposing you succeed in getting all to consent, which, theoretically speaking, should not be so difficult, but which practically viewed is quite another thing,—would the whole project not end in causing invidious distinc-

tions suggestive of courting the favor of the ecclesiastical authorities in Rome? For either you publish the names of the givers, leaving the amount to their individual generosity, or you offer a lump sum, made up of fixed and uniform contributions, in the name of the clergy as a body. In the first case there would be a natural rivalry on the part of some to distinguish themselves through larger subscriptions than are within the capacity of their more modestly circumstanced brethren. In the second case the offerings would partake of the character of a voluntary cathedraticum and would, I venture to say without detracting from the generosity or unselfishness of the clergy at large, meet in course of time with the apathy and neglect which attach to all enterprises to be enforced by purely supernatural motives.

If the Editor of the REVIEW or any reader can suggest a way of overcoming these difficulties it would be most gratifying, for the project naturally appeals to every loyal priest and it would cement the relations, as the Editor has pointed out, between American Catholics and their illustrious chief in Rome.

VETUS ROMANUS.

THE PROPOSED "STRENA AMERICANA" TO THE HOLY FATHER.

To the Editor, THE ECCLESIASTICAL REVIEW.

Anent the suggestions under the above caption in the current number of the REVIEW and your invitation for further suggestions, you will no doubt be pleased to know that a number of the priests of the Diocese of Louisville have placed substantial contributions in the hands of His Excellency, the Most Reverend Apostolic Delegate, as evidence of their desire to see some effectual method universally adopted throughout this country by which the mere pittance of about eighty thousand dollars Peter's Pence, annually sent from this country, may be increased to a million or more, and distinct from that an offering from the clergy, which might easily amount to one quarter of a million. We ask for the development of any practicable plan that meets the approval of the Bishops and the Apostolic Delegate, for collecting and forwarding to the Holy Father an amount sufficient to prove that American Catholics do actually and generously discharge their obligation of contributing to the support of the Holy See. Certainly eighty thousand dollars a year Peter's Pence is not enough to prove American Catholics worthy of all the fine things said about their generosity and devotion to the Holy See. It is but

a mycrosopic fraction of *one cent* for each practical Catholic in the country.

To get an adequate, substantial expression of the generosity and devotion of Catholics in this country to the Holy See, the problem is to obtain such an expression, be it ever so small, from each individual or at least from each of the estimated two million families who are actually supporting the Church in the United States. It has been suggested that, without disturbing the annual Peter's Pence collections except to increase their returns, it would be an excellent way for the pastor in every parish to appoint and encourage a permanent committee to confer from time to time with each family and collect voluntary contributions from all. Any plan, however, worthy of episcopal approval and encouragement, that may be devised as a medium of material expression of individual generosity, and that gives to Catholics generally a clearer conception of their obligation to contribute to the support of the Holy See, will be fruitful in both prayers and pennies and in nurturing a keener sense of appreciation among the faithful generally of what it means to be a member of the Catholic Church.

The suggestion of Myranus is very good. There is no more appropriate year in which to act upon it than this when the enemies of the Holy See will try to make the surroundings of the Holy Father hideous with their celebrations and insults. By all means let the Catholics of this country give some special token of their love, gratitude, and devotion, as a consolation to the Holy Father.

EDWIN DRURY.

Loretto, Ky.

THE CENSORSHIP OF BOOKS IN THE UNITED STATES.

Qu. Has a bishop the right to prohibit students of his seminary from reading books on ethical or religious subjects, when such books have the *Nihil obstat* of a recognized censor and the *Imprimatur* of a bishop of another diocese?

Can the same bishop effectually prohibit the printing and publishing of a pamphlet written by a priest of his diocese, after the diocesan censor has approved the book by giving his *Nihil obstat*?

What if the bishop deposes the censor whom he had previously appointed, and, leaving the office vacant, designates a priest whom he knows to be adverse to the opinions of a writer who submits his work for censorship, as the special censor of said author's work, under the supposition that the work would be disapproved by the censor, although it contains no errors against faith and morals?

EX-REGULARIS.

Resp. Without entering into the detailed pronouncements of Canon Law, as set forth in the "Decreta Generalia de Prohibitione et Censura Librorum" attached to the Apostolic Constitution *Officiorum ac munerum*, which regulate the duties of bishops and censors with regard to publications of every kind, we would briefly answer that a bishop in the United States may without let or hindrance prohibit any publication which in his judgment is calculated to injure the interests of religion or morals in his diocese. The fact that a book has the *Nihil obstat* and *Imprimatur* from the authorities in another diocese may be a proof that it contains no errors against faith and morals. There may nevertheless be reasons, altogether local and personal yet real and valid, which render the circulation of such a work hurtful in a particular diocese and make its publication there inopportune. Of this condition the bishop is the authoritative judge, especially in the United States, where we have not, as many European dioceses have, a permanently constituted tribunal, whose competency to judge in such cases is recognized on all sides, and which relieves the bishop from personal responsibility. Such a tribunal insures of course a certain impartiality of judgment which an appeal to individual feelings may prevent.

Moreover it may happen that a book which has both the censor's *Nihil obstat* and the bishop's *Imprimatur* contains, if not actual errors in matters of faith and morals, objectionable statements which lead to deductions hurtful to religion and public peace. The Holy Father in his recent *Motu Proprio* entitled *Sacrorum Antistitum* refers to the occasional inadequacy of the episcopal *Imprimatur* owing to a lack of careful supervision (*negligentia*) or through partiality (*benevolentia*) which causes the placing of confidence in incompetent censors or authors. The Fathers of the Second and Third Plenary Councils advert to the same subject and warn Catholics not to place an exaggerated confidence in all such testimonies.¹

The Ordinary may therefore prohibit within his jurisdiction the reading of books permitted elsewhere. In like manner he may legitimately set aside the judgment of the censor, since the latter ordinarily only pronounces on the orthodoxy, not on

¹ *Acta et Decreta III Pl. Conc.*, n. 228, referring to n. 508 of the previous Council.

the opportuneness of a publication. The final responsibility always rests with the Ordinary, especially where, as mentioned above, such responsibility is not delegated to a commission of expert judges who share the executive work of the diocese with the bishop. Even here the Ordinary retains the right to reverse the judgment of the tribunal of censorship, and the present Pontiff lays special stress upon that right in referring to the censorship of periodicals: "Eadem porro Episcopis facultas esto, etsi censor forte faverit."²

At the same time the Pontiff also provides against the arbitrary exercise of censorship by prescribing that not only one censor but several censors, according to the circumstances, be definitely appointed in every diocese; and the qualifications required in those to be chosen for the office, namely mature age, learning, good judgment, and untarnished reputation as priests, would serve as a normal safeguard against abuses on the part of episcopal authority.

To the third difficulty mentioned by our correspondent we have no suggestion to make, since an appeal to higher authority is open through the Apostolic Delegate. This would determine and right any actual injustice done.

PRIESTS TO SERVE AS CHAPLAINS IN THE UNITED STATES ARMY AND NAVY.

Some years ago there were complaints made in the Catholic press that a large portion of our Catholic soldiers and sailors were ill provided with facilities for practising their religion. It was assumed that the Government was derelict in providing chaplains from the ranks of the Catholic priesthood who alone could satisfy the demands of the men professing the Catholic faith. If there was reason for such criticism at the time, it assuredly does not exist now, as we are informed from competent sources that the War Department at Washington is quite ready to accede to the request of the ecclesiastical authorities for an equitable apportionment of chaplaincies for Catholic soldiers and sailors, provided the priests recommended for such positions be properly equipped to assume the charge under the existing rules of the Army and Navy.

² *Sacrorum Antistitum*, IV ad finem.

But there comes within the last few months a joint complaint from Father Doyle, C.S.P., of the Apostolic Mission House at Washington, who is the commissioned representative of the Bishops of the United States in all matters pertaining to the Army and Navy chaplains, and from Chaplain Waring of the Eleventh Cavalry, stationed at Fort Oglethorpe, Georgia. They state that of the sixteen chaplaincies open to Catholic priests at the present time some remain unfilled for want of applicants. It appears that the Government is disposed to allot to Catholics twenty out of about seventy chaplaincies in the regular Army, and has requested the Bishops to provide priests for these. Chaplain Waring, in a report to Cardinal Gibbons regarding the actual condition of Army chaplaincies at present, which report has been submitted to the Archbishops and Bishops of the country, expresses the fear that, unless the vacancies, which have been open for nearly a year, be filled at once by the appointment of competent Catholic chaplains, the War Department will find itself compelled to assign these vacant posts to Protestant ministers or to members of the Young Men's Christian Association, who are most willing and anxious to accept the charge.

This is surely a sad condition of things and bids us close our lips on any expression of discontent with the Government which has shown a laudable disposition to accede to the demands of its Catholic citizens. Nor shall we have any just reason to complain should the War Department, wishing to preserve moral discipline among the men of the Army and Navy by means of chaplains who teach the fundamentals of Christian ethics, which includes love of God and one's fellows, respect for law and authority and observance of the Ten Commandments, makes its selection from the Young Men's Christian Association. This organization, much as we may disagree with it in matters of doctrinal interpretation of the Gospel, gives evidence of doing something for the uplifting of the people whom it draws. It boots nothing for us to be perpetually vaunting our faith and the prosperous conditions of the Church in America, and clamoring against the proselytizing tendencies of those outside the Catholic Church who, finding our foreign-born children often neglected and growing up a menace to good order and healthy citizenship, take them

under their care, so long as numbers of us are content to harangue from our pulpits about the obligation of coming to Mass and paying the priest's salary, or to wait in comfortable rectories for the people who may need or claim our ministrations. Doubtless there are thousands of hard-working priests, especially in the Western and Southern districts, who are sorely needed where they are, and whom it would be impossible to assign to the Army or Navy without depriving equally large numbers of our people of the necessary spiritual aid which a priest affords them. But is it not ludicrous as well as deplorable to have to admit that out of at least eight thousand priests not so conditioned, the ninety or more Bishops of the United States should find it impossible to select twenty to thirty priests fit and willing to help our Catholic soldiers and sailors, that is to say, young men whose spiritual needs are proportionately greater than those of any parish in New York or Chicago or Boston or Philadelphia? If there is anything that throws a sorry light on the true worth of our zeal for souls amid the prosperity that gives to our success the air of progress and makes a false impression on the foreign visitor who comes from his Old-World keep to look at our great buildings and hear our greater speeches, it is facts such as these.

We venture to think that the majority of the young men in our Army and Navy have been for years, and are probably still, recruited from the offspring of Catholic foreign-born parents, statistics to the contrary notwithstanding. If the harangues about Catholic patriotism and the expenditures for flags and feastings of a patriotic character, in connexion with our church work, were spent in behalf of furnishing two dozen first-class priests to teach our soldiers to hold fast to the faith that preserves virtue and makes for heroism, we should do a service to the country which every good citizen recognizes and which will bear its fruits in true patriotism. As it is, we stand convicted, by our complaints as well as by our actions, of inconsistency and of neglect.

DISCREPANCY BETWEEN THE MISSAL AND THE GRADUAL.

Qu. Comparing the text of the *Missale Romanum*, Mechl., Typis H. Dessain, MCMIX, with the text of the *Graduale Sacrosanctae*

Rom. Ecclesiae, Typis Societatis S. Joannis Evang. Romae, Tornaci, 1908, I notice a discrepancy in the Introit and Communio for the Feast of St. Stephen, Protom. The Missal reads: "Sederunt principes," etc. (Introit); and: "et ne statuas illis hoc peccatum" (end of Communio). The Graduale reads: "Etenim sederunt," etc. To the Communio it adds the words "quia nesciunt quid faciunt." Both editions claim to be "typica". Which formula is correct?

IG. FORSTER, O.S.B.

Resp. Both formulas are, at present, correct. A decree S.R.C. dated 7 August, 1907, officially sanctioning the Vatican Graduale, referred to the fact that some readings found in it differed from those found in the typical Missal:

Some readings not found in the present Missal text have been restored in order to secure a better restoration of the form of the chant. In an audience granted 14 March, 1906 . . . the restoration of these readings was expressly approved and prescribed by the Supreme Pontiff, and is to be absolutely observed in future editions of the Graduale.

A previous decree (8 June, 1907) ordered that no change should be made in the verbal text of the Typical Missal of 1900:

No change is to be made in the words of the text or in the rubrics, which therefore must be reproduced without modification, as in the last typical edition.

Doubtless the Missal text will ultimately be made to conform with that of the Graduale; and it was probably thought inadvisable either to delay the publication of the reformed Graduale by awaiting a similar reform of the Missal, or to cause additional expense to churches in requiring an immediate reform of the Missal text. Altogether, there are nearly two hundred variations between the present typical Missal texts and the present typical Graduale texts. The conflict between what the celebrant recites and what the choir sings does not, however, constitute an unpleasant or noticeable liturgical variation, since the celebrant reads the texts in a low voice, while the choir sings them in a clear and audible voice. For many centuries the celebrant did not even read the texts which the choir sang, although the present rubrical directions require him to do so.

H. T. H.

Críticisms and Notes.

PROTESTANT MODERNISM OR RELIGIOUS THINKING FOR THINKING MEN. By David O. Torrey, A.B., Minister in Bedford, Massachusetts. New York : Putnam & Sons. 1910. Pp. xi-172.

HISTOIRE GENERALE DE L' EGLISE. Par Fernand Mourret, Professeur au Séminaire de Saint-Sulpice. La Renaissance et la Réforme. Paris : Bloud & Cie. 1910.

He who thoughtfully reads the first of these two books, if he ponder over its existence and its message, will find the philosophy of both in the second book. Protestant Modernism, or, as the title might with equal accuracy be expressed, Modern Protestantism, is no less the logical than the historical consequent of the sixteenth-century revolution. And so we may first take account of Professor Mourret's work on the Renaissance and the Reformation. It should be noticed that the volume, whilst it is a distinct monograph on the latter subject, forms a section of a larger work on the general history of the Church. Something has previously been said in the REVIEW concerning this magnum opus, in connexion with our notice of a previous section—the second on the projected program and treating of the Church and the Migration of the Nations—*L'Église et le Monde barbare*. The volume at hand is the fifth of the series—two portions of which series have been thus far published: six more being in preparation—and deals principally with the religious and social revolution that was “unchained”, as the author picturesquely describes it, in the sixteenth century. It was a revolution, however, whose actual beginnings are easily traceable to the early medieval conflicts between the German Empire and the Holy See. The great Western Schism, as Professor Mourret observes, weakened the Papal authority, while the worldly lives of some of its representatives brought it into discredit. Then too the ill-will and the overt opposition of the political rulers thwarted the action of the Church; the intoxication of knowledge, the passion for art and letters, developed a spirit of independence of authority; the decay of Scholasticism favored the cultivation of a false mysticism; the sudden development of commerce and industry, the rapid growth of absolute monarchies, the rise of capitalism overriding the privileges of the ancient guilds—all these and many other subordinate causes complicating the social and political conditions of the times prepared the way, as Professor Mourret points out, for the intellectual and religious upheaval of the sixteenth century. In the midst of the general *melée*

the cry is heard on every side "reformare Ecclesiam in capite et membris"—especially "in capite"! But how? Just as in our own day the revolutionists clamor to remedy present disorders by tearing down the whole social structure and rebuilding it on Utopian lines, so in those times there were those who sought by revolt and violence to reestablish the social and religious organization apart from and in opposition to the Church. Luther in Germany, Henry in England, Calvin in France, Zwingli in Switzerland. How these revolutionary reformers did but aggravate the evils they pretended to remedy; how from the work of Luther came forth the corruption of morals in Germany; from the doings of Henry the enslavement of the Church in England; from the teaching of Calvin the most heartless of doctrines and the most inquisitorial of governments; from the propaganda by Zwingli the most disintegrating of systems; how all these violent measures ended by covering Europe with blood and preparing the way for the immediate social and religious cataclysm—all this as it lies in outline in the introduction to the volume before us is well known to the average intelligent reader of history. As described, however, in detail throughout the body of the work, graphically, vividly, yet under constant control of the original sources, the outline grows into a living picture, the skeleton into an organism speaking in impressive tones that reconfirm one's previous convictions.

Alongside of this graphic picture of the causes, methods, and effects of the revolutionary reformation is placed that which portrays the processes and results of the remedial activity within the Church—the Council of Trent, the religious orders, especially the Company of Jesus, the reformation of the clergy effected by St. Charles Borromeo, the firm political policy of Pius V, the development of the spiritual life brought about by St. Teresa, the extension of foreign missions. The foregoing are some of the features which the author first sketches and then works into the picture. But let it not be thought that in thus contrasting the methods and results of the two reforming agencies Professor Mourret is simply defending a brief *pro domo sua*. On which side his sympathies lie is of course manifest, as indeed it should be. Nevertheless his narrative bears evidence of impartial justice to truth. The documents on which it is based are left to tell their own story even though they reveal the worldliness and moral corruption of priest and prelate. That the Church survived the wounds inflicted by the vice and treachery of her own pastors is seen to be the best proof of her Divine vitality. Had we any criticism to offer on the two contrasted pictures of the Reformation presented by the work, it would be that the canvases seem to be overcrowded; the multitudes of figures and details,

while they do not obliterate the unity of the whole, call for a shifting of attention which is somewhat confusing and fatiguing. However, this we suppose was inevitable in view of the limitations of the volume and the multitudinous aspects of the subjects treated.

One who has mastered somewhat the history of the Reformation possesses the philosophy of *Protestant Modernism* or, as was suggested above, what is substantially the same thing, Modern Protestantism. In the book bearing that title we see the intellectual individualism of Protestantism pushed to its relatively ultimate logical consequences. We dare not say *absolutely* ultimate, for those are anarchism and downright infidelity, and thus far Mr. Torrey does not go. The early Protestant Reformers believed that in exercising the right which they claimed of private judgment in interpreting the Bible, God enlightened the individual mind as to the meaning of the Sacred Text. Little seems to remain of this belief with educated modern Protestants who think for themselves, as does the author before us.

Mr. Torrey's paternal grandparents, he tells us, were tried for heresy for not believing in foreordination to eternal torments and were expelled from the Baptist Church in Williamstown, Massachusetts. When he decided to prepare for the Methodist ministry his father, then suffering from mortal disease, placed upon him one injunction, that he should never teach anything which he had not investigated for himself and which he was not convinced was reasonable. The injunction was accompanied with the statement by his father that his own lifetime of thinking had led him to the conclusion that a large part of the doctrine of the Christian Church had no authority in Scripture and was not true in fact; and with the earnest hope that his son would never fall into the way of teaching anything simply because the Church believed it or because any man believed it (p. vi).

How faithfully Mr. Torrey has obeyed his father's injunction and realized his father's hope is evidenced by almost every page of the book before us. He certainly thinks for himself, speaks out plainly, and with every indication of perfect sincerity. He surely takes nothing on ecclesiastical authority, and seemingly little "because other men believe it". In this, of course, he is but exercising his privilege as a Protestant and is consistent with the leading principle of the Reformation. But what are the consequences of this consistency? Many indeed; but not the least momentous is destruction of the first fundamental truth of all religion, natural and supernatural, certainty of God's existence. "There seems to be no actual

proof," he says, "that there is one power or one God, rather than two or more; and no line of reasoning which leads to this conviction" (p. 19). "Simply then because it accords with our conviction of unity in the manifest world, we may if we please fall in with the custom of the times and assume that there is one God and only one" (p. 20). Moreover the reasoning process which leads us to the mere probability of the existence of one God, possesses "a serious flaw which it is only fair to face". It is based on the law of cause and effect. Now this law forbids us to think of anything without a cause. "Existence without cause is to our minds unthinkable. So this very law which leads us to a reasonable belief in God carries us beyond him. It is incompatible with reason to think of God as having being without cause to produce him. We may in the creeds use the words 'without cause', but it is impossible for us to conceive [there is no question of *imagining*] such a fact. Logically this invalidates our whole process of reasoning about God and leaves our belief in him hang up in the air." Nevertheless we reach conclusions more reasonable to believe than to doubt. "For practical purposes we may assume that God is and that he is the absolute, in the sense that he is a halting place beyond which it is useless for reason to try to go" (p. 21). It is needless to add that if the existence of God is only probable, then His non-existence is also probable; one probability never elides its contrary. And so the foundation of all religion becomes doubtful; religion, even natural religion, is built on shifting sand. If such is the case with this basal truth of Theism, it may be surmised that the foundation of Christianity, the Divine Personality of Christ, is found by Mr. Torrey to possess no greater fixedness. One quotation must here suffice. "It may be that the historic Jesus, whom men have striven so long to class with the dramatic, is simply the ultimate normal. As he in his development escaped disobedience and condemnation, it may be the ultimate purpose of God that all men shall escape these in their development; so that Christ is a forerunner of that sinless glory which is to be the ultimate lot of the human race. His divinity is simply the same as theirs is to be. He is one before the time to be their light and help" (p. 69).

This must suffice. Enough has probably been said to show how consistent the book is with the individualistic principle of Protestantism. And *so much* has been said because the book has a place in the *Crown Theological Library*, a series which appears to embody the latest and strongest religious convictions of leading non-Catholic thinkers.

CHARACTER-GLIMPSES OF THE MOST REV. WILLIAM HENRY ELDER, D.D., Second Archbishop Cincinnati. With Epigraph of His Eminence James Cardinal Gibbons, and Preface by the Most Rev. Henry Moeller, Archbishop of Cincinnati. Four illustrations. Ratisbon, Rome, New York, and Cincinnati: Fr. Pustet & Co. 1911. Pp. 180.

Archbishop Elder has left to our generation a blessed memory, not so much as a great prelate who wrote his name in large letters upon the latest page of our missionary history as a churchman of exceptional learning or one gifted with unusual administrative ability, but rather because he possessed and used well the natural endowments of a generous zeal and a lovable disposition that made his priestly character shine forth with singular attractiveness.

From the time of his ordination in Rome in 1846 to his death on the eve of All Saints, 1904, the illumination of his charity is the mark by which he is recognized among those with whom he had any dealings, and its reflection appears everywhere to have brought with it both the light and the warmth that foster growth of virtue. Almost immediately after his return from Rome he was appointed professor of Theology at Mount Saint Mary's College, Emmittsburg, and remained there until he was appointed Bishop of Natchez, ten years later. In the meantime however he had had ample opportunity of doing missionary work not only among the people of the small mountain congregation in Maryland, but by searching out the suffering of the neighboring district during the epidemic which accompanied the ravages of our Civil War. His career at Emmittsburg was a good training for both the onerous duties of governing a diocese and for ministering to the needs of a population suffering from the effects of war's devastation and pestilence. His work as bishop in the yellow-fever districts is not the least of his titles to heroism.

But his physical labor and personal privation as a missionary bishop were not to be the sole test of a martyrdom which the world is apt to undervalue. The spirit of devotion to duty which he had shown at Mount Saint Mary's and among the mixed population in the hill country of the Mississippi gulf-region, was to be tried in a new sphere; for godly zeal is a guarantee of success under all circumstances and against all kinds of difficulties. Few men seemed less qualified by natural taste and actual training to undertake the burden of examining and disentangling financial complications. Yet it became his office and responsibility to bring order into the disturbed conditions which had befallen the important Diocese of

Cincinnati. He was made Coadjutor to Archbishop Purcell and it devolved upon him to find means of restoring the diocesan credit which a benevolent but improvident administration had caused to be lost. These things, however, the biography before us barely touches upon. Indeed the work is aptly called "Character-Glimpses", for we find here no strictly historical account of events intended to serve the purpose of verifying dates and facts. The narrative of William Henry Elder's life is here presented rather as an outline upon which the author has hung sketches that were penned by the subject himself in the form of letters that reveal to us his inner self at different periods of his priestly life, or sketched by some reverent and admiring hand, whose work our biographer has gathered with an affectionate eagerness that discards all art and places the hero in a very pleasing and no less just light. Such is in truth the book. We may note here also that the mechanical make-up which is the frame of these character-glimpses is so tasteful as to enhance the impression which the reader gets of the subject.

OUTLINES OF BIBLE KNOWLEDGE. Edited by the Most Rev. S. G. Messmer, D.D., D.O.L., Archbishop of Milwaukee. With illustrations and maps. Freiburg, London, and St. Louis, Mo.: B. Herder. 1910. Pp. 298.

BIBLE SYMBOLS Designed and Arranged to Familiarize the Child with the Great Events of Bible History and to Stimulate Interest in Holy Writ. Drawings by Max Bihn and others. Text and Stories prepared and arranged by the Rev. Thomas O. Gaffney, Ph.D., D.D., Professor of Bible Studies, Cathedral College, Chicago, etc. Chicago, and Boston: John A. Hertel Co. 1910. Pp. 275.

The means by which Protestants, who rely on the Bible as the sole authoritative source of supernatural revelation and the rule of religious living, have made the written word of God accessible to the simple and uneducated mind, are gradually being adopted in our Catholic schools. One reason for this is because critical inquiry into the reasons of things has taken the place of that simple faith which in the past made men content with the knowledge that God had sent His messenger to teach them without doubting that His word is true and without asking any proof beyond this. Thus the Bible, hitherto a book from which we learnt the precepts of God and the ways of His dealings with men, has become a book from which we not only take arguments but which we also make the subject of our arguments. We ask for proof that it is actual history, that it

was not tampered with in the course of ages, that its words have a true meaning apart from a symbolical one, and that the interpretations which the old doctors gave of its sense in different parts are such as we would give in the light of new discoveries in the fields of archeology, philology, and comparative history. To understand these things we require an introductory knowledge about the times, places, historical circumstances, and languages in which the different parts of the Bible were written. Books, so-called *Introductions* to Sacred Scripture, for the use of advanced students, have been supplied to us in Latin, French, German, and even English. Among these last works we have Dr. William Barry's excellent volume *The Tradition of Scripture* in the Westminster Library Series, and Father Gigot's more extensive series of *General* and *Special Introduction to the S. Scripture*.

What has been lacking in this field in our scholastic literature is a text-book giving the elementary information regarding the nature, history, and contents of the Sacred Books in themselves and as they appear in their relation to other records of religious growth, containing similar laws, facts, and principles of living. Such knowledge is needed in the spheres of life in which literature and popular discussions calculated to inform the masses open up controversies in which the man or woman who holds the Bible to be a Divinely-inspired source of truth must perforce take an intelligent part. *Outlines of Bible Knowledge* serves this purpose of equipping the ordinarily educated Catholic to understand and explain the problems of Scriptural controversy and to answer the questions about the origin, ways of preserving and handing down to our age, and interpreting the sacred record. It gives one a notion of the distinguishing marks that separate the inspired records from the simply historical narrative, lays down rules of interpretation, examines the contents of each book in its historical, didactic, and prophetic group. In the second half of the book we are introduced into the country where the Bible was written, to study the manners, modes of thought and expression, worship, national relations, and domestic customs of the people from among whom the writers were chosen and for whom in the first instance the Bible was written. This gives us the key to the application of the contents of Holy Writ to later times and to ourselves, and makes us place a proper estimate on its contents for our instruction.

It needs to be mentioned that the volume is a translation or rather adaptation from a German manual by Dr. Andrew Brüll, whose *Bibelkunde* has had remarkable success in the schools of Germany. While we would still advocate the principle that such books should be written and directly inspired by the genius of the English or

American mind and language, we recognize the fact that Archbishop Messmer, in procuring the translation of this book, has bridged the way to popular knowledge on the subject, which is likely to result in the production of similar works apt to promote intelligent interest in Biblical studies.

Bible Symbols aims likewise at preparing and introducing the young mind to the study and knowledge of Holy Scripture. It appeals to the child by placing the Bible story before its eyes in pictures through images such as our children see every day; and it puts these pictures in rebus form so as to stir up the child's imagination, and lead it unto rational knowledge of facts and truths. Dr. Gaffney intends his book chiefly for mothers. "The mother is nature's first educator, she is the first and most powerful of all teachers. But in the further development of her charge she needs the aids of knowledge and art; and it is to help her in this way that this little book is sent out on its mission of good will—that it may help mothers form in those whom they have begotten in Christ the word and work of Christ until they have attained to the fullness of the manhood of Christ Jesus our God." Surely this is a desirable end, and the plan suggested here is excellent. We need to train our Christian mothers that they may train their children. The attempt to use such a book as Dr. Gaffney has here compiled would serve both purposes simultaneously. Would that some generous publisher could be found to produce the pictures, here offered to the study of the child in the crude form of woodcuts, in beautifully colored reproductions that would attract the child's fancy and love to the objects which it is here taught to interpret with its young mind.

APOLOGETICAL QUESTIONS. By Joseph Bittremieux, Ph.D., S.T.D.
Dublin: Brown & Nolan. 1910. Pp. vii-115.

The neatly made brochure here introduced contains three apologetical essays by a professor at the University of Louvain. The titles are 1. About the Notion of Dogma; 2. The Doctrine of the Blessed Trinity; 3. Independent and Christian Morality. The first essay is a defence of the Catholic teaching that the dogmas of faith express real objective truths; and are not consequently mere formulæ or symbols of action, as the pragmatists, and the Modernists generally, claim they are. The second essay is an exposition of the theology of the Blessed Trinity. The third institutes and carries out a comparison between the nature and consequences of independent or lay morality on the one hand and those of Christian Morality on the other. The subjects, it will be seen, notably the first and the

third, are of present-day interest, especially in this country—which the author indeed has had primarily in view. They are discussed in a calm objective temper, and while the thought is not very profound, it is invariably clear and suggestive, and is on the whole lucidly if not elegantly expressed. The author has perhaps aimed overmuch at brevity, and has consequently been less satisfactory in his criticism than were desirable. This is particularly the case in his observations on the various systems of Independent Morality. We fear Herbert Spencer would smile or perhaps lose his temper if he could read the argument or rather the illustration that is made to serve as a reply to his elaborate system of evolutionary ethics. However, Spencer is dead.

Professor Bittremieux dedicates his book to the present and former students of the American College in Louvain. This personal note should win for it a welcome with the said clientele, while its inherent merit, in view of the fact that we have in our language a rather scant literature on the subjects treated, should recommend it to a much wider circle of English-reading students.

REPORT OF THE PARISH SCHOOLS, ARCHDIOCESE OF PHILADELPHIA. Sixteenth Year, ending 30 June, 1910. Published by the Diocesan School Board. 1910. Pp. 168.

The annual reports of the management of the Philadelphia Parish Schools have for a number of years served as patterns of such publications in the United States. Mgr. Philip R. McDevitt, the Superintendent under whose auspices and guidance the work is conducted, has not been content to make mere statements of results in the form of tabulated records. He has, year by year, pointed out the way to greater efficiency by diagnosing and marking the symptoms of the work done in the schools; and, by tracing each effect for better or for worse to its true causes, he has furnished the means for correction and improvement. The past reports stand thus as a library of information on pedagogical matters of vital importance to the guardians of our parish-school work in the United States. We say "to our parish-school work in the United States," because the conditions which have marked the organization of the parish schools in Philadelphia are nearly identical with those that are to be found in any other part of the country where Catholics are striving to maintain a system of religious education for their children.

There is perhaps one point which needs to be emphasized in this connexion. It is the necessity, on the part of those responsible for the maintenance of our Catholic schools, of keeping careful watch

upon the school legislation in each State, lest its enactments trespass on the rights of conscience and handicap their free exercise in the management of the parish or denominational schools. Monsignor McDevitt accordingly takes occasion to keep us informed not merely about what is going on in our parish schools, but also regarding the elements round about us which are capable of limiting our freedom or tend to coerce our movements by biased legislation. Thus we find, together with the Superintendent's Report proper, a detailed account of the "Proposed New School Code of Pennsylvania," which every teacher and guardian of Catholic interests might profitably study in order to know the trend of civil legislation toward scholastic work. As an offset to this information the Report also publishes the "Resolutions of the Parish School Department, Catholic Educational Association," held at Detroit last summer; likewise the "Declaration of Principles of the National Education Association of the United States" made at Boston in the summer of 1910; also "Resolutions on Education adopted by the National Convention of the Knights of Columbus," at Quebec, in August, 1910. By these means the intelligent interest of clergy and laity in the diocese, to whom this Report appeals, is kept alive.

An instructive feature of this year's Report is a large folded diagram showing parish-school attendance in each diocese of the United States for the year 1909. The information for this diagram is supplied by the Catholic Directory for 1910, and is intended merely to give a survey of the Catholic forces laboring in behalf of religious education throughout the Union. Chicago leads with an attendance of 90,690 pupils; then follow New York with 72,193; Brooklyn with 62,473; Philadelphia, 61,370; Newark, Boston, Cleveland, Pittsburg, Hartford, Milwaukee, St. Louis, Buffalo, Cincinnati, Dubuque, Baltimore, Detroit, Springfield, St. Paul, Rochester, Albany, Green Bay, Providence, San Francisco, Indianapolis, and so forth in gradually decreasing numbers. As the author notes, these figures give no just ground for invidious comparisons as to the relative numerical strength of the parish-school system in different dioceses. The conditions are so varied in the several dioceses that only a personal and intimate knowledge of each district would warrant a judgment of the parish-school education therein. But the table is instructive as showing how Catholics as a body stand in the moral training of our citizens.

Literary Chat.

The closing number for 1910 of the *Ave Maria* contains an article entitled "A Business Opportunity," in which the writer, Andrew Prout, sets forth the impressions of a "week-end retreat" made under the direction of the Jesuit Father Shealy. The latter is the leader in the work of "Retreats for Laymen" recently inaugurated as a special propaganda for elevating the standard of Catholic living and fostering an intelligent, practical faith among Christian men. The subject is worth considering by our pastoral clergy throughout the land, and a whole-souled coöperation with a movement which not only instructs but arouses to active interest in the defence of Catholic principles and Catholic practice, is sure to profit the community at large by creating among our laity a spirit of valiant and sustained activity in public as well as parochial and private life. Father Shealy (801 West 181st Street, New York) would no doubt give detailed information about the work to any priest interested.

Among the most recent and the most important books treating of living issues are *Twentieth Century Socialism: What it is not; What it is; How it may come*, by Edmond Kelley, M.A., F.G.S. (New York: Longmans, Green, & Co.): and *Socialistic Fallacies*, by Yves Guyot (New York: Macmillan). The two books should be taken together: they balance and supplement one the other. Mr. Kelley was, prior to his recent death, a professor at Columbia University. He became a Socialist toward the end of his life and his latest—a posthumous—work is a fervent plea for the cause he espoused. Although somewhat Utopian in the third part, it is a temperate and on the whole a judicious, discriminating presentation of the pro's and con's of the subject. Here and there Mr. Kelley touches upon the Church; his right-hand then seems to lose its cunning; and one wonders that a mind elsewhere so steady and discerning should there be found so uncertain and confused. One rubs one's eyes when one sees this grave University professor conjuring with the oft-laid ghost of Galileo. Yet so it is: "When the Church ventured to make it a matter of faith that the sun revolves around the earth, it might secure the recantation of Galileo, but it had in the end to yield against the demonstration of astronomy." Cheap, small, isn't it? But Mr. Kelley knows better, we trust, by this time. Such things, it is but just to observe, are infrequent in the book and we recommend its reading to students of Socialism. We shall have more to say of it in a future number, as also of M. Guyot's *Fallacies of Socialism*. Suffice it to remark of the latter book at present that it is a very clever bit of criticism. Although the author is a Frenchman, the English is apparently from his own hand, and makes interesting reading.

Books of religious instruction continue to multiply apace. *Our Faith is a Reasonable Faith* is the title of a recent volume issued by the Society of the Divine Word, Techny, Ill. It is translated from the German by M. Bachur. Needless to say, it is solid and will no doubt do efficient work in the direction to which its subtitle points—combatting unbelief and defending the Faith. It is clearly printed and its price is reasonable (pp. 261).

It is a pleasure to be able to call attention to the fact that *The Truth of Christianity* by Lt.-Col. Turton has reached its seventh edition. That a book on such a subject should gain so wide a reading may be taken as a hopeful sign of the times and a tribute to the merits of the work itself. The author, it needly hardly be said, is not a Catholic, and there are some passages in the book which one trained in Catholic schools would express more accurately; nevertheless on the whole the work is a solid, fairly learned and convincing collection of arguments in defence of Christianity, with just and persuasive answers to the opposite objections and difficulties. Although we have in

English a fairly good supply of Catholic apologetical works, and there is an almost embarrassment of such riches for those who understand French or German, nevertheless Catholics will do well to read Colonel Turton's book. They will find it interesting, instructive, and suggestive. The author's profession as a soldier (in the English Army) is reflected in the strength and directness of his arguments and his critical discernment of the weakness of his adversaries' position. This does not mean that he underrates or understates those positions. On the contrary, just and fair as a soldier should be to friend and foe, he places the opposing arguments on their full strength and meets them squarely and honestly and with true knightly courtesy. Both for its arguments and its method and style the book is one deserving of warm commendation.

The French press continues to pour forth its increasing stream of apologetical literature. The various series—*bibliothèques apologetiques*—and *cours d'instruction religieuse*—group the outcome in certain unities. *Dieu: Son existence et sa nature*, by the Abbé Broussolle is one of the most recent accessions to the latter category. It is constructed on the plan which we noted before as characterizing the author's other parts of his *cours*. In the present case, however, the plan is not so successfully executed. The matter is not so thoroughly digested; the notes superabound and somewhat overshadow the text. At least, so it is likely to appear from the pupil's side; but as the book will serve the teacher better than the pupil we recommend it for its accumulated wealth of argument and supplementary illustrations and readings (Paris: P. Téqui; pp. 246).

Dieu existe, by Henry du Pully, is the title of a small brochure just issued by Beauchesne et Cie (Paris). It is a collection of short paragraphs each containing in a form more literary than didactic some aspect of the theistic argument. The thoughts are stimulating to the mind and suggestive to the heart (pp. 62).

To the same series as the latter pamphlet belongs *La Doctrine morale de l'Évolution*. It is a compact exposition and criticism of evolutionary ethics—foundations and superstructure. It is trenchant, bright, clever, readable, the work of one who knows (Beauchesne; pp. 93).

Students of Art or—and—Apologetics will find these two subjects brought together in mutually illuminating relation in a work which has recently appeared in its second edition under the title of *Art et Apologetique*. When we have said that the author is the Abbé Sertillanges, one of the professors at the Paris Catholic Institute, we have said enough to assure the reader of the philosophical solidity and literary grace of the work (Bloud et Cie; pp. 334).

The literary heirs of M. de Lapparent have merited well of the studious world by bringing together in convenient form the essays contributed by the eminent scientist during his mature life to various learned collections. The opening essay is sufficiently broad to indicate the character of the general contents, which include chapters on theories of matter, crystallography, prehistoric subjects, the glacial epoch, and the antiquity of man. They have special interest for students of science and philosophy, but are not without an apologetic bearing. (Paris: Bloud et Cie; pp. 316).

The first volume of a posthumous work on Sociology by the late eminent Dominican writer Père Schwalm has recently been published by Bloud et Cie (*Leçons de Philosophie Sociale*; pp. 427). As was the case with all the other work of the same writer it is a thoughtful, thorough, and a timely production. About half the volume is taken up with the introduction to the general subject, the other half being devoted to the family—the working-man's family—such

"actual" topics as labor, property, wages, and education occupying the foreground. We will have more to say about it when the entire work—two volumes are still under way—shall have been completed.

A good catalogue of books, like a good dictionary or an illustrated travel schedule, is useful and interesting in various ways. It informs you about the books you may want or need to know and it opens out wide landscapes with far-reaching vistas along which the imagination carries you with ease and pleasure. Recently a catalogue of German books for the use of teachers (women) has been compiled by a Jesuit priest (William Kaesen). The books are grouped under a number (eleven) of distinctive headings, each more or less pertinent to the teacher's personal and professional equipment and development; most of the titles are annotated. It is a good introduction for any one, even though not a teacher, to the immense treasures of German Catholic literature, and it makes one long for a like treasury in our own language and for such an entering gateway as Father Kaesen has opened out for the fortunate teachers of his country. (*Auswahl empfehlenswerter Bücher für Katholische Lehrerinnen*. St. Louis, Mo. und Freiburg, Brigg.: B. Herder. 1910. Pp. 92.)

When a man as eminent for learning and critical acumen as is the Belgian Bollandist Père de Smedt, S.J., sets apart from his precious time and energy enough to compose a book on the spiritual life one may expect the work to be characterized by breadth and depth and accuracy. Such are the qualities manifest throughout his *Notre Vie Surnaturelle*, the first volume of which was published a few months ago (Brussels: Albert Dewit; pp. xiv-572). We know not whether there is a treatise in which the theology, speculative and practical, of the spiritual life is set forth at once so solidly, objectively, and precisely. It is a very unusual experience to find a work of the kind starting out with a study of the organic instincts and of the nervous system; yet the close connexion between the functioning especially of the sympathetic nerves and the spiritual activity of the soul is or ought to be well known. "*Gratia supponit naturam*." Perhaps this saying was not always sufficiently recognized by some of the older spiritual writers; but it cannot be ignored in these days of psychical research. At any rate Father de Smedt gives it due prominence at the threshold of his volume, the interior of which comprises chapters on sanctifying grace (the principle of the supernatural life) and on the supernatural virtues (the principles of supernatural action). At least one more volume will be needed to complete the work. On its appearance we shall have more to say regarding the *opus consummatum*.

Books Received.

BIBLICAL.

THE DATE OF THE COMPOSITION OF DEUTERONOMY. A Critical Study by Hugh Pope, O.P., S.T.L., Doctor of Sacred Scripture, Member of Soc. of Biblical Archaeology, Professor of New Testament Exegesis in the Collegio Angelico, Rome. New York, Cincinnati, Ratisbon, and Rome: Fr. Pustet & Co. 1911. Pp. xix-198. Price, \$1.50, net.

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THEOLOGICAL AND DEVOTIONAL.

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THE ECCLESIASTICAL REVIEW

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THE STUDY OF SCRIPTURE AND CHURCH HISTORY IN THE SEMINARY.

(Third Article on the Mission and Work of Jesus Christ in the Seminary.)

I. THE SCRIPTURE CLASS.

“**E**T ipsi narrabant, quomodo cognoverunt Eum in fractione panis.” So, too, our seminarians come to know Jesus more and more intimately, day by day, in their reception of Him in the Most Holy Eucharist. This growing knowledge develops in the order of the three intellectual Gifts of the Holy Ghost, *Scientia, Intellectus, Sapientia*. “Justorum semita, quasi lux splendens, procedit et crescit usque ad perfectum diem.”¹ In its progress it begets a great longing to learn all we can about Him—His history, His works, His words, His death, the types and prophecies of Him in the Old Law and their fulfilment in the New, and finally His after-life in His Mystic Body, the Church. Spiritual experience and study are the dual source from which springs that “plenitudo intellectus” which St. Paul desiderated for the Colossians. He would have them know what manner of care he had for them, “ut consolentur corda ipsorum, instructi in caritate, et in omnes divitias plenitudinis intellectus, in agnitionem mysterii Dei Patris et Christi Jesu, in quo sunt omnes thesauri sapientiae et scientiae absconditi.”² Knowledge of Jesus Christ in Himself is completed and perfected by knowledge of Him in His works and teaching.

The Apostles knew their Divine Master in both ways. They

¹ Prov. 4:18.

² Col. 2:2.

were with Him from the beginning; they lived in sweetest intimacy with Him; they were admitted to His friendship and shared His thought; they were "brother and sister and mother" to Him. Surely, no one, except His Blessed Mother and St. Joseph, knew Him as He was, better than the Twelve. They knew Him also in His works and teaching; for they were witnesses of His miracles, and they listened to His teaching all through His Public Ministry.

In every seminary analogous conditions enable students to acquire the same knowledge of Jesus as was acquired by the Apostles. I have spoken already of Communion and intercourse with Him in the Eucharist as the chief means of knowing Him *intensively*, or as He is in Himself. I come next to speak of the intellectual and historical knowledge given of Him in the Theology, Sacred Scripture, and Church History classes. The first of these expounds His teaching; the other two interpret His Life—the former, as it is written in the Inspired Word, the latter, as it is recorded in the annals of the Church. For Jesus Christ lives and "works" in His Church; the history of which consists, primarily, in the orderly narration of His indwelling and unceasing activities through the Holy Ghost. In a certain broad sense, then, we may regard the revelation of Jesus Christ in Scripture and history as an adequate substitute for the revelation of His Mercy and Power made to the Apostles by His miracles. And in the same sense we may take Theology to represent His doctrinal, moral, and ascetic teaching. Every page of Scripture and of Church History should have on seminarians the same effect, substantially, that the Gospel miracles had on the Apostles. And in like manner every recitation in Theology should produce the same impression on the former as were produced on the latter by the special interpretation of His discourses which Jesus gave them. "*Sine parabola non loquebatur eis, seorsum autem discipulis suis disserebat omnia.*"³

But to make this substitution effective, or even possible, it is absolutely necessary that professors teach from the same motive and for the same spiritual end for which Jesus taught. And it is equally necessary that their teaching be formally

³ Mark 4:34.

or virtually His, or that it be conformable to His in spirit and practical personal application. To make the teaching of religion a purely intellectual work, like the teaching of mathematics, may be a good mental discipline, bring out brilliant talents, develop singular powers of analysis and synthesis, give students perfect command of the syllogism, and make them lynx-eyed to detect fallacies. But, "Respice finem". Are students made stronger in their faith by such teaching? Is their conduct improved by it? Is their zeal for souls inflamed by it? Will it help them to preach the Word better? Above all, does it prepare them to represent Jesus Christ to their people by holiness of life? to be the "*forma gregis ex animo*"?

"What, then," someone will ask, "is there to be no more intellectual teaching of religion? Is the class-room to be turned into a prayer-hall? our theology manuals into prayer-books? seminarians into novices, men into angels? Your theory would condemn all human knowledge, would extinguish all interest in scientific investigations and discoveries, would apotheosize ignorance, and, in a word, seems opposed, at least in spirit, to the teaching of the Vatican Council, which declared: '*Quare fides ipsa in se, etiamsi per caritatem non operetur, donum Dei est, et actus ejus est opus ad salutem pertinens.*'"

Passing over the rhetorical part of this objection, I hold, of course, that intellectual faith is a gift of God, but I hold that it is given for use—not to be laid up in a napkin, and that the non-use of it for personal sanctification implies culpable neglect. To the other points of the objection I reply: Keep all the intellectual teaching of religion you please in the seminary; there cannot be too much; provided it be not its own end, nor a means of self-exploitation, nor merely a *conditio sine qua non* for promotion to Orders, nor studied for purely scientific interest. It must not shake or undermine the faith of students. It must not disregard or decry the authority of the Church, as if it were provisional, not doctrinal. It must not waive the supernatural, or attenuate it, until it is brought within the *comprehension* of reason. Above all, its formal, conscientious, primary aim must be, to make Jesus Christ better known and better loved, and this, in the Scripture and

Church History classes, as well as in Theology, both Dogmatic and Moral. The *raison d'être* of those classes is fuller knowledge of Jesus Christ; and the criterion of their efficiency and usefulness is their actual communication of this knowledge. A "sacred science" that does not point and lead to Him by habitual reference or suggestion, is, in my experience, like the *sal insulsum* spoken of by our Divine Lord. It deadens all savor of spiritual exercises, develops self-conceit, and lowers the student's ideal of the priesthood. Such teaching is, I am convinced, not remotely connected with the moral deterioration sometimes observed in young men approaching the end of their seminary course.

We have been really too long resting in the dry, cold, intellectual presentation of Jesus Christ in the class-room, presuming, no doubt, on the adequate spiritual presentation of Him in the chapel. But the presumption is erroneous; for Christ is not divided. He is the same in theology as He is in prayer; and all true knowledge of Him taught in either place, culminates in love.

What the Gospel miracles were to the Apostles, the study of Sacred Scripture and Church History ought to be to the seminarians. (In this chapter I confine myself to the former study.) Now, the Gospel miracles were intended, not only to give a fuller knowledge of Jesus, but also to confirm faith in His teaching. He had reason to expect, indeed, that His words would win ample credence from the transcendent holiness of His life—its sincerity, beauty, unselfishness, its simplicity and dignity, its mercy for sinners, and its compassion for the afflicted. Hence, He said to Philip: "Tanto tempore vobiscum sum, et non cognovistis me? Philippe, qui videt me, videt et Patrem. Non creditis, quia ego in Patre, et Pater in me est? Alioquin propter opera ipsa credite."⁴ Yet He so far condescended to our weakness that He would impute sin only to those who rejected His "works". "Si opera non fecissem in eis quae nemo alius fecit peccatum non haberent."⁵

To make Jesus Christ better known and to inculcate a more profound faith in His doctrine—this is the work of the Scripture

⁴ John 14:9-11, 12.

⁵ John 15:24.

class; and every deviation from it and everything obstructive of it, and everything, however useful and interesting, that is not adapted to young students, must be rigorously excluded. Specialist work, therefore, must be left to the university. The Scripture battlefield is for men, not for striplings, who need be told only of general issues.

The irreformable definitions and decisions of the Church on the Canon, Inspiration, Interpretation, Authorship, Integrity, of the Bible, are to be expounded as the basis and guide of all Scripture study.⁶

Keeping prominently in view the end of the class, I would suggest that the "*Introductio Generalis*", be very much abbreviated and condensed, and the time thereby economized be given to studying the geography, topography, and history of Palestine, and also the manners, customs, character, and worship of the Jewish people. Without some such background, Bible study is incomplete and more or less uninteresting. And the knowledge thus acquired will answer another most important purpose: it will enable the preacher to give a picturesque, life-like setting to the works and words of our Divine Lord—a most material aid to their exposition and application.

As to the "*Introductio Specialis*", I would teach it in connexion with the exegesis of each Book, interpreted, and even there but summarily. The history, matter, origin, authorship, etc., of the other Books may be left to private reading.

But which Books are to be interpreted? In general, I would say those only which speak of Jesus Christ, either in prophecy or in history. In the Old Testament it is absolutely certain that "the law of Moses", the Prophets, and the Psalms spoke of Him; for after His Resurrection He said to the Apostles and those assembled with them: "*Haec sunt verba, quae locutus sum vobis, cum adhuc essem vobiscum, quoniam necesse est impleri omnia, quae scripta sunt in lege Moysi, et Prophetis et Psalmis de me.*"⁷ To comment, however, on all those books, verse by verse, would be impossible in a seminary course. Therefore, in the Pentateuch and the Prophets,

⁶ See Denzinger's *Enchiridion Symbolorum*, Index Systematicus, I, f. p. 583.

⁷ Luke 24:44.

only passages and types referring to the Messiah can be studied critically. The Book of Psalms might be interpreted similarly; but, on account of the Divine Office of which it forms the chief part, it is necessary that its literal sense at least be thoroughly impressed on students. It will also be very helpful to them to be made familiar with the vernacular version, in order to facilitate their notation of it in the pulpit.

But the Gospels and the Epistles of St. Paul will form the great bulk of the exegetical work done in the Scripture class. I call the work exegetical, after popular usage; but the word is utterly misleading when applied to the *adequate* interpretation of the Life and Mind and Heart of Jesus behind His works and words. For the works and words were never recorded for analysis by medical experts and profound philologists, to the exclusion of their spiritual purpose. They were recorded by inspired writers to tell in simple language what the Eternal God did and said, when He visited this earth in human form, to reveal Himself as Love, to atone for man's sin, to regenerate man's nature, to establish His Kingdom on earth as a preparation for His Kingdom in eternity. Think of the reverence due to such a Record, and then think of the irreverence of abstracting from its Divine origin, from its practical purpose, from the emotions it should excite, from the reflection and self-scrutiny and spiritual adjustment which it naturally suggests. And for what? For various readings (generally making no substantial change of sense); for the Greek text; for the original Aramaic; for the Hebrew idiom; for Hellenistic, as differing from classical, use of words, etc. And then the text has to be compared with its corresponding form in the Synoptics and the Johannine Gospel, the various readings of which have also to be noticed and corrected. Next come an exhaustive display of commentators from St. Augustine to Schegg. And, lastly, the professor with competent erudition weighs the merits of the various readings and interpretations, and decides which is to be adopted. Our Divine Lord speaks the words commented on for our spiritual enlightenment; and He awaits our response. But our response ends where He expects it to begin—with the intellectual understanding of what he said. Such is not the exegesis that will make seminarians love Bible study when they go on the

mission. Neither will it help them to preach the Word, as living and effectual, and more piercing than any two-edged sword.

The true exegesis adapted to a seminary, whether scholarly or not, is that which looks to the spirit rather than the letter, to the Divine Speaker as one with the words He speaks, to the personal application as the complement of the intellectual comprehension, to *doing* as the purpose and end of *hearing*. The insight of sympathetic appreciation is now acknowledged to be the critic's most valuable endowment. Why not trust, then, to the insight of Divine love for light on the works and words of Jesus? *The answer is obvious.*

To sum up: Fuller knowledge of our Divine Saviour, deeper love of Him, stronger faith in His teaching—these must be the result of Scripture study in the seminary, if we are logical and consistent, and keep in view the end of seminary education, namely, to prepare *laborers*, not Biblical specialists, for the Vineyard of the Lord.

And here, once for all, I would say a word about the prudent reserve necessary in teaching the sacred sciences to young students. Our Divine Lord gave the example of it in His ideal education of the Apostles. In His last discourse to them He says: "*Adhuc multa habeo vobis dicere: sed non potestis portare modo.*"⁸ It is wise to consider, before undertaking specialistic work, for which, by the way, young professors have a strong passion, how much of it our students are able to "carry". It will be found that the bulk of them are still little ones in Christ, to whom milk must be given, not meat. Their vocation, however certain, does not make them proof against scandal.

II. CHURCH HISTORY CLASS.

Jesus Christ lives and works in the Church, and through the ministry of the Holy Ghost is daily drawing all things to Himself. Immeasurably greater than the miracle of the multiplication of the loaves and fishes, is the miracle of His multiplication of Himself all over the earth in the innum-

⁸ John 16:12.

erable activities of which He is the principal and primary agent or minister. He is the Head of the Church; and His priests are His members, through whom He performs the functions of Prophet (Teacher, Priest, and King). "Vos estis corpus Christi, et membra de membro." He preaches in the pulpit; He catechizes in the school; He instructs the ignorant; He counsels those in doubt; He consoles those in sorrow; He brings Calvary daily within easy access of the world; He baptizes; forgives sin; gives His flesh to eat; kneels by the deathbed; blesses and sanctifies the marriage contract. These and countless other ministries are His work, performed daily, simultaneously or successively, through His Holy Spirit energizing His priests, wherever through the world there is a human soul to wash in His Blood and bring purified and saved to the foot of His Father's throne.

The glorious record of this work of Jesus Christ is the *essence* and *substance* of Church History. Everything else refers to it and is subsidiary to it. The institution and constitution of the Church, the papacy, and hierarchy, the Mass, and the Sacraments—these and their various developments are not isolated, independent facts to be studied abstractedly, apart from their connexion with the eternal decree of Redemption which makes "Christ all and in all"—"Jesus Christus, heri et hodie, ipse et in saecula." * The execution of that decree is manifested more in private than in public life; more in the parish church than in the royal court; more in peace than in war; more in the faith and piety of the invested bishop or abbot than in the bitter strife over his investiture. Hence in Church History special prominence is to be given to the action of Jesus Christ on the individual, the home and family, the parish and monastery, the care of the child, the poor, the slave or serf—every one, in a word, needing the kindly help of Christian charity. And as mystic union with God, through Jesus Christ, by the inspiration of the Holy Ghost, is the culmination and end of man's Redemption, and its most precious fruit, as well as a distinguishing feature of the Church, the lives of those who attained to that union, either in the world or in the cloister, should be depicted with such

* Heb. 13:8.

glowing enthusiasm, in such vivid, realistic coloring, as will make them ever afterwards a stimulus and inspiration to our seminarians. "*Sapientiam ipsorum narrent populi; et laudem eorum nuntiet ecclesia.*"¹⁰

I am convinced that all who examine the matter dispassionately will see that this is the only true and adequate way in which Church History ought to be presented in the seminary. No one can deny that Jesus Christ is the Head of the Church and that He is the principal minister of all its spiritual activities. Surely then it is right to keep this truth prominently and constantly before the minds of ecclesiastical students; for, otherwise, they are liable to forget it, and, besides, the private life of the Church manifests to the popular mind the presence and operation of our Divine Lord and the Holy Spirit in her more distinctly and forcibly than is done by the history of her relations with secular powers and of much else with which students are occupied. Indeed, it would seem that our Divine Lord appealed to something corresponding with this private life of the Church, when He replied to the messengers of St. John the Baptist: "*Euntes renuntiate Joanni, quae audistis et vidistis. Caeci vident, claudi ambulant, leprosi mundantur, surdi audiunt, mortui resurgunt, pauperes evangelizantur.*"¹¹ These words, partly in their literal, but chiefly in their spiritual sense, will always describe the work of Jesus through His Church.

And see the effect of this accumulating knowledge of Jesus Christ on young, generous-minded students, still in a plastic, formative state. At early dawn they are communing with Him in their mental prayer, contemplating some feature of His life and striving by petition and resolution to appropriate it. An hour afterwards, they are still communing with Him; but now He is within them, speaking with them, telling them of His love, and pouring into them that ineffable self-communication to which we have an analogy in the action of fire on metal. Another hour passes, and in the class of Dogma they are drinking at the fountain of "Truth" from the Saviour's teaching. It has passed indeed through the mold of philosophy, to adapt it to the Western mind; but it is still His, and

¹⁰ Eccles 44: 15.

¹¹ Matt. 11: 4, 5.

they receive it with docility and thankfulness, and while they study it they pray that its intellectual possession may become a spiritualizing influence in their lives. Another morning class brings them again face to face with Jesus teaching "the Way" and "the Life"—the Way of the Commandments and Counsels, the Life of sanctifying grace, nourished by the Sacraments and prayer. After dinner, in the Scripture class, they are again with Him, either tracing the growing light of prophecy about Him, or at His feet studying His words, as the words of God, the King of kings, on a visit to His people. Another hour, and they are once more in His company. Now their study is the Church of which He is the Founder and Supreme, although Invisible Head. She is running her course, guided by the Divine Spirit whom He sent to abide with her forever. And what a manifestation of Divine Power, Divine Wisdom, and Divine Love is the history of that Church, since she was launched on her mission of mercy to mankind, nearly nineteen hundred years ago! How clearly are verified in her the last words of Jesus to His Apostles: "*Ecce, Ego vobiscum sum omnibus diebus usque ad consummationem saeculi.*" Truly, her history seems to be a continuation of the Gospel in this that it takes up and carries on the narrative of the life and work of Jesus in His Church at the point where the inspired writers stopped. "*Fide intelligimus aptata esse saecula Verbo Dei, ut ex invisibilibus visibilia fierunt.*"¹²

In the old style of teaching Church History, it is questionable whether we fully succeeded in counteracting the effect of ecclesiastical scandals on the minds of students. We told them truly that, as Jesus Christ made men, not angels, His ministers and instruments, He left abuses and unworthy living and the temporary thwarting of His work and even His betrayal a terrible possibility in His Church. But, notwithstanding the fullest acceptance of this truth, it is to be feared that students, as they read of bad popes and dissolute monks, felt an unpleasant impression growing on them, of a widening difference between the Church of the catechism and the Church of history. The impression would never have

¹² Heb. 11:3.

affected them, if side by side with the individual scandal were set in detail the abundant example of personal, domestic, clerical, and monastic sanctity all over the Church. Each of those examples not only implied a Christian home as the nursery of the individual saint, but was moreover a centre of Christian influence to contemporaries. The infamy of Judas did not affect the growing spiritual lives of the other Apostles; nor was Jesus less present and active in the Apostolic seminary because one of its members was a traitor. *The salvation of the individual* is the primary work of Jesus Christ through His Holy Spirit in the Church. Therefore no just historical estimate of any ecclesiastical period can be formed without adequate investigation of the Christian life of the peasant and his home, as well as of the king and his court; for the one is as dear to the Heart of the Saviour as the other. And in such inquiry the illiteracy, corruption, and barbarism of general society are to be considered, not as proofs of the decay or eclipse of religion, but as hostile forces against which each individual Christian life had to contend then, as they have to be contended against now, though under other forms. Jesus Christ by the ministry of His Church is bringing those who believe in Him through an enemy's country to the home of their Father in Heaven. The interest of their journey is not in the obstacles they encounter, but in the success with which they overcome them. Nor do the details of those obstacles belong to the history of the movement, except in so far as they help to reveal the Wisdom and Power of its Divine Leader. "In mundo," He says to His followers, "pressuram habebitis, sed confidite: ego vici mundum."¹⁸

It may not be amiss to state emphatically that I do not intend by the preceding remarks to decry the subject-matter of Church History as now taught in our seminaries. It is all useful and appropriate; but it lacks proportion and completeness. It does not give sufficient prominence to the everyday life of the Church; and the Saints, who are her glory and her crown, it scarcely mentions, except when some of them took part in ecclesiastical affairs, or carried the Gospel to foreign countries. The history of a country would be im-

¹⁸ John 16:33.

perfectly written, if it relates only the succession of her rulers and their defence of her rights and privileges against invaders. Modern society has become intensely self-conscious, and is arrogantly proud of its development and institutions. It will no longer brook to be ignored as a negligible factor in the world's progress. A new type of history—the sociological—has been created to meet this change. It is the type now studied in all our schools and colleges; and being immeasurably superior to that which it has displaced, it is bound, sooner or later, to be the type in which Church History will be written. The sooner, the better.

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HOW THE PUBLIC-SCHOOL SYSTEM IN GERMANY SAFEGUARDS THE RIGHTS OF INDIVIDUAL CONSCIENCE.

(*First Article.*)

Historical Development of the German Public-School System.

WE are living in an age of compulsory education. Man being a *ζῶον φύσει πολιτικόν*, no thoughtful citizen will be disposed to quarrel with the State for requiring a certain amount of education in its subjects, whereby they may be fitted for the better exercise of the functions of citizenship. But when the State also undertakes to determine by what precise means this education is to be acquired, there is danger of violating the rights of conscience. To the individual man his religion is the most important thing in life; it is, to use a word of Carlyle's, infinitely more important than his citizenship, for "religion is all or nothing; no mere smile o' contentment, sigh of aspiration; rather, stuff o' the very stuff; life of life, and self of self." If this be true, then it cannot be a matter of indifference to any serious-minded person whether religion be taught in the schools to which he is compelled to send his children, or not.

The champions of modern unbelief are fully alive to the truth of the old adage, "He who has the school, has the future," and are bent upon dislodging religion from its legiti-

mate and time-honored place in the school-rooms of the nations. Against this tendency are arrayed the forces of Christianity, chiefly represented by the Catholic Church. These forces endeavor to retain their sacred inheritance of faith, or to recover it where arbitrary law, ignoring justice, has ruthlessly overridden the claims of individual conscience. According as the victory has inclined to one side or the other, the civilized countries of the world have adopted one or the other of the following classes of schools:

1. *The Neutral School.* Its established policy is to ignore religion altogether, under pretence of not recognizing differences of religious opinion. "General ethics" and "civic morality" take the place of religion. "*Ni Dieu, ni maître*", is the motto, as voiced in France, of this school. Its prophet is Jean Jacques Rousseau, who does not permit "*Émile*," his pupil, to be taught or to hear anything of God and religion until his eighteenth year, when he may choose a religion for himself, if he should feel the need of one. This class of schools is the one at present in vogue and established by law for France, Italy, and Holland. The public schools of England and of the United States may be, with some modifications, classed in this category likewise.

2. *The Religious or Denominational School.* In this school religion is taught as a required branch of knowledge, and the rights of conscience are safeguarded by placing the child in charge of a teacher of its own religious faith. The atmosphere of the school-room is not only religious in a general way, but denominational also. The various religious bodies work hand-in-hand with the State in the education of the young. It is the old parish school placed under State supervision. This class of schools is the one that prevails throughout Germany and Austria.¹

3. *The Interdenominational School.*² Here the children of various denominations are taught all the secular branches in

¹ The schools of Spain, Norway, Sweden, Denmark, and Portugal are religious rather than denominational schools.

² The term *Simultanschule* or *paritätische Schule* is perhaps more correctly translated by "dual confessional" school, since in Germany it stands for a school that admits children under the two chief heads of Catholic and Protestant denominations.

common, whereas instruction in religious branches is given separately. It assumes that religion is of secondary importance, that the acquisition of secular knowledge is paramount. This class of school exists in some parts of Germany, of Austria, and of Switzerland.

A person thoroughly convinced of the Christian religion and the part which it must play in the life of the individual will deny that the religious or denominational school is the only one that satisfies the claims of an educational institution for the child in the true and complete sense of the word. Those who are in the habit of defending the public-school system of the United States maintain that the denominational public school is not practicable in a country where the denominations are so many and so mixed as in America. It is the purpose of this article to show that the establishment of a thorough and completely satisfactory system of public instruction is not only possible in a country of mixed religious population, but that it may be brought to the highest degree of perfection, as it is in Germany, without prejudice to the denominational claims and the right of conscience of the individual citizen.

As there is no uniform school law for all the States which at present comprise the empire of Germany, I shall, in order not to complicate matters, confine my remarks to Prussia, the school system of which does not however differ substantially from those of the other States.

To understand more easily the application of the school system in Prussia to the religious needs and claims of the citizens, it is necessary to cast a glance at the denominational map of Germany. The rigid politico-religious boundaries set up by the Diet of Augsburg, following the principle *cujus regio ejus religio*, were unceremoniously broken down at the end of the eighteenth and in the beginning of the nineteenth century, when Prussia came into possession of the Catholic districts of Silesia, the Polish provinces, the Rhineland, and Westphalia. A Protestant population forthwith migrated into the new territories, whilst hundreds of Catholics began in turn to settle in the strongholds of Lutheranism when industrial development offered them the means of gaining a livelihood there. The right, according to law, of settling any-

where within the country, which had previously been limited and was only granted in 1867; the right of exercising without hindrance any craft (1870); the increase of commercial enterprises, the growing facilities of travel through the introduction of railways, necessarily brought with them a more immediate communication of peoples of various denominations.

The following table with the accompanying map will give some idea of the relative strength of the various religious bodies in the different States of the Empire.³ Under the term Protestants are included the various denominations of Lutherans or Evangelicals, and the members of the Reformed Church; all other Protestants are classified under the general name Dissenters; unbelievers, such as Deists, Materialists, and professed Atheists are grouped together as non-Christians.

The accompanying statistics show that in the seven leading States of the Empire, with the exception of Saxony, there is a very considerable intermingling of Catholics and Protestants. In three of them, Bavaria, Baden, and Alsace-Lorraine, the Catholics preponderate. In Hesse and Würtemberg they constitute 30.84 per cent. and 30.24 per cent. of the population respectively. In Oldenburg, the southern districts of which formerly belonged to the Prince-Bishopric of Münster, 21.89 per cent. In the other States their percentage ranges from 7.46 per cent. in Bremen to 1.03 per cent. in Schwarzburg-Rudolstadt. Of the total population of Germany 36.46 per cent. are Catholics, 62.08 per cent. are Protestants.

For the purpose of this article I must ask the reader to examine more closely the distribution of denominations in Prussia proper. In six of the fourteen provinces the Catholics are in the majority, with the greatest lead in Hohenzollern (94.86 per cent.), and the smallest in Westphalia (51.00 per cent.). In three of the remaining eight provinces, viz. East Prussia, Hesse-Nassau, and Hanover, their number is still considerable; in Pommerania and in Sleswick-Holstein they dwindle into comparative insignificance.

³ Kröse, *Kirchliches Handbuch*, 1907-1908.

TABLE I.

States.	Roman Catholics.	Protestants.	Orthodox Russians.	Greek Catholics.	Dissenters.	Jews.	Mohammedans, etc.	Non-Christians.	Denominations not ascertained.
Prussia.	13,344,488	23,341,502	831	7,125	182,533	409,501	402	5,679	1,263
Bavaria.	4,611,987	1,844,736	250	683	9,641	55,341	32	791	911
Saxony.	218,275	4,250,659	266	1,331	22,858	14,697	30	310	175
Wurtemberg.	695,808	1,582,745	2	221	10,883	12,053	23	442	2
Baden.	1,206,607	769,866	15	297	7,449	25,893	22	567	12
Hesse.	372,613	803,195	58	223	8,010	24,696	7	246	127
Mecklenburg-Schwerin.	12,093	609,914	420	313	715	1,483	4	79	16
Saxe-Weimar.	17,915	367,789	—	134	771	1,421	—	65	—
Mecklenburg-Strelitz.	2,499	100,314	15	113	196	298	—	16	—
Oldenburg.	96,061	339,916	6	—	1,310	1,493	7	28	35
Brunswick.	26,375	455,680	8	121	1,900	1,815	—	59	—
Saxe-Meiningen.	4,845	262,243	—	21	478	1,256	—	69	—
Saxe-Altenburg.	5,438	200,511	—	11	393	131	—	24	—
Saxe-Coburg-Gotha.	3,848	237,187	1	48	605	714	1	28	—
Anhalt.	11,830	311,990	7	1,650	1,008	1,460	1	22	46
Schwarzburg-Sondersh.	1,520	83,389	—	1	43	195	—	4	—
Schwarzburg-Rudolstadt.	990	95,641	—	4	115	82	—	3	—
Waldeck.	1,890	56,341	—	—	259	629	5	3	—
Reuss (Elder Line).	1,205	68,549	—	—	791	54	—	4	—
Reuss (Younger Line).	2,784	140,640	—	22	822	290	—	26	—
Schaumburg-Lippe.	640	43,880	13	—	193	246	—	—	12
Lippe.	5,477	139,127	3	1	229	735	—	5	—
Lübeck.	2,457	102,484	—	10	231	638	—	37	—
Bremen.	19,124	240,041	62	469	1,334	1,432	118	719	141
Hamburg.	40,389	807,429	22	228	3,112	19,602	249	2,327	1,520
Alsace-Lorraine.	1,387,334	391,067	3	125	3,838	31,708	8	471	10
GERMAN EMPIRE.	22,094,492	37,646,852	1091	13,161	259,717	608,862	909	12,024	4,270



As nearly one-fifth of the total population of Prussia lives in the large cities (of more than 100,000 inhabitants), it will not be out of place to quote the religious statistics of the more important of them. Table II. gives the population of twelve of the largest cities of Prussia.⁴

TABLE II.

Cities.	Catholics.	Protestants.	Jews.	Others.	Per cent of Catholics.	Per cent of Protestants.
Berlin	233,948	1,695,251	98,893	22,056	10.98	83.09
Breslau.	172,285	276,056	20,356	2,207	36.59	58.62
Cologne	339,790	76,718	11,035	1,179	79.26	17.89
Frankfurt	105,814	202,502	23,476	3,186	31.59	60.45
Düsseldorf	175,317	73,268	2,877	1,812	69.22	28.93
Essen	127,278	99,534	2,411	2,137	55.01	43.02
Duisburg	100,612	89,060	1,287	1,387	52.31	46.30
Dortmund	82,603	90,172	2,104	698	47.05	51.36
Danzig.	51,615	103,724	2,546	1,763	32.33	64.97
Aix-la-Chapelle	181,824	10,439	1,665	167	91.48	7.24
Posen	87,613	43,082	5,761	352	64.04	31.49
Wiesbaden	32,801	63,807	2,656	1,689	32.49	63.20

These statistics clearly show that in many districts of Prussia Catholics and Protestants are so intermingled that the establishment of denominational schools would of necessity meet with difficulties similar to but not less serious than those that might occur in the United States. How readily these difficulties may be overcome will appear in the course of this paper.

A few words of historical introduction will make us better realize the need and development of the present school system in Germany. Professor Virchow, as a member of the Prussian Landtag, declared before that body (10 February, 1872) that the Church at one time was the sole guardian and

⁴ According to the census of 1905.

dispenser of knowledge. He referred to the period before the so-called Reformation when the schools were the adjuncts of churches and monasteries. The State had nothing to do with the common schools, and the municipalities had very little to do with them. It is only in the larger cities of Germany that we hear of "writing" schools, in which the sons of the burghers were taught their mother-tongue and the more important branches of elementary education. The invention of printing made the wider diffusion of learning possible, whilst the twofold principle of "salvation by faith," and the communication of faith "through the Bible" made the reading of the Scripture a necessity for the masses, and thus stimulated learning in the schools. As schools under the patronage of the Church or the monastic institutions were likely to prove the death of the Protestant claims it lay in the interests of the reformers, especially Luther and Melancthon, to demand from the secular power the erection of schools as the best means of propagating the new doctrines. The princes complied the more easily with this demand as it gave them a ready-made excuse for confiscating the property of the Church and the monasteries. But the Church rallied from the political incursion, and despite adverse laws and the ruthless destruction of its means managed to maintain a number of schools. The Council of Trent reminded the bishops and priests that the instruction of youth was one of their most sacred obligations,⁵ and a number of diocesan synods prescribed detailed regulations for carrying out its wise decrees. Thus a synod held in Münster in 1628 decreed that elementary schools be established in every town and village of the prince-bishop's dominions; that boys and girls be taught in separate schools and by teachers of their own sex where it was possible.

The Thirty Years' War swept away, as we know, nearly every trace of elementary as well as higher education in Germany. Yet, strange to say, out of this very confusion, amid the alarms of war, the modern educational system of Germany was born. Its progenitor was the Moravian itinerant scholar, John Amos Comenius (1592-1670), the last bishop

⁵ Sess. 24, c. 4, de Ref.

of the Bohemian Brothers. In his numerous pedagogical writings he worked out a complete public-school system. He requires a school for every parish or commune, which all children must attend from their sixth to their twelfth year. Religion should hold the first place on the school programme. Next in importance is the thorough knowledge of the mother-tongue. The schools are divided into lower, middle, and upper grades, and nearly all the branches taught in a modern school form part of his curriculum.

The first to carry out these ideas practically was Duke Ernest of Gotha, called the Pious, who in 1642 promulgated a "Schulmethodus" pedagogically not inferior to any of the present day.⁶ The example set by Duke Ernest was but very slowly followed by the other rulers of Germany. Everywhere the school was an "annexum religionis", as it is called by the Treaty of Westphalia. By claiming the *jus episcopale*—the "jus majestaticum circa et in sacra"—for themselves, and having their claim allowed, the Protestant sovereigns, by virtue of this right (*Summepiscopat*) gradually assumed control over the school. The whole school management was, it is true, placed under the jurisdiction of the ecclesiastical authorities, but these were, of their very nature, mere organs of the secular princes, the *summi episcopi*. The inspection of the schools devolved on the higher clergy, or superintendents, as they are called to this day.⁷ A Prussian school ordinance of 1713 invests the inspectors with power to appoint teachers themselves or through the local pastors. Even when compulsory education was introduced into Prussia by the famous edict of Frederick William I, "the father of the Prussian national school system" (28 September, 1717), the right of the church to superintend the school was by no means impaired. The school regulations of 1743 obliged the church to support the teacher, and the teacher to do service in the church, as organist, cantor or sacristan, and reaffirmed the right of the ecclesiastical authorities to appoint teachers and inspect the schools.

⁶ Herder's *Staats-Lexikon*, V.

⁷ Cf. *Visitations-ordnung* of Johann Georg, 1573, and the school ordinance of the Great Elector, 1662.

This close relationship between the church and the school is the basis of the General School Reglement (General-Land-Schul-Reglement) of 1763, an admirable piece of school legislation in every way, and one of the greatest acts of the reign of Frederick the Great. Even to this day, barring a few subsequent amendments, the validity of its statutes is recognized by the courts of law.

According to this document, "as the reasonable and Christian instruction of youth in the true fear of God and in other useful things" is the solid foundation of the welfare of the State, it must be the first care of the sovereign that only such schools be erected as keep this end in view. After having thus defined the object of the school, Frederick proceeds to regulate the whole school question with true Prussian love of detail. The rights and duties of the sovereign, the church, the parents, the teachers and the child are clearly outlined; nothing concerning either school-management or school-discipline is forgotten; the books to be used, the prayers to be said, the songs to be sung, are carefully catalogued. Children must be kept at school until they have learned the great truths of Christianity, mastered the difficulties of reading and writing and passed an examination on the subject-matter of the books prescribed and approved by the Consistories. All unmarried persons are required to attend Sunday-school, which comprises a course of catechetical instruction in the church and a post-graduate course of secular learning in the school.⁸

The teacher should be a pedagogue in the true sense of the word, not only possessing the requisite knowledge, but in his life he must be the exemplar of his flock "in order that he may not tear down by his example what he has built up by his teaching". He must prepare himself for the discharge of his duties by zealous prayer, "remembering that, without the divine assistance of Jesus, the great friend of little children, and of His Spirit, he can do nothing, not even gain the hearts of the children".

All the schools of the kingdom are subject to the supervision of the respective consistories, superintendents, arch-

⁸ This is the origin of the continuation schools so popular in Germany to-day.

priests, and inspectors. So-called "corner-schools" (*Winkel-Schulen*), i. e. private schools taught by persons not authorized to teach, are prohibited under penalty of the law.

The pastor is the counsellor of the teacher. Twice a week he must examine the children in religion, and he is not at liberty to admit a child to "communion" or "confirmation" unless it be sufficiently instructed in the principles of the Christian religion and able to read and write.

School-discipline must be prudently managed. Self-love, being the source of all sin, must be held up to the children in all its hideousness; the noxious weeds of wilfulness and obstinacy must be unsparingly rooted out.

"Should any pastor fail to act up to his duty in regard to the school, he shall be suspended or removed from office; for the proper supervision of the instruction of youth is not only one of the noblest and most important duties of the pastoral office, but we also expressly desire it to be looked upon as such."⁹

Such was Frederick the Great's conception of the school in its relation to the Established Church whose *summus episcopus* he prided himself on being.

But what about the Catholic subjects of Prussia? In two places of the School Règlement mention is made of arch-priests, an office unknown in Germany outside of the Catholic Church. This circumstance and the very title itself of the law would lead one to believe that Frederick intended to legislate for the Catholic schools too, which would mean the destruction of the purely religious character of the school. It is clear that he did not intend to dictate to the Catholics in doctrinal and liturgical matters; for it must be said to the credit of the princes of the house of Hohenzollern, that religious intolerance was not one of their faults. Neither the Electors of Brandenburg nor the Kings of Prussia, in spite of their personal dislike of the Catholic Church, ever made use of the *Jus Reformandi* granted them by the Reichstag of Augsburg and the Treaty of Westphalia.¹⁰ However, they

⁹ G. L. S. R., § 25.

¹⁰ Bachem, *Preussen und die kath. Kirche*. Also *Staats-Lexikon*, III, 742, and Rintelen, *Volksschule*, p. 181.

claimed the *jus majestaticum circa sacra*, i. e. the royal prerogative to interfere in all non-doctrinal ecclesiastical matters (*Kirchenhoheit*).

Of course, they would have gladly assumed the rights of *summi episcopi* over the Catholic Church also, but political considerations kept them from venturing too far in this direction. Their Catholic subjects were mostly later acquisitions, whose religious rights were guaranteed by treaties, whose loyalty had to be won, and whose disloyalty might prove disastrous in war.

By the Treaty of Hubertusburg (1763) Prussia's small Catholic population¹¹ was increased eightfold. Maria Teresa stipulated that the *status quo ante* be maintained in ecclesiastical affairs in Silesia, but Frederick held tenaciously to his usurped royal prerogative and would recognize the independence of the Church in doctrinal matters only. As several of the prescriptions of the Reglement of 1763 were clearly doctrinal and, as such, not binding on the Catholics, he promulgated a separate Reglement for Silesia in 1765. In section 50 of this Katholisches Schul Reglement (Catholic School Regulation) he declares: "We do not prescribe as to the doctrines which the pastors and their vicars, either personally or through the schoolmasters, are to teach the children: the dispositions of the vicar-general of the diocese of Breslau are authoritative in these matters." On the other hand, by virtue of his royal prerogative, he *commands* the pastors to instruct the children "clearly and distinctly" in the obligation of "loyalty, obedience, and devotedness to the king, their sovereign, and the magistrates appointed by him"; pastors are recommended and *commanded* to watch over the education of the children and the material interests of the school. They must see that poor children are provided with school-books, school-money, etc.

The archpriests are the school-inspectors of their districts. Twice a year they must send in accurate reports of the standing of their schools to the vicar-general of the diocese of Breslau or to the vicars of the extra-Prussian dioceses. They are also empowered to send the more advanced pupils to the

¹¹ Confined to the Prussian possessions in western Germany.

Jesuit College even before they have reached their thirteenth year.

Thus we see that until the last decade of the eighteenth century the school was indeed what the Westphalian Treaty calls it, an "*annexum religionis*". The Protestant schools belonged to the Protestant Church and her head, the *summus episcopus*, or sovereign; the Catholic schools belonged to the Catholic Church and her diocesan head, the bishop,¹² with this reservation that the decrees issued by the king in the exercise of his royal prerogative were binding on her.¹³

Near the close of the eighteenth century the attitude of the State toward the Church and the school underwent a radical change. The sovereign claimed the right of supreme supervision over Church and school, not, as heretofore, by virtue of his *jus episcopale* and his *jus majestaticum*, but in his capacity as head of the State. In the "Instructions" for the Board of Education erected by Frederick William II in 1787, we read the following significant passage: "All the schools of our realm, especially all our universities, gymnasiums, academies for noblemen, city and country schools, boarding-schools, protectories and orphan-asylums, without exception or distinction of religion, are subject to the supervision of the Board of Education". And again: "The general supervision of the school is an undisputed right of the sovereign."

This assumption by the head of the state of absolute jurisdiction over the school is recognized and sanctioned by the Prussian Civil Code (*Allgemeines Landrecht*) of 1794: "Schools and universities", it declares, "are State institutions. The rights of the State are concentered in its head, the king; the Catholic and Protestant Churches enjoy equal rights in regard to education; religious instruction must be imparted in the schools, but children of one denomination cannot be compelled to attend the religious instruction given to those of another; the pastors are responsible for the religious training of the children of their parishes; they are the local school-inspectors and members in their own right of the local school-board; the archpriest or superintendent is the school-inspector

¹² There was only one bishop in Prussia at the time.

¹³ Rintelen, *Die Volksschule Preussens*, p. 183.

of his district,¹⁴ and no teacher can assume office without having previously presented himself to him for examination; the duty of supporting the school devolves on the parish: when necessary, the State will grant subsidies. *The clergymen of the religious denominations recognized by the State are State officials*, and as such exempt from the personal obligations of the common citizen.¹⁵ The private and public exercise of religion is subject to the supervision of the State.

Thus, at one stroke, the school became a State institution, but without losing its religious or denominational character; nor was the right of the Church to coöperate in the management of the school disputed, but the State claimed the right to control her management in all non-dogmatical matters. In other words the Church was relegated to a subordinate position as far as secular training was concerned.

In 1817 a special ministerial Department for Ecclesiastical Affairs and Public Instruction was created. Its jurisdiction is not limited by any differences of religious belief or worship, but in the "Instructions" which accompanied the royal rescript, and in those addressed to the Provincial Consistories, "the legal and constitutional¹⁶ rights of the bishops of the Catholic Church are explicitly guaranteed."

The year 1817 is an important one in German school legislation for still another reason. In this year the school affairs of the Duchy of Nassau were regulated in such a manner that the *Simultanschule* (interdenominational school) was made more or less the rule for districts where the population is partly Catholic and partly Protestant. Religion is a constituent portion of the school curriculum, but it must not be treated of in presence of all the pupils. The pupils of each denomination are instructed separately in religion by their respective pastors or by approved teachers. In case of one-class schools the teacher should belong to the denomination of the majority of the pupils; in case of two or more-class schools, the teachers must belong to different denominations.

¹⁴ A later ordinance empowered the board of education to appoint laymen also as district school inspectors.

¹⁵ A. L. R., Part II, Title 12, §§ 1, 24, 25, 46; Title 11, § 32.

¹⁶ "Constitutional," i. e. in accordance with the constitution of the Church. Cf. Rintelen, l. c., p. 193.

Interdenominational schools were later on introduced into the eastern provinces of Prussia "for national reasons", i. e. it was believed that the daily association of the young Catholic Poles with the young Protestant Germans would "Germanize" the former more effectually than if they came in contact only with members of their own creed, Polish or German.

In 1822 an attempt was made to establish interdenominational schools in the Rhineland, but it came to naught owing to the determined opposition of the then minister of worship, von Altenstein. "Experience has taught," he wrote to the President of the Rhine Province, "that religion, the chief factor in education, is not sufficiently fostered in the *Simultanschulen*". Frederick William III was of the same opinion as his minister and the question was settled, for the time being at least.

In 1825, by an order in council, the compulsory education edict of Frederick William I was extended to the whole kingdom. Schools multiplied with astonishing rapidity. In 1840 Prussia counted 38 teachers' seminaries and nearly 30,000 public schools. It was on a visit to Prussia in 1835 that Cousin coined the well-known phrase: "Prussia is the classical land of schools and barracks; of schools, to educate the people, and of barracks, to defend them."

"It's an ill wind that blows nobody any good." The stormy days of 'forty-eight were harbingers of much good, for Prussia at any rate, inasmuch as they brought the constitution in their wake. This interesting document, signed by Frederick William IV, 3 January, 1850, besides knocking off many old fetters by which the Church had long been bound,¹⁷ placed primary education on a solid religious foundation. The articles relating to public instruction are the following:

Art. 20. Science and its teaching are free.

Art. 21. A sufficient number of public schools must be provided for the education of youth. Parents and guardians shall not leave their children or wards without the instruction which is prescribed for the public schools.

¹⁷ Arts. 15, 16, 18 deprived the State of its assumed *jus majestaticum circa sacra*; the law of 18 June, 1875, abrogated these Articles.

Art. 22. Any one who has given proof of his moral, scientific and technical qualifications to the proper authorities is at liberty to teach and to erect institutions of learning.

Art. 23. All public and private educational institutions are subject to supervision by officials appointed by the state.

Public teachers have the rights and duties of servants of the state.

Art. 24. When public schools are to be erected, *existing denominational conditions are to be given the greatest possible consideration.*

The respective religious bodies direct the religious instruction in the public schools.

The civil community must look after the material interests of the school. The community coöperates with the state in the appointment of the school teachers.

Art. 25. The burden of erecting, maintaining, and enlarging the school buildings falls on the community; in cases of proven inability the state grants subsidies.

The state accordingly guarantees to the teacher a fixed income proportioned to the local conditions.

In the public schools instruction is given gratis.

Art. 26. A special law is to regulate the whole school system.

Art. 112. Until the passage of the law provided for in Art. 26 the existing laws and regulations relating to schools and teaching shall remain in force.

In the very same year in which the constitution was granted, the Minister of Worship, Ladenberg, drew up an Education Bill, but it failed to pass the Legislature. His successor, Raumer, attempted instead to regulate educational matters by a series of ministerial ordinances, the so-called *Regulations of 1854*. A believing and practical Christian himself, he did not hesitate to take the field openly against the rationalistic spirit which had crept into the school at the beginning of the nineteenth century under the mantle of the new pedagogical methods of Pestalozzi and his disciples. "We are more and more convinced," Raumer wrote in a Ministerial Rescript of 1851, "that the prosperity of the elementary school depends on its intimate union with the Church." His ideal teacher is the one who makes good Christians, good members of the family, and good citizens of his pupils. More religion, more training of the heart, and less faddism, was his motto in school matters.

The Liberals, led on by Adolf Diesterweg, the most ad-

vanced exponent of Pestalozzianism, an excellent school-methodist, but a very bad Christian, carried on a vigorous campaign against Raumer and his Christian school ideals. Raumer's rather arbitrary rulings in regard to the curriculum of the teachers' seminaries made it easy for Diesterweg to mobilize the majority of the teaching body against him. When Diesterweg was returned to the Landtag in 1859, he spared no efforts to obtain the sanction of the law for his ideas. He aimed at nothing less than the complete dechristianizing of the school. A wishy-washy kind of religion—pagan philosophy with a slight admixture of Christianity—was to take the place of Christian dogma and the Christian Church, which had, to Diesterweg's thinking, outlived their usefulness. Visits to zoological gardens and observatories were, he said, more rational than attendance at church. The clergy, as representatives of an antiquated religious system, should be excluded from the school-room. When Diesterweg died in 1866, the Liberals and Socialists became the heirs of his educational ideals, and a battle for the school began in the Prussian Legislature which threatened for a time the very existence of the denominational school and ended in 1906 in a compromise equivalent to a partial victory of Liberalism in so far as a breach was made in the purely denominational character of the educational system by the legal recognition of the *Simultanschule*. A few words on the various stages of this important conflict, and I shall terminate this already rather lengthy historical sketch of the Prussian school system.

The first passage at arms, which coincided with the ministry of Falk and the *Kulturkampf* (1870-79, resulted in a victory for the Liberals and marked a turning-point in the Prussian school policy. The *School-Inspection Law*—the first of the *Kulturkampf* laws—declared the "dictatorship of the State over the school".¹⁸ In spite of Art. 112 of the Constitution, according to which the existing laws and regulations in regard to the school should remain in force until the whole educational system should have been uniformly regulated, the Church—Catholic and Protestant—was deprived of the right she had so long enjoyed of coöperating with the State in the

¹⁸ Reichensperger and Mallinckrodt.

supervision of the school. In order to silence the opposition of the Protestants, Falk promised to retain the preachers to a man as school inspectors, but the Catholic priests were ruthlessly turned out of office and replaced by burgomasters, for-esters, pay-masters, large landowners, directors of public domains, and similar "pedagogical specialists", as the Liberals were pleased to call them.

This breach of the Constitution was followed up by an equally flagrant one: *all* teachers belonging to a religious order were excluded from the school-room, notwithstanding the fact, repeatedly admitted by the government, that they had given as good service, despite smaller remuneration, as the lay teachers. But the end was not yet. Art. 24 of the Constitution committed the direction of all religious instruction to the respective religious denominations; Falk declared that the State alone had the right to direct the religious instruction given in the public schools, and proceeded forthwith to approve the books to be used, to exclude the priest altogether from the school-room, whenever he saw fit,¹⁹ or to limit his functions to a passive assistance at the catechetical lessons of the lay teachers;²⁰ priests permitted to impart religious instruction not as mandatories of their bishops, but solely as servants of the State.

Made bold by these first successes, Falk was determined to push his anti-religious school policy still further. He would have gladly made an end of the denominational system altogether and set up the interdenominational school in its stead, but he was well aware that not only the Catholics—that would have been a small matter to him—but the vast majority of the Protestants also would be opposed to such a radical measure. Accordingly he contented himself with opening the door for the *Simultanschule*. In a series of ministerial decrees and instructions (1873-74-76), he not only sanctioned the already-existing interdenominational schools but recommended the erection of new ones, especially in the Catholic districts. The liberal city governments were not

¹⁹ Up to November, 1877, 2768 priests had been excluded from the school-room.

²⁰ E. g. in the government district of Arnsberg in Westphalia.

slow to take advantage of this favorable opening and in the short space of five years (1873-79) 382 new *Simultanschulen* with 2,049 teachers were established in different parts of Prussia.²¹

The abatement of the Kulturkampf encouraged Windthorst (in 1889) to bring in a motion to restore to the Church the full direction of the religious instruction in the school guaranteed by Art. 24 of the Constitution. The motion was lost owing to the violent opposition of the Liberals and the Socialists.

In 1890 the Minister of Worship, von Gossler, laid an educational bill of his own making before the Landtag, which was hailed as the long-expected fulfilment of the promise made by Art. 26 of the Constitution. Unfortunately it was impregnated with Liberalism and neither Centre nor Conservatives would accept it. Windthorst threw the remaining strength of his fast ebbing life into the contest, and it was the last great act of the great leader's life to have prevented the passage of the bill. Gossler fell, and with him his school bill. Windthorst received the news on his death-bed. "Greater conflicts still await you," he said. In the feverish dreams of his last illness the fate of the Christian school occupied him constantly.

The next attempt to give the Prussian people a uniform school law was made by Gossler's successor in the Ministry of Worship, Count Zedlitz-Trützschler. With the aid of Representative Rintelen, of the Centre Party, a lawyer and publicist of rare ability, he had drawn up an excellent educational bill (1892) on the basis of Arts. 14,²² 21-25 of the Constitution. The government had already given its approval of the new bill and it was sure of a large majority in the House, when the unexpected happened. The Liberals and Socialists, alarmed by the unquestionably religious tone of some of the paragraphs of the bill, especially of section 14, which provided that denominational schools only were to be erected in the future, carried on as if the empire, which had been reared

²¹ Brück, *Kath. Kirche in Deutschl.*, IV, 2, p. 311.

²² Art. 14 of the Constitution reads: "The Christian Religion shall be the basis of all state institutions connected with the exercise of religion."

on the denominational school-system, must inevitably crumble to pieces if that system were established by law. Mass-meetings were held, petitions got up, the Emperor himself was appealed to. Caprivi, who was Prime Minister at the time, called it a "campaign of atheism against Christianity". In short, the assault of the Liberals and their friends was successful—the government retreated before a minority; Caprivi handed in his resignation as Prussian Premier, and Zedlitz retired from the Ministry of Worship.²³

Years passed, but no one came forward with an Education Bill: experience had taught that a school-legislator's rôle was not an enviable one. At last, in 1906, a more or less satisfactory law regulating the most pressing questions of the school passed both Houses with a fair majority.²⁴

This law (*Volksschulunterhaltungsgesetz*) was the outcome of a compromise between the Conservative Parties and a wing of the Liberals. The financial side of the school-question had become so pressing of late years that its regulation by law could not well be postponed any longer. In order to prevent the glory of such a deed from accruing to the Centre and the Conservatives alone, the more moderate Liberals opened negotiations with them. They agreed to have the denominational character of the school established by law, if special concessions were made in favor of the *Simultanschule*. The Conservatives, egged on by the Evangelical Alliance, and Prince Bülow in a moment of weakness, went even beyond the original demand of the Liberals and agreed to the exclusion of West Prussia, Posen, and Nassau from the application of the new law. In consequence of this unjust discrimination against the Poles the members of the Centre refused to sign the compromise, but made no further resistance to the Bill,²⁵ as they rightly judged that a better law could hardly be expected in the future. This law, which came into operation 1 April, 1908,²⁶ is to be the basis of the second part of

²³ Kriege, *Simultanschule*, p. 14.

²⁴ Before signing the bill, William II annulled Art. 26 of the Constitution (see above), a proof that Falk's School Inspection Law was unconstitutional.

²⁵ Of course they voted against the discriminating articles.

²⁶ The scholastic year in Germany begins and ends, as a rule, in April.

this article, viz. the actual rights of the various denominations in regard to the public school.

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THE CHARACTERISTICS OF NEWMAN'S SERMONS.

IN the last thirty years of Newman's life we have record of but four published sermons: one in 1866, which has been included in *Sermons on Various Occasions*; a memorial sermon in 1873 for J. R. Hope-Scott; and two sermons given at Oxford in 1880 and printed privately that same year. Newman became a Catholic in 1845 and by far the greater part of his Catholic sermons, to be found in the volume already mentioned and in *Discourses to Mixed Congregations*, were written during the first ten years of his Catholic life. In fact this latter volume was published in 1849, two years after his return from Rome where he had been with the exception of some months from the time of his conversion. The change of style which many have claimed to notice between his Catholic and Protestant sermons must have taken place very quickly. If we leave out of account the certainty and definiteness of doctrine and the newness of the doctrine, both of which points most probably colored the opinions of those who are not Catholic and who do not keep the form and the subject-matter sufficiently distinct, we may very well doubt that there is the marked difference of style so frequently proclaimed.

The congregations and the occasions will influence the handling of a topic in a sermon, and Newman was too accomplished a writer not to be deeply susceptible to the slightest change in his listeners or their surroundings. "Definiteness", he says in *University Preaching*, a lecture in the *Ideal of a University*, "is the life of preaching. A definite hearer, not the whole world; a definite topic, not the whole evangelical tradition; and, in like manner, a definite speaker." He had already in the same lecture insisted upon a definite purpose. In looking, therefore, for a characteristic sermon of Newman's, we must make abstraction from the subject-matter and the varying circumstances of time, place, and person. What is characteristic occupies the middle ground between what is peculiar to a given situation and what is so general as to be found in every situation. That a man breathes is not characteristic; that he breathes through a silver tube which disease has forced him to adopt is exceptional and peculiar; that he is short of breath may be characteristic.

A characteristic sermon of Newman's should not run counter to his own published principles on preaching, and should fall in with his practice in the same art. From that point of view it may be stated with sufficient confidence that the Second Spring, a sermon preached 13 July, 1852, in St. Mary's, Oscott, in the First Provincial Synod of Westminster, is characteristic of Newman's style and may be fitly chosen to exemplify his traits in the art of preaching.

NEWMAN'S THEORY OF PREACHING.

The burden of Newman's teaching on the matter of preaching may be summed up in the word definiteness. That is the chief lesson he conveys when he treats professedly of preaching. The Second Spring is the most definite of sermons. If the time, place, and persons concerned with this sermon were not known, the sermon itself would reveal them. "It is the First Synod of a New Hierarchy," near to "St. Michael's Day, 1850," when "a storm arose in the moral world", and the restored English Church was welcomed as "the lion greets his prey". The audience was made of "priests and religious and theologians of the school and canons" and "well nigh twelve mitred heads" and "a Prince of the Church". The speaker is a convert, an Oratorian who bears witness from without of the contempt into which Catholicism has fallen. He feels the delicacy of his position and touches every chord to which he knows his audience will respond, and his touch is firm, is fearless. Bishop Milner, the "venerable man, the Champion of God's ark in an evil time, the glories of the English Church, the Sees and the Saints of Old England, the blood of English martyrs," the touching call to "Mary, Mother of God, Dear Lady, to go forth into that North country which once was her own", "the invocation of the same sweet and powerful name" in the new St. Mary's, these are the notes the new convert strikes and no life-long Catholic of the oldest family, of the most sacred traditions could have chosen his topic better or given them more definite expression.

The Second Spring is characteristic for its definiteness and it is characteristic for a drawback that often accompanies

Newman's definiteness. On reading and reflection, we are conscious of the unity and the singleness of aim in this as well as others of Newman's sermons. But on its first delivery it is doubtful whether that aim would have been evident soon enough for a good speech. We are nearly one-fourth through the sermon before the subject and its treatment is hinted at, and then we must still wait some time until the subject is defined. Nor are we sure that the audience from the circumstances could gather the drift of the speaker until one-third of his speech had been given. This is a trait in Newman not to be imitated. Suspense is often effective and desirable, but to carry it so far in a spoken word where the mind cannot go back and pick up the connexion, is against the practice and teaching of all speakers. There are two other of Newman's sermons given under similar circumstances. Christ upon the Waters has many marked points of similarity and deserves to be compared to the Second Spring throughout. It is however less compact and less graceful than the latter, but covers practically the same ground. Order, the Witness and Instrument of Unity, was delivered a year after the Second Spring at the First Diocesan Synod of Birmingham. It is less picturesque, less musical, less emotional, less exultant than the Second Spring. In both of these sermons we are given some clue to the course of the thought yet not definite enough for an ordinary audience. Perhaps it may be urged that the intellectual character of the hearers in these instances renders clearer indications unnecessary. There is value in the objection, but it will be found that in Newman's case the practice of beginning with a general topic is almost habitual.

NEWMAN AND HIS MASTER, CICERO.

Other principles of Newman's art in sermons may be arrived at by his statements concerning Cicero. When Newman was nearly seventy he wrote: "As to patterns for imitation the only master of style I have ever had (which is strange considering the differences of the language) is Cicero. I think I owe a great deal to him and as far as I know to no one else. His great mastery of Latin is shown especially in his clearness."¹

¹ *Letters and Correspondence*, II, 427.

Who would have thought that the disciplining which the Latin language and preëminently Cicero, the great moulder of all modern prose, had given to English, was to continue on to our day, although English itself seemed to have authors enough to accomplish the task? What are the lessons Newman learnt from Cicero? Clearness, he mentions in the words just cited. 'Other qualities may be learned from his essay on Cicero and from *Idea of a University*. In both places when speaking of Cicero as an orator he lays stress upon qualities which critics have found in his own works and which we may presume he derived from his master. "His copious, majestic, musical flow of language, even if sometimes what the subject-matter demands is never out of keeping with the occasion or with the speaker."² These words which Newman applies to Cicero apply very well to himself. Newman was a musician; he wrote Latin prose; he studied Cicero: and the result of it all was a harmony of style noticed by every reader. "A subtle musical beauty runs elusively through all" Newman's prose. "Not that there is any of the sing-song of pseudo-poetic prose. The cadences are always wide-ranging and delicately shifting, with none of the haughty iteration and feeble sameness of half-metrical works."³ The harmony of Newman's prose is not obtrusive like Ruskin's, nor always jingling like Macaulay's. In the Second Spring a close reader will find him resorting to an inversion or other device to avoid the excessive balance that marks Macaulay, and his use of alliteration and rhythmical clauses and other more palpable devices of harmony is always more sparing and more significant than Ruskin's.

In this the Second Spring is characteristic of Newman. Perhaps there is no better example of the haunting melody of Newman's prose and of his indebtedness to Cicero than the variety and smoothness of his sentences. His paragraphs never sputter like the English of the day, and yet for their equable flow he has not at his command the abundant linking that marks his master's style. That he should have been able to attain such variety in an uninflected language like English

² *Idea of a University*, p. 281.

³ Gates: *Newman as a Prose-Writer*.

is still more remarkable and surely due to his knowledge of Latin prose. The reader who will pick out and place side by side or rather read in close connexion the longer periods of the *Second Spring*, will find a variety that no other English writer offers and to which he can find a parallel only in Cicero. No purple patches either, but everything woven into the web of his discourse without any startling discrepancy of color or design.

Cicero was copious and clear and was copious in order to be clear. Such is Newman's view: "The perfection of strength is clearness united to brevity; but to this combination Latin is utterly unequal. From the vagueness and uncertainty of meaning which characterizes its separate words, to be perspicuous it must be full." It is not enough for Cicero, Newman says again in the same essay on Cicero, to have barely proved his point, he proceeds to heighten the effect by amplification. "Here he goes (as it were) round and round his object; surveys it in every light; examines it in all its parts; retires and then advances; turns and returns it; illustrates, confirms, enforces his view of the question, till at last the hearer feels ashamed of doubting a position which seems built on a foundation so strictly argumentative". Is not that a description of Newman himself? Is not that a detailed view of his powers of explanation that have made him the greatest master of clear and full exposition our language can boast of? Newman is so copious and so clear that he has been subjected to the same criticism as his model Cicero and he may justly be visited with the accusation Longfellow put on a sermon of being not too logical but of having too much logic. It is that scrupulous care to make his meaning clear that renders Newman's sermons too intellectual and so inferior models for preaching. In this point he did not imitate Cicero closely enough. No matter how strong and excellent the links of your chain may be, if you make them too long, the hearer will not be able to tell that they are links at all. Newman's rather strict ideas about unity in a sermon which seem to exclude all divisions was another reason that naturally threw him back upon detailed exposition. His links tended to become cables. The *Second Spring* has sufficient exposition to be characteristic of its author but does not display the excess which may

be found elsewhere, although the opening paragraphs may be thought excessive.

Newman, says an author, "is the one prose writer of the nineteenth century who achieves a great manner without the least trace of mannerisms."⁴ Here is a trait which all critics agree to ascribe to him and one sufficient in itself to place him among the classicists. To be free of mannerisms is to be humble enough to suppress individuality and submit to rule. One cannot, therefore, avoid surprise, seeing an excellent treatise on the style of Cicero,⁵ begin with a discussion which showed Newman mastering the rules of classical rhetoric under Whately and end with classifying Newman among the romanticists. Any classification that couples Newman, who when a boy wrote like Addison and Gibbon and subjected himself to the discipline of Latin, with Carlyle, the apotheosis of the individual and the prince of mannerists, must be absurd on the face of it. It is equally hard to understand how another can say that the "Second Spring marks in literature a moment of the Romantic triumph".⁶ That Newman was touched and influenced by the Romantic movement cannot be denied, but a love of Scott's stories and a love of nature which is rather Hebraic than either Romantic or Classic and is certainly not Romantic in its chastened sobriety, are rather doubtful arguments upon which to base a claim, if the terms Romantic and Classic are to have any significance whatsoever. The one argument above all others that clearly establishes Newman's claim to the term Classic, is the humble suppression of self-assertion and the complete absence of that egotistic conceit which is so marked in nearly all the great English writers of the nineteenth century with the exception of Newman. Whatever decision may be made with regard to the right classification, this is at any rate certain: the Second Spring is so far characteristic of Newman and his model, Cicero, as not to be marred with mannerisms.

⁴ Gwynn: *Masters of English Literature*.

⁵ Gates: *Newman as a Prose-Writer*.

⁶ Barry: *Cardinal Newman*.

STRUCTURE OF NEWMAN'S SERMONS.

In the build of his sermons Newman is not at all Ciceronian, however much he may be in his sentences and paragraphs. The Second Spring is here also characteristic of Newman. His Catholic sermons, at least, in their larger outline fall into two parts: a law and its application; a law and its exception; a problem and its solution; a mystery and its exemplification; and an analogy and its analogue. The very titles of his sermons are often enough to show this: Purity and Love, Nature and Grace, Faith and Private Judgment, Faith and Doubt, Men not Angels, the Priests of the Gospel, Christ upon the Waters, the Second Spring. Newman only at times recognizes his audience or the place or the occasion; Cicero always does. Newman is impersonal at the outset; Cicero scarcely ever so anywhere. In fact Newman may be said to avoid the classical exordium altogether. He has no division in the usual sense of the term and rarely makes an explicit proposition, except one to which he works up after a long explanation. He likes to begin with a general truth or with a class and a contrast, finding in it some problem to be worked out. There is "a dispensation or state of things which is very strange", or a truth "may strike us with wonder" or as a "difficulty", or inquirers put "a strange question", or "a strange time this may seem", or "I am going to assert a great paradox". Such are the phrases found at the beginning of several sermons in succession. The strangeness seems to stimulate Newman's energy and his marvelous powers of exposition begin to explain away the mystery.

The internal structure of Newman's oratory differs much from the classical whether of Greece or Rome. Demosthenes breaks up his explanation and proof into smaller divisions, followed by the emotional enforcement of his point. He rises and falls like the sea from the quiet trough of transition and explanation to the stormy crest of emotion. Cicero follows a similar but more conventional plan. He will rise at the end of his introduction and then glide down to his explanation and proofs with varying intensity like rolling ground with wide valleys and slight elevations rising finally on the horizon into a high elevation. Newman pursues a different course.

He explains and confirms and illustrates and gives instances with but slight differences in the level of his style. His paragraphs, it is true, often show differences of level but in the long run as wholes they maintain nearly the same height. He wings his way with the ease and lightness of a bird and no one can detect any weariness of the pinions that ceaselessly and smoothly cut onward. Then suddenly but not too sharply he soars aloft, not for a long time but for a glorious flight whilst it lasts. There is an amplitude to the sentences, an exaltation of the thought, a sublimity in the ideas and a height and range and graceful sweep to the feeling. Exclamations, apostrophes, the impassioned language of Scripture, fail upon the ear. Then Newman is not Classical, not Romantic, but something nobler, something grander than either, he is Hebraic. He sees with a prophet's eye, feels with a prophet's heart, and in the wider and richer outlook of his imagination feels that he must borrow the prophet's language and end with the prophet's prayer.

To bring the Second Spring into the classical mould would require a new arrangement of its paragraphs with some necessary modifications of the language. The two paragraphs at the end, being personal and explanatory of his fitness to speak, would form the exordium. Then there would be a proposition stating that the establishment of the Hierarchy was an exceptional but threatening Spring. For the traditional narrative we should have probably the description of the Synod, followed by a proof of the first part of the proposition. Grace had performed a miracle in causing an exception to the usual law of mortality that rules man and all his works. The second part of the proposition would have the nature of a refutation. The dangers of the Protestant outcry would be described and the priests and prelates would be encouraged to meet the possible results, and on that theme, summing up both parts, the speaker would close.

Such an arrangement would be Ciceronian and classical; it would not be characteristic of Newman. No doubt it would destroy the beauty of the sermon. Whether it would impair its utility is a more debatable question. Dr. Barry has stated that Newman was always academic in his sermons and never popular. Thirty years at a university is not the best training

for one who would speak to the people. Yet Newman could and did speak to the people when occasion required, as in the *Present Position of Catholics in England*. In the pulpit, however, he remained academic. Such he is in the Second Spring. He will not speak of a telescope but of "a more perfect mechanism than this earth has discovered for surveying the transactions of another globe". His comparisons are but a short remove from the poetic, and when he does take an illustration from the railway, in Christ upon the Waters, he apologizes for its homeliness. Imagine the Apostles apologizing for ploughs or wagons or hens or brooms or such articles as filled their sermons.

The student of oratory may, therefore, go to Newman's Catholic sermons for clearness, for harmonious and various types of sentences, for orderly paragraphs, for imagination with a wide outlook, for dramatic presentation, for warmth and nobility of feeling and for everything he owes to Latin and Hebrew; but unless the student seek the art of speaking on special occasions when charm is rather sought, he will not go to Newman for those qualities which he drew from his university life and from Anglicanism, the excessive stress on the intellectual, the structure of his sermons, and the almost poetic and too fastidious vocabulary and cast of thought, and the other traits which marked him as academic. Of all, however, of the excellent as well as of the less good the Second Spring will be found a characteristic representative.

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CLERICAL HEALTH AND EXERCISE.

There is no riches above the riches of the health of the body: and there is no pleasure above the joy of the heart.—*Ecclesiasticus* 30: 16.

The first wealth is health. Sickness is poor-spirited and cannot serve anyone; it must husband its resources to live. But health answers to its own ends and has to spare; runs over and inundates the neighborhoods and creeks of other men's necessities.—*Emerson*.

Take care of your health; you have no right to neglect it, and

thus become a burden to yourself and perhaps to others. Let your food be simple; never eat too much; take exercise enough; be systematic in all things; if unwell, starve yourself till you are well again, and you may throw care to the winds and physic to the dogs.—*W. Hall.*

THIRTEEN or fourteen years ago, when the present Sovereign Pontiff was known only as Cardinal Sarto, Patriarch of Venice, he made it a point to be assiduous in visiting his Seminary. It was his custom to drop in unexpectedly so as to observe, not only the discipline of the house, but also the studies and even the food and the games. In a report sent by him to Rome in December, 1897, he declared: "It is my wish, in a word, to watch the progress of my young men, both in piety and in learning, but I do not attach less importance to their health, on which depends in a great measure the exercise of their ministry later on." Another Cardinal, His Eminence of Mechlin, equally solicitous for the symmetrical formation of his youthful aspirants to the priesthood, has more recently told them: "The physical life of our organs and, as a consequence, the activity of our moral being are subject to the law of repose, and the health of the whole organism to the equilibrium of the functions of the different organs which constitute it. . . . Throw yourselves heart and soul into the recreations and outdoor exercises which your Seminary provides and organizes for your benefit. In these your souls are safe, and they will be the means of helping instead of hindering the higher efforts of your interior life."

Excellent advice, this; but is it really as much needed by youthful seminarists as by priests who have been ordained for fifteen, or twenty, or twenty-five years? The average young man, in and out of the Seminary, is not given to physical inactivity. He may not expend much thought on the hygienic necessity of safeguarding his health by taking adequate exercise—but he takes it. The middle-aged priest, on the other hand, while he readily accepts, and may even eloquently advocate, the theory that physical exercise is essential to health, all too commonly fails in practice to show that he has the courage of his convictions. Pius X's young clerics of 1897 probably need now, as Cardinal Mercier's probably will need

fifteen or twenty years hence, far more serious admonitions concerning health and exercise than they received in the formative period of their ecclesiastical career. And the pity of it is that ordinary treatises on the priesthood, in which such admonitions might congruously find a place, practically ignore the subject. You will, for instance, look in vain through Manning's *Eternal Priesthood*, Müller's two volumes on *The Catholic Priesthood*, or Keating's *The Priest, His Character and Work*, for a chapter dealing with that attribute or condition of the priest on which, according to our Holy Father, depends in a great measure the exercise of the priestly ministry.

It is of course a mere truism to say that perfect health, in the natural order, like sanctifying grace in the supernatural, is to priest or layman life's uttermost blessing. Bodily well-being, or physical soundness, is moreover a requisite condition to the full fruition of life's other blessings. Fame, distinction, scholarly attainments, a cultured taste and the means to gratify it, access to the treasures of literature and art, the pleasures of domestic and foreign travel, congenial work and environment, the friendship of many and the love of some—none of these can be thoroughly enjoyed by the chronic, the intermittent, or even the occasional sufferer from any of the multifarious forms of disease and pain. A consideration of more serious import to the priest is thus phrased by that sturdy old moralist, Dr. Johnson: "Health is so necessary to all the duties as well as pleasures of life that the crime of squandering it is equal to the folly." As an indispensable means to an end which he is in conscience bound to accomplish, i. e. the effective exercise of his ministry, health and its preservation take on the aspect of a positive debt which the parish priest owes not merely to himself but to his people. It needs no elaborate argument to demonstrate that, as between the perfectly healthy and the frequently ailing pastor, the former is likely to preach the better sermons, to be more punctual at the morning Sacrifice, to attend more regularly at the confessional (and be more patient when seated therein), to be more available for sick-calls, and to display more zeal and fervor and energy and perseverance in the hundred and one activities, spiritual and temporal, that demand his attention.

Insistence on this point is obviously not equivalent to undervaluing the discipline of pain, or to denying that sickness may be, and frequently is, a means of sanctification. Ill-health directly willed by God, or contracted through holy imprudence in the zealous discharge of duty, is doubtless a blessing, though in disguise; but it is worth while remarking that in perhaps the overwhelming majority of cases illness is an evil which God *permits* rather than positively wills. Some one has defined dyspepsia to be "the remorse of a guilty stomach"; and many a cleric's attack of indigestion is as deliberately voluntary and as little "in conformity with the holy will of God," as is the intoxication of the drunkard. Nay, more; many a confirmed toper who is admonished by his pastor that he is surely "drinking himself to death" might truthfully retort that the pastor in question is just as surely eating himself to death. This does not of course mean that any appreciable number of pastors are habitually, or even occasionally, guilty of deliberate and conscious gluttony; but it does mean that the middle-aged priest who persists in fully satisfying an excellent appetite three times a day, and yet devotes to physical exercise less time than he gives to one of his meals, is purely and simply committing progressive suicide. As Sir Henry Thompson puts it, he is digging his grave with his teeth.

That there is an intimate connexion, so far as health is concerned, between eating and exercising is clear from the fact that among medical authorities it seems to be axiomatic that "most persons over forty eat too much and exercise too little." The trouble appears to be that the habit of taking three full meals a day, formed in youth when one's natural activity and participation in outdoor games and sports made digestion a matter as simple as it was unconscious, clings to us, and subsists with unimpaired strength when the growth and development of our body no longer need so much nutrition, and when advancing years, and possibly a notable increase of "too, too solid flesh", predispose us to indolence rather than energetic activity. As a result, superfluous nutriment is taken into the system and ferments, and the body is filled with a greater quantity of poisonous matter than the organs of elimination can handle. Hence the clogging of these organs and of the

blood-vessels. Such is the meaning of headache and rheumatism, arteriosclerosis, paralysis, apoplexy, Bright's disease, cirrhosis, etc. And, by impairing the blood and lowering the vitality, this same condition prepares the system for infection—for colds, or pneumonia, or tuberculosis, or any of the fevers.

The necessity of exercise being admitted, the question narrows down to the form thereof most conducive to the preservation of health, most congruous to the dignity of the sacerdotal character, and at the same time most available to the great mass of priests. At the outset, it may be asserted on the authority of all writers on physical culture that any form of exercise in the open air is immeasurably better than such calisthenic or gymnastic practices as are performed within doors. In this twentieth century as never before, perhaps, mankind is coming to realize the beneficial effects of fresh air and sunshine, or, in the absence of sunshine, of rain, hail, snow, fog, or other atmospheric condition. Thus, sitting on an open veranda is better than lounging in even a well-aired study; and riding behind a "faithful Dobbin", or on a seat in an open trolley-car, or in a swiftly moving automobile, is better than indoor deep-breathing, swinging the Indian clubs, or practising on the athletic rings and bars.

To mention some specific methods of muscular exertion: the old-fashioned occupation of sawing wood is advocated by many, physicians as well as laymen, as the best of all exercises; but, apart from its strenuousness, the conditions of modern life, particularly in cities, practically removes it from the list of physical activities to which a priest may well devote an hour or two of his day. "Horseback riding", says one writer, "is excellent exercise—for the horse"; while another quasi-authority on physical culture declares that "the best thing for the inside of a man is the outside of a horse". The great majority of clerics, however, do not own horses, and the hire of animals from the livery stables would encroach too much on their limited incomes to permit of habitual indulgence in this pleasurable sport. Bicycle-riding is less expensive, has an additional advantage in that the motive power is generated by the rider himself, and, on good roads in pleasant weather, is certainly exhilarating; but, waiving all ques-

tion of its congruity to the priestly character, cycling, like swimming, rowing, golf, tennis, and most other forms of outdoor physical exertion can be taken advantage of only during certain seasons, and exercise is needed in *all* seasons.

There is one form of muscular activity, however, which is open to none of the foregoing objections and entails none of the disadvantages mentioned. It is the oldest of all forms; yet, notwithstanding the world's progress, it still remains to-day the simplest, least expensive, most healthful, and most constantly available of all methods by which to recreate our physical nature—walking. And walking—systematic, regular, daily walking—is the ideal exercise for the priest. In the first place, it is entirely compatible with the dignity of even the most exalted cleric. “When I was a priest,” said Pope Pius X recently, “I walked. I wish I were younger so that I might walk more than I do now. When people walked more than they do now, they were stronger and healthier.” “I am willing,” wrote Cardinal Gibbons a few years ago to the present writer, “to endorse all that is said in praise of pedestrianism.” And, as is well known, the practice of His Eminence of Baltimore in this respect, like that of the Holy Father, is quite in accord with his preaching. Their example may well settle any question as to the congruity of the exercise.

Like other best things of life—air, light, and water, for instance—walking is, moreover, within the reach of all, constitutes no drain on even the scantiest income. A satiric pedestrian of our acquaintance inclines indeed to the belief that this very inexpensiveness is one reason why walking is not far more popular. “If a number of my friends,” he declares, “had to pay five or ten cents for every mile they walked, they would spend several hours a day on the road.” Be this as it may, not even the poorest priest can oppose to walking the objection so potent in the case of some other forms of exercise, “I can’t afford it.”

To set down here a tithe of the available testimony as to the healthfulness of walking would be taxing the capacity of the remaining pages of this number of the *REVIEW*, so let it be summarized in this statement of Dickens: “The sum of the whole is this: walk and be happy; walk and be healthy. . . . The best way to lengthen out our days is to walk steadily and

with a purpose." Apropos of this last point, the lengthening of our days, Dr. Pearce Kintzing assures us that "there exists no better gauge of our youthfulness, our physical balance—of the distance that separates us from senility—than our ability to walk and to run."

The readers of this paper, whatever may be their personal practice, very probably accept the theory that walking is beneficial; but they may be interested in an authoritative pronouncement as to the amount or measure of walking that prudent regard for their health prescribes. The writer just quoted, Dr. Kintzing, in a volume with the attractive title, *Long Life and How to Attain It*, tells us: "Walking furnishes the best basis of computation for the amount of exercise needed in our daily lives. Omitting details, making a straight cut to conclusions, energy, human and mechanical, is measured in foot-pounds. A standard day's labor (Parkes) equals the lifting of 300 tons to the height of one foot. Estimating that a sedentary man should take exercise equivalent to one-half of this amount, and placing his weight at 145 pounds, we find that he ought to walk about nine miles daily; since, in walking on the level, we raise one-twentieth of the weight of the body at each step. Naturally, we must deduct the amount which he walks in the conduct of his business and home life. Perhaps a fair estimate of the latter would be three miles; leaving six miles owing to the average strong man of forty years. After fifty, the distance may be reduced ten per cent each decade."

The clause, "placing the weight at 145 pounds", in the foregoing extract, suggests the reflection that the average weight of priests forty years old—at least among those of the writer's acquaintance—is considerably more than 145 pounds. In fact, a goodly number of middle-aged clerics are unmistakably obese; and they, even more than others, need to become systematic walkers. What constitutes obesity may be gleaned from the following table of heights and weights, drawn up by D. H. Wells, Actuary, and utilized by medical examiners for life insurance companies:

FOR AGE FORTY-SEVEN AND UPWARD.

Height	Normal weight	- 20 per cent	+ 20 per cent	+ 30 per cent
5 ft.	134	107	161	174
5 ft. 1 in.	136	109	163	177
5 ft. 2 in.	138	110	166	179
5 ft. 3 in.	141	113	169	183
5 ft. 4 in.	144	115	173	187
5 ft. 5 in.	148	118	178	192
5 ft. 6 in.	152	122	182	198
5 ft. 7 in.	157	126	188	204
5 ft. 8 in.	162	130	194	211
5 ft. 9 in.	167	134	200	217
5 ft. 10 in.	172	138	206	224
5 ft. 11 in.	178	142	214	231
6 ft.	183	146	220	238
6 ft. 1 in.	188	150	226	244
6 ft. 2 in.	194	155	233	252
6 ft. 3 in.	200	160	240	260

For younger ages subtract one-half pound for each year under forty-seven, and the result will be the normal weight for the given age.

In connexion with this table it may be explained that the applicant for life insurance is considered, other things being equal, a poorer or safer risk, according as he varies more or less from the normal weight of persons of his height; and that when his weight is 30, or more, per cent above that normal figure, conservative companies, believing that his longevity will be less than the average among people of his age, will issue him a policy only at special ratings. Just why it is that "overweights" are considered poor risks, that is, are thought unlikely to live the average length of days, is thus stated by Dr. O. H. Rogers: "They are abnormal. They are prone to develop heart disease, apoplexy, and premature arteriosclerosis. They are peculiarly liable to diabetes, rheumatism, and lithemia. They succumb easily to accidents and surgical operations."

Further statistics likely to interest clerics with a tendency to become unduly corpulent are furnished in this other table,

prepared in connexion with the "specialized mortality investigation" of the Actuarial Society of America:

TABLE OF WEIGHTS—AGE FORTY AND OVER.

Height	D	C	B	A
5 ft.	Under 114	114-161	162-174	Over 174
5 ft. 1 in.	" 115	115-163	164-176	" 176
5 ft. 2 in.	" 117	117-165	166-179	" 179
5 ft. 3 in.	" 119	119-169	170-183	" 183
5 ft. 4 in.	" 123	123-173	174-188	" 188
5 ft. 5 in.	" 126	126-177	178-192	" 192
5 ft. 6 in.	" 129	129-182	183-197	" 197
5 ft. 7 in.	" 133	133-188	189-204	" 204
5 ft. 8 in.	" 137	137-194	195-210	" 210
5 ft. 9 in.	" 142	142-200	201-216	" 216
5 ft. 10 in.	" 146	146-206	207-223	" 223
5 ft. 11 in.	" 150	150-212	213-230	" 230
6 ft.	" 155	155-218	219-237	" 237
6 ft. 1 in.	" 160	160-226	227-244	" 244
6 ft. 2 in.	" 165	165-233	234-253	" 253
6 ft. 3 in.	" 171	171-242	243-262	" 262

—*Courtesy of Metropolitan Ins. Co.*

Persons of weights D and B are considered bad insurance risks; those of weight A are looked upon as very bad risks, while those of weight C are classed as persons of ordinary weight. To take a concrete example: When Father John, six feet in height and aged forty-five years, weighs only one hundred and forty-two pounds, his chances of enjoying a long life are poor; when he weighs anything from one hundred and fifty-five to two hundred and eighteen, his chances are good; weighing from two hundred and nineteen to two hundred and thirty-seven, his chances are again poor; and when he gets beyond two hundred and thirty-seven, Father John needs the treatment diametrically opposed to the rest cure, and had better make no unnecessary delay in adopting it.

That walking is an effective enemy of obesity, and a preservative of ideally perfect health, the present writer has the best of reasons for believing; and, in giving them, he may

perhaps be permitted to follow the example of Horace Fletcher, Richard Harding Davis, and other magazinists, by using the first personal pronoun instead of the third. About five years ago, I weighed fifty-four pounds more than the physicians declared normal for a man of my years and height, and had acquired an abnormal girth which was neither ornamental nor comfortable. Reflection on the causes of this condition convinced me that a scant half-hour or so a day in the open air, combined with three hearty meals, afforded sufficient explanation; and a little further reflection, aided by the reading of several standard medical works, brought the additional conviction that unless I desired to become a victim of Bright's disease or incur the risk of an apoplectic stroke, I would do well to take considerably more exercise and considerably less food.

From a very modest beginning my hygienic system gradually developed into: twelve miles of walking, one full meal, and a hot bath, every day. In the course of six months I rid myself of the superfluous fifty-four pounds, reduced my girth about one-fourth, and found myself possessed of that real joy of life which co-exists only with perfect health. Save that the daily hot bath, once my obesity was routed, became a semi-weekly one, I have followed this same system ever since; and have yet to experience even five minutes of indisposition to break the record of five years' absolute physical well-being. Briefly, my habitual dietary is a fasting regime—a bite in the morning, a full meal at noon, and a lunch in the evening; while my pedestrianism includes four miles in the early morning, two miles shortly before dinner, and six miles in mid-afternoon.

These twelve miles represent three hours a day in the open air, and no reputable physician with whom I have talked on the subject has expressed the opinion that such a period is excessive for a man who leads a sedentary life during the remainder of a sixteen or seventeen hour waking-day. That a less lengthy period would fill all requirements may be readily admitted. Perhaps one-half the time that I devote to pedestrianism would suffice for the average middle-aged priest; with me, it is a case where the proof of the pudding is in the eating, and, until the eating becomes a good deal less delicious

and exhilarating than at present, I expect to make no change in my system. But where is a busy man to find three, or two, or even one and a half hours to devote to walking or any other form of exercise? The busier he is, the greater the likelihood of his finding them. With priests, as with other professional men, nine-tenths of those who declare that they have no time for exercise lack, not time, but genuine method and system in utilizing their time. "Method," says Cecil, "is like packing things in a box; a good packer will get in half as much again as a bad one."

Just a word in conclusion as to the claim made for walking, that it is more constantly available than most, if not all, other forms of outdoor exercise. Weather conditions need not, and should not, prevent a pedestrian from taking his usual jaunts. In my personal experience, no extreme of summer heat or winter cold—though the mercury has ranged from 115 degrees above zero to 16 degrees below it—and no storm of wind or rain or snow or hail during the past half decade has prevented my taking my customary three walks a day. Dressing to suit the weather is prudence; allowing atmospheric conditions to interfere with one's exercise is not far removed from folly. And so, to sum up with Dickens, let me advise my brother priests: walk and be healthy; walk and be happy.

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THE "COMMUNATIVE" PSALMS, AND PSALM 108 (109 HEB.) IN PARTICULAR.

IT is unfortunately only too true that present-day Catholics are familiar with the New Testament, or rather certain portions of it, but have hardly any practical acquaintance with the Old Testament. And to this want of familiarity is due, in great measure at least, the sense of dismay which Catholics sometimes manifest when for the first time brought face to face with certain passages of the Old Dispensation. As an example of such passages we may cite in particular the Psalms known as "the cursing" or comminative Psalms, e. g., Pss. 68, 108, and 136. No one can read such words as: "Let them

be blotted out of the Book of the Living; and with the just let them not be written" (Ps. 68: 29), without a thrill of horror. The curse is so comprehensive; it is so utterly malignant in its vindictiveness; it is so completely without the accent of mercy with which we have become so familiar since the coming of Him who crushed not the bruised reed nor extinguished the smoking flax. How, we ask, can such words be said to be inspired? The same question was put by the Manichees of long ago and they solved it by distinguishing between the God of the Old and the God of the New Testament; they became, in a word, dualists.

Perhaps the most terrible of all these "cursing" Psalms is Ps. 108 (in the Hebrew 109). We propose to examine it in detail. We give the Douay version with a few corrections in the notes.

I.

The Psalmist complains to God of his detractors.

1 Unto the end, a psalm for David.

2 O God, be not thou silent in my praise: for the mouth of the wicked and the mouth of the deceitful man is opened against me.¹

3 They have spoken against me with deceitful tongues; and they have compassed me about with words of hatred; and have fought against me without cause.

4 Instead of making me a return of love, they detracted me: but I gave myself to prayer.

5 And they repaid me evil for good: and hatred for my love.

II.

He invokes curses upon them.

6 Set thou the sinner over him: and may the devil stand at his right-hand.

7 When he is judged, may he go out condemned; and may his prayer be turned to sin.

8 May his days be few: and his bishopric let another take.

9 May his children be fatherless, and his wife a widow.

¹ St. Jerome, the Hebrew, and R. V.: "Hold not thy peace, O God, of my praise."

10 Let his children be carried about vagabonds, and beg; and let them be cast out of their dwellings.²

11 May the usurer search all his substance: and let strangers plunder his labors.

12 May there be none to help him; nor none to pity his fatherless offspring.

13 May his posterity be cut off; in one generation may his name be blotted out.

14 May the iniquity of his fathers be remembered in the sight of the Lord: and let not the sin of his mother be blotted out.

15 May they be before the Lord continually, and let the memory of them perish from the earth:

16 Because he remembered not to shew mercy.

17 But persecuted the poor man and the beggar; and the broken in heart, to put him to death.

18 And he loved cursing, and it shall come unto him: and he would not have blessing, and it shall be far from him.

And he put on cursing, like a garment: and it went in like water into his entrails, and like oil in his bones.

19 May it be unto him like a garment which covereth him; and like a girdle with which he is girded continually.

III.

His absolute confidence in God's help.

20 This is the work of them who detract me before the Lord; and who speak evils against my soul.³

21 But thou, O Lord, do with me for thy name's sake: because thy mercy is sweet.

Do thou deliver me, 22 for I am poor and needy, and my heart is troubled within me.

23 I am taken away like the shadow when it declineth: and I am shaken off as locusts.

24 My knees are weakened through fasting: and my flesh is changed for oil.

25 And I am become a reproach to them: they saw me and they shook their heads.

26 Help me, O Lord my God: save me according to thy mercy.

27 And let them know that this is thy hand: and *that* thou, O Lord, hast done it.

² "Let them seek their bread out of *desolate places*," R. V.; but see LXX, which keeps the parallelism.

³ "This is the *reward* of mine adversaries."

28 They will curse and thou wilt bless: let them that rise up against me be confounded: but thy servant shall rejoice.

29 Let them that detract me be clothed with shame: and let them be covered with their confusion as with a double cloak.

30 And I will give great thanks to the Lord with my mouth; and in the midst of many I will praise him.

31 Because he hath stood at the right-hand of the poor, to save my soul from persecutors.

We notice the threefold division. In verses 2-5 the Psalmist complains of the unjust treatment he has met with from his enemies. In verses 6-19 he pours forth a torrent of appalling curses on one whom we may presume to have been the chief offender. In verses 20-31 he expresses in touching terms his unalterable confidence in God.

But how terrible are the curses! The individual thus singled out is cursed in life, vv. 6, 8, 12, 18-19; he is cursed at the hour of his judgment, v. 7; and, worst of all, his posterity is to share in his curse, vv. 9-15.

Needless to say, these features did not escape the Patristic commentators on the Psalter, and it is of interest to see how they treated them. If we turn to St. Augustine's *Enarratio* on this Psalm we find him fully conscious of the difficulty, though he never formulates it in express words. He begins by saying that, as is evident from Acts 1:20, the Psalm is prophetic of Christ and of Judas. But he points out that it is difficult to explain every detail of Judas personally and that we must consequently see in the individual who is cursed the whole generation of the wicked. When, however, he comes to v. 6 St. Augustine says: "He now begins to prophesy, and expresses himself as though, from lust of revenge, he really wished what he foretells to take place, for he declares with absolute certainty that they will take place and will deservedly come upon such men through the Divine Justice. And some people, through not understanding this manner of predicting the future, namely under the guise of really wishing evil, have thought that here hatred is repaid with hatred and evil intent with evil intent. . . . But God does not punish through delight in another's suffering—this would be to render evil for evil—but through love of justice, and this is to render good for evil." After a lengthy examination of the Psalm

St. Augustine makes a further application of it to the Jewish people as a whole. This, however, does not concern us here. But the Saint's principle is ever the same, viz. that "curses which are spoken in the spirit of prophecy arise not from the evil intent of him who thus curses but from the prescience of him who denounces."⁴ St. Jerome has never treated of this Psalm, but in the *Breviarium in Psalmos* (falsely attributed to him) we have almost the same treatment as that given by St. Augustine, namely, all is prophetic of Christ and Judas.

There is nevertheless a vast difference between a prediction and a positive wish. And because St. Peter (Acts 1:20) saw in this Psalm and in Ps. 68 a type of Judas it does not follow that the Psalm itself was prophetic of him, though it does follow that under its literal sense it was typical of him. St. Augustine, unfortunately, was no Hebraist, otherwise he could never have said that these curses are predictions. They are positive wishes. In verses 8-15 we have repeatedly the peculiar form of the Hebrew imperfect tense which denotes a wish and not a declaration of the future.

Hence later commentators have cast about for some other way of explaining these curses. Among modern critics it is usual to see in them neither an individual who speaks nor an individual who is addressed. It is rather the nation as a whole, conscious of the wrongs it has suffered at the hands of the wicked, which cries out for vengeance. By following this line of interpretation the individual character of the Psalms of the Suffering Messiah and of Isaiah 53, etc., has been gradually whittled away. But it is hard to accept this solution in the case of the curses in the Psalm under discussion. The tone is too personal, too individual. And we have already remarked upon the sudden change from the plural to the singular in verse 6 and again in verse 20; indeed it would not be too much to say that in verse 8 we have a reference to some particular office held by the enemy who is singled out.

Of late years, however, a theory has been put forward regarding this particular Psalm which is very simple and which at one stroke does away with the whole difficulty arising from

⁴ Contra Faustum; XVI, 22. Cf. Sermon LVI, 2, in Matth. vi; also *de Sermone supra Montem*, I, 71-72.

the terrible nature of the curses it contains. The theory is simply this: the change from the plural to the singular in vv. 5-20 denotes a new speaker. Insert the word *saying* at the close of v. 5 and we have the words of one of the enemies who are referred to in vv. 1-5. According to this theory it is no longer the Psalmist who curses; it is the enemy's curses which we are reading. And when we examine this theory more closely it gains in force; for not only does the sudden change of number become intelligible, not only do the inspired curses vanish, but the whole construction of the Psalm becomes clearer. For we can see in v. 20 the natural transition from the quoted words of the enemy to the Psalmist's own petitions, while the parallelism between the first and third portions of the Psalm is brought out clearly. In v. 4 we read of the "detractors", Heb. ^{שׂוֹנְאֵי} LXX, *ἐνδιεβάλλον με*; by a natural sequel the enemy hopes that the "detractor" *par excellence*, the "Satan," ^{שׂטָן} *διάβολος*, may stand at the Psalmist's right-hand always. And when we turn to the Psalmist's closing word of confidence we find him saying (v. 29): "Let them that detract me, *οἱ ἐνδιεβάλλοντές με*, ^{שׂוֹנְאֵי} be clothed with shame"; and lastly, by a delicate piece of parallelism with the expressed hope of the foe in v. 6 we have in the closing v. 31: "Because He [the Lord] hath stood at the right-hand of the poor man". Thus it would seem as though this theory satisfied not only the demands of the sensitive-minded but also the sound principles of exegesis.

We much doubt whether this attractive means of escape from the difficulty can be accepted. In the first place: in vv. 16-18 we have the reasons assigned for the attitude of the enemy; he curses the Psalmist because the latter has not known mercy, and also because he has loved cursing. But is it probable that the Psalmist would thus baldly state the charges against himself without refuting them? And can it be said that the simple statement in v. 20, "This is the work of them that detract me," is a sufficiently strong assertion that the above charges are false? Even if it were so, there is one very serious difficulty in the translation of v. 20. In the Vulgate we read "*Hoc opus eorum*"; in LXX *τὸ ἔργον*; but the Hebrew word ^{פְּעֻלָּה} though it can mean "work", more strictly means recompense or reward and so it is translated in the R. V. St.

Jerome himself has translated it "*retributio*" in his version of the Psalter direct from the Hebrew, and we should compare Lev. 19:13 and especially Is. 62:11, where it is parallel to *לָשׁוֹן*; it is true that it is here translated "*opus*" in the Vulgate, *εργον* in LXX, but in R. V. "*recompence*" in text, "*work*" in margin; the parallelism demands that both words be translated in the same sense of "*reward*" and "*recompence*". But if this is true, then v. 20 does not mark the transition from the curses of the enemy to the Psalmist's own petitions; it is but the natural sequel to v. 19, "*Cursing shall be to all who detract me like a garment and this is their due recompence*". Verse 20, then, does not sum up vv. 5-19 and imply that they are the words of the enemy and that the word "*saying*" is to be understood at the close of v. 5.

Again, according to this theory v. 8 will contain not the words of the Psalmist but those of his enemy; how then can St. Peter quote them as prefigurative of Judas? Once more, it would be just as natural to close the enemy's speech at v. 18—where the Psalmist seems to turn to him—as at v. 19. Lastly, if we are to remove the curses in vv. 5-19 from the mouth of the Psalmist, what about v. 29? It contains a curse, not so vindictive, it is true, as those preceding, but we find the same metaphor used as in v. 19.

These, then, are the difficulties intrinsic to the Psalm which compel us to doubt the efficacy of the solution suggested. But the extrinsic difficulties are far greater. Granting that the solution suggested were accepted, can we apply it to other Psalms? Can we apply it to Ps. 68:29? Can we apply it to the numerous other passages, e. g. Pss. 58:12-16; 103:35; 136:7-9, which present us with curses almost equally terrible? It is clear that we cannot do so. And in truth the theory proposed falls of its own weight. For it is radically opposed to the whole of the Old Testament spirit. Indeed it is not too much to say that if we eliminate the curses from the Old Testament we destroy it.

For the spirit of the Old Dispensation is summed up in the "*Lex talionis*", an eye for an eye, as our Lord expressly indicates.⁵ It is not that this spirit was impressed upon the

⁵ Matth. 5:38-39; cf. Luke 9:55.

Old Testament writers by the Holy Spirit who inspired them. For inspiration is not revelation; it uses human instruments and takes them as it finds them. But this spirit was the spirit of the age; the Code of Hammurabi is based on it: "If a man has caused the loss of a man's eye, his eye one shall cause to be lost".⁶ Further, the Hebrew Prophets never forgot that theirs was "the Chosen People", a "Holy People", "God's People". Hence attacks on them were attacks on God himself. It is in this sense that the Psalms and Prophecies are "National"; they are not the outpourings of individual hurt feelings; they are the cry of the just, of the holy, of God's elect against the unjust, the wicked, and the reprobate of God. If we fail to grasp this we lose the key to such outpourings as Pss. 78 and 82, which essentially voice the cry of the Chosen People and not of any individual. It is here that St. Augustine's principle of Psalm-interpretation comes in. All the Psalms, he repeatedly urges, are to be understood either of Christ, the Head, or of the Church, His Body. And as we recite them we must perforce place ourselves in the same mental attitude as that adopted by the Chosen People; we must speak and pray in the name of Christ against Anti-Christ, in the name of the Church against the collective powers of wickedness. It was this thought which led Cromwell's Ironsides to use the comminative Psalms so much; they regarded themselves as the Lord's elect and consequently took an especial delight in those Psalms which seemed to voice their feelings. That they abused Holy Scripture will not show that their interpretation of it was fundamentally wrong.

So far we have only dealt with the vindictive passages in the Psalms. But similar and equally violent passages are to be found all through the Old Testament. Jeremias is the Prophet who more than any other is regarded as the type of the Suffering Saviour; yet nowhere do we find stronger expressions of hatred than in his inspired prophecies.⁷ And Holy Church has set her sanction on the use of these passages in the sense suggested above by putting them in the mouths of her priests during Lent. We may notice also Neh. 13: 29.

⁶ No. 196; cf. Nos. 197-205.

⁷ Cf. for example, 9: 18-20, 15: 15, 20-21, 17: 18, 18: 21-22, 20: 12.

But perhaps the most terrible passages are to be found in Judith, 8: 20, 9: 10, 15, 19, 16: 20-21; while the vindictiveness of Esther is, unless understood in the light of what has been already said, simply incomprehensible.⁸

For other passages in the Psalter besides those alluded to above, see Pss. 51: 7-11, 67: 22-24, 90: 8, 91: 6-13, 100: 8, and 138: 19-24. In Zacharias's dying words: "The Lord see and require it",⁹ we have the voice of the Old Dispensation; in St. Stephen's, "Lord, lay not this sin to their charge!" we have the voice of the New.

The spirit of the Old Testament, then, is not that of the New. But it does not follow—and here the Manichees made their fatal error—that the God of the Old Testament is not the God of the New. Grace does not destroy, it perfects, nature. And inspiration, to repeat, is not revelation. In other words, these curses which sound so strange to our New Testament ears are not *revealed* by God, though He has *inspired* His Prophets to make use of them. For in inspiring them He changed them not at all but took them as He found them. Nor need we be surprised at this. For these terrible passages have their purpose. They compel us to feel the difference between the law of love under which we live and the law of temporal rewards and punishments under which the Jews lived, and if only these curses arouse in us a sense of deep thanksgiving for the unspeakable grace of living now and not then, they have done their work. Yet even this is not all. "It is a terrible thing to fall into the hands of the living God". Such passages, while they shock, must also arouse us, for what do they indicate if not the awful nature of God's wrath? It is well in an anemic age to be reminded of these things.

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⁸ Cf. 9: 5-13.

⁹ II. Paral. 24: 22.

THE PROPOSED ANNUAL SUBSIDY FROM THE AMERICAN CLERGY TO THE HOLY SEE.

EARLY in the year 1905 the present Apostolic Delegate addressed a letter to the Ordinaries of the United States, thanking them in the name of the Sovereign Pontiff for the offerings of Peter Pence made during the previous year. In the same letter he stated that, "notwithstanding the generous response of the American people, the financial condition of the Holy See is far from being prosperous or satisfactory"; and that the actual situation is one "upon which our Holy Father looks with alarm, because, unless his children come forward more liberally to his assistance, he can, despite the most rigid economy in every department, hardly meet the exigencies of the vast administration of the Church, which extends throughout the whole world." Accordingly, continues the letter, "His Eminence the Cardinal Secretary of State" requests the Apostolic Delegate "to make known to all the Ordinaries of the United States the said financial difficulties, in the hope that by their zeal those sources of revenue which have heretofore been contributed from France and Italy, and of which at present the Holy See is in a very large measure deprived, may be adequately compensated." The suggestion is then made by the Delegate that, "besides the general yearly collection, which is to remain as heretofore", other means may be found of lessening the Sovereign Pontiff's anxieties as to the temporal needs of the administration of the universal Church.

This letter had doubtless the effect at the time of stimulating the zeal of our Bishops in urging the faithful to a more generous response than before to the annual appeal for Peter Pence. Nevertheless the sum contributed has not proved adequate to supply the actual needs of the Holy See, particularly in view of the all-sided reforms which have been undertaken during recent years by the Sovereign Pontiff for elevating and increasing the efficiency of the central administration of the Church.

When therefore the suggestion of a Christmas gift from the American Clergy to the Holy Father was made through the REVIEW, in the belief that such an offering would not only pro-

mote the administration of the Holy See by relieving the anxieties incident to financial responsibility of the Holy Father, but would also tend to cement the bonds of union between the American Clergy and the common Father of the faithful, giving at the same time an example of generous personal sacrifice to the Catholic people, we were made to realize the full importance of the proposed movement.

There were of course some evident obstacles in the way of urging a successful appeal to the Clergy. It might indeed be possible to arouse enthusiasm in so good a cause, but it would always lie with the Bishops to make an actual move toward carrying out any suggestion coming from the REVIEW. Furthermore, the Ordinaries might not be all of one mind as to the wisdom of urging any suggestion which, since it had their authority, might appear to lessen the voluntary character of the movement and merely add another form of taxation to those already existing. In any case there would be the difficulty of adopting effective methods which would at the same time obviate coercion, eliminate personal dominance, and secure permanency for any plan devised to raise a definite sum annually for the Holy Father.

To avoid all possible misunderstanding as to the position of the REVIEW in the matter, the Editor addressed a letter to a number of the Bishops, asking their judgment as to the proposed scheme and soliciting suggestions regarding the manner of carrying out the same, if it were approved by the common consent of the Hierarchy and Clergy. The points of importance to which we desired to direct attention were:

1. The gift was to come from the *Clergy* of the United States. It was not to interfere with, or be regarded as part of, the annual Peter Pence contribution which is now collected from the churches.

2. It was to be entirely a *voluntary* contribution; not a tax imposed by diocesan statute, nor one to be urged through moral compulsion.

3. To emphasize the voluntary character of the gift, it was to be in the nature of a *Christmas* offering. We suggested that it might be considered as taken from the Christmas gift which priests usually receive from their congregations. This need not be understood as implying that the Christmas collection should

actually furnish the portion which a priest is enabled to set aside for the Holy Father from his annual income or from the charity of his people to him personally.

The response to our request for an expression of opinion and suggestions from the members of the Hierarchy was immediate and most encouraging. The Apostolic Delegate expressed, as was to be expected from his previous appeal to the Ordinaries, his approval of the proposal if judiciously effected, "as forming a proper and worthy testimonial of fidelity and affection for the Holy Father in these troublous days of his difficult pontificate".

His Eminence Cardinal Gibbons, under date of 14 January, wrote:

I am of course in favor of any plan that will enhance the revenues of the Holy Father: however to the suggestion made by you, I would propose the following amendment.

The Councils of Baltimore have ordered an annual collection for the Holy Father. This established custom must by all means remain intact. I would however suggest that the Bishops of the country, in ordering the usual annual collection, would make a special appeal to the Clergy of the Diocese for their individual contributions. In this way the annual collection, consecrated by time, would be safeguarded and would also be supplemented by the personal contributions of the Clergy. If the plan suggested by you would be carried out without any reference to the annual collection, I fear that this would fall into abeyance and that the appeal to the Clergy would not compensate for the injury done to the annual collection. By combining both, the object in view would be obtained without running the chance of injuring an already firmly established custom.

Most faithfully yours in Xro,

J. CARD. GIBBONS,
ARCHBISHOP OF BALTIMORE.

Postscript: I feel that it would be more gracious and at the same time more effective to have the offerings of the Clergy made as voluntary contributions rather than that they should take the form of a tax.

After the receipt of the above letter His Eminence informed the Editor through his Secretary, the Rev. L. R. Stickney, that, as the matter to which the above correspondence refers is "a question which interests the entire Church in the United States",

it was his intention to bring the matter to the attention of the Most Rev. Archbishops at their next annual meeting. "This," adds Father Stickney, "of course, affects in no way, what was written to you in this morning's letter."

We have already pointed out, as essential conditions of the movement, the necessity of keeping the contribution referred to separate from that of the annual Peter Pence collection, and of making it entirely voluntary; but the stress which His Eminence lays upon these points indicates that special emphasis needs to be given to them lest they be overlooked to the detriment of the fundamental cause, as might be the case amidst the initial enthusiasm that accompanies such undertakings. Before considering the advisability of discussing the matter at all, we had consulted of course with our own venerable Ordinary, the Most Rev. Archbishop of Philadelphia. Although already suffering at the time from the approach of his subsequent serious illness, his native generosity went out at once in behalf of any measure that might relieve the anxieties of the Sovereign Pontiff, whose affectionate memory he bore in his heart from the time he had seen him on his last visit *ad limina* during the present Pontificate. We had the assurance of his warmest coöperation in the movement, and he subsequently indorsed the letters we read to him from His Eminence and other Prelates who had shown their readiness to take up the question as a practical issue. Among the latter we specially mention the Archbishop of Boston, whose genius for organization has shown itself in marked results of a practical nature during the comparatively short period of his episcopate. Mgr. William O'Connell writes:

I have received your letter of 1 January regarding the plan for presenting the Holy Father with an annual Christmas or New Year's gift of financial subsidy from the Clergy in the United States, and I hasten to assure you that I am most heartily in favor of the movement. In fact this idea has been in my mind ever since my return to America as Bishop of Portland. I have always felt that something of the kind should be done and could be done. The great thing now is that the movement should be started aright.

I write you this answer off-hand, so that you may know at once where I stand in the matter. I am not only in favor of it; I am enthusiastic over it. I propose at a very early date to consult with my Clergy, and I shall then be able to let you know more definitely my opinion of what form the movement should take.

It is needless to say that the other members of the Hierarchy who were asked to express their views showed absolute unanimity in the chief motive of the proposed action to alleviate the straitened condition of the Holy Father. In some dioceses a plan of separate contributions from the Clergy had already been inaugurated. Thus His Grace of New Orleans writes:

Two years ago, during the annual retreat, all the Diocesan Clergy quite willingly agreed to make a personal donation to the Holy Father in addition to the amount contributed by the laity. Every parish priest pledged himself to give yearly ten dollars, and every assistant priest five dollars. This promise is faithfully carried out. I have made it a rule to contribute one hundred dollars.

We could easily change the time for transmitting this special donation to the Holy Father. It would be quite appropriate, and surely helpful to meet the needs of the Holy See, if in all the dioceses in the United States such a contribution were made about the end of the year, and through the Apostolic Delegation were sent to the Holy Father as a practical token of the entire American Clergy's best wishes for a happy New Year.

His Grace the Archbishop of St. Paul informs us that a like method has been observed in his diocese for a number of years.

By a similar arrangement the priests of the Diocese of Galveston, Texas, have for some time separately made their annual contribution to the Holy Father, and the published statement of the Diocesan Collections for the year 1909 shows that the amount of the Clergy's contributions is equivalent to more than one-fourth of the offering made by the laity. In the circular sent out for the purpose of the collection by Bishop N. A. Gallagher, occurs the following passage:

Besides the offerings of the laity, we recommend that, with the Bishop the priests also of the Diocese give as a token of their love and fealty to the Holy Father an annual voluntary personal offering as each deems proper. We will take pleasure in designating the amount contributed by the Bishop and priests, as well as by the faithful, when we make our annual remittance to Rome.

In one or two cases the Bishops express doubts that an appeal to the Clergy which does not take the form of a regular tax would be permanently successful; that discussion on the subject is futile; and that the best method of getting results

will be to have an official letter from the Apostolic Delegation addressed to each of the Bishops asking them to circulate a subscription list among their Clergy, and to forward the amount realized to the Delegate directly.

No doubt such a plan might be effective. The appeal of the Apostolic Delegate, made six years ago, has unquestionably, as was said above, increased the zeal of the faithful; and we have the example of the priests of New Orleans, and of Galveston, already mentioned, to demonstrate that new zest for the cause of the Peter Pence was awakened among the Clergy. But the fact remains that there is still a large proportion of the Clergy who are not alive to the opportunity of aiding by personal sacrifice in the support of the Holy See. Nothing is as likely to develop a system of such support as organization; and the way to this organization is paved by discussion. Nor does there appear to us anything undignified in an open expression of opinion, since the need of coöperation with the Holy See in this matter is not only well understood on all sides, but quite openly emphasized by the Holy See itself, whilst discussion in the pages of the REVIEW, almost exclusively confined to the Clergy, does not lend itself to the vulgar comments of the newspapers or of the lay organs of public opinion generally.

The point of paramount importance is to find a method of securing coöperation which takes in the entire body of the Clergy of the United States; which furthermore permits each priest to give according to his means or, if too poor, not to give at all, without inviting attention or comment that might be deemed odious; and which, lastly, obtains a character of permanency on which the Holy See might count with a fair assurance of annual income.

It is understood, of course, that the Ordinary, being well disposed toward any equitable project by which the end in view may be obtained, will place the matter before his consultants and after that before the Clergy of his diocese, in order to arouse proper enthusiasm and obtain a whole-souled consent. This should not be difficult, although there may be districts where priests are really too poor to allow them to make any sacrifice in money for a cause like this, which, whilst it appeals to their sense of loyalty, must perforce yield to their more immediate personal demands. But, as Bishop Keiley, of Savannah, aptly puts it:

It seems to me that if the Bishops of each Diocese would ask their priests to help the Holy Father, they would be assured of a prompt and generous response. Personally I favor the idea of a New Year's offering, though the day or time is immaterial; yet there seems a peculiar appropriateness in coming to our Holy Father at the beginning of the year, and laying at his feet the tribute of our devotion, and the practical evidence of our desire to help him on whom in very deed rests "the solicitude of all the churches" . . . The Blessing of Christ's Vicar which would come back to us over the sea would hearten us all in our work for Christ . . . I am proud to say that the priests of this Diocese, who work hard and are poorly paid, would gladly respond to this call.

Other prelates write in a similar strain, and suggest that a circular letter from the diocesan chancery each year might be sufficient, if not the best means to obtain a generous contribution from each priest for the proposed object. On the other hand we have a letter from a Bishop in one of our Eastern dioceses who had for two years tried the plan of urging a separate collection for the Pope from the Clergy, and had to relinquish the quest as the amount obtained threatened to grow much less each year, through lack of enthusiasm. Hence he proposes that the Clergy be taxed, as would be only fair, since it is for their benefit as members of the Universal Church that the central administration in Rome has to be maintained. But we have from the outset assumed that the offering should be voluntary, and we believe that with proper organization this is quite feasible.

What would be required to this end, after the good will of Bishop and Clergy had been secured in the movement, is the appointment or election of a director or solicitor for each diocese, whose duty it would be to keep the project definitely before the Clergy and to secure their subscriptions. If the director be elected by the Clergy themselves from among their own number, he will enjoy the confidence and freedom requisite to urge their generosity and at the same time guarantee the voluntary character of each individual offering.

Besides the local director or solicitor there should be a central director, who combines the office of general treasurer and secretary, and whose duty it is to communicate with the diocesan directors, in order to unify action, control and audit accounts, and make a report to the Apostolic Delegation as the

official channel through which the sum obtained is to be transmitted to the Holy See.

As to the details of management we quote, as suggestive, part of a letter from one of our most energetic Bishops in the West, as follows:

I am not writing you for publication . . .

My suggestion is that you send to each Bishop a form of "promise card". Each Bishop might appoint a priest of his jurisdiction to take charge of the work.

This priest would send a letter and two copies of the "promise card" to each priest in the diocese. Of the signed cards one is returned to the diocesan priest in charge of the work; the other is sent to the Apostolic Delegate to whose office the remittance could be sent.

The letter setting forth the motives which should decide every priest in the country to make an annual offering—not limited to \$5.00 but limited by each man's circumstances—should be carefully drafted, so as to do service in every diocese. This is undoubtedly the poorest diocese in the country, and yet I am sure there is not a priest who would not be glad of an opportunity to make a personal offering to the Holy Father annually.

The "Promise Card" which the Bishop mentions and of which he adds a tentative sketch at the end of his letter, reads:

I, Rev., hereby promise to give \$.... annually toward the support of the Holy Father and the promotion and maintenance of the works in which he is interested; and I promise to give notice of discontinuance should I at any time find it impossible to contribute.

Whatever method the Archbishops at their annual conference may deem it advisable to adopt or suggest we are sure that the movement can be made successful. It is entirely a matter of organizing. In the words of a well-known political leader, five men well organized for a common purpose can effect more than fifty men of superior ability and opportunities who are not organized. Organizations like the Society for the Propagation of the Faith may serve as illustration in the Catholic field, if indeed examples were needed.

In the meantime the REVIEW is open to further comment which will facilitate ultimate action and that complete harmony which is characteristic of the Catholic Clergy and Church.



Analecta.

ACTA PII PP. X.

Sanctissimi Domini Nostri

PII.

Divina Providentia

PAPAE X.

EPISTOLA QUA VULGATUM SCRIPTUM QUODDAM REPROBATUR
CIRCA QUAESTIONEM DE ECCLESIIS AD CATHOLICAM UNITA-
TEM REVOCANDIS.

VENERABILIBUS FRATRIBUS ARCHIEPISCOPIS DELEGATIS APO-
STOLICIS BYZANTII, IN GRAECIA, IN AEGYPTO, IN MESOPOTA-
MIA, IN PERSIA, IN SYRIA ET IN INDIIS ORIENTALIBUS CONSI-
DENTIBUS.

PIUS PP. X.

Venerabiles Fratres, Salutem et Apostolicam Benedictionem.

Ex quo, nono labente saeculo, Orientis gentes ab unitate
Ecclesiae catholicae coeperunt avelli, vix dici potest quantum
a viris sanctis adlaboratum sit, ut dissidentes fratres ad eius
gremium revocarentur. Prae ceteris vero Summi Pontifices

Decessores Nostri, pro eo quo fungebantur munere, fidem et unitatem ecclesiasticam tuendi, nil intentatum reliquerunt, ut qua paternis adhortationibus, qua publicis legationibus, qua solemnibus conciliis, funestissimum dissidium tolleretur, quod Occidenti quidem in moerorem cessit, Orienti vero grave intulit damnum. Huius sollicitudinis testes sunt, ut paucos tantum recenseamus, Gregorius IX, Innocentius IV, Clemens IV, Gregorius X, Eugenius IV, Gregorius XIII, et Benedictus XIV.¹ Sed neminem latet, quanto animi sui studio nuperrimo tempore Decessor Noster felicitis recordationis Leo XIII, Orientis gentes invitaverit ut Ecclesiae Romanae iterum consociarentur. "*Nos quidem certe (inquit)², pervetusta Orientis gloria, et in omne genus hominum fama meritorum ipsa recordatione delectat. Ibi enim salutis humani generis incunabula, et christianae sapientiae primordia; illinc omnium beneficiorum, quae una cum sacro Evangelio accepimus, velut abundantissimus amnis in Occidentem influxit. . . . Atque haec Nobiscum in animo considerantes, nihil tam cupimus atque optamus, quam dare operam, ut Oriente toto maiorum virtus et magnitudo reviviscat. Eoque magis, quod illic humanorum eventuum is volvitur cursus, ut indicia identidem appareant, quae spem portendant, Orientis populos, ab Ecclesiae Romanae sinu tam diuturno tempore dissociatos, cum eadem aliquando in gratiam, aspirante Deo, redituros.*"

Nec, minori sane desiderio Nos ipsi, Ven. Fratres, quod probe nostis, tenemur, ut cito dies illucescat, tot anxiiis sanctorum virorum votis exoptatus, quo penitus a fundamentis subvertatur murus ille, qui duos iamdiu dividit populos, atque his uno fidei et caritatis amplexu permixtis, pax invocata tandem aliquando refloreat, fiatque *unum ovile et unus pastor*.³

Nobis tamen haec animo revolventibus, gravis moeroris occasionem nuperrime praebuit scriptum aliquod, in recens condito diario "*Roma e l'Oriente*" evulgatum, cui titulus "*Pensées sur la question de l'union des Églises.*" Enimvero tot

¹ Const. "*Nuper ad nos*," 16 Mart. 1743, aliam fidei professionem Orientalibus praescribit.

² Allocutio "*Si fuit in re*," 13 Dec. 1880, ad S. R. E. Card., in Aed. Vat.; *Act.*, vol. II, p. 179; cf. etiam Ep. Ap. "*Praeclara Gratulationis*," 20 Iun. 1894; *Act.* vol. XIV, p. 195.

³ IOAN. X, 16.

iisque tam gravibus erroribus, non modo theologicis, verum etiam historicis, scriptum illud scatet, ut vix possit maior cumulus paucioribus paginis contineri.

Nimirum, ibi non minus temere quam falso huic opinioni fit aditus, dogma de processione Spiritus Sancti a Filio haudquaquam ex ipsis Evangelii verbis profluere, aut antiquorum Patrum fidè comprobari;—pariter imprudentissime in dubium revocatur, utrum sacra de Purgatorio ac de Immaculata Beatae Mariae Virginis Conceptione dogmata a sanctis viris priorum saeculorum agnita fuerint;—cum vero de Ecclesiae constitutione incidit sermo, primo renovatur error a Decessore Nostro Innocentio X⁴ iamdiu damnatus, quo suadetur S. Paulum haberi tamquam fratrem omnino parem S. Petro;—deinde non minori falsitate iniicitur persuasio, Ecclesiam catholicam non fuisse primis saeculis principatum unius, hoc est *monarchiam*; aut primatum Ecclesiae Romanae nullis validis argumentis inniti.—Sed nec ibidem intacta relinquitur catholica doctrina de Sanctissimo Eucharistiae Sacramento, cum praefracte docetur, sententiam suscipi posse, quae tenet, apud Graecos verba consecratoria effectum non sortiri, nisi iam prolata oratione illa quam *epiclesim* vocant, cum tamen compertum sit Ecclesiae minime competere ius circa ipsam sacramentorum substantiam quidpiam innovandi;—cui haud minus absonum est, validam habendam esse Confirmationem a quovis presbytero collatam.⁵

Vel ex hoc errorum summario, quibus refertum est illud scriptum, facile intelligitis, Venerabiles Fratres, gravissimum offendiculum omnibus ipsum perlegentibus allatum fuisse, et Nos ipsos magnopere obstupuisse, catholicam doctrinam, non obiectis verbis adeo procaciter perverti, pluraque ad historiam spectantia, de causis orientalis schismatis, a vero audacter nimis detorqueri. Ac primum quidem falso in crimen vocantur sanctissimi Pontifices Nicolaus I et Leo IX, quasi magna dissensionis pars illius debeatur superbiae et ambitioni, huius vero acribus obiurgationibus; perinde ac si prioris vigor apostolicus in sacrosanctis iuribus tuendis superbiae sit tribuendus;

⁴ Decr. Congr. gen. S. R. et U. Inquis., 24 Ian. 1647.

⁵ Cf. Bened. XIV, Constitut. "*Etsi pastoralis*," pro Italo-graecis, 26 Maii 1742, ubi dicit irritam nunc fore confirmationem a simplici presbytero latino ex sola episcopi delegatione collatam.

alterius autem sedulitas in coërcendis improbis vocari velit crudelitas. Historiae quoque iura conculcantur cum sacrae illae expeditiones, quas cruciatus vocant, tamquam latrocinia traducuntur; aut cum, quod etiam gravius est, Romani Pontifices incusantur, quasi studium, quo conati sunt Orientis gentes ad coniunctionem cum Ecclesia Romana vocare, dominandi cupiditati sit adscribendum, non apostolicae sollicitudini pascendi Christi gregis.

Nec stuporem addidit levem quod in eodem scripto adseritur, Graecos Florentiae a Latinis coactos fuisse ut unitati subscriberent, aut eosdem argumentis falsis inductos, ut dogma de processione Spiritus Sancti etiam a Filio susciperent. Quin etiam eo usque proceditur, ut historiae iuribus conculcatis, in dubium revocetur, utrum Generalia Concilia, quae post Graecorum discessionem celebrata sunt, hoc est ab octavo ad Vaticanum, tamquam oecumenica vère sint habenda; unde hibridae cuiusdam unitatis ratio proponitur, id solum ab utraque ecclesia deinceps agnoscendum tamquam legitimum, quod commune patrimonium fuerit ante discessionem, ceteris, tamquam supervacaneis et forte spuriiis additamentis, alto silentio pressis.

Haec vobis, Venerabiles Fratres, significanda duximus, non solum ut sciatis memoratas propositiones atque sententias falsas, temerarias, a fide catholica alienas a Nobis reprobari, sed etiam ut quantum in vobis est, a populis vigilantiae vestrae commissis tam diram luem propulsare conemini, omnes adhortando, ut in accepta doctrina permaneant, neve alteri unquam consentiant, licet . . . *angelus de caelo evangelizet.*⁶ Simul tamen enixe oramus, ut eos persuasos faciat, nihil Nobis antiquius esse, quam ut omnes bonae voluntatis homines vires indefesse exerant, quo concupita unitas citius obtineatur, ut in una fidei catholicae professione, sub uno pastore summo adunentur, quas discordia dispersas retinet oves. Quod facilius quidem continget, si ad Spiritum Sanctum Paraclitum, qui "*non est dissensionis Deus, sed pacis,*"⁷ fervidae ingeminentur preces; inde enim fiet ut Christi votum impleatur, quod ante subeundos extremos cruciatus cum gemitibus expressit:⁸ "*Ut omnes unum sint, sicut tu, Pater, in me, et ego in te; ut et ipsi in nobis unum sint.*"

⁶ Gal., I, 8.⁷ I Cor., XIV, 33.⁸ IOAN, XVII, 21.

Denique hoc omnes in animum inducant suum, incassum omnino in hoc opere adlaborari, nisi imprimis recta et integra fides catholica retineatur, qualis in Sacra Scriptura, Patrum traditione, Ecclesiae consensu, Conciliis Generalibus, ac Summorum Pontificum decretis est tradita et consecrata. Pergant igitur quotquot contendunt causam tueri unitatis: pergant fidei galea induti, anchoram spei tenentes, caritatis igne succensi, sedulam in hoc divinissimo negotio navare operam; et pacis auctor atque amator Deus, cuius in potestate posita sunt tempora et momenta.⁹ diem accelerabit, quo Orientis gentes ad catholicam unitatem exsultantes sint rediturae, atque huic Apostolicae Sedi coniunctae, depulsis erroribus, salutis aeternae portum ingressurae.

Has Nostras litteras, Venerabiles Fratres, in linguam vernaculam regionis unicuique vestrum concreditaе diligenter translatas evulgare curabitis. Dum porro vos certiores facere gaudemus, dilectum Auctorem scripti inconsiderate, sed bona fide ab ipso elucubрати, sincere et ex corde coram Nobis adhaesisse doctrinis in hac epistola expositis, et cuncta quae Sancta Sedes Apostolica docet, reiicit et condemnat, et ipsum, Deo adiuvante, usque ad ultimum vitae finem docere, reiicere et condemnare esse paratum, divinorum auspicem munerum, Nostraeque benevolentiae testem Apostolicam Benedictionem Vobis peramanter in Domino impertimus.

Datum Romae apud S. Petrum die XXVI mensis Decembris, anno MCMX, Pontificatus Nostri octavo.

PIUS PP. X.

CANCELLERIA ECCLESIAE METROPOLITANAE BALTIMORENSIS.

TESTIMONIUM EXPOSTULATIONIS QUOD EMINENTISSIMUS JACOBUS CARD. GIBBONS NOMINE ANTISTITUM STATUUM FOED. SUMMO PONTIFICI TRANSMISIT OCCASIONE INJURIARUM A SYNDICO ROMANO ALLATARUM.

DIE 5 DECEMBRIS, 1910.

Beatissime Pater,

Archiepiscopi et Episcopi Directores Catholicae Universitatis Americae Washingtonii nuper congregati cordis dolorem

⁹ Act. I, 7.

profundissimum tacere nequiverunt propter iniurias inauditas Sedi Apostolicae in ipsa Urbe recentissime allatas, eo magis odiosas quo a sede auctoritatis altiori profectae sunt. Neque minori afficiuntur dolore greges devotissimi Ecclesiae Americanae, quorum in Patrem fidelium maxime venerabilem pietas sincerrima tali offensa intime nimis laesa est. Faxit Deus quod iniquorum corda convertantur, eorum oculi aperiantur, et cognoscant Sanctam Romanam Ecclesiam ab immemoriali fontem esse civilitatis, veritatis lumen, pacis vinculum, iustitiae sedem! Precantur interim Omnipotentem Deum episcopi et fideles Americani quod Beatitudinem Vestram longo tempore sospitet, ab inimicorum hominum telis custodiat, necnon iurium et libertatis Sanctae Romanae Ecclesiae strenuum assertorem indesinenter exhibeat.

Tandem humiliter precor ut dignetur S. V. nobis omnibus paternas benedictiones impertiri. Interim vero omni qua par est reverentia et filiali obsequio permaneo,

Sanctitatis Vestrae,

Humillimus, Dmus, Obsqmus Servus,

BEATISSIMO PATRI

PIO PP. X.

J. CARD. GIBBONS,

ARCHIEPISCOPUS BALTIMOREN.

RESPONSUM SUMMI PONTIFICIS PII PP. X.

DILECTO FILIO NOSTRO JACOBO TIT. SANCTAE MARIAE TRANS
TIBERIM S. R. E. PRESB. CARD. GIBBONS BALTIMORENSI
ARCHIEPISCOPO.

Pius PP. X.

Dilecte Fili Noster, salutem et Apostolicam Benedictionem
Minime sane praeter opinionem accidit ac spem ut tu quoque, Dilecte Fili Noster, novum praeberes veteris necessitudinis tuae testimonium, iniurias scilicet et ipse expostulando quibus proximo Septembri, dum heic Romae captae Urbis celebraretur memoria, palam lacessiti fuimus ac procaciter. Quod quidem testimonium non tuae tantum extitit nuncium pietatis, sed et Antistitum qui tecum una Washingtonium nuper convenerant; quorum omnium et iudicia et sensus, sensui

iudicioque tuo simillima, litterae tuae declararunt. Cepimus inde suavissimae iucunditatis fructum, quantum aliquis ex optatissima re capere potest maximum: ac pietatis Nostrae partes duximus tibi rescribere ut gratias ageremus; quas sane pergratum facies si verbis Nostris iis egeris quos in hac studiorum significatione socios habuisti. His porro, tibi in primis, Clerisque populisque cuiusque vestrum concreditae coelestia munera adprecamur, eorundemque auspicem atque insimul benevolentiae Nostrae testem, Apostolicam Benedictionem peramanter impertimus.

Datum Romae apud Sanctum Petrum in Praeludio Natalis diei Christi humani generis Servatoris, anno MCMX, Pontificatus vero Nostri octavo.

PIUS PP. X.

SECRETARIATUS STATUS.

DAL VATICANO, *die 7 Januarii, 1911.*

No. 48269.

Eme ac Revme Domine,

Magnum pietatis testimonium quod Eminentia Tua, ex parte etiam omnium Antistitum qui nuper Washingtonium conveniant, Beatissimo Patri per litteras exhibuit, gratum iucundumque Sanctitati Suae obvenit.

Hic igitur adnexas Eminentiae Tuae Litteras authographas remittere libenter festino, quibus Augustus Pontifex de praefato filialis venerationis obsequio gratias persolvere dignatus est.

Hanc autem occasionem nactus, sensus venerationis maximae in Te meae confirmo, ac manus humillime deosculans, sum et permanere gaudeo

Eminentiae Tuae,
humillimus et addictissimus famulus
R. Card. MERRY DEL VAL.

Emo ac Rmo Dno.
Cardinali JACOBO GIBBONS,
Archiepiscopo Baltimorensi,
Baltimoram.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

PONTIFICAL LETTER, in reproof of a recent ill-advised article on the subject of the reunion of the Eastern Churches with the Holy See.

LETTER FROM CARDINAL GIBBONS to Pope Pius on the occasion of the wanton insult offered to the Sovereign Pontiff by the Mayor of Rome, in his speech delivered on the anniversary of the usurpation of the Eternal City by Victor Emmanuel.

The Holy Father's answer to the above communication is given, also the letter accompanying it from the Cardinal Secretary of State.

THE DUTY OF THE OFFICIAL TRIENNIAL REPORT

to be sent by Superiors General of Religious Communities of Simple Vows
to the Sacred Congregation for Religious.

Under date of 16 July, 1906, Cardinal Ferrata, Prefect of the Sacred Congregation of Bishops and Regulars, issued an Instruction requiring the Superiors and Superioresses of all Religious Institutes whose members make profession of Simple Vows to send a formal report to the Holy See about the personal, disciplinary, material, and economic status of their communities. This report is to be made every three years.

As most of the Superiors of our Religious Communities depended for their information regarding the instructions of the Holy See upon their Ordinaries, it was natural enough that they would await notice from the Episcopal Chancery before complying with the prescribed duty of sending in their reports. We directed the attention of our readers at the time to this and offered to prepare the schema of questions in English for the use of our Religious if the Chancellors would kindly notify us that they wished us to do so. There appeared to be no call for such facilities.

More recently several Superiors of Religious Houses have applied to us for information, saying that they knew nothing

officially of the obligation, but that they had casually learnt of the existence of the *Instructio*. It is for their information and guidance and that of priests who act as directors of Religious Communities that we here publish the English text of the questions above referred to. The answers should if possible be given in Latin, since the *Elenchus Quaestionum*¹ is given in that language; hence Religious would in most cases need the assistance of some competent ecclesiastical official to aid in completing the Report.

The S. Congregation which takes cognizance of these Reports, formerly addressed under the title of Bishops and Regulars (S. Congr. Episcoporum et Regularium) is by the Constitution *Sapienti consilio* established under the name of S. Congregation of Religious (S. Congregatio de Religiosis) under the Prefecture of Cardinal Vives y Tuto, to whom the matter is to be addressed officially.

LIST OF QUESTIONS

which the Superiors General of Religious Institutes of Simple Vows are obliged to answer in writing to the Sacred Congregation of Religious Affairs in Rome, every three years.

1. State whether the Institute has received any formal approbation or recommendation from the Holy See, and mention the dates of such documents.

2. What is the particular end or scope of the Institute?

3. Has there been any change in the name, scope, or religious habit of the members of the Institute since its beginning; and by whose authority has such change been made?

* 4. How many persons have been invested with the habit of the Institute, from its beginning or within the last twenty years?

* 5. How many members have left the Institute since its beginning, or at least within the last twenty years; and how: whether during the novitiate, or after profession of temporary vows, or after profession of perpetual vows? Have any, and how many, religious been *fugitives*?

6. When was the last report transmitted to the Holy See?

¹ See ECCLESIASTICAL REVIEW, December, 1907, pp. 631-640.

* Questions marked with an asterisk need to be answered in only the first Report sent to the S. Congregation.

I. OF PERSONS.

(a) *Regarding Postulants:*

7. How many new members have been admitted since the date of the last report?

8. Did all present the required testimonials?

9. Have any special means or advertising schemes been employed to attract candidates to the Institute, and state in particular whether Superiors have used newspapers or periodicals to this end?²

10. (*In Institutes of men*): Have the testimonial letters prescribed by the Decree *Romani Pontifices* been asked for in each case?

11. How often and from what impediments or defects have the required dispensations been granted and by what ecclesiastical superior?

12. In what houses and for how long have the postulants or candidates spent their period of probation?

(b) *Regarding Novices:*

13. How many novitiates are there, and has each of them the authorization of the Holy See?

14. How many novices have taken the habit of the Institute since the last report?

15. How many members are at present in the novitiate?

16. Are the novices duly separated from the professed?

17. Have all of them a complete copy of the Constitutions?

18. Have all been for a full and continuous year in the house of the novitiate, under the care of a Master or Mistress before profession?

19. Has the period of novitiate been extended beyond or lessened below the limit set down in the Constitutions? By how long and by whose authority?

20. Have the novices been occupied solely in spiritual training during the first year of the novitiate, or have they been engaged in other works and what are these?

21. During the second year of the novitiate (in cases where the novitiate of two years is prescribed) have the novices been sent to other Houses?

² This does not include publications which have for their object simply the explanation of the purpose of the Order.

22. (*In Institutes of Sisters*): Has the bishop or his delegate instituted the prescribed examination before admission to the habit and to the first profession?

(c) *Regarding the Professed*:

23. How many members are there at present in the Institute, (a) under temporary vows, (b) under perpetual vows?

24. Have the temporary vows been regularly renewed at the prescribed time?

25. Have the members been admitted at the proper time to perpetual vows after the termination of the period of temporary vows?

26. How many members, professed or novices, have died since the last report?

(d) *Regarding those who have left or been dismissed*:

27. Since the last report how many have left the Institute, (a) novices, (b) temporarily professed, (c) perpetually professed?

28. Have the rules prescribed in the Constitutions regarding the dismissal of members been always observed?

29. In case of dismissal, has the dispensation from the vows been always obtained? from what ecclesiastical superior?

30. (*In Institutes of Sisters*): Has the confirmation of the Holy See been granted in cases of dismissal of perpetually professed?

31. (*In Institutes of men*): In dismissal of members has the Decree *Auctis admodum* been invariably observed as prescribed? and specifically in the case of perpetually professed members, or of those who have made temporary profession but were in Sacred Orders, have the Superiors of the Institute—

(a) given the three prescribed warnings beforehand?

(b) have they admitted the legitimate defence of a member accused, granting him a suitable time to prepare it? and have they taken due account of such defence?

(c) have they ever proceeded summarily? how often? and by what authority?

32. (*In Institutes of Sisters*): To those who have left for any reason whatever, has their dowry, in whatever form it was due, been integrally restored, together with the things they brought to the Institute, in the state in which they were at the time the members left the Institute?

33. Were the necessary means supplied to those who, having no means of their own, have left the Institute, so as to enable them to return in a safe and suitable manner to their families?

II. OF REALTY.

(a) *Regarding the House:*

34. How many Houses has the Institute, and in what dioceses? Has it Provinces, and how many?

35. Have any Houses been opened—and how many—since the last report? Has proper authority been obtained in all cases, and has the method prescribed in the Constitutions for such opening been observed?

36. How many members of the different classes live in each of the Houses, and (if different works are carried on by the Institute) in what works are they engaged?

37. Has any House been suppressed since the last Report, and by what authority?

38. Have the individual members their own cells; or has each of them in the common dormitory at least a separate compartment not open to common gaze?

39. Has a separate infirmary, properly equipped, been set apart for the care of the sick?

40. Are there in the House a number of rooms for guests, properly and suitably separated from the religious community?

41. (*In Institutes of Sisters*): Has the dwelling of the Chaplain or Confessor a separate entrance so as not to communicate with the department for the Sisters?

(b) *Regarding Property:*

42. Since the last Report what has been the annual income and expenditure, (a) of the Institute in general, (b) of each of the houses.

43. Since the last Report has the Institute in general or have certain houses in particular acquired new property, personal or real, and of what value?

44. Have they always invested their money usefully, honestly, and safely?

45. Since the last Report have they suffered financial reverses and what were they? Have they met with losses, and what were the causes?

46. Have they alienated either real property or valuable objects, and by what authority?

47. Have they consumed any part of their *capital*?

48. Is the common treasury or any particular house in debt, and to what extent?

49. Have new debts been contracted since the last Report? To what amount, and by what authority?

50. Has each House its Procurator or Treasurer, distinct from the Superior of the House and from the general Treasurer?

51. Have the Procurators, whether general or local, given an account of their administration at the prescribed times; and have these accounts been examined and approved in the manner prescribed?

52. Have there been any lawsuits connected with property?

53. In every House is there a safe with a triple lock and keys, and have the laws on this matter been observed?

54. Has the community, and under what conditions, accepted for custody money or precious objects deposited by seculars?

55. (*In Institutes of Sisters*): Have the dowers of the Sisters been invested safely and fruitfully according to the canon laws? Has any part of them been used for expenses; how much; in what way; and by whose authority?

56. Has the Institute assumed any pious bequests or foundations for the celebration of masses; for the carrying on works of charity? What are they?

57. Have such obligations been faithfully discharged?

58. Has the money with which these foundations have been made, been duly invested and administered separately from all other money whatsoever?

59. Has an account been given to the Bishop of these foundations according to the Constitution *Conditae*?

60. How much of the surplus money has been put into the common fund by the different Houses at the end of each year?

61. Is this money contributed willingly or reluctantly by all?

62. Has the Superioress or the Treasurer money of which she may dispose, at her discretion even though it be for the good of the Institute, without rendering any account of it?

III. DISCIPLINE.

(a) *In the religious life:*

63. Are the spiritual exercises, prescribed in each House for the different days, months, years, and other fixed times, accurately carried out?

64. Do all the members assist daily at Mass?

65. Are all the members enabled to be present at the common exercises, and is time granted to perform them privately to those who are sometimes exempted from some common exercises on account of domestic duties?

66. Is the Decree *Quemadmodum* observed: (a) requiring that the manifestation of conscience be not exacted, (b) regarding sacramental confession? Is the Decree *Sacra Tridantina* about Holy Communion also observed? Are both Decrees read in the vernacular in common at stated times?

67. Is the Ordinary Confessor in Institutes of Sisters changed regularly every three years, or is he confirmed by the proper authority?

68. Are the prescriptions regarding the *enclosure* for the Religious faithfully observed?

69. Do the Religious freely go to the parlour; and are the Constitutions observed in this matter?

70. Is a companion always sent by the Superiors to accompany a Religious when leaving the House?

71. Are catechetical instructions and spiritual conferences given to the lay brothers or laysisters, to the other subjects and to the servants and help of the House? In what manner and at what times is this done?

72. Are any writings regarding piety, religion, etc., though they be for the use of the Institute only, printed without the permission of the Bishop?

73. Are any books used by the members which have been published only with the permission of the Superiors of the Institute, and what are these books, whether old or new, or in manuscript?

(b) *On the observance of certain special laws:*

74. Have all the prescriptions relating to the Chapter General been diligently observed: (a) with regard to the letters of convocation; (b) with regard to the election of delegates;

(*c*) with regard to the counters and the secretary; (*d*) with regard to the election of the Superior General; (*e*) with regard to the election of the Councillors, Procurator, and Secretary General?

75. Have the members been entirely free to write or receive letters exempt from the inspection of the Superiors?

76. Is the law regarding the changing of Superiors after a stated time faithfully observed? Have any dispensations been granted for this law, how many, and by whom?

77. Have the Superior General and the Provincials duly made the prescribed visitation of the Houses?

78. Do the Superior General and the Superiors, Provincial and local, convoke their councillors at the time fixed, and treat with them regarding the affairs of the Institute, Province, or House?

79. Has due liberty been allowed the councillors in these deliberations?

80. Have the elections been carried out freely and according to the prescribed rules in the Council General?

81. Are all things necessary, especially as regards food and clothing, supplied to the members by the Superiors with that paternal charity proper to them, or are there some members who procure these things for themselves from outsiders?

82. Are there any Houses in which the members are too few in number so that they are worked too hard to the grave risk of their health?

83. Is provision made that the sick want for nothing, according to the state of each, and that they are with all due charity relieved in their spiritual and corporal necessities?

84. (*In Institutes of Clerics*): How many years are spent by the Clerics in their studies, (*a*) of humanities, (*b*) of philosophy, and (*c*) of theology?

When the studies are carried on in the House, how many Professors are occupied in each branch?

85. Have all the students:

(*a*) made the full course of studies before leaving the House of Studies;

(*b*) duly completed before promotion to Sacred Orders the studies respectively prescribed by the Pontifical Decree *Auctis admodum*;

(c) religiously observed all other things required by the canons for admission to Orders (regarding the title of ordination, dimissorial letters, etc.) ?

86. Have the Pontifical Decrees which are to be read publicly at stated times been so read ?

(c) *On the works of the Institutes:*

87. How many persons, or classes of persons, have the members benefited by those works to which they devote themselves according to the scope of their Institute ?

88. If there has been anywhere a diminution in the number of such persons since the last report, indicate the reason of this.

89. (*For Institutes which collect from door to door*) :

(a) Is the right or office of collecting from door to door clearly evident from the Constitutions ?

(b) Has the Decree *Singulari* of 27 March, 1896, been inserted in the Constitutions ?

(c) Is that Decree religiously observed in all things ?

90. In Institutes of Sisters are there in the Houses hospices or hospitals for any person whomsoever, even of the opposite sex ; and if so, by whose permission, and what precautions are taken ?

91. Have the Sisters, and in what way, assumed the domestic management in seminaries or colleges or any Houses whatever of ecclesiastics ?

92. Do the Sisters perform any works of charity (*e. g.* towards infants, women in child-birth, or persons under surgical operations) which appear unfitting for virgins dedicated to God and wearing the religious habit ?

93. Do the Sisters serving the sick in private houses always use the precautions prescribed in the Constitutions ?

94. Have the Superiors permitted members to stay in houses of seculars and for how long ?

95. (*For Institutes of men*) : Have they any Institute of Sisters depending on them or aggregated to them, directly or indirectly, or do they direct any Institute of Sisters, and by what authority ?

96. Since the last report has any new work or any new branch of a work already existing been added, and by what authority ?

97. Have any abuses crept into the Institute or into some of the Houses of it, and what are they ?

98. Do any complaints or difficulties arise (a) with the Ordinaries of places, (b) with confessors, (c) with chaplains?

The answers to the above questions are to be signed not only by the General Superior or Superioress but also by each of the General Councillors or Assistants, after having been only examined by each.

If any of the said Councillors or Assistants thinks that some item of importance has been omitted which should be made known to the Holy See, he or she is free to communicate it by private and sealed letter. But let such person beware and remember that it is a grave matter of conscience if he or she should dare to make any statement in such private letters, contrary to truth.

D. Card. FERRATA, *Prefect.*

PH. GIUSTINI, *Secretary.*

PIO X PONT. MAX.

in festum nominale S. Josephi.

Pange Josepho (PIUS audit, ex quo
fungitur Christi vice, Petrus alter) ;
pange Josepho, mea Musa, laeto

pectore carmen,

Martius binis serit ecce palmis
flosculos; hinc tu lege pulchrioris,
ferque mitrato, pia vota fundens,

serta Parenti.

"Floridus—dices—Tibi currat annus,
Pontifex, curis vacuus molestis!
Currat, et creber redeat, beato

praevious aevo!"

Proh dolor! fragrans meus hic rosarum
ramulus spinas genuit cruentas:
vulnus infixit Tibi gente natus

rhetor Hebraea.

Iste, nec sensum retinens pudoris,
perfidi quum sit Caiphae propago,
hanc, ubi Petrus sedet imperatque,
dux regit Urbem.

THE ASSUMPTION OF THE BLESSED VIRGIN MARY.

To the Editor, THE ECCLESIASTICAL REVIEW.

Permit me a word or two of explanation and correction. In the foot-note at page 63 (January number), line 10, "codices" should be "editions". The error, a slip of the pen, is of course mine. Again, page 62, foot-note, lines 5 and 6 from bottom, I find that Nicephorus Callistus and the Damascene do not assign a precise date to the finding of Mary's tomb, but place it some time before the episcopate of Juvenal, who became Bishop of Jerusalem before the close of the first quarter of the fifth century.

Father Holweck says I seem to be scandalized because he contends "that St. Modestus, St. Andrew of Crete, St. John of Damascus, and St. Gregory of Tours derived their knowledge of the circumstances of Mary's Falling Asleep from the apocrypha". Instead of "their knowledge of the circumstances of Mary's Falling Asleep" read "their belief in Mary's corporal assumption". This they affirm, and it is this that matters. The circumstances matter not at all. Again he says: "In his condemnation of the dogmatic arguments he stands splendidly alone." I do not condemn the dogmatic arguments. I do but maintain that of themselves they do not establish the belief. Father Pesch¹ rests the belief (1) on liturgy and the consent of Christians, (2) on ancient tradition, (3) on the authority of theologians, (4) on the *ratio theologica*, which has its roots in "Potuit, deuit, ergo fecit". He says (p. 351): "The Church, then, did not accept the apocrypha, but the tradition of the Blessed Virgin's assumption she approved and handed on."

Many writers affirm that it is a tradition of the Church of Ephesus that the Blessed Virgin died and was buried there. I have not been able to find a vestige of such a tradition; and wonder if any reader of the REVIEW can cite a single author of the first ten centuries that at all mentions the existence of it.

✠ ALEX. MACDONALD, D.D.,
Bishop of Victoria.

¹ *Praelect. Dogm.*, vol. 4, pp. 348-353.

THE THEOLOGY OF CERTAIN PRAYERS—A QUERY FOR LITURGISTS.

To the Editor, THE ECCLESIASTICAL REVIEW.

Can the following prayers be defended theologically, or liturgically, or both?

I. The first prayer in question combines an address made directly to our Saviour and an address made directly to Our Lady, and concludes with the formula: "Per Jesum Christum Dominum nostrum. Amen". Can we ask our Saviour to grant us something "through Jesus Christ our Lord"? Can we ask Our Lady to grant us something "through Jesus Christ our Lord"? The prayer (which is in Latin) is as follows:

Omnipotens sempiterne Deus, qui pro nobis de castissima Virgine nasci dignatus es: fac nos, quaesumus, tibi casto corpore servire, et humili mente placere. Oramus et te, piissima Virgo Maria, mundi Regina et Angelorum, ut eis quos purgatorius examinat ignis, impetres refrigerium, peccatoribus indulgentiam, justis in bono perseverantiam, nos quoque fragiles ab instantibus defende periculis. Per Jesum Christum Dominum nostrum. Amen.

I find this prayer in the recently printed (1908: Desclée et Soc.: Romae, Parisiis, Tornaci) *Breviarium sacrarum virginum ordinis sanctissimi Salvatoris vulgo Sanctae Birgittae*" etc., p. 44.

II. The second prayer in question is a "Prayer to Saint Teresa", and makes its readers "offer unto" her "the Adorable Heart of Jesus" "in augmentation of" her "eternal joy and glory". Is this formula correctly conceived or phrased? The prayer is a long one, and I will submit only the first and last portions:

Hail, through the most adorable Heart of Jesus, O Seraphic Virgin Saint Teresa! We rejoice in thy glory; we give thanks to our Lord for the favors and graces bestowed upon thee; we praise and glorify His Divine Majesty, *and in augmentation of thy eternal joy and glory, we offer unto thee, the Adorable Heart of Jesus.* O Blessed Saint! vouchsafe continually to pray for thy poor children . . . inflame our hearts with that divine love which wholly possessed thine . . . that we may worthily praise Him and with all the affections of our hearts say unto Him: Come, O sweet Jesus, draw us after Thee and we will sing Thy mercies forever. Amen.

I give this prayer (with indicated omissions which nowise disturb the logical connexion of the phrases or the thought) as I find it (except the italics) in a printed sheet bearing the announcement of an indulgence of 40 days granted by a bishop for its devout recital. The point which concerns theology is, I think, the offering up to St. Teresa of the Adorable Heart of Jesus. Another point, which is not theological but rhetorical, concerns the fragmentary quotation (ending with a sudden original turn): "Come, O sweet Jesus, draw

us after Thee"—an echo (doubtless running through the vague memory of the composer) of the exquisite and oft-quoted words of *Canticles* (i, 3): "Draw me: we will run after thee to the odour of thy ointments." As quoted in the prayer, however, this conclusion seems to have been forgotten, and the composer winds up with "and we will sing Thy mercies forever".

Both prayers (in my surmise that they are open to theological objections) illustrate the desirability of having prayers scrutinized carefully whensoever they do not emanate from a quarter above suspicion of devotional ineptitudes. Prayers are not easy things to compose. They require great skill—theological as well as rhetorical. I will not dwell further on this evident fact, lest my letter of inquiry become a stately article.

III. My third query may seem hypercritical. I trust it is not so, but only an implied plea for greater exactitude of expression in our devotional phraseology. Theologians are safe, of course, for they can distinguish and sub-distinguish, and find a correct meaning in many locutions which may nevertheless tend to mislead ordinary lay minds. The hymn for Matins of the feast of the *Apparition* (Lourdes), 11 February (a feast now extended to the whole Church), begins:

Te dicimus praeconio,
Intacta Mater Numinis,
Nostris benigna laudibus
Tuam repende gratiam.

I suppose "gratia" is here used in its classical meaning, and not in its restricted theological meaning. But I have come across the following translation of the first four lines:

O Virgin Mother of our God,
While we thy matchless glories chant,
Do thou, in answer to our praise,
To us abundant graces grant.

"Graces" would seem to have, in this connexion (and, indeed, ordinarily in devotional and doctrinal phraseology) its specific theological implications. And to ask Our Lady to "grant us abundant graces" might, if understood in a correct sense by the faithful, nevertheless unnecessarily offend against some theological bents of "our separated brethren". All things considered, would it not be well to translate the phrase—"show us favor in return for our praise"?

If prayers marked I. and II. are defensible, will some of your readers be good enough to explain the reason?

BEWILDERED.

THE ANTI-VIVISECTIONISTS AND THE VATICAN.

Under the heading of "The Rights of Animals defined by the Vatican" the American Anti-Vivisection Society publishes the subjoined statement, which originally appeared in a British journal, *The Englishman*. It was written by the editor and founder of that journal, Mr. C. J. Weld-Blundell, who is a Catholic, a graduate of Stonyhurst College and a near relative of the late Cardinal Vaughan. It appears that

Mr. Weld-Blundell had an argument with a Catholic priest, who contended, as many other priests and clergymen have done, that animals have no rights, and that consequently an act affecting them cannot be sinful. A few days later, Mr. Blundell, being in Rome, called on the late Cardinal Vaughan, and proposed to test the correctness of his views, which are those of the anti-vivisectionists everywhere, and of which he had already received partial corroboration through the congratulations of Belgian, French, and German dignitaries.

The Cardinal said to him: "The Holy Office will give a definite answer to any plain question of morals. You have only to set them out in Latin and put them in through my Dominican friend, Father Hickey, who is himself an expert canonist and jurist of that body."

Answers to Mr. Blundell's three questions were duly returned within a week in the affirmative:

1. *Have animals rights of any kind as against their masters or owners? Yes.*

2. *Does the Holy Office hold it to be sinful to torture dumb animals? Yes.*

3. *Does it hold such sin to be degrading and corrupting to the soul and disposition of the tormentor? Yes.*

In a further conversation at a later date with the learned Abbot who sat on the Commission, in answer to my query: "How comes it that the Church has made as yet no public and general pronouncement in the above sense?" the Abbot answered in these remarkable words: "The expansion or development of theological truth is constant, but extremely slow. The Church governs so many peoples of such diverse views and customs that her advance from particular or local to general is necessarily slow and cautious in the extreme. But France, Belgium, and Germany have already adopted the true views and are moving gradually in the true direction. It is but yesterday, remember, that the Church has been able to prevent men from doing injury to one another—the time for animals is only just coming."

It would add to the light thrown on the question of the attitude of "the Vatican" on the subject of vivisection, if we had the date and authentic (Latin) form of this assumed authoritative declaration. But even as it stands, in its informality without the signature of the Cardinal Secretary and the expressed approbation of the Sovereign Pontiff, which attestation alone gives official authenticity to the decisions of the Holy Office in matters concerning Catholic doctrine and morals, the declaration appears to be one to which every Catholic theologian may readily subscribe, if "the rights of any kind as against their masters or owners" be understood in the sense in which the advocates of anti-vivisection in common appear to understand the phrase. Catholic theologians, recognized by the Church as exponents of her moral code to-day, or for that matter at any time, condemn cruelty to animals; that is to say the wanton and unnecessary inflicting of pain upon creatures which God has given to man for the sole purpose of serving or benefiting him in ways conformable to the purpose of his creation. In this sense cruelty to animals is a violation of the rights of the animal. They are not rights in the strict ethical sense, which makes man's will independent of God's will; but they are rights in the sense which divine law claims for them; and we speak of such "rights" as we speak of the "virtues of animals", though there is a distinction in principle based upon man's having a rational (responsible) soul, whereas the animal soul acts upon instinct and under individual direction. To inflict pain upon any animal for insufficient reason is contrary to the Divine purpose, just as it is unjustifiable to inflict pain for insufficient reason upon man, although the standard of duty in both cases is of a different type, owing to the higher type of creation which man possesses.

The distinction is of course well known, and has been set forth by Catholic writers from St. Thomas (*Contra Gentiles*, III, 112) down to Cathrein and the authors of *L'Église et la pitié envers les animaux* and *Les droits de l'animal*. The difficulty which places at variance the opponents of vivisection and the Catholic theologian who objects to the term "rights of animals" arises, it seems to us, chiefly from the twofold use of the word rights, which confounds the ethical or schol-

astic *jus* with the term "right" in its much broader and naturally less correct application. It is as if a law student were speaking of legal redress, or a minister speaking of piety, on the part of a horse, although our Saxon kinsmen, the Germans, speak of "Thier-recht" and "Pferde-fromm".

In any case, we think that the answer of the Holy Office as above stated is quite in harmony with what any theologian who speaks to English anti-vivisectionists not of the extreme type, would say; in other words, animals have a right (to be properly stabled, and fed decently, and kept from wanton infliction of pain by their owners), and the responsibility for any violation of this right rests upon their owners. Furthermore, the Holy Office holds it to be sinful to torture dumb animals, as every child is told in its catechism. And there is no doubt in the mind of any theologian, whether he be a judge in the Holy Office or not, that the sin of wanton cruelty is degrading and corrupts the soul. But the infliction of pain may be necessary for animals as for men. It depends on the kind of necessity and the proportionate degree of pain inflicted, whether it be justifiable or not. That specialists at times lose sight of this twofold element is a weakness to which human kind is more or less prone in all directions.

READING, PREACHING, SINGING.

To the Editor, THE ECCLESIASTICAL REVIEW.

Some time ago there appeared in THE ECCLESIASTICAL REVIEW a paper by Father Nugent, C.M., on "Reading, Preaching and Singing" in Seminaries. The writer made unquestionably a strong plea for training in our schools, colleges, and seminaries. But incidentally he is rather severe on the teachers of elocution in these institutions, who, I imagine, are as devoted and capable in bringing their pupils up to a high standard of excellence in this branch of study as they are in any other department of the scholastic course.

It is quite true, I agree, that, despite the ability and zeal of teachers, the results obtained from the honest efforts to train students to read and speak correctly are wholly inadequate. But may not the reasons for such failure lie, at least in great part, elsewhere?

Father Nugent states that the students come to the seminary "with organs fully developed". It is not so easy to be sure of that. I know one who passed his course of studies with a reasonably good showing, but who was an "abominable reader". When ordained, he became quite a good preacher. Still he was such a poor reader that before going into the pulpit he found it necessary to memorize the Gospel. After doing this for many years he became accidentally aware that his eyes did not focus evenly. He had consulted an oculist who prescribed glasses, with the proper corrections, and after that he found no difficulty in reading in public. The optician informed him that from fifteen to twenty per cent of people have defects in their eyes, defects which in most cases could be rectified by proper treatment.

On another occasion the writer learned from the editor of a Dental Journal that 80 per cent of our children have defective teeth, and that very many have malformations of the mouth which impede perfect articulation. All these defects, he declared, would yield to treatment. A specialist on the ear, nose, and throat informs me that two-thirds of the people in the Middle West have defects of the vocal organs which can to a great extent be remedied. Arstan, a specialist in this line, writes that out of 4,080 patients whom he treated, 69 per cent had nasal obstructions.

In face of these figures, is it any wonder that there are so many poor readers and preachers? Is it fair to lay all the blame to lack of proper training?

In many cities the pupils in the public schools have their eyes examined by competent specialists. In some cities "Free Dental Stations" are established to treat the teeth of children and give instructions on the care of the teeth. Cannot a movement be started to have like attention given to the children in our parochial schools? Any how, should not the professors of Sacred Eloquence in our seminaries see what the oculist, the doctor, and the dentist can do with the "abominable readers", and more "abominable singers"?

MISSIONARIUS.

THE PROPOSED CHRISTMAS GIFT TO THE HOLY FATHER.

(The present year a most appropriate occasion for inaugurating the gift.)

To the Editor, THE ECCLESIASTICAL REVIEW.

Commenting on the timely suggestions regarding "The Holy Father at Christmas", may I ask kindly to be allowed an additional consideration?

The year 1911 is a most appropriate year for commencing our filial Christmas gifts. The enemies of the Church are preparing this year most grievously to heap insults upon the poverty of the august Prisoner of the Vatican. This year they commemorate the fiftieth anniversary of the beginning of the spoliation of the temporal power of the Holy See. We are told by Catholic journalists that all governments of the civilized world have been secretly instructed by the Masonic sect to send their representatives to Rome in the month of September of this year, and at the bidding of a Jew, Nathan, present mayor of Rome, the choice of the international fraternity, to join in the despicable provocations against the Vicar of Christ on earth, and against His Holy Church.

Our tokens of faith and love will be a noble protest against the workers of iniquity who plan the universal apostacy of nations.

The Holy Father has ordered Catholic Rome to keep in mourning during the blasphemous rejoicings of impiety. There will be no Consistory, no solemn receptions, no pilgrimages. This dignified attitude excites our admiration indeed, and is calculated to obtain even a greater hearing from the world than the most widespread organization of Catholic demonstrations.

Still, this holy device will deprive His Holiness of many a cheerful offering from the pious pilgrims. So much the greater, however, is his claim upon our generous assistance in his undertakings to restore all things in Christ.

Already Catholics of other countries have started to organize voluntary offerings. But the American clergy will be the first to spring a surprise on His Holiness by a substantial Christmas gift.

As to the spiritual gift, could there be an offering more ac-

ceptable than a Mass offered up on Christmas Day by all the priests of the United States for the intentions of our most beloved Pontiff, Pope Pius X?

SENTIENS CUM ECCLESIA.

A NON-COMPULSORY OFFERING TO THE HOLY SEE.

To the Editor, THE ECCLESIASTICAL REVIEW.

Two points in the above heading permit explanation. First, a word-critic might quarrel with the expression "non-compulsory offering", since an "offering" should be of its very nature "free", and one which is not free might better be styled *tax* or *tribute* (in the diplomatic sense of that word: "Millions for charity, but not a cent for tribute"). It is not easy to pick the right word; but the point insisted on in the title is that whoever gives shall not give from a sense of any other compulsion than "the compelling charity of Christ". "Vetus Romanus" indicates plainly the reason for this in his letter in the February number of the REVIEW (p. 228).

Secondly, the offering is indeed to be made to the Holy Father; but since it is to be used, not in his behalf, but in that of the central governing office of the Universal Church, the expression "Holy See" may perhaps better indicate this fact. It is not too small a point to bring out more clearly. It is the custom of unreflecting minds to center their affection about a leader rather than a cause; and this natural tendency of our animal nature to "follow the leader" (like little boys) or the bell-wether (like sheep) is somewhat unintelligently exalted into a supernatural virtue styled by its eulogists "loyalty", and startling conclusions are sometimes drawn that offend against elementary logic. I am not concerned just now with the question as to how this appeal to "loyalty" (to a person—even though he be the Holy Father, the Vicar of Christ upon earth) may affect the laity. The present question concerns the priesthood—a body of men carefully trained to logical standards, presumed less obnoxious than other men to merely sentimental appeals and vehement iterations of such words as "generosity", "loyalty", "loving appreciation", and so on. We understand pretty clearly that glowing words like these sometimes cover exactions styled "offerings", and

that the person in whose behalf they are employed is the recipient of a purse evidencing a "loving appreciation" not wholly free of the suspicion of "fine-tooth comb" methods, and illustrating in a very peculiar manner the saying of our Lord, "To him that hath, it shall be given; and from him that hath not, even that which he seemeth to have shall be taken away."

In trying to avoid "invidious distinctions", Vetus Romanus found himself confronting the other horn of his dilemma, namely, that of a "voluntary cathedraticum", which he thinks would soon (or at all events ultimately) fail through apathy and neglect. I have a plan to offer which also might easily fail; on the other hand, it might succeed, and perhaps is worth trying. It comprises the two points emphasized by my title: (a) non-compulsion; (b) support of the Holy See. *Hilarem enim datorem diligit Deus.*

Let us try the experiment of having the offering wholly and certainly and most obviously non-compulsory. Let the possibility of invidious distinctions be utterly done away with. Let the appeal be, not to "loyalty", or to "generosity", or to "loving appreciation", but to a sense of duty, to a human sense of the fitness of things, to a business-like view of the business side of religion. Suppose such an appeal is made with all care for the proprieties of human intercourse and yet with a cogent presentation of the real need to be met in the present condition of the Holy See. How shall it be made in effect cogent, but not compulsory?

The medium through which the appeal is made and by which the offerings are accepted and acknowledged should not be diocesan, as it would not, in such a case, sufficiently secure secrecy and ensure the avoidance of invidious distinctions; also, it would stimulate rivalries between dioceses and possibly lead the way to invidious distinctions between dioceses, with unpleasantly associated rumblings about red hats, etc. The medium must be national. And, since already the American public is familiar with the vogue of sending subscriptions to deserving causes through the newspapers (which perfectly preserve anonymity when this is desired, and yet, under some pen-name, acknowledge the receipt of the money sent and thus relieve the sender's fears lest his subscription to the fund may have gone astray either in the mail or in the

pocket of some dishonest attaché of the newspaper)—since this process and medium is already common and a favorite one for Americans to employ, I have to suggest that the REVIEW lend its pages as such a medium of acknowledgment, and that its editor, as a gentleman of long experience in habits of honorable reticence and fidelity to the requirements of publishers' high ethics, should also be the medium of appeal to the priesthood. He need not do this personally; but his absolute control of the business of the appeal would ensure the absolute secrecy desired. The "Bureau" thus established by him would send to every priest (a) a brief statement of the actual needs of the Holy See in respect of finances, the smallness of the annual contributions or of the Peter's Pence to meet adequately these needs, the small proportion (even of this small contribution) due to American help, and so on (not omitting a gently-phrased reminder that priests as well as people have a distinct duty to contribute to the support of religion); (b) a printed slip containing an arbitrarily chosen number, letter, sign, or name, which could be printed in the REVIEW and be credited with the amount sent (in order that the priest may know that his contribution has not gone astray); (c) an enclosed envelope addressed to the Editor (this small but effective detail of convenience is sometimes omitted, with the result that a priest may "put the matter off" until a more convenient opportunity, and ultimately forget all about it). Such a system (which might be altered here or there in the interests of greater security of acknowledgment and identification of the sender *by himself*) would ensure absolute avoidance of invidious distinctions, would make its appeal to a priest's sympathies wholly and exclusively on the spiritual basis of his duty to religion and to the Church, would afford him an easily seized opportunity of discharging this duty and obligation of contributing to the support of his (Chief) Pastor, and would (let us hope, with the blessing of God) produce a fund which would be a very substantial help to the Holy See in administering the interests of the Universal Church. In avoiding the human appeal to "Loyalty", etc., etc., and in making only the divine appeal to Duty, may we not cherish a hope that a spiritual-minded body of men like the Catholic priesthood will feel native to the proposal, hospitable to the gentle pilgrim?

CIVIS SACER.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

RELIGION OF ISRAEL.

1. *Theodicy*. F. X. Kortleitner has given us probably the most complete and satisfactory work on the Theodicy of Israel in his book entitled *De Hebræorum ante exilium Babylonicum monotheismo*.¹ He first shows that monotheism was the religion of Israel even in the time of the patriarchs; next, we are told that the Hebrews never regarded the gods of the surrounding nations as true deities. In the third place, the author rejects the opinion that polytheism ever was the first or the legitimate religion of Israel; he, finally, denies that Israel's monotheism was either borrowed from its neighbors or developed out of a lower grade of worship. A number of questions of minor importance are grouped around these four main topics; the reader will hardly miss any subject that is at all related to the main question. In solving the difficulties against his theses, the writer indicates a number of solutions which are considered antiquated by the scholars of to-day; but this method of proceeding not merely shows the author's erudition, but gives us also an insight into the pertinent history of exegesis.

The need of such a work is rendered evident by the nature of other publications dealing with the same subject. The *Globus* (XCII. 256-258), e. g., contains an article on the phallus-worship among the Israelites and Babylonians. C. J. Ball² has gathered from Semitic, Egyptian, and Biblical antiquity everything tending to prove the sacred character of the ass, and arrives at the conclusion that, in spite of Josephus's denial, the ancestors of the Jews worshipped the ass. W. F. Bade does not descend so low as the two preceding writers, but he finds a multiplicity of sacred places devoted to Yahweh, and thence infers the existence of poly-Yahwehism in Israel (a Baalised Yahwehism), against which the Deuteronomist (e. g., Dt. 6: 4) wages war.³

¹ Innsbruck, 1910: Wagner.

² The Ass in Semitic Mythology: Proceedings of the Society for Biblical Archæology, XXXII. 64-72.

³ Zeitschrift für alttestamentliche Wissenschaft, XXX. 81-90.

Fr. A. Lemonnyer, O.P., studies the question of the worship of strange gods in Israel from a Catholic point of view.⁴ He first inquires into the origin of the cult of the "Queen of Heaven", and derives it from Assyrian influence without admitting any Aramaic intermediary. He next studies the Tammuz-Adonis worship mentioned in Ez. 8: 14. He rejects the suggestion offered by Jeremias that Tammuz and Ishtar are closely connected; hence the Tammuz worship cannot spring from this source. Nor can recourse be had to the zodiac, for there is no connexion between the zodiac and the northern temple gate (Ez. 8: 14). Another clue is found in Zach. 12: 11, which appears to indicate that the death of a king was mourned according to the ritual service of the Haded-Rimmon-Adonis cult; hence the acquaintance with the Syrian Adonis worship may have prepared the way for the inroad of the Tammuz cult into Israel.

Fr. Lemonnyer tries to explain the existence of certain forms of idolatry in Israel, and does it well; Fr. Mader, professor in the Seminary of Tivoli, Rome, deals with the question of human sacrifices among the Hebrew and the neighboring peoples, and is not quite satisfactory.⁵ A double series of facts is incontestable: first, human sacrifices occurred among the Hebrews; secondly, the Pentateuch condemns them, and the prophets did oppose them till they were extirpated. What conclusion are we to draw from this? The evolutionist simply answers that early orthodox Yahwehism allowed human sacrifices, and that only in a more advanced stage of dogmatic and moral development the prophets of Yahweh opposed this kind of worship; the Pentateuchal laws against such practices only show the late origin of the Pentateuchal legislation. This is the answer of evolution; what does conservative criticism say? True Yahwehism always forbade human sacrifices; the sporadic occurrence of the practice among the Hebrews is nothing but an unlawful infiltration from the neighboring pagan cults. Fr. Mader endeavors to support this conservative answer, studying the facts as existing among the neighbors of Israel and among the Israelites themselves. He shows however more erudition than method; he makes his

⁴ *Revue des sciences philosophiques et théologiques*, IV. 82-103; 271-282.

⁵ *Die Menschenopfer der alten Hebräer und der benachbarten Völker*. Biblische Studien, t. XIV. fasc. 5, 6. Freiburg, 1909; Herder.

facts speak, instead of allowing them to speak for themselves. Hence the weakness of some of his conclusions. It will not generally be admitted that the sacrifices to Moloch crept in from Egypt rather than from the Chanaanites; for, in spite of the writer's contention, the evidence for the existence of such practices on the banks of the Nile is not conclusive. Still, the author has collected a great number of documents, and his main conclusions will find the approval of any impartial judge: human sacrifices were not the outcome of, but were rather forbidden by orthodox Yahwehism; the extirpation of such practices among the chosen people cannot be ascribed to any racial characteristic of the Hebrews, e. g., their leaning toward monotheism, nor to the geographical position of the people of God. The phenomenon can be explained only by a cause from on high. In this connexion the reader may find it of interest to consult Westphal's work *Jehovah*, translated and adapted by C. du Pontet under the title "The Law and the Prophets or the Revelation of Jehovah in Hebrew History from the earliest Times to the Capture of Jerusalem by Titus." ⁶

2. *History*. Among the numerous publications which touch upon historical questions we shall confine ourselves for the present to three monographs written by Prof. J. Nikel. The first deals with the historical character of Gen. I-III; ⁷ it thoroughly investigates the sources and historicity of the Biblical account of creation, of paradise, and of the fall. The Professor believes that the two different accounts of creation in Genesis spring from the free way of the writers' conception, and that this again is dependent on the views of their contemporaries; the differences of view are not incompatible with inspiration; for the first and second chapters of Genesis may be regarded as being virtually tacit or implied citations. The revealed character of the creation-story shows itself in its sublime concept of God. In the second and third chapters the writer detects the influence of popular and even Babylonian tradition. Where the proper meaning of the narrative creates difficulties, he does not hesitate to suggest a symbolical, ideal explanation. The admission of such an ideal interpretation and the writer's progressive tendency enable him to lay the

⁶ London, 1910: Macmillan.

⁷ Weidenauer Studien III. Vienna, 1909; Opitz Nachf.

foundation for a primitive history that will satisfy circles of readers who do not claim to be strictly conservative.

Prof. Nikel's second pamphlet⁸ deals with the early history down to confusion of language. The patriarchs from Adam to Noe find their parallel in the early Babylonian kings, and are taken from a primitive tradition. Bible and Babel are supposed to have had a common primitive form of the deluge story, based on a more than local occurrence. A Babylonian event appears to be the historical foundation of the story concerning the Tower of Babel, and the confusion of language shows that the diversity of languages is owing to a special Divine purpose.

The writer's third monograph deals with Moses and his work.⁹ He proves the historicity of Moses against a certain sect of the critical school. Then he maintains that there was no polytheism in Israel, even before the time of the prophets. The covenant at Mt. Sinai is a real, historical fact; the same is true of the Mosaic legislation, and this latter is compared with the Code of Hammurabi. Prof. Nikel at times surprises his readers with hypotheses of the most modern kind and of a most ephemeral character.

3: *Messianic Hope*. The most thorough monograph on part of this question has been presented to us by Fr. Lagrange, O.P.¹⁰ The work is divided into four parts: the first treats of the Jewish-Hellenistic writers; the second deals with the Messianic ideas in the Jewish apocryphal Apocalypses; the third considers the Messianic expectations of Rabbinic Phariseism; the fourth treats of the Messianic ideas as applied to the existing and newly arising conditions. The author adds several documents by way of appendix; the reader will find them useful for the purpose of ready reference. The book was occasioned by a thesis of Loisy which found quite a number of adherents. It was said that the teaching of Jesus adapted itself to the general belief of the Jews of his time; that this belief was limited to the prophetic and apocalyptic tradition, and that, in its turn, this tradition comprised only our earthly happiness, and did not extend to the retribution of the just after death. Hence it was maintained that Jesus had

⁸ *Biblische Zeitfragen*, 2. F. 3: 54. Münster, 1909: Aschendorff.

⁹ *Biblische Zeitfragen*, 2. F. 7: 32. Münster, 1909: Aschendorff.

¹⁰ *Le Messianisme chez les Juifs* (150 B. C.-200 A. D.). Paris, 1909: Gabalda & Cie.

preached penance only with a view to the imminent judgment and the consequent time of earthly happiness and perfect justice; in other words, he preached only a provisional moral doctrine. The subject of Fr. Lagrange's work is too vast to be summarized completely in a notice like the present. Considering the numerous difficulties of the questions treated, e. g., the many uncertainties or mere probabilities with which the student has to cope, it is a matter of gratitude that we have such an experienced guide as Fr. Lagrange through this thorny field. Let us hope that Fr. Lagrange will be able to give us soon a systematic presentation of the Messianic prophecies and their fulfillment in the New Testament.

A much wider field of Messianic hope is covered by Prof. E. Sellin in his study on the Israelitic-Jewish expectation of a saviour.¹¹ The author presents in beautiful language the history of the Messianic prophecies in their wider sense. He accepts the literary criticism of the Pentateuch, though he is, generally speaking, rather conservative in such questions. He has no sympathy for radicalism in exegesis; his pamphlet is indeed an apology for the traditional interpretation which he does not regard as a mere right scent. Accommodation however must not be regarded as really traditional exegesis. The writer is, at times, inclined to see too much in a Scriptural passage, e. g., in Gen. 5:28; but in general, his exegesis is clear, correct, and in some more difficult passages even catching (e. g., Is. 7:13). He finds that a personal Messiah was expected even in the time before the kings. The main object of the writer is to show the development of the Messianic idea down to the most recent Old Testament period, though this development remained on the whole the special property of the Jews.

Other writers on the same subject are A. S. Peake,¹² L. Coulange,¹³ A. Lémann.¹⁴ Here may be mentioned a series of articles which appeared in the *Allgemeine evangelisch-lutherische Kirchenzeitung* (LXII, nn. 42-45).

4. *Immortality*. L. B. Paton contributed to the *Biblical World* (XXXV. 8-20) a study on "The Hebrew Idea of a

¹¹ *Biblische Zeit- und Streitfragen*, 5. Gross-Lichterfelde, 1909: Rünge.

¹² *Messianic Prophecy*. London, 1910: Griffiths.

¹³ *L'Idée messianique*. *Revue d'hist. et de litt. rel.*, N. S. I. 131-143.

¹⁴ *Histoire complète de l'idée messianique chez le peuple d'Israel*. Lyon, 1909: Vitte.—*L'idée messianique chez le peuple d'Israel*. Univ. cath. LXII. 378-405.

future Life". He believes that the oldest idea of the soul among the Hebrews was identical with that prevailing among all primitive peoples. He feels convinced that there can be no question of strict immortality in spite of the belief that the soul existed after death and was endowed with superhuman powers. For the ethical and religious ground was still wanting. E. Pödechard¹⁵ briefly summarizes the funeral rites of the Hebrews, and infers from them that the Hebrews believed in a life after death. They manifest their sorrow, without practising real worship of the dead. Perhaps P. Torge has contributed the largest work on the subject of Jewish belief in immortality. He defines the terms connected with the question carefully and precisely. He presupposes the literary criticism of to-day, and endeavors to explain the development of ideas through the mutual influence of early Israelitic beliefs and the subsequent Yahwehism. The former furnished the assurance of the continuance of the soul after death: it dwelt near its former home, where it exercised its influence, and received divine veneration by means of sacrifices and a ritual cult. Yahwehism relegated the souls to Sheol, granted them only a shadowy existence, and diminished their worship to expressions of love and reverence. After the time of Jeremias, religious individualism led to a belief in retribution and a hope of personal immortality. The pessimism manifested in Ecclesiastes could not check this development. The reader will, no doubt, derive much profit from the work of Mr. Torge, though the author has allowed himself to be too much influenced by the theories of his predecessors especially in the question of ancestor-worship, and though he has at times given way to the modern weakness of constructing complete systems on small trifles.

5. *Origin.* As to the origin of Hebrew Religion, P. Curveilhier studies recent Oriental discoveries in their relation to the Bible,¹⁶ and is glad to state that the evolutionary theory of the Hebrew religion has been refuted by our archeological finds. He agrees with A. Jeremias in opposing Delitzsch's denial of a revelation.

Prof. Driver publishes three lectures on the same question.¹⁷

¹⁵ Les usages funéraires et les croyances relatives à la vie future chez les Hébreux. Université cath., N. S. LXI. 161-193.

¹⁶ Revue du Clergé français, LVI. 385-397.

¹⁷ Modern Research as Illustrating the Bible. The Sweich Lectures, 1908. London, 1909: Oxford University Press.

The first lecture gives a survey of the progress of discovery during the past century, and indicates some of the results gained thereby in the field of Scriptural knowledge. The last two lectures dwell more particularly on the new knowledge of the land of Chanaan. Toward the end, the Professor concludes that the discoveries of the last fifty years help us to understand better the resemblances and the differences between Israel and its neighbors. The resemblances extended to laws, institutions, customs, beliefs, and even to art. But in religion *magnum chaos firmatum est*: in Babylon there existed a vast religious literature; there were temples, priests, and sacrifices; there were prayers and hymns, and even penitential psalms. But if there were any souls who aspired after the true God, who sought to find Him and attain Him, the mass of the people was polytheistic; the priests were frequently only sorcerers, soothsayers, and fortune-tellers; a large part of the people's religious life was taken up with magic and superstitious practices. The religious institutions and practices in Babylon did not express and convey spiritual truths, as they did in Israel.

Similar conclusions had been reached before by Prof. E. Sellin, the celebrated explorer of Taanek and Jericho.¹⁸ The author discovers numerous apparent points of contact and analogy; but everything changes and becomes discordant, if one looks below the surface. He compares the case with that of two men who look alike when seen at a distance, but who are wholly different when they are near. And this discrepancy extends to worship, law, history, individual morality, theology, theodicy, revelation, and the idea of creation. In some points, however, the Professor allows an unwarranted dependence of Israel on its neighbors. There is no good reason for supposing that the Hebrew *Nebi'im* who gathered around Samuel, Elias, and Eliseus, were a Chanaanite importation; the Babylonian Sabbath was as different from the Hebrew as the Roman *dies nefasti* differ from the Christian Sunday; unless the meaning of the word be corrupted, there can be no question of an extra-Israelitic Messias. Still, the main conclusions of Sellin are correct; he rightly maintains that "the little God of Jerusalem", as Smend called Yahweh,

¹⁸ Die alttestamentliche Religion im Rahmen der andern altorientalischen. Leipzig, 1908: Deichert.

instead of dissolving in the pantheon of western Asia, has been changed by means of the excavations into the "Holy One of Israel" who reduces the other gods to their original darkness.

Prof. Mills, of Oxford, finds in the Avesta a number of parallels to the creed of post-exilic Judaism, and he explains them in an article contributed to the *Expository Times*¹⁹ and entitled "Identity in Creeds without Historical Connection."²⁰ Both post-exilic Judaism and the Avesta know a unity of God, a Holy Spirit, and even a Trinity; in both we find an angelology, an immortality of the soul, a Satan, a fall of man, a soteriology, a virgin birth, a temptation and victory, a resurrection, a forensic judgment, a millennium in a paradise, a heaven, and a hell. Besides, the Zoroastrian creed is older than the Jewish, dating back to about ten centuries before Christ, while the Jewish is post-exilic; the Avesta belonged to millions of believers, while the Jewish creed counted its adherents by the tens of thousands. Thus the Christian finds himself a fully developed Zoroastrian; did he not inherit post-exilic Judaism? But Prof. Mills is not impartial in his treatment of the Avesta and the Bible; he is fully convinced of the high antiquity and the authenticity of the Zoroastrian doctrine, but he is highly sceptical with regard to the authenticity and the integrity of the Biblical writings. Besides, there is good authority for the belief that Cyrus and his successors were Mazdeans rather than Zoroastrians, and that their god was a purely national one, but not the One God. Here, too, we must keep in mind that the surface-resemblance between the Zoroastrian creed and that of post-exilic Judaism far exceeds their real similarity; both must be analyzed minutely in order to find out the truth of Prof. Mills's contention. Without denying the existence of certain analogies between the two creeds, we must wait for the final verdict of special students before basing any solid argument on it. Meantime the articles by Fr. Lagrange on the religion of the Persians²¹ will be found most interesting by the student of this question.

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¹⁹ Dec., 1909, XXI, pp. 134-136.

²⁰ Cf. Avesta Eschatology Compared with the Books of Daniel and Revelations. Chicago, 1908: The Open Court Publishing Company.

²¹ Revue biblique, 1904, 27 ff., 188 ff.

Criticisms and Notes.

CHRIST IN THE CHURCH. A Volume of Religious Essays. By Robert Hugh Benson. New York, London, Bombay, and Calcutta: Longmans, Green & Co. 1911.

In this volume that prolific and talented writer, Father Benson, has given us a valuable piece of apologetic that will serve, as good apologetic does, not only to enlighten non-Catholics, but to give Catholics themselves a deeper insight into their religion, and a greater appreciation of the immense privilege of belonging to the Church. Undue Individualism is a temptation from which none of us is exempt. It is another name for selfishness; and it effects the spiritual life to the great detriment of those virtues of charity and self-sacrifice that ought to be conspicuous in those who are truly members of Christ and of one another in the solidarity of the Church Catholic. Against this spirit the whole of Father Benson's book is an eloquent, and, let us hope, will be for those who read it an effective, protest. For his work consists of more than mere argument—though the argument is solid and taking; it is full of spiritual lessons for Catholics, as well as persuasive arguments for those outside the fold. The author presents the Church to us as Christ's own Body, identified with Himself, living over again His Life, so that in Her the Word Incarnate continually toils, suffers, dies, and rises again. It is the idea of Saint Paul. It is the idea which has led some theologians to give to their treatise *De Ecclesia* the subtitle "*Continuatio Theologiae de Verbo Incarnato*,"¹ and which made St. Augustine say, "*Christus et Ecclesia non duo sunt Christi, sed unus Christus*."

"While Protestants," writes Father Benson, "find in the individual life of Jesus Christ in the Gospels the record of the sum of all His dealings, and in His words 'It is finished' a proof that Revelation is concluded and Redemption ended, Catholics believe that there is a sense in which that ending was but a beginning, an inauguration rather than a climax. For, while Protestants hold that there is no vital need of a Church, except in so far as a human society is convenient and even necessary for the carrying out and organizing of the energies of individuals, Catholics believe that the Church is in a real sense the Body of Christ, and that in the Church

¹ E. g. Billot. *De Ecclesia*. Rome. 1898.

He lives, speaks, and acts as really (though in another sense and under other conditions) as He lived, spoke, and acted in Galilee and Jerusalem" (p. 9). Again, expressing the same truth in other terms: "Catholics believe that as Jesus Christ lived His natural life on earth two thousand years ago in a Body drawn from Mary, so He lives His Mystical Life to-day in a Body drawn from the human race in general called the Catholic Church; that her words are ~~His~~, her actions His, her life His (with certain exceptions and restrictions), as surely as were the words, actions, and life recorded in the Gospels: it is for this reason that they give to the Church the assent of their faith, believing that in doing so they are rendering it to God Himself. She is not merely His viceregent on earth, not merely His representative, not merely even His Bride: in a real sense She is Himself" (p. 10). Thus, "the written Gospel is the record of a past life; the Church is the living Gospel and record of a present life . . . here (in the Church) Christ reproduces in century after century and country after country the events and crises of the life He lived in Judæa. . . . He is born here, lives, suffers, dies, and eternally rises again on the third day. Jesus Christ is the same yesterday, to-day, and for ever" (p. 11). Besides giving the Scriptural authority, which is abundant and unquestionable, for this view of the identity of the life of the Church with the life of Jesus, our author makes ingenious use of a modern scientific view to illustrate his thesis.

"Every organic body—the body, let us say, of a man or a dog—may be regarded under two aspects. First, it possesses its one single and unique life, that may properly be called the life of the body, beginning before birth, and ending at that moment called death. Yet, sheltering, so to speak, under this unity—in fact contributing to it—are lives whose number is beyond computation, viz., the lives of the innumerable 'cells' that compose the body. These cells are continually coming into being, living each its life, and finally dying and passing away with the destruction of the tissues, yet in no sense interrupting by these changes the one continuous life of the body as a whole" (p. 14).

This physical illustration, Father Benson admits, may seem a little forced, yet, "if this is true of physical life, literally and actually, it is surely not unreasonable to expect that it should be true also of spiritual life" (p. 17). Although, whilst admitting the usefulness of this illustration as an illustration, we may not be inclined to lay much stress upon it as a regular argument from analogy, this does not detract from the persuasiveness of Father Benson's arguments as a whole.

The main thesis of the work is thus expressed by the author:

"This, then, is my object in these papers, to speak of the Church on the hypothesis that she is the Body of Christ in very truth, that what she, as an organism, and not merely as a conglomeration of faulty units, does, says, and lives, is the action, speech, and life of Jesus Christ. If I am able to show a strong presumption that this is so, that the Life recorded in the Gospels is reproduced with inimitable fidelity in the life of the Church, and that the characteristics of that life are the characteristics of a Divine Life, I shall also have established a presumption that she is indeed what she claims to be, the one and unique organ of Divine Revelation. It is necessary therefore to keep this point of view in mind, at least as a hypothesis, throughout. Alexander VI may have been a very wicked man; that does not affect the argument. Catholics may, very often, be very stupid and unspiritual; that does not affect the argument. Transubstantiation may be a very difficult doctrine; it may appear to some that the worship of Mary, as they understand it, is degrading, or the practice of confession humiliating; there may be excellent explanations for the miracles of Lourdes, or the ecstasies of St. Teresa, or the predominance of the City of Rome—all this does not affect the argument in the very least. It is necessary to remember that all these things may seem facts, and yet the Church may be the Body of Christ, and He its soul and its supreme Life. Sins of omission and commission on the part of Catholics, stupidities, misunderstandings, apostacies, ignoble and unfashionable circumstances, countless failures, tragedies, comedies and even screaming farces—these simply do not touch the matter at all. Our Lord was betrayed by one Apostle, repudiated by another, and forsaken by the rest; He was the fool of Pilate's court, the butt and buffoon of Herod's. Even when He lived on the earth in the days of His flesh, 'His visage was more marred than any man's, and His countenance more than the sons of men'."

Of the many good things which give value to Father Benson's book, not the least is this lifting up of the subject above mere side-issues such as he mentions, which will lose their power to create difficulties in the minds of sincere inquirers when they shall have been led to view things from the author's standpoint. May we add, also, that his whole line of argument is happily far removed from that once adopted by many well-meaning defenders of Catholicism, an obstinate shutting of the eyes to undeniable abuses and lapses due to the human element in the Church, which would long ago have destroyed her had she not been also divine.

After laying down his thesis, that Christ lives on in His Church, our author goes on to show in detail how the Church's life answers to the Life of Jesus in the Gospels; and the attitude of the world

to the Church is precisely that of the same world to Christ Himself. The treatment of the theme is ranged under three heads—Life and Ministry; Passion and Rejection; Failure and Triumph. Those who come to Church now are of the same class as those who came to Christ, "the extremely simple, and the extremely shrewd and thoughtful," represented by the Shepherds and the Wise Kings. "I do not mean," Father Benson tells us, "that all the stupid people and all the clever are to be found among Catholics, and in no other company, but simply that it is amongst these two classes, as a whole, that the characteristic Catholic is usually found. But the great mass of the tolerably thoughtful, the tolerably educated and intelligent, and more especially those who are content with their knowledge, and are unaware of its limitations—in fact, what may be called without offence the bourgeois mind remains completely unaffected" (p. 47). Under the division "The Hidden Life," we have brought out the insistence of the Church on the life of prayer, and of the superiority of the contemplative life to all others, after the example of Her Master Himself, who spent so many years at Nazareth and commended Mary above Martha.

Space will not permit us to follow Father Benson through his admirable drawing out of the parallel between the Life of Jesus and the life of the Church in the Temptation, the Public Ministry, the Miracles. In Part III, under the title "Gethsemane", we have a short but illuminating presentment of the Church's appreciation of the value and use of pain and sorrow. This section is full of true consolation for the afflicted, apart from its bearing on the thesis of the book. In the Passion, various classes of those who hate, or ignore, or persecute, or betray the Church are compared with their original types in Judas, Caiphas, Pilate, and Herod. The Way of the Cross, the Crucifixion and apparent utter failure of Christ, His Death, Burial, and His unexpected, uncredited Resurrection, are all shown to have their ever-repeated analogies in the history of His Mystical Body, analogies so close, so remarkable, so detailed, that they can have no reasonable explanation apart from that identity of the Church with Her Divine Master which it is the object of the book to exhibit.

As we have already implied, not only will *Christ in the Church* be found valuable for apologetic purposes, but also it has a lesson which Catholics to-day, particularly in Protestant countries like England and America, will do well to lay to heart for their own encouragement and spiritual good. We suspect that many a useful sermon will be developed from Father Benson's suggestive pages. They will give much food for thought. To those familiar with the writings of this gifted author it is not necessary to say that he is

a past master in the "art of putting things", so that old truths in his hands come before us in a new and almost startling light. There is a list of *Errata* which must be attended to in reading the book; a useful summary of previous chapters now and again helps one to keep the argument in mind; and the theme of the whole work is summed up in a conclusion of appealing beauty and strength which only considerations of space force us to omit from our quotations. These papers were originally delivered in sermon form in the Church of San Silvestro-in-Capite, Rome, during the Lent of 1909; in the Carmelite Church, Kensington, during Lent, 1910; and in a private house, Boston, U. S. A., at Eastertide of the same year. The book has the *nihil obstat* and *imprimatur* of the diocesan authorities of Westminster, England.

A DIPLOMATIST'S WIFE IN MANY LANDS. By Mrs. Hugh Fraser.
With frontispiece. Two volumes. New York: Dodd, Mead & Co.
1910. Pp. 354 and 324.

Ordinarily the REVIEW is not interested in works that recount diplomatic experiences of a political kind, particularly when they bear the sign manual of a diplomatist's wife. For, although ecclesiastical politics is not a thing unknown, nay, is the worst of all brands of politics bound up with the history of morals, we avoid discussing the theme for the same reason that forbids the discussion of immorality in the home circle where the aim is education and edification. But the two volumes before us are of quite another sort. They tell of good morals, recount an instructive history, an entertaining story, and make excellent literature, such as one might expect from a sister of the late Marion Crawford, who had with him equal opportunities of education and not very different gifts of intellect and heart to make that education bear good fruit. Indeed, in some respects Mary Crawford Fraser is much superior to her versatile brother. She was not known as a writer until after her husband's death. Then she published in quick succession *The Brown Ambassador*, 1895; *Palladia*, 1896; *A Chapter of Accidents*, 1897; *The Looms of Time*, 1898; and in the following year the three volumes which marked her name as that of an author of rare power of observation, manifold and noble sympathies, and singular grace of expression. *A Diplomatist's Wife in Japan*, *Tales of New Japan*, and *A Splendid Porsenna* were followed by other volumes not less interesting, though perhaps less popular than these.

Mrs. Fraser tells what she has seen in Italy (she was born in Rome) of the Protestant faith, which she retained until ten years

before her husband's death. In 1884 she became a Catholic. After her marriage she had opportunities of living in the inner circles of the various courts of Europe. Then she accompanied her husband, the English ambassador, to Japan, to China, to South America; traveled and lived in the United States, and had opportunities of seeing, comparing, hearing, and forming judgments about things, conditions, and men, rarely accorded to a single individual.

We gather from the pages of these two volumes the most delightful fruits of these her opportunities and experiences. Few great figures on the stage of European politics, letters, science, and art which are not to be found here depicted in colors so vivid and attractively real as only personal relations and a spirited intelligence in a gifted artist can produce them on the historical canvass.

What makes the work interesting and valuable to the student of ecclesiastical contemporary history is that we get here a series of portraits of great ecclesiastics whose motives and deeds have been partly misunderstood and conventionally misrepresented. Mrs. Fraser is not an apologist of, though a convert to Catholicism; but she furnishes incidentally many correctives in regard to the judgments passed on the actions of such men as Popes Gregory XVI and Pius IX. "Rome in the late Forties" is a chapter that derives a pleasant light from the details also which Mrs. Fraser gives of the Crawford family life, since her father was somewhat implicated in the political struggles of that time as a member of the Civic Guard, which was called to defend the ancient city of the Cesars. The account of Cardinal Antonelli, "the worst hated man in Rome," and her meeting with him in the Vatican; the incident of "the Cardinal's Ring Box", and her impressions of and encounters with such men as the Abbé Liszt, Prescott, Lowell, the elder Agassiz, Bayard Taylor, Generals Grant, Sherman, McClellan, Longfellow, and a host of Italian and Continental worthies, are of a kind to make the reader feel both the candor of her account and the correctness of her perceptions. The Old-World experiences related in the first volume, and set forth with objective but withal singularly fascinating form, are probably those that will engage the attention of ecclesiastical readers, because they deal with a history which offers immediate points of contact with Catholic traditions such as are bound together in the last era of the temporal power of Pius IX. The opening chapters of the second volume conclude this theme. Life at the Court of Austria and the tragic and the joyful incidents of nearly thirty years ago are recounted at the end of the second volume, which is largely devoted to the author's experiences in China. The present review does not lend itself to quoting from these interesting volumes; suffice it to have indicated its scope and general worth as

entertaining reading of actual modern history in which the cleric is likely to find instructive recreation.

HISTORY OF DOGMAS. By J. Tixeront. Translated from the fifth French edition by H. L. B. Vol. I: The Ante-Nicene Theology. St. Louis, Mo.; London, and Freiberg, Brigg.: B. Herder. 1910. Pp. x-437.

When one is asked to recommend a history of Christian dogma that may supply an antidote to the rationalistic virus pervading the well-known work by Harnack, one is at a loss for an answer. Outside the French and German languages there is no work by a Catholic scholar that can be recommended as a counterpoise to the Handbook or the Outlines by the learned Protestant professor at Berlin. Fortunately the present translation of Professor Tixeront's *Histoire des Dogmes* will go far toward making good our deficiency. The corresponding volume of the original work has already reached its fifth edition, a proof that the work supplies a demand even in French, in which language there is otherwise no dearth. It is not at all difficult to discern the reason of this rapid and relatively wide popularity, popularity, that is, in relation to the world of scholars and students. It rests on the thoroughness of research, the comprehensiveness of material, and the perspicuity of method and style that characterize the work throughout.

The author is familiar with the entire range of the pertinent literature, early and recent. He goes back to the original sources, and sifts the latest speculations. Being a Catholic and a priest, he brings of course to his task the instincts of faith which unerringly discern the true teaching of the Church who, like her Founder, is the same *heri et hodie*. On the other hand, being an expert critic and an accomplished historian, he is able to segregate the human and the traditional developments from the original divine germ and content, to point out the genuine providential evolution of doctrine in the midst of the manifold gropings and wanderings of the human mind. His work therefore, while solidly religious, is no less scientific and historical. The portion covered by the present translation follows the progress of Christian doctrine up to the eve of Arianism and the Council of Nicea. Opening with a survey of the religious, philosophical, and moral doctrines in the Greco-Roman and the Jewish world, wherein Christian teaching first appeared, he outlines that teaching, the teaching of Christ as attested first by the Apostles and then by the Apostolic Fathers. Then come the first deformation by the heresiarchs of the second century: the doctrinal struggle with heathenism and the rise of the Apologists; the influence of St. Iren-

aeus and Melito; the early theological systems in the East; the Christological and Trinitarian controversies in the West at the close of the second and the opening of the third century; the beginnings of Latin Theology; the question of Penance and Novatianism; St. Cyprian and the Baptismal controversy; Theology in the East from Origen onward to Nice; the Eastern heresies at the close of the third century; the Western theologians about the same time; the eve of Arianism. These are the main outlines of the volume. The method of treatment is mainly synthetic, that is the substantial content of Christian doctrine is presented *in globo* as it comes under the above headings. For the benefit of theological students who desire to follow the history of any individual doctrine, an analytical index is provided. Thus, for instance, by referring to "Baptism", one can trace the teaching thereon from the words of Christ and the sayings and doings of the Apostles up to the close of the third century; and so with the other doctrinal topics.

The whole is a profound and a solidly learned product of historical and critical research. We wish we could speak as enthusiastically of the translation. The most we can say is that it has every indication of being faithful, and that it is sufficiently clear. We have met with no sentence that is not perfectly intelligible. On the other hand the original deserved a better English rendition. The style is too often Frenchy. Take for instance the first sentence of the Introduction: "The primary meaning of the word dogma is that of a command, a decree, a doctrine *which forces itself* upon us" (p. 1). The clause here italicized is doubtless a literal translation of the French reflexive verb, but surely a dogma does not *force itself* upon us; it is *forced upon us*, that is imposed on the mind for its assent by authority immediately or mediately divine. When will our translators realize that a knowledge of the idioms and the *genius* of English as well as French is essential to do any worthy rendering from the latter into the former?

TOWARD THE ETERNAL PRIESTHOOD. A Treatise on the Divine Call. Compiled from Approved Sources. By the Rev. J. M. Lelen. St. Louis, Mo.; London and Freiburg, Brisg.: B. Herder. 1910. Pp. 116.

THE PRIESTS OF MARY. Statutes, Interior Life, Apostleship. Adapted from the French by the Rev. T. McGeoy, P.P. Dublin: Browne & Nolan. 1909. Pp. 82.

The first of the two booklets here recommended to aspirants to the priesthood and to young priests who are willing to cultivate by their

mode of living a special attraction in others toward the service of the sacred ministry, has been already referred to by us on a former occasion. It is good reading for youths who show signs of a vocation, and it furnishes valuable suggestions to the priest who would foster vocation in others. There is little in it of what may be called a book; but that is the chief reason why we recommend it, since it serves its purpose better as a pocket pamphlet than otherwise.

The Priests of Mary is an invitation to join a band of secular priests who, under the direction of the "Prêtres de Marie" founded by the Blessed de Montfort, have associated themselves for the purpose of honoring Our Blessed Lady in a special manner by the voluntary observance of a fixed rule of life. We have already in the United States several organizations of secular priests whose aim is to sanctify their sacerdotal lives by developing the spirit of regularity in pastoral service. Such is the aim of the *Apostolic Union of Secular Priests* of which the Rev. Thomas F. Myhan, New York, is the General Director in the United States. Other associations with special aims are the *Priests' Eucharistic League* and the *Priests' Total Abstinence League*. But the existence of these unions offers no ground for undervaluing the aim of the "Priests of Mary," whose twofold object is: "to sanctify their sacerdotal life by the practice of perfect devotion to Mary, as taught by the Blessed de Montfort; and to make this devotion the great means of rendering their Apostolate successful in establishing the reign of Jesus Christ, through Mary, both in individual souls and in families and congregations." The organization consists not only of priests, but also of clerical students. Those who want to know how to affiliate should send for Father McGeoy's little booklet.

THE PRIESTHOOD. A treatise in six books. By Saint John Chrysostom. Translated by the Rev. Patrick Boyle, O.M. Dublin and Waterford: M. H. Gill & Son; London, Manchester, and Glasgow: R. & T. Washbourne; New York, Cincinnati, and Chicago: Benziger Bros. 1910. Pp. 131.

St. John Chrysostom's treatise, setting forth the dignity, duties, and responsibilities of the priesthood, has long been recognized as a classic in the original. It was written soon after the Saint's election to Sacred Orders and takes occasion of St. Basil's consecration and the escape of Chrysostom from the episcopal dignity, to discuss the responsibilities of the latter office. It deals therefore largely with the duties of bishops as conceived in the early ages of the

Church, but shared in subsequent times by the pastoral clergy in general. Apart from its value as an ascetical treatise it has the attractiveness of an historical narrative in which the Saint sketches the life of his friend Basil as well as his own, partly in the form of dialogue, partly as an eager apologist whose beauty of diction pleases the poetic sense whilst his arguments appeal to the logical mind.

Father Boyle's translation is well done and sacrifices nothing of English form in the endeavor to express the thought conveyed by the Greek idiom. It is the second edition, and in it the author has taken occasion to compare the Migne text with the more recent corrections made by Dr. Arbuthnot Nairn of Cambridge.

CHRISTIAN MYSTERIES or Discourses for all the Great Feasts of the Year, except those of the Blessed Virgin. By the Right Rev. Jeremias Bonomelli, D.D., Bishop of Cremona. Translated by the Right Rev. Thomas Byrne, D.D., Bishop of Nashville. Four vols. New York, Cincinnati, and Chicago: Benziger Bros. 1910.

CATHOLIC THEOLOGY or the Catechism explained. By the Rev. D. I. Lanslots, O.S.B. St. Louis, Mo., London, and Freiburg, Brigg.: B. Herder. 1911. Pp. v-622.

The clergy who have used Bishop Bonomelli's *Homilies* on the Sunday Epistles and Gospels have confirmed the judgment passed upon the work in the REVIEW, namely that it is "solid and usable . . . they are homilies that explain . . . that illuminate and bring out the literal meaning of God's word" (January, 1910). Those who have made practical test of the work have doubtless looked forward to the fulfillment of the author's promise to publish a companion work treating of the festivals of the Church; since the preceding volumes were confined exclusively to the Sundays and omitted even the festivals that occur on Sundays, such as Easter, Trinity, and Pentecost. The fulfillment of that promise is contained in the work here under notice. The subtitle is sufficiently comprehensive to indicate the limitations of the undertaking. Our Lady's festivals are not included, they being probably reserved for a separate treatment.

The method followed in the work at hand differs notably from that employed in the *Homilies*. The simple plain exposition yields here to the more elaborate "discourse". This of course conforms with the nature of the subject-matter—the Christian mysteries demanding a more reasoned out, discursive and theological development. The style too is of course correspondingly more elevated and rhetorical.

The Christian mysteries are considered from diverse points of view, the author thus developing their doctrinal content and some of their manifold bearings. For instance, there are eight discourses on the Nativity of our Lord, in which the fittingness, the time, the anticipations of the Incarnation as well as the birth, the Divinity of our Lord, and the great principles which His infant life embodied, are set forth. There are seven discourses on the Epiphany wherein the mystery is shown as illustrating the history of the Church, the spheres of science and faith, religious worship, religious indifference, and so on. Easter has eight, Pentecost twelve, the Blessed Eucharist eight discourses. We mention these figures as suggesting to the clergy the rich abundance of material supplied in the volumes. Every one may not find every discourse to his liking, but he will be an exacting critic who cannot find something and indeed much that he both needs and wants. One feature of the work will universally commend it, its wealth of apposite imagery. The author has the happy art of selecting the simile, the picture, the analogy which make the abstract concrete, which reaches the understanding through the sense and phantasy, an art that helps the pulpit no less than the pew.

The translation, it needs hardly be said, is, like that of its predecessor, unusually well done. The English is idiomatic, clear, and, barring an occasional alliteration, smooth and harmonious.

Catholic Theology may seem a somewhat ambitious title to bestow on a book devoted to an explanation of the catechism. However, Father Lanslots in the work thus entitled has subsumed under catechetical questions and answers so much systematic doctrine that the book may be said to make good its claim to the name. Solidity and clarity are its dominant traits throughout. The anecdotal element, so important in a work of the kind, doubtless because of spatial limitations, has not been included. This, however, the reader can supply from Father Chisholm's abundant repertory, *The Catechism in Examples* (5 Vols. Benziger, N. Y.). The wisdom may be questioned of introducing the legendary ascription of the twelve articles of the Creed to the individual Apostles, one article to each, even though the justification for so doing be the saying of "some authors". Such legendary matter detracts from the dignity of Catholic Theology no less than from the scope of a catechism. The book is honored by a short preface by Abbot Gasquet, in which he emphasizes the Church's solicitude for the religious education of youth, especially in these days, and concludes by saying that the "Holy Father strongly insists upon the duty of giving simple, but carefully prepared instructions on Christian faith and practice. The present

book, an explanation of the Catechism of Baltimore, has been drawn up to help priests and others to give these necessary instructions. Its purpose specially is to show that what God's law requires of us is no hard and impossible task but 'a reasonable service.' We gladly make our own the commendatory words of so eminent an authority.

A PRIEST AND HIS BOYS. From the French. By Alice Dease. New York, Cincinnati, Chicago : Benziger Bros. ; London, Manchester, Glasgow : R. & T. Washbourne. 1910. Pp. 141.

Few priests especially interested in the education of boys are likely to take up this little volume without getting from its reading an added impulse to draw to them the young lads who need but the kindly leading hand of a spiritual father to make them the strongest bulwark of good in Church and State. The excellent young priest, who with a certain predilection occupied himself with the boys in his small country parish, derived the keenest joy from his efforts. They were of course French boys, and their talk and ways are not quite the same as those of American lads of the same age ; but they were boys nevertheless, open to all those influences and generous impulses which lead to the practice of virtue and the development of a manly Christian spirit. Despite the fact that there is a local coloring in the stories which the abbé tells of his boys, there is nothing prosy about them. He simply records the incidents of their simple words and actions from day to day ; and these take on a most interesting, often a dramatic, coloring of enthusiasm, revealing unsuspected traits in the hearts and minds of the young. He begins the formation of the Blessed Virgin's Sodality with but two or three boys, who soon draw others by their earnestness. Incidentally the stories give an insight into the conditions of Catholicity in certain country districts of France, and help to account for the deplorable indifference of the peasantry to religion. Here, not only the men, but more often the mothers lack those finer moral instincts which ordinarily give to women a predominant influence in the development of the child's religious habits. Our young priest demonstrates the only possible way to purify the family atmosphere and awaken a sensitiveness to higher ideals in the hearts of a people, large sections of whom have become callous and materialistic in the mechanical effort of gaining their bare livelihood by herding cattle and tilling the poor ground.

It is an instructive lesson which the volume offers in simple but unquestionably attractive fashion, for priests—especially young priests, seminarists, teachers, and parents. The translation is quite

good, though in passing we may mention that *congrégation* in French is used to designate *sodality* in the book and not our English word "congregation".

EN PENITENCE CHEZ LES JESUITES. Correspondance d'un Lycéen.
Paris : Pierre Téqui. 1910. Pp. 348.

The abbé who wrote *A Priest and his Boys* tells us in his preface or dedication that "the stories I have told really happened. Most of them took place last winter, all of them within the last three years. The heroes of the book are the children of a small country parish in France."

The present volume *En Pénitence chez les Jésuites* is likewise the record of a boy's experiences at a French Jesuit College. It is written by a layman who, in his preface, states: "Ceci, n'est pas un roman: c'est une histoire vécue." Unlike the diary of Monsieur l'abbé writing of "his boys", it covers two years of the normal course of Rhetoric and Philosophy as a Jesuit pupil, and it gives the impression, in letters and diary notes, of a young student who after having spent some years at the public lyceum finds himself, contrary to his own wishes, transferred into a new atmosphere which he characterizes in a letter written to a student friend at the lycée as a real misfortune and as the beginning of prison life. Gradually his standpoint changes. He honestly tells his anxious friend what happens from day to day, whilst he is informed about the goings on at the lyceum. The correspondence between the two youths constitutes a history of the educational methods of the State school with its neutral instruction and the infidel leanings of its professors, as contrasted with the systematically arranged training under the Jesuits by which the character is moulded and ennobling principles are injected to serve as safeguards of the moral and intellectual life. The correspondence of the two boys is supplemented by letters to and from the parents and relatives of young Paul, in which we see the student life in Jesuit colleges depicted in natural and instructive outlines of which reflection, prayer, self-correction, study, recreation, and the gradual development of a spiritual life through assimilation of the ideals set forth in the familiar intercourse with the heroic figures of the Society of Jesus, form the chief elements.

The writer, Monsieur Paul Kerr, reviews the facts of his youth, here published for the guidance and edification of French parents, after more than twenty years, at a time when he is confronted by the serious question of providing his own boys, as a responsible father of family, not merely with an honorable mode of livelihood, but

with every other safeguard for their future happiness. He answers it without hesitation. Although enjoying a respected and influential civil service position which invites him to cast his lot with the anti-religious tendencies of his government, he declares his determination to fight for the cause of religion to the very last. "Le gouvernement actuel, qui ne m'inspire pas plus de crainte que d'estime, peut être assuré d'avance que je combattrai de tous mes moyens d'honnête homme sa politique odieuse." This he writes in March of 1903, whilst he gives us in the letters of his youth, a quarter of a century earlier, the causes that had fashioned his mind and heart to this determination. A number of other letters, written at the present date by former pupils of the lyceum and witnesses of the difference between its educational processes and those of the Christian and particularly the Jesuit schools and universities of France, throw additional light upon the sad injury done to Catholic youth by the suppression of religious colleges.

NONE OTHER GODS. By Robert Hugh Benson. St. Louis, Mo., London, and Freiburg, Brissg. : B. Herder. 1910. Pp. 477.

DER HERR DER WELT. Roman von Robert Hugh Benson. Autorisierte Uebersetzung von H. M. von Lama. Mit Porträt des Autors und einer Einleitung. Regensburg, Rom, New York und Cincinnati : Fr. Pustet & Co. 1911. Pp. 527.

The astonishing fertility of Father Benson's creative genius, evident in the production of his numerous writings, apparently without effort, upon widely different topics, is less remarkable perhaps than the peculiar quality of spiritual aim and the form he gives to that aim, which characterizes all his work. History, philosophy, art, fiction pure and simple, alternating with the commonplaces of English domestic and mostly collegiate life, furnish him hobbies upon which to ride down the conventional standard of social excellence and the perfunctory exercise of religion, much in the same way in which Mr. Mallock or Mr. Chesterton combat the conventional modes of modern intellectual activity in its seeming search for truth. The deep realization of the supernatural forces which control the movements of the religious world despite its centrifugal tendencies causes his criticisms of men, often cynical, yet not without evident charity, to take on the nature of weird prophecy, supported by deep reaches into mystic theology and by an asceticism that suggests the philosophy of the Precursor.

None other Gods is the story of a young Cambridge University stu-

dent, son of a nobleman, who unexpectedly becomes a Catholic. The way in which he announces the fact to Jack Kirby, his closest friend, with whom he had been intimate at Eton and Trinity, is characteristic.

He had marched into Jack's rooms in Jesus Lane one morning.

"Come to Mass at the Catholic Church," he said.

"Why, the ——," began Jack.

"I've got to go. I'm a Catholic."

"What!"

"I became one last week."

Jack stared at him, suddenly convinced that some one was mad. When he had verified that it was really a fact; that Frank had placed himself under instructions three months before, and had made his confession—(his confession!)—on Friday, and had been conditionally baptized; when he had certified himself of all these things, and had begun to find coherent language once more, he had demanded why Frank had done this.

"Because it's the true religion," said Frank. "Are you coming to Mass or are you not?"

Frank had announced the fact of his conversion to his father, Lord Talgarth, who wrote back: "I am ashamed of you, sir. You shall not, while I live, darken my doors again, or sleep under my roof. You can go to your priests, and get them to support you." As a result of this communication Frank makes up his mind to leave the University and find his way to independence in the world. Jack bids him trust to a change in Lord Talgarth's attitude, and reminds him of his engagement to a young lady whom the proposed conduct of the young nobleman would not only pain but very likely alienate. Frank persists and proceeds to announce the sale of his effects at the University. The manner in which he does it is likewise characteristic.

First, there appeared suddenly all over Cambridge, the evening before the sale, just as the crowds of undergraduates and female relations began to circulate about . . . a quantity of sandwich men, bearing the following announcement, back and front:

TRINITY COLLEGE, CAMBRIDGE.

THE HON. FRANK GUISELEY

has pleasure in announcing that on

JUNE 7TH (Saturday)

at half-past ten A. M. precisely

in rooms I, letter J, Great Court, Trinity College

he will positively offer for

SALE BY AUCTION

the household effects, furniture, books, etc.

of the Hon. Frank Guiseley, including—

a Piano by Broadwood (slightly out of tune); a magnificent suit of drawing-room furniture, upholstered in damask, the sofa only slightly stained with tea;

one oak table and another; a bed; a chest of drawers (imitation walnut, and *not* a very good imitation); a mahogany glass-fronted bookcase, containing a set of suggestive-looking volumes bound in faint colors, with white labels; four Oriental mats; a portrait of a gentleman (warranted a perfectly respectable ancestor); dining-room suite (odd chairs); numerous engravings of places of interest and noblemen's seats; a

silver cigarette box and fifteen cigarettes in it
(*Melachrino and Mixed American*);

a cuckoo-clock (without cuckoo), five walking-sticks; numerous suits of clothes (one lot suitable for Charitable Purposes); some books—all *VERY* CURIOUS indeed—comprising the works of an Eminent Cambridge Professor and other scholastic luminaries.

NO RESERVE PRICE.

Our hero sets out on foot with scanty furnishings and some twelve pounds in money to seek his fortune on the road. The novelty of his new gipsy life soon wears off, but in its stead there comes to him a secret sense of the benefit which renunciation brings to the fashioning of higher qualities. Half unconsciously he follows the fascination of an ideal which contradicts all the conventionalities and attractions of home, marriage, friendships, wealth, and worldly honors. Gradually he becomes inured to privations, to the use of what society would call degrading occupations; he takes up with two tramps, a man and a woman, whose ill-assorted company his keenly sensitive mind and impulsive nature would ordinarily have induced him to shun, submits to continual humiliations arising from this association and ends by saving the woman from permanent disgrace, at the same time incurring the drunken anger of the wretch from whose company he has undertaken to separate the unfortunate woman. This leads to a brutal attack on him ending in his death at the time when his friends are pursuing him to assume the responsibilities of the family estate to which he has become legal heir by his father's sudden demise in an automobile accident.

It is a narrative made up ostensibly from the diary notes of the youth, supplemented by information which Father Benson collected by tracing the course of his wandering hero during the brief and voluntary exile which opened to him the eyes of his soul and taught him that "nothing matters" on this earth except what God wants and does. The story seems almost incredible as a fact, though there is in it a realism that produces the strong conviction that Frank's failure of life was a real triumph of his true self. The reader comes to see that Frank's conduct would meet the approval of God, who will have "none other gods" to hold possession of our soul; and we draw the lesson of self-renunciation from the motives of the strangely guided tramp who opens up to us mysteries of life and faith not communicated to the conventionally religious.

As to Father Benson's work, *The Lord of the World*, which we have here in German translation, there can be no question about its value from the belletristic point of view. Nor has the somewhat weird projection of the future of society and the Church, which is the theme of the work, anything improbable in it; indeed we think it remarkably accurate in the measurement of the forces that are waging war amongst us for dominion. But we believe the book was not written with a view to instruct or edify Catholics; rather its appeal is to the moral philosopher and intended to give warning and direction to the apologists who take an optimistic view of modern progress, and who in the glamor of material success lose sight of the tendencies which indicate paralysis and retrogression in the spiritual order.

FATHER TIM. By Rosa Mulholland (Lady Gilbert). St. Louis, Mo.: B. Herder; London: Sands & Co. 1910.

The story of a young Irish priest is told here in the somewhat realistic fashion which most of us enjoy since Canon Sheehan gave us the peerless model of such writing in *My New Curate*. Priests will be less attracted by Rosa Mulholland's characterizations of their kind because, with all the happy facility which the lady enjoys of portraying life in Ireland, whether among the peasantry or in the houses of the gentry, there is something wanting when she attempts to delineate the psychical workings of the cleric, whether in retreat or on the mission; and although she has fortified her steps into such regions, hardly accessible to the layman, by the sound support of Canon Keatinge's admirable book *The Priest: his Character and Work*, there remains the ring of the non-conventional not to say artificial in the make-up of the hero. But this, though it prevents the book from taking rank with Canon Sheehan's compositions of similar scope and character, is not likely to interfere with the enjoyment of the average lay reader of Father Tim's priestly career, his joys and his cares, as well as the pattern which that life offers for the aspirant to the priesthood who is guided by aims neither sentimental nor gross.

Literary Chat.

Father Arthur Barry O'Neill's article on "Clerical Health and Exercise" recalls some verses from the same pen on the same topic, entitled:

THE RHYME OF A RECORD.

In reminiscent mood to-night I ponder many things,—
How units grow to mighty sums, how swift the flight Time wings,
How close and cheap are life's best joys, how great is force of will,
How critics oft-times judge amiss and prophets augur ill.
No doubt there's some complacency connected with all this,
A sense of fair achievement that's not far removed from bliss.
The cause of my elation? 'Twill perchance provoke your smiles:
My walking record stands to-night at

Twenty
Thousand
Miles.

'Tis less than half a decade since the walking was begun
As perfect health's preservative, and scoffers more than one
Made light of "fads embraced with zeal too fervent to endure"—
"He'll walk a month or two," they said, "then give it up, be sure."
Months fifty-six have passed since then, and, as they sped away,
Each bore the constant record of a dozen miles a day;
So now I scoff the scoffers, for not theirs, but mine, the smiles:
They'll hardly say "I told you so" of

Twenty
Thousand
Miles.

To every man his hobby, on this hobby-hampered earth,
In exercise as other things. Of kinds there is no dearth:
Saw wood, play golf or tennis; wheel, or ride, or swim, or row;
Attend to lawn or garden, or in season shovel snow.
Yet if you'd choose the wisest kind, the simplest, cheapest, best,
The kind that still, the whole year round, eclipses all the rest—
TAKE DAILY WALKS regardless of the weather's frowns or smiles,
And grow, not old, but young while making

Twenty
Thousand
Miles.

To the eight solid volumes of Herder's *Konversations-Lexikon* (third edition) the editors have added a supplementary volume of 1,500 pages, whereby the articles contained in the work are brought up to date. Thus such topics as the political situation of European states, criminal statistics, aeronautics, Modernism, and all the various recent phases in the development of the arts and sciences, are here rectified or completed. The volume is illustrated with more than six hundred cuts and full-page half-tones or color reproductions making the work a practical as well as reliable source of information on all sorts of subjects, without permitting the judgment of the reader to be perverted by statements that are false and prejudicial to religion.

An excellent photogravure of the Blessed Curé of Ars, special patron of the secular clergy, is published by Joseph Schaefer (New York), together with a booklet entitled *The Life of the Blessed B. Marie Vianney*, both of which might aptly be used by the clergy to foster vocations to the priesthood. The picture is quite suitable for adorning both a priest's study and the boys' school-room, and the story of the holy country pastor contains many incidents alike elevating and suggestive of zeal for souls.

The same firm publishes literature for Christian mothers. There are, we understand, more than seven hundred associations of Christian mothers in different parishes (mostly German) throughout the United States. That such parishes can do more effective work for Christian education than is possible without the coöperation of the home influence in the Church is unquestionable. We need a special and enthusiastic apostolate in this direction among our pastoral clergy.

The Cathedral Library Association (New York) has the distinct merit of having published two works embodying the story of our Lord's life which are admirably representative of what is needed by the children of the Christian home and school on the one hand, and by the serious student in college, presbytery, and cloistered retreat on the other. Father William Hickey's translation of Bishop Le Camus's *Life of Christ* is characterized, as we have pointed out elsewhere, by elegance of language, in which neither accuracy nor freedom of thought suffers; it is at the same time a book that makes for general culture in its field, whilst it stimulates the spiritual sense. The same note of praise is due to the "Carmelite's" *Story of Our Lord's Life Told for Children*, in which an attractive simplicity blends with a deep appreciation of the hunger and thirst felt in the child's soul for what is true and beautiful, whereby it is nourished unto goodness.

The average reader probably thinks of Free Will as a subject that has been sufficiently discussed along the ages to be allowed to rest in peace. And certainly if what has been written thereon were brought together in one place a goodly library it would fill. But it isn't all in one place, and were it many folk who might want to know it all would be badly inconvenienced. However, let us not be dazed by the *sensus compositus*. Look at the matter in *sensu diviso* and ask yourself how many Catholic books dealing with the subject in the English language you could recommend to a non-Catholic reader who, puzzled by deterministic sophistry, came to you for advice. You would probably suggest Dr. Aveling's *Westminster Lecture—The Freedom of the Will* (St. Louis, Herder) and you might tell the inquirer to consult further the bibliographical list therein given. But look you first at that list and you will see that outside of SS. Thomas and Augustine and a few other standard Latin authors you will find nothing suggested except Pascal's *Provincial Letters* and some papers reprinted from the *Dublin Review* in Dr. William Ward's *Essays*—in two expensive volumes.

If your truth-seeker is a particularly earnest man—studious withal and keen—advise him to take up *Free Will and Four English Philosophers* (Hobbes, Locke, Hume, Mill) by Father Joseph Rickaby, S.J. With this he will most likely be pleased and satisfied.

Now, however wide a space the Catholic literature on Liberty may fill in your imagination, that literature is not correspondingly bulky in the objective world peopled by English readers. For which reason a little volume of just less than a hundred pages, containing three lectures on *Free Will* (Herder, St. Louis) by Hubert Gruender, S.J., Professor of Metaphysics, St. Louis University, is a welcome addition to our not superabounding stock in hand. The subject is treated therein, it need hardly be said, fundamentally and fairly comprehensively. The arguments adduced are of course not just new, but they are clearly expressed in modern phraseology and in their bearings upon recent deterministic objections. A good little book it is to read and pass on to your neighbor who may happen to need or to want it.

The foregoing booklet has a popular and practical as well as a technically philosophical interest. A little volume of about the same compass, but in which the philosophical dominates, that is, virtually rather than actually in-

cludes the popular, is entitled *Certitude*, by the Rev. Aloysius Rother, S.J. (Herder, St. Louis). It is in title and fact a Study in Philosophy, i. e. a philosophical analysis of certitude. It is a lucid presentation in plain readable English of the matter devoted to the same subject in Latin scholastic textbooks, and therefore will make the rough ways smooth for students moving along—slowly indeed betimes—those lines. The examples chosen to illustrate the abstract theory are on the whole illuminating, though they might be more numerous; but for the sake of whatever there is of expansional outlook in the philosophical fraternity, will none of the brethren invent, if he cannot discover, a new illustration for an analogous term other than that of *sanus* or *sanitas*? “Health” and “healthy” are the only talismanic signs that reveal to them the secrets of “analogy of extrinsic attribution”. Of course, the illustration does illustrate, but will no one ever find another? Professor Rother does indeed introduce another—“gloomy”—on one page, but he drops it quickly on the next in considerate regard for “health” and “healthy”.

While there can be no question that our philosophy is internally growing and developing as regards its application to the recent problems of the natural sciences, it were much to be desired that some of the old stock examples were discarded in favor of fresher goods. Especially is this the case as regards those employed to illustrate the different forms of logical fallacy. A fallacy is an argument which under the guise of truth leads to error. Look in one of our very best manuals for an example of such counterfeit reasoning and you find under the title *equivocation* this: “Taurus mugit: atqui Taurus est mons; ergo mons mugit.” Now why take up the precious space of a text-book with such ridiculous puns—of which, by the way, this is but one out of many *passim in opere citato*—in the face of the fact that the literature of modern so-called science teems with fallacies which may and actually do deceive all but the wary? Of course the plea is made for the venerable examples that they clearly illustrate definitions; but surely something better than puerilities would do the same thing.

Next to the problem of liberty none other has so engrossed and perplexed the mind of man as the problem of evil. Indeed the latter has in this respect probably far transcended the former. But here again when you come to select just that book which meets the problem most squarely and solves it most persuasively if not convincingly—since so perfect a solution you do not look for—you may be at a loss just where to turn. However, if you read French, you will most likely find that which you are seeking in *Le Problème du Mal* by Père de Bonnot, S.J. A third edition of the book has recently been published by Pierre Téqui (Paris). This edition is the best because of the Introduction by M. X. Moisan, who very clearly analyzes and illustrates the author's main principles. Like all the other works of the eminent Jesuit, *Le Problème du Mal* goes down deeply into deep waters without stirring up mud. The profoundest and the most intricate subjects become luminous and relatively simple when reflected from the author's subtle intelligence and fertile imagination. This does not mean that he has succeeded in dispelling all the darkness from the world-old mystery; but he does what is probably still better, he makes you see that it is not as dark as you thought it was, especially if you look for the fullest light at its right source, the Cross of Christ and the Beatitudes.

Or, as Lowell has tersely and visually expressed the same idea:

“’Tis sorrow builds the shining ladder up,
Whose golden rounds are our calamities
Whereon our firm feet planting
Nearer to God the spirit climbs
And has its eyes unsealed.”

A living illustration of this "unsealing" of the eyes through sorrow is presented by the life of Baron Lüttwitz, who was awakened by a supreme sorrow from a career of luxury and unbelief to a life of self-denial and faith. There is just a brief account of this in the short chronicle prefacing his recent book, *Wo ist das Glück* (Herder, St. Louis). One would like to know much more of the personal history subsequent to his conversion than the introduction affords; but the main contents reveal a superior mind, a vivid imagination, and an ardent soul. The book is made up of *Aphorisms*, short pithy chapters and sayings covering a wide range of miscellaneous subjects, all more or less tinged by the blending colors of joy and sorrow—sorrow begetting and sustaining joy. A beautiful book, inspiring to the thoughtful and consoling to the sorrowing.

Similar in tendency to the foregoing, though developed with more system and scholarliness, is a recent little volume of just two hundred pages by the learned and accomplished Jesuit writer, Father Otto Zimmermann, whose prior booklet, *Ohne Grenzen und Enden*, will probably be known to our German readers. In the work at hand he unfolds the moral argument for the existence of God based on the need of the human heart and the necessity of moral duty. As here developed it differs somewhat from the form in which the familiar ethical argument is usually presented. It penetrates deeper into the psychical and theological elements of human nature. Besides, the literary form in which the argumentation is clothed, while detracting nothing from its logical cogency, makes it more attractive to the average educated reader, to whom especially the author here as in his preceding work addresses himself—*den Gebildeten dargelegt*.

Still another little volume having some elements in common with the foregoing, but reaching much farther in range of subject, is Dr. Georg Grupp's *Jenseitsreligion* (Herder, St. Louis). Is true religion a theory and discipline of the present life, or is it a preparation for a life to come? The tendency of the *Weltgeist* is, as Professor Grupp demonstrates, to make it the former. The never-ceasing endeavor of the Church is to make it the latter, whilst insisting that from this standpoint alone can the true, even temporal, weal of humanity be secured. Dr. Grupp enters into both these solutions searchingly and judiciously. Being at once a historian and a philosopher, he is able to illustrate the speculative components of his work with a wealth of concrete facts. Like Father Zimmermann's books it is *den Gebildeten dargelegt*—it addresses the educated.

Books Received.

SACRED SCRIPTURE.

LEXICON BIBLICUM. Editore Martino Hagen, S.J. (*Cursus Scripturae Sacrae*. Auctoribus R. Cornely, I. Knabenbauer, Fr. de Hummelauer aliisque Soc. Iesu presbyteris. S. P. Pius X, ut Sanctitati Suae opus hoc dedicaretur, benigne concessit.) Cum approbatione Superiorum. Tria Volumina. Volumen Primum: A—C, Pp. 1040; Volumen Secundum: D—L, Pp. 1000; Volumen Tertium: M—Z, Pp. 1342. Parisiis: Sumptibus P. Lethielleux. 1911.

NOVI TESTAMENTI LEXICON GRAECUM. Auctore Francisco Zorell, S.J. Fasciculus primus ab A usque ad *ige*. (*Cursus Scripturae Sacrae*. Auctoribus B. Cornely, I. Knabenbauer, Fr. de Hummelauer aliisque Soc. Iesu presbyteris. S. P. Pius X ut Sanctitati Suae opus hoc dedicaretur, benigne concessit.) Parisiis: sumptibus P. Lethielleux. 1911. Pp. 160.

THEOLOGY.

JESUS ALL GREAT. By Father Alexander Gallerani, S.J. Translated by F. Loughnan. New York and Philadelphia: P. J. Kenedy & Sons. 1910. Pp. 256. Price: cloth binding, \$0.50; leatherette, \$1.00, postpaid.

NON MORE HABERIS. Disquisitiones Medicae in Usum Confessoriorum. Augustinus Gemelli, O.F.M., Doctor Medicinae et Chirurgiae, Professor Ad. Honorarius Hystologiae, Lector Medicinae Pastoralis. (*Quaestiones Theologiae Medico-Pastoralis*, Vol. I) Editio altera, penitus recognita, notabiliter aucta ac denuo ex italico in latinum sermonem translata a Can. Doct. Josepho Biagioli. Florentiae, Libreria Editrice Fiorentina. MCMXI. Pp. xv-270. Pretium, 4 lire.

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THE ECCLESIASTICAL REVIEW

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APOLOGETICS AND DOGMATIC THEOLOGY IN THE SEMINARY.

Seminary Substitutes for the Teaching of Jesus.

I. APOLOGETICS.

PHILOSOPHY, science, literature, art, intellectual culture—human knowledge in general—had no place in the teaching of Jesus. The truths He imparted belonged to a totally different and higher plane, and were imparted, not for themselves, but for the direction, inspiration, and nourishment of that life which He had come to give superabundantly to men. “Ego sum via, et veritas, et vita.”¹ *He is the Life* of which we partake by our re-birth of water and the Holy Ghost. But life implies movement toward its end; and He is the direction of that movement—the *Way* by which it is to travel. “Qui sequitur me non ambulat in tenebris, sed habebit lumen vitae.”² To accept this life and to live it, as free, intelligent agents, knowledge is absolutely necessary. We must know who the Giver is and our relations to Him, also the nature, qualities, and endowments of the life He gives, the duties and responsibilities that accompany it, and the end to which all its movements are to be directed. And this knowledge must have no ring of doubt in it; for Jesus would not ask us to commit ourselves to uncertainties. Hence He Himself, as *the essential Truth*, becomes our teacher; and His teaching is “spirit and life,”—not speculative, discursive, argumentative; but, to those who receive it, spiritualizing and

¹ John 14:6.

² John 8:12.

energizing, "living and effectual and more piercing than any two-edged sword."

In every age of the Church, many Christian men and women have found in the simple teaching of Jesus abundant food for the spiritual life in them. "Sitting at the Lord's feet," they heard His word, as if spoken to themselves personally. Too humble to expect understanding of all that Divine Wisdom spoke, and too reverent to trim or distort or minimize His words, they applied to themselves in childlike faith what they heard, and they went abroad among men, showing by their lives what a true follower of the Crucified ought to be. "Non eloquimur magna, sed vivimus."

But the bulk of men did not accept the teaching of Jesus in this fashion; nor did the Church insist on their doing so. For the Gospel's sake, she made herself the servant of all that she might gain the more. To them that were under the law, and to them that were without the law, to the weak,—to all men she became all things that she might save all. And so she adapted and reconciled Christian faith to the mind and heart of the world, enlisting in her service and appropriating whatever she found good and serviceable. Corresponding and concurring with this assimilative action of the Church, was the impulse of the human mind to reason on the truths of faith, to define and classify them, and to find their relations to knowledge already acquired. The impulse was sanctioned by the Church; the "words" of Jesus were abstracted from His "works" and Life; cast in the mold of Greek philosophy; and became the *materia ex qua* of Christian theology. In its origin this science of revealed truth was speculative in form, with a strong undercurrent of subjectivism. The Incarnate God was in the heart while the tongue spoke or the hand wrote of the Incarnation.

But theology, while yet in its infancy, had to become apologetic, polemical, and irenic. The philosophizing tendency of the human intellect led many away from the guidance and authority of the Church. They had to be convinced of error; their followers had to be brought back; and the faithful had to be safeguarded against the influence of their false teaching. Besides, the religion of Jesus Christ was traduced as a stupid superstition, followed only by slaves, the poor and the illiter-

ate. The Church, though glad to suffer persecution for her Divine Founder, could not leave those calumnies of her enemies unrefuted. Hence the Apologies of Justin, Aristides, Tertullian, and others. Furthermore, theology was employed by the great catechetical school of Alexandria to Christianize the eclectic fusion of Greek philosophy and Oriental religions which for some centuries had been the main characteristic of what is called the Alexandrian Movement.

Thus for the first seven centuries of the Christian era, theology was mostly engaged in practical, militant work,—defining, defending, and illustrating Christian doctrine, and crushing heresy with heresy's own dialectic. History records no other intellectual achievement grander or more splendid than this of the Fathers and other ecclesiastical writers down to the second Council of Constantinople in 681. But that triumph of Patristic theology was not solely due to dialectical skill, or to superior intellectual endowment, or even to the advantage that the defence of truth always possesses. It was due principally to the fact that the writers kept in closest touch with the spirit of our Divine Lord's own doctrinal controversies with the Jewish doctors. In all their controversial works we find profoundest reverence for the Word of God, tenderest compassion for the multitudes drawn into heresy, and most emphatic indignation against those who were drawing them away. Strong direct speech, pointedness and fitness of argument—often *ad hominem*—wealth of popular illustration, earnest appeal,—these, originating in ardent love of Divine truth and zeal to bring all men to the knowledge of it, were characteristics of the teaching of Jesus, and faithfully copied by His early exponents and defenders.

In the class of Apologetics our students spend two years learning to refute heresy and bring back heretics to the Church. This is done, first, indirectly, by showing that we, and we alone, hold the Divine commission to teach all nations, with the accompanying promise of Christ's constant presence with us to the end of the world. Next the student is taught to refute heresy directly, by taking up its tenets, one after another, and showing their incompatibility with the teaching of the Gospel and Apostolic Tradition. We furthermore adapt our teaching to meet tendencies of coeval anti-Christian

thought, such as the specific equality of all religions, their evolution from primitive instinct, their essential emotional character, Gnosticism, Modernism, Pragmatism, etc.

The intellectual work done in this class is necessarily elementary; but students should be inspired with such an interest in the study and so profound a conviction of its necessity for missionary use, that they may be trusted to continue it afterward by themselves; and this post-graduate work will be of more practical use to them than all the Apologetics they learned in the seminary, while yet in their callow pupilage.

But we need not expect students to resume any study after ordination in which they took only so much interest in the seminary as helped them to an average class-mark. Hence, an efficient professor will inspire his class with his own enthusiastic love for the work, with his vivid appreciation of its practical importance for every priest, and, still more, with his recognition of the many elements, other than the intellectual, that belong to it. Only in those elements, indeed, do we find Apologetics to be a substitute for the controversial discourses of Jesus. A few words about each.

1. *The end.* This is not merely to corner an unbeliever and silence him. It is not even to persuade him to enter the One Fold. It is something more important and necessary still; namely, to give him such a clear, full perception and conviction of the faith, such a strong, firm hold of it, and such admiration of its harmony and beauty and intellectual satisfactoriness as will ensure the permanence of his conversion.

2. *Zeal.* A student's interest in Apologetics may be measured by his zeal. This is the energy of Divine Love, directed by the saving of souls for Jesus Christ. Clerics think they possess it when they have a great desire to build grand churches, and preach big sermons, and do wonderful works in a parish. All this may be mere vanity, the exploiting of the priesthood for admiration, applause, notoriety perhaps, even for money or promotion. But pure zeal prefers obscure and unappreciated work. It is drawn to the instruction more of the poor and ignorant than of the wealthy and intelligent, more to an hour in the Confessional or by a sick-bed than to the same time in the pulpit, preaching to an audience transfixed by finely pointed phrases. It is, in fact, the

offspring of charity, and lives only on personal holiness. Nothing else needs more careful training.

As heresy and infidelity are constantly shifting their grounds and challenging us for definite answers from their ever-changing standpoints, the professor of Apologetics should impress on his students the duty of making the subject a life-study. This cannot be done without providing the latest Catholic works dealing with the new attack, and mastering their contents. The old apologists ought *de jure* to be sufficient to furnish weapons against all attacks on faith; but *de facto* they are not. Experience shows the reality of the distinction; and zeal will recognize the folly of using an ancient *triremis* against a modern "Dreadnought".

3. *Prayer.* Conversion to an intelligent Christian life is the work, not of Apologetics, but of Divine grace. Exposition and argument may dispose the soul for sanctification; but they do not sanctify. The will remains always free, not only under the pressure of the most fervid eloquence, but even under the urgent solicitations of the Holy Ghost. Yet when these prevail, the free consent and determination of the will are to be attributed to the spiritual help given it, and not to any power of its own to perform a supernatural act. Hence, the catechist must teach the necessity of prayer to his catechumens as the primary condition of conviction and conversion. And for his own work, too, he must rely more on it than on mental abilities or intellectual preparation. "Sine me nihil potestis facere", are words that apply to us as much as they apply to the Apostles. And St. Paul supplies an antithesis to them in the sublimely daring words, "Omnia possum in eo qui me confortat." Both expressions insinuate our absolute dependence on prayer for the adequate performance of every good work.

4. *Prudence.* In teaching Apologetics, frequent reference should be made to its practical application and use in the pulpit and in private instruction to prospective converts. Apologetics is an art as well as a science; and it is not taught adequately unless students are made familiar with the best rules and methods whereby its end may be attained. Those means are not the same for all classes or individuals; and it is in the careful choice of them and the skillful use of them that

prudence, forethought, deliberation, practical judgment, becomes necessary. To get practical proof of this necessity, let a student who has mastered the *tractatus de Ecclesia* be asked to expound and prove the unity of the Church to a Congregationalist. It will be found, I think, in most cases, that he will give no thought to the standpoint of the other, to the content of his religious knowledge, to his theory of Bible inspiration, to his anti-Catholic prepossessions, to his ignorance of theological terms and of abstract reasoning, to his temperament and character, to his good or bad faith. Much less is he likely to think of the judgment the other is forming of himself,—his sincerity, his earnestness, his competency, his soundness of judgment, his trustworthiness, and a hundred other intangible personal details that help to form a favorable or unfavorable impression of him, on which will largely depend the final issue of the instruction. Unless a student be trained in attention to these and other minutiae, side by side with his training in lucid exposition and forcible argumentation, he will not make many converts, nor will he help his own people to a more intelligent and scientific apprehension of Divine truth.

Such adaptation of argument to the individual is one point of contact between modern Apologetics and the apologetic element in the teaching of Jesus. He spoke to the Semitic mind and heart, to which the abstractions and classifications of Greek philosophy would be almost unintelligible. His Apostles and the Church of all time followed His example by adjusting their presentation of revealed truth to the character and mental habits of their hearers.

5. *Analogy.* The parable, which is but a special form of analogy, is a unique feature in our Divine Lord's method of teaching. One Evangelist tells us that "without parable He did not speak unto" the multitude; so that we may fairly conclude that He delivered far more than the Gospel record. It were outside the scope of these pages to speak of the Parables of Jesus except as a form or method of teaching, taken up, significantly, at a time when the calumnies and opposition of the ecclesiastical authorities at Jerusalem threatened to undermine His influence with the people. After those blinded men had committed the unpardonable sin of attributing

His works to Satanic agency, they dogged His steps and scrutinized His utterances, to gather evidence against Him sufficient for His final condemnation. The work He had to do they could not prevent; but it was to be done in a human way, and therefore with all prudent precautions. Hence He drew the veil of parable over His teaching, to provoke inquiry in those of good will and so lead them to the truth, whilst it deferred the crisis of His capture and Death which the malevolent sought to hasten. Yet He used the parable for enforcement, not for proof, of His words; whilst on many occasions, when there was no necessity for reserve, His employment of it seems to have been purely illustrative.

Analogy, in its general sense of correspondence of facts belonging to different orders, is a valuable aid in practical Apologetics. As nature and grace, the material and spiritual, reason and revelation, have but one First Principle, God, we expect or are prepared to find a certain likeness between the manifestations or workings of the two orders, the lower and the higher; and when we are convinced of it, we are disposed to give it an evidential weight, not sufficient of itself to decide the judgment, but inclining it to assent to more categorical arguments.

History, the natural sciences, current events, and even the details of everyday life will give the alert thinker abundant material for this secondary evidence.

6. *Truth, and Charity.* Is it possible that the God of Truth and Charity can ever be supposed to countenance or accept the use of lying and anger and personal offence and vile abuse in His service? and that, by His ministers whose office binds them to proclaim Truth and Charity as primary conditions of Christian life? It is not only possible but a sad fact that this is done; and it is no less certain that religion suffers by it, that infidels are confirmed in their unbelief by it, that it keeps earnest seekers after Divine truth out of the Church, and that many a work of supposed zeal has remained sterile and unblessed because "lying lips are an abomination to the Lord".

If we know an argument to be weak, let us not call it strong. If we know it to be only probable, let us not say it is certain. And when it is strong and certain, let us urge

it with modesty, and give credit for good faith to an adversary who gainsays it. We need strong apologists, but they must be Christian,—not in name and profession only, but in truth and charity, or, as St. Paul puts it: “Tu autem, O homo Dei, haec fuge: sectare vero justitiam, pietatem, fidem, caritatem, patientiam, mansuetudinem.”³

In the Apologetics class, it sometimes happens that a plausible but unscholarly exegesis of a text is employed in defence of a revealed truth, or one out of many probable interpretations is urged as a decretorial proof of a thesis, or undue definiteness is given to the typical sense of a prophecy. Such teaching serves no good purpose and is intellectually and morally harmful to students.

7. *Practice.* A few words about training in apologetic work in the seminary. Instruction of converts forms an important part of an American priest's duty. It is invariably done with painstaking zeal; but as the catechumens are not hypercritical, and are generally disposed to accept what is taught them, there would seem to be no need of touching at all on controversial questions; and *de facto* they are not touched on. Yet experience proves that doubts not cleared up before conversion will give serious trouble afterward. Hence, I think it absolutely necessary to find out and answer all such doubts before reception into the Church. To be prepared to do this part of his future work efficiently, it is advisable to devote the class-hour occasionally to practice in it. One student may represent a non-Catholic and urge his objections against the teaching of the Church, whilst another replies courteously and sympathetically, trying especially to see the difficulties not from his own, but the other's standpoint.

II. DOGMATIC THEOLOGY.

The doctrinal teaching of Jesus is represented in the seminary by the class of Dogmatic Theology. Is the representation adequate? Has the professor the same spiritual end in view as Jesus had? Are his words inspiring, vitalizing, spiritualizing? or, are they dry, cold, abstract, unemotional? Is the attitude of students toward Dogma similar to the at-

³ 1 Tim. 6: 11.

titude of the Apostles toward the teaching of Jesus? Have both bodies the same end? the same motives? the same dispositions? Are the results the same? on their spiritual life? on their intellect? on their external conduct? And if we find a difference of spirit, of end, of result, between the two systems, it may be still further asked, what is its cause, justification, remedy?

1. *The difference* may be taken for granted; as no one with any experience of seminary life will assert that there is in spirit, end, or result, a single essential point of contact between a class of Dogma listening to a lecture on "*Circummissio in Divinis Personis*", and the Apostles listening to Jesus announcing, "*Ego et Pater unum sumus*". Fundamentally, indeed, revealed truth is taught to both; but to the student it is taught impersonally, intellectually, cosmically; to the Apostle, vitally, and spiritually; for the words that Jesus spoke are "*spirit and life*". The faith and conscience of the former may study Theology and remain dead as a clod of earth; the soul of the latter is thrilled with the consciousness of its second birth from above; and his heart burns within him, whilst Jesus speaks. Real and painted sunshine differ not more in the material order, than in the spiritual order the doctrinal teaching of Jesus differs from the doctrinal teaching of the modern seminary.

2. *The cause* of the difference is the necessity of a scientific arrangement and presentment of Christian doctrine as a condition of its acceptance by the general run of men. The human mind looks for mutual relation, order, system, harmony, unity, in truths of faith as in the truths of experience. Besides, it looks for proof, sources, credentials, antecedents; and when satisfied, it takes each truth separately and studies it in itself—*intensive*—by definition, division, properties, accidents, etc. Lastly, it demands an adequate working theory by which it reconciles revelation in general and in detail with the truths of human faith and experience.

The necessity of a scientific cast and presentation of the teaching of Jesus may, then, be conceded for the bulk of men, and particularly for the educated. But there is one exception. A teacher of transcendent holiness, a recognized "*man of God*", whose unique life is in itself a miracle, who

speaks as one who "has seen the Lord", and who lives what he teaches—such a one, touching certain deep, mysterious chords of the soul, stands above human science, and without its aid convinces, persuades, converts, regenerates, sanctifies by the enunciation of Gospel truths as the Gospel records them. Such teachers are rare, and therefore down to our day "the Jews require signs, and the Greeks seek after wisdom".

3. *Justification.* It might seem from what has been said that the impersonal, intellectual teaching of Theology in our seminaries is justified by its necessity. Yet this is but half true. Combined with something else, it is justified; without that something, no. Make Theology as abstract, speculative, scientific as you please; but make it also and simultaneously emotional, personal, spiritual. Only when this is done or as far as it is done, will the seminary teaching of Dogmatic Theology adequately represent the doctrinal teaching of our Divine Lord. The truth of this statement will be brought home to any one who will try to imagine Him teaching the tract *de Incarnatione* as we teach it. No one could imagine it, so alien and irrelevant would it be to the spiritual and moral purpose of His Mission to mankind.

We fail, then, to make Dogmatic Theology an adequate representation of the doctrinal teaching of Jesus, not by making it an abstract science, which is necessary, but by not making it something more, an energizing, spiritualizing force to professor and student alike. Anatomists bury the body they have dissected. We must put back life in the faith we have analyzed.

4. *Remedy.* There is a vast difference between the doctrinal teaching of Jesus and the doctrinal teaching of our seminaries. The cause is the necessity of satisfying the demand of the human intellect for scientific knowledge of what is taught it, even though it be revealed truth. As the demand is legitimate, we are justified in supplying it, but only as a means to the end which Jesus had in teaching the Apostles. I have already explained what this end is; and I next propose to indicate how it is to be attained. To save time, I will do this by answering some very obvious and plausible objections.

1. Someone may say then, "Nihil innovetur, nisi quod traditum est." Let us keep to the old traditional lines. Saintly

priests and bishops have been formed on them. They have, at least, the tacit approbation of the Church. The great system of Scholasticism was based on them. You condemn the *Summa*, when you maintain that the present intellectual teaching of Dogma in our seminaries is deficient and unsatisfactory.

I reply: (a) Going back to Jesus Christ cannot be called innovation. Neither are we bound to traditional lines in disciplinary matters, if it can be shown, as I think it can, that the spirit of living faith which once underlay those lines, now no longer underlies them. (See c.)

(b) It is assumed in the objection that I would set aside the present scholastic method of teaching Dogma. I would not set it aside, but I would supplement it with something higher; or rather I would make it the starting-point, the foundation of that concrete, spiritual teaching of Jesus by which the Apostles were not only enlightened but sanctified for their future work. Be as Aristotelean as you please in form; but be Christian and Christ-like in the substance and end of the sacred sciences taught. This alone is my contention.

(c) As I admit "the traditional lines" mentioned in the objection, it cannot be alleged that I antagonize either Scholasticism in general or the *Summa* in particular. I hold, on the contrary, that the speculative theology of the Middle Age was, primarily and essentially, spiritual, however cold and abstract it looks to modern eyes. A few words in support of this opinion must suffice.

An apparent cleavage between the spiritual and the intellectual aspect of Christian faith seems to have originated in the Catechetical School of Alexandria, where Clement taught that Christian gnosis "is to faith what the full grown man is to the child". The cleavage reached its widest development in Scholasticism; but it was only apparent and superficial. Theological students of those days, masters and pupils, were men of faith and prayer and contemplation. Cut off from secular distractions by their monastic profession, and safeguarded against carnal and spiritual dangers by their vows, they lived and moved and worked in a spiritual atmosphere. They "walked before God"; they talked familiarly with Him; they merged their will in His; seven times a day they gave Him praise, mingling their voices with the

angelic choirs; even the repose of night was interrupted, and while the world slept, they assembled round the Throne of "the King of Ages, Immortal and Invisible", and paid Him their homage in the inspired words of the prophet-king of Israel.

Such were the Schoolmen of the Middle Age; and such were the spiritual endowments and pre-occupations they brought to the study of Theology. Can we doubt that they attached a comprehensive esoteric meaning to its technical nomenclature? that the inclusion of their abstract terms was spiritual, as well as intellectual? that a spirit came into them and they lived, as it came into the Dry Bones spoken of by the prophet? that if common things, a blade of grass or a little flower, suggested the immensity and omnipresence of Divine Love, and sufficed to rap their souls in ecstasy, much more would this result from the scholastic terms used in treating of God, His Nature and Attributes, His Incarnation, Redemption, etc.? They thought in concrete what they wrote and spoke in abstract forms. The religious imagination of St. Thomas pictured, vitalized, spiritualized his terminology, spontaneously and unconsciously, so much so that some who read his *Summa* between the lines see in it the greatest epic poem that has ever been written, and say of it that it combines fervor of devotion and beauty of poetic imagery and conciseness of dogma.

The masters and pupils, then, of the medieval monastic schools vivified with their own spiritual life the abstractions of Theology; and the abstractions in turn reacted on the spiritual life of each, making his faith more intelligent and luminous, his hope more assured, his charity more fervent, his religion a perfect worship in spirit and in truth. This is precisely what the study of the sacred sciences must be made to do for the seminarian. The professor must help to do it by frequent suggestion, and especially by constant and emphatic reference to the spiritual bearing of his subject-matter on life and conduct. He must never tire of repeating that spiritual and intellectual development must grow *pari passu*, that Divine knowledge and Divine love should each condition the other, that study should merge in prayer—in a word that the class-room should be the vestibule of the Chapel and the Holy of Holies.

2. Another objection to any attempt at spiritualizing the intellectual work of our seminaries may be formulated as follows: "All this hot-bed spiritual forcing is unsuitable and unwise. Seminarians are piously disposed, but, at the same time, full of healthy animal life, confined by moral law but, outside its sphere, jealous of freedom and disposed to resist all encroachments on it. The preparedness of such young men for voluntary ascetic practices is exceedingly doubtful; and the unwisdom of forcing those practices on them seems to admit of no doubt whatsoever. You may get them to limit their reading to Rodriguez and Baker, to make their Particular Examen on custody of the eyes, and to obey so punctiliously that they will leave a letter half formed at the sound of the bell; but character suffers by these unnatural restrictions; only weaklings submit to them with any appearance of cordiality; and the after rebound to freedom, with rare exceptions, during vacation and on the mission, proves lack of insight and experience, if not also of common sense in those who are responsible for such training."

I regret to say that views of this kind are sometimes expressed freely before seminarians during vacation, and do much harm, not only to the young men themselves, but to their companions and to the institution in which they study. It is easy to see how those who themselves submitted only factitiously and for selfish motives to seminary discipline and restraints may in after years condemn what they never understood. But it is hard to believe that, without qualm of conscience, they can unsettle young minds, create opposition in them to seminary authority, and lead them to despise ascetic practices, which are as necessary to the building of clerical character as scaffolding is to the building of a house.

It is quite true that there should be nothing forced or arbitrary in the training of the seminarians. It is equally true that if they are unprepared or indisposed to undertake the ordinary ascetical work of the seminary, they will not profit by it; and the remedy is, not to dispense them from it, but to send them away. I imagine I see some one raising his hands and eyes at this drastic decision, whilst he exclaims: "What silly stuff! What ignorance of the needs of the Church! What an impracticable standard for admission to

the priesthood! What a number of bright young men it would exclude!"

These exclamations imply a low, unworthy, unjustifiable and dangerous view of the priesthood. To save time, instead of dealing directly with them, I will try to prove in a series of statements the original position taken in this chapter; namely, that the teaching of Dogmatic Theology should be spiritual as well as intellectual.

1. The priest should be a man of eminent holiness (a) on account of his intimate personal relations with Jesus in the Eucharist and the other Sacraments he administers, (b) on account of his representing Jesus Christ to his flock, (c) on account of the holiness of his preaching, with which his life should correspond, (d) on account of his direction of souls in the higher stages of perfection.

2. The foundation of Christian holiness must be revelation. Faith must motive duty. Dogma and Moral must have the relation of cause and effect. The Creed must blossom into Adoration, Thanksgiving, Love, Repentance, Petition. Its fruit should be work corresponding with these affections. "Justus ex fide vivit."⁴

3. To make each Dogma of faith a principle of conduct, it must be studied not only in itself, but as the medium, or light, in which we see ourselves and all created things in our relations to God. As sunlight is the ordinary medium of material vision, so faith is the spiritual medium in and through which the Christian soul is bound to see all things.

4. The adjustment of all life's activities by this spiritual light must begin in the seminary; for nothing good grows in the priesthood that has not been planted and watered there. The planting and watering belong in part, essentially though not primarily, to the class of Dogma. The spiritual bearing and end of each doctrinal truth is to be indicated there; but its practical, pointed application belongs to meditation and spiritual direction. The one is imperfect and inadequate without the other.

5. Observance of discipline and practice of ascetic exercises will be the spontaneous result of the spiritual-minded-

⁴ Gal. 3:11.

ness developed by the form of teaching I recommend. The religious and moral atmosphere of the seminary will then be too rare for students who entered it by mistake. And brilliant mental gifts, however highly appreciated, will not compensate, in the eyes of superiors, for the want of necessary spiritual qualifications. Neither will a bishop's dearth of priests ever tempt for a moment such a seminary to permit the ordination of an unspiritual-minded student, should be happen by some chance to reach the end of his course.

6. Should the atmosphere of the seminary class-room once become spiritual, instead of intellectual, the question of clerical vocations will be solved. Earnest-minded, devout young men, attracted by "the good odor of Christ"—"the odor of His knowledge"—will then yield to the potent charm of His call as the Galilean Fishermen yielded to it. They will leave all things and follow Him, not for "the money that is in it," for it is the patrimony of the poor, but for "the crown of justice," the "inheritance incorruptible, and undefiled, and unfading, reserved in Heaven," for them.

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OLD-TIME HOLY WEEK AND EASTER CUSTOMS.

A COMPLETE history of the Festivals of Obligation—in other words, of the days on which people were bound to make holiday, and to be present at the Holy Sacrifice of the Mass—would in fact fill a volume; but the subject is such an important one that a brief consideration of it, especially in its relation to the Blessed Sacrament of the Altar, can scarcely fail to be of interest.

Such events as the recent Eucharistic Congress held at Montreal necessarily turn men's minds to the great mystery of Faith, that keystone of the unity of Catholic belief, which is such a miracle of God's grace, and of which Baldwin, a Cistercian monk, afterward Archbishop of Canterbury, wrote in the following beautiful words: "Two things are very marvellous in this Sacrament: one is that such things should be done by God; the other is that they should be believed by man. Those who do not believe that they are done by God wonder

that they should be believed. But, in truth, God is the author both of the thing that is believed and of the faith that believes, *and God is equally wonderful* in both."

We must, however, confine ourselves to the study of one particular season of the ecclesiastical year, that namely of Holy Week and Easter; though it may be mentioned in passing that, "including Sundays, rather more than a hundred days were kept as public holidays, by a cessation from servile work, and assistance at the Divine Office."

In medieval times, as in our own, the central idea of all devotion was the Passion. "The Church," says an eloquent non-Catholic writer of modern days, "never failed to hold up one sublime Figure, toward which all eyes might ever turn for help and strength: it was that of the suffering God upon the Cross."

The great Eucharistic Sacrifice, in which He is mystically immolated every day upon our altars, is, as we all know, the means by which the merits of His Passion and Death are perpetually applied to our souls, and the centre and the end of all devotion. To assist at this Adorable Sacrifice on all great festivals was obligatory; and in medieval times, not at Mass alone, but at Matins also, as we see from an ancient writer's remarks on the proper observance of Sundays and holidays. He says:

Therefore the Sunday specially
Is highest to hallow and most worthy,
And that day thou owest and shall
For to hear thy service all.
Matins, Mass hear, to read or sing
Every deal to the ending. . .
Come first to Matins if that thou may
For it is God's own day.

During Holy Week, when the Passion of our Divine Saviour fills the heart and mind of the Church, it is not surprising to find how large a part the Blessed Eucharist, whether as sacrifice or sacrament, should occupy in the observances of this solemn season.

In the first place, it is interesting to note that certainly from the days of St. Augustine, if not before, it was the custom in England to have a procession on Palm Sunday, in memory of our Lord's entry into Jerusalem; and St. Aldhelm, in the next

century, confirms this by saying that it was a practice in accordance with very ancient authority. Again, Alcuin, in the eighth century, tells us that during the Palm Sunday procession the Holy Gospel was carried on a feretory. There is however no evidence to show that a procession of the Blessed Sacrament on this day was known in England prior to the time of the Norman Conquest. Indeed when we read the directions drawn up by Lanfranc for the Abbey of Bec, directions speedily followed by the more important of the English Benedictine abbeys, we are justified in supposing that the Palm Sunday procession of the Blessed Sacrament was introduced by him. He decrees that "after tierce the Abbot shall bless the palms and flowers. The palms are carried by the Abbot and other dignitaries, branches and flowers by the rest. All the bells are rung while the procession leaves the choir. Servers lead the way with the banners, then a lay-brother with holy water, two others with crosses, and two with candlesticks and lighted tapers, two with thuribles . . . Then two subdeacons, carrying two books of the Gospels, followed by the lay-monks. Next the boys with their masters; then the rest of the brethren, two and two, and lastly the Abbot."

The Directory then goes on to describe with minute detail how, whilst antiphons are sung, the long and stately procession proceeds reverently to the place which had been prepared "a little before daybreak", and to which two priests had carried the Body of the Lord, and enclosed it "in a shrine". Having reached this spot, the procession halted, the two priests in white came forward, and, taking up the feretory with the Body of Christ, stood still, whilst the rest grouped themselves around and sang antiphons, "at the end of each of which they genuflected". When the Abbot intoned the antiphon "Ave Rex noster", the bearers of the feretory went forward, preceded by the banners and crosses, and passed up between the lines of the rest of the procession. "As the Blessed Sacrament passes," continues the Directory, "they genuflect two and two. Then they follow in procession till they reach the gates of the city, where a halt or station is made, and the feretory is laid on a table covered with a pall, in the entrance to the gates. The gateway is adorned with

curtains and rich hangings." At the "Ingrediente Domino" the procession returned, "the great bells of the city" ringing meanwhile, and when the procession reached the monastery another station was made before a temporary altar, antiphons were sung, the Blessed Sacrament was again taken up, and all entered the church to make another station before the crucifix uncovered for the purpose. Then the Mass began.

It will be remembered that the feretory in which the Body of the Lord was carried on these occasions was as rich and elaborate as the artist's skill could make it. We read in the will, dated 1450, of William Bruges, first Garter King of Arms, that this devout citizen of Stamford had constructed a most ornate and costly feretory, partly of wood, gilt, and partly of silver adorned with jewels, which was to be carried between the deacon and subdeacon. It was surrounded by angels bearing emblems of the Passion. The Blessed Sacrament was placed in a small cup of silver gilt, and this inside a large silver cup. This was covered with a great crown of silver gilt, and garnished with precious stones.

We have seen from Lanfranc's Directory that flowers were both blessed and carried in procession on Palm Sunday. They were also sometimes twined round torches, and strewn, intermixed with leaves of box or ivy, on the cold pavements of the churches, to form a carpet before the altars in days when carpets were rare luxuries, and heating apparatus was unknown. It must be remembered also that on Palm Sunday one of the stations, or pauses in the procession, was generally made at the churchyard cross, which "on this day was decked with flowers and Palm branches."¹

In this connexion it is interesting to note in the rules of the great Benedictine monastery of Abingdon, that the sacristan is expressly told when to place *mats* before the altars, and when *hay*. Hay was to be strewn thickly on the eve of All Saints, Christmas, and the Monday in Holy Week. On Saturday in Easter week (after the removal of the carpets which had been used during the solemn Festival of the Resurrection), ivy leaves were to be scattered; and on the feasts of Pentecost, the Assumption, the Nativity of Our Lady, and of St. Athelwold, "rushes were laid in the choir and round about".

¹ See *Church of our Fathers*, p. 229.

A curious reference to flowers is made by Sir Roger Martin, of Melford in Suffolk. He gives a full account of the Palm Sunday ceremonies carried out in his parish church, and describes the scene in the following words: "Upon Palm Sunday the Blessed Sacrament was carried in procession about the churchyard, under a fair canopy, borne by four yeomen. The procession, coming to the church gate, went westward, and they with the Blessed Sacrament went eastward; and when the procession came against the door of Mr. Clopton's aisle, they with the Blessed Sacrament, and with a little bell and singing, approached at the east end of Our Lady's Chapel; at which time, a boy with a thing in his hand, pointed to it, signifying a prophet, as I think, and sang, standing upon the turret that is upon the said Mr. Clopton's aisle door: 'Ecce Rex tuus venit,' etc. And then all did kneel down, and then, rising up, went singing together into the church, and coming near the porch, a boy, or one of the clerks, did cast over among the boys flowers and singing cakes."

This description might be supplemented by others equally interesting; but one must suffice. The point for us is that such records prove that these processions were customary, not only in the glorious old cathedrals and magnificent abbeys of Catholic England, but in the humbler parish churches; and also that even the establishment of the Corpus Christi Feast and Procession had in no way superseded or caused the abandonment of the more ancient one of Palm Sunday.

Roger Edgeworth, a Canon of Salisbury in the reign of Henry VIII, insists upon the importance of such processions as the best means for keeping the scenes of the world's great Tragedy before the minds of the people. "The devout ceremonies of Palm Sundays in processions, and on Good Fridays," he says, "about the laying of the cross and Sacrament into the Sepulchre, gloriously arrayed, be so necessary . . . that if they were not used once every year, it is to be feared that Christ's Passion would soon be forgotten." The crucifixes erected in the churches, and crosses by the highways, were intended for the same purpose, although some pestiferous persons have overthrown them and destroyed them, for the very contempt of Christ's Passion, more than to find money under them, as they have pretended."

The York Missal prescribes that "during the blessing and distribution of the palms, the Body of the Lord is to be carried to the appointed place by a priest in a silver cope, with thurifers, acolyths, and deacons."

Simon, the nineteenth abbot of the ancient abbey of St. Albans, and a friend of St. Thomas of Canterbury, was a great benefactor to his own church, giving to it, amongst numerous other costly presents, a marvellous shrine, wherein "he decreed", writes his biographer, "that the Body of the Lord should be reverently placed" on Palm Sunday, and carried "by one of the brethren, venerable for character as well as for age, clothed in a white chasuble, to a pavillion erected in the churchyard, and composed of the most precious stuffs, unless the inclemency of the weather should prevent it." The reason for this, as indeed for all the Palm Sunday processions, is admirably explained by the same chronicler. "This should be done," he tells us, "that the faithful may see with what honor the most holy Body of Christ should be treated, which at this season offered Itself to be scourged, crucified, and buried."

In bad weather, it is interesting to note, the Blessed Sacrament was on these occasions frequently carried to Our Lady's Altar, and there adored by priests and people.

We must now pass on to the rites of Holy Thursday or Maundy Thursday, or the day on which our Divine Redeemer celebrated His Last Supper with the disciples. Holy Thursday was the name given during the Ages of Faith to Ascension Day also.

We find mention of Shorp Thursday in the following words, which Bradshaw, a monk of Chester (A. D. 1513), puts into the mouth of St. Werburgh:

In Shorp thursday before Thy Passion,
Thy most blessed Body in Sacrament,
Thou gavest to us for our communion.

The word *Shear*, authorities tell us, is probably derived from the public absolution given to penitents on that day; though John Myrc, in the fourteenth century, supposed it to have reference to the hair and beard cutting, which was usual as a preparation for Easter; and Raban Maur, when describing the discipline which St. Boniface had brought from Eng-

land, and left to the German Church, says: "The usual time for absolution is Thursday in Holy Week; but in case of sickness and danger, absolution and Communion must be given at once."

Even the most cursory glance into old records will suffice to show that it was customary for all the faithful to receive Holy Communion on this day, for Giraldus, about the year 1200, thus writes: "non-celebrants may receive often or seldom, as their conscience dictates . . . not daily, but at least thrice in the year, at Christmas, Easter, and Pentecost; or at least at Easter . . . *And the usage of the Church proves that they should communicate on Holy Thursday.*"

It is interesting to find, from the *Regularis Concordia*, a work compiled for the guidance of the great Benedictine monasteries in England, in the time of King Edgar (tenth century), that on Thursday, after the midnight Office and morning hours, the floor of the church was washed by lay monks; whilst the priests, with their assistants, washed the altars with holy water. In fact, no Mass could be said that day at any altar until it had been washed. After Sext had been said (i. e. about noon) the Mass was celebrated, at which were present the poor whose feet were to be washed.

John, Archbishop of Rouen, who was brother to Richard, Duke of Normandy, and who died in the year 1079, gives (in his treatise on the Offices of the Church) strict instructions concerning the honorable reservation of the Blessed Sacrament from Maundy Thursday to Good Friday; and orders that a light be kept burning before It, until the extinction of the last taper in the Office of Tenebræ on Thursday night.

Again, the Hereford Missal ordains that three hosts be consecrated on Maundy Thursday—one for the day, one to be consumed on Good Friday, and one to be placed with the cross in the Sepulchre. But before giving an account of this latter ceremony it must be clearly understood that, prior to the time of the great apostacy in England, the adoration of our Lord in the Sepulchre did not precede but followed the celebration of His Death on Good Friday, and *had no connexion whatever with Thursday*. "But when," says a learned authority on this subject, "the peculiar rite of the sepulchre, which belonged to the Friday evening and the Saturday, was

abandoned, the popular devotion was transferred to the adoration at the altar of repose on Holy Thursday." It is impossible at this distance of time to state with any degree of certitude the precise date when it was appointed that the Body of our Lord should be placed with the crucifix in the sepulchre; suffice it here to say that MSS. of the thirteenth century show that it had then become the custom; whilst we have seen from Archbishop John's instructions that it already obtained in his day. His instructions go on to say that, after the adoration of the Crucifix on Friday, it was to be washed with wine and water, and the ablution given to the priests and people to drink after the Good Friday Communion, in memory of the blood and water which flowed from our Lord's wounded side.

All such documents are not only deeply interesting in themselves, but they prove beyond question that originally the name of Sepulchre was in no way connected with the reservation of the Blessed Sacrament on Thursday, but with those honors which were paid to the crucifix from Good Friday to Easter Sunday, honors which more and more, as time went on, centred themselves on the Most Holy Sacrament reserved with the crucifix, rather than with the crucifix itself.

An eye-witness thus describes how this ceremony was carried out in the splendid Cathedral at Durham: "After the adoration of the cross on Good Friday it was carried to the Sepulchre, which was set up on that morning on the north side of the choir, near unto the High Altar, and there laid with great devotion, with another image of our Saviour, in whose breast they enclosed with great reverence the most holy and blessed Sacrament of the Altar, censing it, and praying to it on their knees a great space, and setting two tapers lighted before it, which burned till Easter Day in the morning," when, between three and four A. M., according to the same chronicler, "two of the eldest monks came to the Sepulchre, and took from it this extreme beautiful image of our Saviour, representing the Resurrection." Our Lord held a cross in His Hand, and in His Breast "was enclosed, in the brightest crystal, the Holy Sacrament of the Altar, through which crystal, the Blessed Host was conspicuous to the beholders." ²

² See *Durham Rites*, pp. 10, 11, Surtees Soc. ed.

It may be mentioned in passing that similar images of our risen Lord, "with a beril in the Breast to receive the Blessed Sacrament at Easter", were in Wells and Lincoln Cathedrals. "When the anthem, 'Christus resurgens' was sung," says the author of the *Durham Rites*, "they carried this image on a velvet cushion all embroidered, beneath a very rich canopy of purple velvet, tasseled round about with red silk and gold fringe." Thus the Blessed Sacrament was borne all round the church, "the whole choir waiting on It with torches and a great number of lights; all singing, rejoicing, and praying to God most devoutly, till they returned to the High Altar, whereon they placed the said Image, there to remain till the Ascension."

At a period when even the priests, except the monks, had few superfluous books, the effect of such a scene as that described above cannot be overestimated. It was by means of these ceremonies, ever changing with the changing seasons of the ecclesiastical year, that the sublime mysteries of our holy religion were taught to the people, enhancing the joy and interest of life, breaking the monotony of existence for the unlettered, who were practically without science, without literature, and without politics.

But to return to the Sepulchre, Sir Roger Martin, of whom mention has already been made, thus describes the one in his parish church at Melford. "In the quire," he says, "there was a fair painted frame of timber, to be set up about Maundy Thursday, with holes for a number of fair tapers to stand in before the Sepulchre, and to be lighted in service time." It would seem from this and most other records that the usual position for the sepulchre was on the north side of the high-altar. We have seen that it was so placed in Durham Cathedral, and Sir Roger goes on to explain that it "was always placed and finely garnished at the north end of the high-altar, between that and Mr. Clopton's little chapel there, in a vacant place of the wall, I think upon a tomb of one of his ancestors." Old wills bear testimony to this latter fact. Thomas Windsor, father of the first Lord Windsor, and an ancestor of the Earls of Plymouth, desires that in the Church of Our Lady of Stanwell there should be erected "on the north side of the choir, before the image of Our Lady . . . a

plain tomb of marble of a competent height, to the intent that it may bear the Blessed Body of our Lord at the time of Easter; and mine arms and a convenient scripture to be set about the same tomb." Again, Eleanore, a second wife and widow of Sir Roger Townsend, in her will, dated 9 November, 1499, orders "her body to be buried by the high-altar, before our Blessed Lady in the chancel of Rainham St. Mary (Norfolk), and a new tomb to be made for her husband's and her bones; upon which tomb to be cunningly graven a sepulchre for Easter Day, if a chapel be not made at her decease." Another interesting example, nearly a century later, is that of Thomas, Lord Dacre, who gives the following minute instructions: "My body to be buried in the parish church of Hurst Monceaux, on the north side of the high altar. I will that a tomb be made there for placing the sepulchre of our Lord, with all fitting furniture thereto, in honor of the Most Blessed Sacrament. Also I will that £100 be employed toward the lights about the said sepulchre, in wax tapers of ten pounds weight each, to burn before it."

These sepulchres or Easter tapers were often of immense size, towering even to the roof, as at Durham. It is curious in this connexion to note that they were also called "Judas Candles", on account of the wax figure of Judas hanging upon them. Many bequests, like the following made by William Smyth in 1436 to St. Mary's Church, Devizes, "for the maintenance of three sepulchre tapers," are to be found in old wills. An ancient document in the possession of the corporation of Bridport shows that in the reign of Richard II, one Robert Clement, gives twenty-five shillings, "to find wax candles before our Lord's Sepulchre"; and an entry in the accounts of Wagtoft in Lincolnshire mentions an "Alderman of the Sepulchre Light," whose office it probably was to collect offerings of the faithful toward this light, or to regulate the burning of the tapers, and the watching at the sepulchre.

During the day it was evidently the custom for the parishioners to relieve each other in the duty of adoration and recitation of psalms and litanies. This is proved by small items of expenditure set down in the churchwarden's accounts of St. Margaret's, Westminster, under the heading "paid for mats for the parishioners to kneel upon when they revered

their Maker". At night, so far as we can gather from ancient records, the church would appear to have been closed, although the tapers still burnt and men were appointed to watch, for at Walberswick in Suffolk a small sum was paid in the year 1451 "for watching of candel Estorne nytis"; also payment was made in 1499 at St. Mary's Church, Devizes, "to four men for keeping of the sepulchre two nights".

The rubrics of the York Missal state that one taper at least was to burn before the sepulchre until the procession on Easter Sunday, but it was to be extinguished with all other lights during the "Benedictus" at Tenebræ, and during the striking of the fire on Holy Saturday, until the lighting of the Paschal Candle.

The faithful vied with each other in their efforts to make the sepulchre as beautiful as possible with embroidered hangings and many lights. At Heybridge Church, in the twenty-first year of the reign of Henry VIII, we are told that the "bachelors of the parish" gave nine tapers to the sepulchre at the feast of Easter, "every taper containing five pounds of wax". Also, in the same year, the "maidens of the said parish" made the same offering for the same purpose.

Although frequently made of wood ("timber", as it was then called), these sepulchres were sometimes in the churches of the Decorated and the Perpendicular style permanent erections of stone elaborately carved and ornamented. We have a beautiful example in that to be seen in the choir of Lincoln Cathedral; and other very fine specimens are still in existence in different parts of England, ever-present memorials of a faith and love once universal in the island known as Our Lady's Dower.

It will be remembered that during the whole of the period we have been considering it was the general custom of the Church to administer Holy Communion to the people under both species, during Mass; though it was constantly given under the form of bread only, to the sick. But it is curious to note that "neither the celebrant nor the people ever received it under both species on Good Friday; though for many centuries, in some places, it was usual for the faithful, as well as the monks and clergy, to communicate on that day." In the Directory of the monastery of Bec it is prescribed that during

the last three days of Holy Week and Easter Sunday, no brother should abstain from Communion without a reasonable cause.

As to the Easter Communion, it had been the usual practice for the faithful to receive on that day; and it need scarcely be added here that "the General Council of Lateran in 1215 made it of strict obligation under personal interdict".

Walter de Cautilupe, Bishop of Worcester, writing in 1240, says that "the people must confess at least once a year, but should be advised to confess several times, at least at Christmas, Easter, and Pentecost, that cleansed by fasting and confession they may worthily receive their Saviour". In a very old book, written in 1467 and printed by Wynkyn de Worde in 1503, we read the following: "Of all thy sins thou shalt be confessed at least one time in the year. And thy Creator thou shalt receive at Easter humbly".³ We find a reference to this precept in Chaucer's "Parson's Tale", where he says: "And certes once a year at the least way it is lawful to be houseled, for soothly once a year all things in the earth renouelen."

It will be remembered that, prior to the so-called Reformation, the old word for the Holy Eucharist was "housel", and so communicants were almost invariably spoken of as "houelsing people". An old homily says: "The time of Lent is ordained only to scour and to cleanse your conscience of all manner of rust and filth of sin that it is defiled with, so that ye may with a clean conscience, on Easter day, receive the clean Body of Our Lord Jesus Christ." Another ancient writer sternly reproaches those who "forget or oversit the time of housel". "Thou art unkind right marvellous," he exclaims reproachfully; and then goes on to describe how such a one refuses to let his God "harbour in his house" once even, during the year!

"Proof that the Easter Communion had been made could be required, and the neglect punished by process of ecclesiastical law," says a reliable authority on this subject. It was, moreover, obligatory to make that Communion in the parish church of the communicant, unless special permission to the

³ See *The Ordynarye of Crysten Men*.

contrary had been granted by the parish priest. Confession was also necessary. "Let no one," says Giles of Bridport, Bishop of Sarum in 1256, "presume on Easter Day to approach the Body of Christ, unless he has first confessed and adored the Cross." Again, "Parish priests must beware not to give anyone the Body of the Lord, unless it first be proved by trustworthy evidence that he has confessed."⁴

The sermons preached at the Easter festival prove how copious and minute were the instructions given by the priests to their people at this holy season. The churches too were made as beautiful as possible by the aid of rich hangings, flowers, and banners. The unveiled crucifix was raised aloft with a handsome dorsal cloth behind it, and not seldom banners on each side to represent the victory of Christ. The altar was adorned with the most costly reliquaries, and splendidly bound Gospels, reserved for Easter Day only. The altar frontal was of silk, of silver, or even of "plates of gold", if the church possessed one.

Thus was everything done to bring before the eyes and impress upon the minds of the people the great mysteries at which they were assisting; and thus it was that in Holy Week, as in the triumphant and joyous festival of the Resurrection, the Blessed Sacrament was then as now the centre and source of all worship and adoration, the supreme fountain of benediction, whence the faithful might draw inexhaustible blessings and favors.

M. NESBITT.

THE TRUE YEAR OF THE DEATH OF CHRIST.

IN the writings of historians, even the most accredited, great discrepancy exists concerning the dates of particular events in the life of Jesus; and this is preëminently the case with reference to the true day and year of His death.

Cheyne's *Encyclopedia Biblica* (art. "Chronology", by Professor von Soden) agrees with the writer of the article "Jesus" in the *Encyclopedia Britannica*, in assigning the death of Christ to A. D. 30, the former reaching this conclusion from the evidence that our Lord's public ministry

⁴ See *The Council of Lambeth*, 1281.

lasted but one year, while the latter assumes that it extended from A. D. 27 to A. D. 30. Hastings's *Dictionary of the Holy Bible* (art. "Chronology"), and the *Catholic Encyclopedia* agree upon A. D. 29, basing their conclusion upon the combined testimony of Origen, Tertullian, St. Clement of Alexandria, and others; but these evidently depended upon the supposition that Jesus preached only one year.

Roger Bacon¹ argues that the death of our Lord occurred A. D. 33, following his belief that it took place on Friday, Nisan 14th. But this contravenes the Gospel testimony that Christ was still living on the first day of the Azymes, i. e., on Nisan 15th. Writers subsequent to Bacon have held that Jesus died on Friday, Nisan 15th, A. D. 33, assuming the astronomical demonstration to be one day in error. This conclusion however can be proved to be fallacious and I propose to show that ancient ecclesiastical tradition places its weight of evidence in favor of A. D. 34.

As regards the day itself, we must first determine which day of the week, and then what day of the Jewish month, Nisan, and of the civil month our Lord died on. Apart from Westcott's view, which advocates Thursday, the majority of authors agree that Jesus died on Friday.

The day of the Jewish month is much discussed, the Catholic Church appearing always to have declared for Nisan 15th. An early view of the Orientals, favoring Nisan 14th, plainly contradicts the Synoptic Gospels and is based on an evident misinterpretation of the local account contained in the Gospel of St. John. Here too we may cite Roger Bacon, who notes astronomically that from A. D. 28 to 38, the 15th of Nisan never fell on Friday, and argues in favor of Nisan 14th, completely disregarding the contrary evidence of the Synoptic Gospels. There is a general impression among popular writers of the life of Christ in recent times that the correct date is Nisan 14th. I shall endeavor to show that Jesus was judged by Pilate upon the 15th day of Nisan, and that He was crucified on the following day, viz. Nisan 16th. And as the latter date occurred on Friday, the death of Christ is thereby confirmed as having taken place in A. D. 34.

¹ Opus Majus, Lond., 1733, pp. 126-31.

As to the day of the civil month, the traditional account of 25 March is at present almost universally rejected, since it appears to be incompatible with any of the alternative theories assuming that Jesus died either in A. D. 29, 30 or 33. My purpose is here to vindicate the traditional account of 25 March as the day of Pilate's judgment, and of 26 March as the day of our Redemption by Christ, both of these dates harmonizing with the year A. D. 34.

Let us consider first the day on which Jesus died: "Before the festival of the Pasch, He knew that His hour was come, when He would pass out of the world and go to the Father, and loving men throughout His public ministry, He loved them to the end, and of this He gave them the best proof when He partook with them of the Last Supper, which took place on the first day of the Azymes",² that is, on Nisan 15th, beginning on the night of Nisan 14th,³ the night of the betrayal by Judas.⁴

Accordingly, our Lord ate of the true Paschal meal, the disciples clearly mentioning its preparation. Christ Himself proposes to eat it.⁵ The disciples actually prepared the pass-over, and in the course of the meal which immediately followed, the Lord said, "I desired to eat this Passover with you."⁶

Early in the morning of Nisan 15th, Jesus was judged by Caiphas and afterward by Pilate. The Jews "went not into the hall, that they might not be defiled, but that they might eat the pasch."⁷ The pasch which the Jews wished to eat could not have been the paschal lamb which was eaten on the 14th of Nisan, for the pollution contracted by entering the hall would have ceased at sundown; hence it would not have prevented them from sharing in the paschal supper. The pasch which the Jews had in view must have been the sacrificial offerings (*Chagighah*), which were called the pasch and were eaten on Nisan 15th."⁸ Jesus was also judged by Herod, and again by Pilate, who "took Jesus and scourged

² Matt. 26:17; Mark 14:12; Luke 22:7.

³ Cf. Levit. 23:5-6; Josephus Flavius, *Ant. Jud.*, III, 10; 5.

⁴ 1 Cor. 11:23.

⁵ Matt. 26:18; Mark 14:15; Luke 22.

⁶ Luke 22:15.

⁷ John 23:28.

⁸ *Catholic Encyclopedia*, art. "Jesus—Chronology," A. 4.

Him. And the soldiers, plattig a crown of thorns, put it upon His head; and they gave Him blows." (John 19: 1-3). At last it was about the sixth hour (i. e., about noon), being then "the parasceve of the pasch", the hour of the effective preparation of the pasch, or Chagighah; (the true day, Friday, is expressed in John 19: 31).

That day of Nisan 15th fell on 25 March, according to a well-supported Christian tradition.⁹ "Quae passio perfecta est mense Martio temporibus paschae, die VIII calendarum aprilium, die prima Azymorum." "Et quod octavo calendas aprilis signatur dies passionis, hoc dicit Augustinus et Hieronymus, et totum vulgus latinorum nunc tenet idem." (Bacon, R., *Opus Tertium*, 57). "Alii quidem ex constanti, ut aiunt, per tria priora Ecclesiae saecula traditione die 25 Martii . . . (Christum) interemptum (?) fuisse asseverant."¹⁰ Now, in A. D. 34, the first appearance of the new moon was on 10 March.¹¹

But if Jesus was judged by Caiphas, by Pilate, by Herod, and again by Pilate, the last time "about the sixth hour" (John 19: 12), i. e. about noon, and if He was crucified at "the third hour," (i. e. about 9 o'clock in the morning; Mark 15: 25), it is clearly evident that Jesus was not crucified that day, Nisan 15th, but on the next day, Nisan 16th. Besides, the Jews consulted together, that by subtlety they might apprehend Jesus and put Him to death. But they said: "Not on the festival day, lest perhaps there should be a tumult among the people" (Matt. 26: 4-5), as it was forbidden by the law to execute criminals during the festival, and the Jewish people were jealous of the observance of their laws. Therefore they did not crucify Jesus on the festival day of Nisan 15th. An ancient tradition speaks of three columns venerated as relics because Jesus was fastened to them at different times while in prison; and this suggests that He was confined for a considerable period of time in the same or in separate dungeons.

⁹ Cf. Hasting's *Dictionary of the Bible*, "Chronology of New Test.," E. 3.

¹⁰ D. Le Mourry, *In Clementem Alex., Dissertatio II. c. VI-a. VI.*

¹¹ Cf. Tavola degl. Ill. P. Denza e P. Ferrara from B. C. 7 to A. D. 33 nell' opera; Il Vangelo, etc., per l'Ab. C. Scotton, Bassano, 1880, V. 1, p. 106; Salmon.—Intro. to N. T. Appendix to Lect. XV.

Furthermore, "St. Mark tells us how Simon of Cyrene helped Christ to carry the cross (15: 21), and how Joseph of Arimathea buried the body; facts which seem to tell against the Festival day (15: 43-46)".¹² "To those familiar by experience with Jewish usages, as all the Evangelists must have been, the whole narrative of the crucifixion, crowded with incidents of work, would set aside the notion that the day was the 15th. Where the idea was excluded by facts, there should be no need of words and no fear of ambiguity; and if we keep clearly in view the sabbatical character of the 15th, we shall be satisfied that all the Evangelists equally forbid us to place the crucifixion on such a day."¹³ "Item in Luca (22: 56). Et revertentes mulieres (sc. in die crucifixionis) paraverunt aromata, et Sabbato quidem siluerunt secundum mandatum. Ergo illa die non fuit dies azymorum . . . Qua ratione enim siluissent die Sabbato propter mandatum, eadem ratione siluissent in die Veneris, si fuisset dies Azymorum. Nam praeceptum cadit super utrumque, licet Sabbatum sit sanctius."¹⁴

Accordingly we conclude that Jesus was judged on Nisan 15th, 25 March, on Thursday: "Sed Mattheus Evangelista (?) Quintam Sabbati dicit fuisse primum diem Azymorum";¹⁵ that on the following day, Nisan 16th, 26 March, Friday, Jesus was crucified at "the third hour" (Mark 15: 25; i. e. at nine o'clock in the morning). "Hoc vere et proprie Marcus intulit. Nam sexta hora tenebrae suffuderunt terram, et non quis potuisset movere caput".¹⁶ Afterward, "when the sixth hour was come, there was darkness over the whole earth" (Mark 15: 33); "and at the ninth hour . . . He gave up the ghost" (Mark 15: 42). Then it was a Friday, or "the paraseve, that is, the day before the Sabbath" (Mark 15: 12; John 19: 31). "Passus interea pro nobis (octabu kalendas apriles) luna sextadecima".¹⁷ "Multi, ut Beda scribit, et maxime Victorius, ut patet in epis-

¹² *Catholic Encyclopedia*, "Chronology," 12.

¹³ Wescott, *Introduction to the Study of the Gospels*, C. VI, note.

¹⁴ Bacon, R., *Opus Majus*, l. c.

¹⁵ S. Augustinus, *Epistola 36 ad Casulanum*.

¹⁶ S. Hieronymus, *Comm. in Marcum*, c. 15.

¹⁷ *Anonymi Libellus*; Migne, *Patrologiae*, Ser. I, Vol. 59.

tola sua ad papam Hilarium de paschali observatione dicunt Christum fuisse passum VII Calendarum Aprilis".¹⁸ "Ducitur ad crucifigendum VII Kal. Aprilis".¹⁹ Accordingly, in A. D. 34 the 26th day of March fell on Friday and on Nisan 16th.

And so from the night of Nisan 14th (exclusive) when Jesus was delivered, until the day of His glorious Resurrection, Nisan 18th (exclusive), there were three intervening days: "Theophilus Caesariensis, antiquus videlicet vicinusque apostolicorum temporum doctor, in epistola synodica quam adversus eos qui decima quarta luna cum Judaeis Pascha celebrabant, una cum caeteris Palestinae episcopis scripsit, ita dicit: . . . Passus namque Dominus ab undecimo calendarum Aprilium, qua nocte a Judaeis traditus est, et ab septimo Kalend. resurrexit. Quomodo tres dies foras terminum excluduntur?"²⁰

But let us consider the more direct account of the year of Christ's death. About the seventeenth year of Tiberius (A. D. 14-31; according to the Romans), and forty years before the destruction of Jerusalem (A. D. 31-70: according to the Hebrews, who counted fractional parts for entire years), the Romans took away from the Jews the power of life and death.²¹ Now, at the death of Jesus, the Jews said: "It is not lawful for us to put any man to death" (John 18: 31). Therefore Jesus died after A. D. 31, and not before that date.

Among the Christians there was always need of studying the lunar accounts, in order to give the Easter Feast its proper place. And when the common opinion attributed the Passion of Jesus to Nisan 15th and 25 March, it prevailed. Consequently the Passion transpired in the year 16th of the lunar cycle, i. e. in A. D. 34. "Sic computantur 365 anni a passione Christi usque in consulatum Honorii et Euticiani",²² that is, from A. D. 398 (date of the consulship of Honorius and Eutychianus); counting back 365 years = A. D. 34 (inclusive), the date of the death of Jesus.

¹⁸ Bacon, R., *Opus Majus*, l. c.

¹⁹ Hugo Abbas, *Chronicon*.

²⁰ Beda Ven. *de Ordinatione feriarum paschalium*, and *De Temp. ratione*, C. 47.

²¹ Calmet, *Dictionary of the Holy Bible*, "Tiberius."

²² St. Augustine, *De Civitate Dei*, XVIII.

To the same year A. D. 34 is assigned the death of Jesus in the chronicon of Lucius Dexterus. "Denique anno ab ejus incarnatione juxta Dionysium septingentesimo primo, indictione quartadecima, fratres nostri qui tunc fuere Romae, hoc modo se in natali Domini in cereis sanctae Mariae scriptum vidisse, et inde descripsisse referebant. A passione Domini nostri Jesu Christi anni sunt 668 . . . Quoniam . . . 532 annis circulus paschalis circumagitur, his adde 33 vel potius 34, ut illum ipsum quo passus est Dominus attingere possis annum, fiunt 566. Ipse est ergo annus dominicae passionis et resurrectionis a mortuis. Quia sicut quingentesimus tricesimus tertius primo, ita quingentesimus sexagesimus sextus tricesimo quarto per universos solis et lunae concordat discursus".²³ "Sancta siquidem Romana et apostolica Ecclesia . . . tempus dominicae passionis in memoriam populis revocans, numerum annorum triginta semper et tribus annis minorem quam ab ejus incarnatione Dionysius ponat, adnotat".²⁴

Even to-day in the ecclesiastical calendar used in this Franciscan Church, I find the death of Jesus assigned to A. D. 34, and from 34 A. D. (exclusive) to 1910 are counted 1876 years (a crucifix. D. N. J. C. 1876 an.).

FRANCIS VALITUTTI, O.F.M.

(1) As to A. D. 29, the calculation of the full moon makes an invincible argument against such a date. The first appearance of the new moon in that year was on Saturday, 5 March (Tavola degli Ill. P. Denza e P. Ferrara, l. c.). And consequently the 1st and the 15th of Nisan were Sundays. However, A. D. 29 was an intercalary year, and the 15th of Nisan was on the day of the full moon, 18 April, and the Friday fell exactly on Nisan 19th! "Sed nulla scientia certificat de temporibus, nisi astronomia, quia ejus est considerare revolutiones motium cœlestium qui fiunt in temporibus certis . . . et in his non potest errare" (Bac. R., Opus Tertium, C. 5h).

(2) As to the erroneous opinion that the death of Jesus occurred on Nisan 14th, the expression of St. John (14:31) to the effect that the Sabbath next to the day of the crucifixion was a great day, offers no argument in favor of that day being Nisan 15th, since every Saturday was more holy than Nisan 15th. "Before the festi-

²³ Beda Ven., *De Temp. ratione*, C. 47.

²⁴ Ibid.

val day of the pasch, Jesus, knowing that His hour was come, that He should pass out of this world to the Father: having loved His own who were in the world, He loved them unto the end." Thus ends the first verse of the thirteenth Chapter of St. John's Gospel. The second verse of the same Chapter cannot be construed as referring to the first verse. It reads, "And when the supper was done," etc., and constitutes a separate thought. On the other hand it is clear that the second, third, and fourth verses must be considered together to complete the thought.

On Sunday, Nisan 16th, Jesus was risen from the dead "as the first fruit of them that sleep" (St. Paul, I Corinth., 15:20). This expression in no way requires that Jesus must have risen on Nisan 16th. "According to the Samaritans . . . the Omer day does not fall on the second day (Nisan 16th) but on the Sunday after the Sabbath in the festival week" (*Jewish Encyclopedia*, "Passover on Sabbath"). But see Cornelius à Lapide, *Comm. in Epist. I ad Corinth. c. 15*: "Christus resurrexit a mortuis primitiæ dormientium . . . Quoniam per hominem (Adamum) mors (inducta est in hominem, sic) et per hominem (Christum inducta est) resurrectio mortuorum. Vox quoniam dat causam cur Christus sit primitiæ resurgentium, quia scilicet per Christum, quasi antesignanum, et mortis dominatorem, in orbem invecta est resurrectio mortuorum."

HOW THE PUBLIC-SCHOOL SYSTEM OF GERMANY SAFEGUARDS THE INDIVIDUAL CONSCIENCE.

(Second Article.)

IN a previous article I gave a brief history of Prussian School Legislation from the Reformation to the present day. The last legislative act discussed was the *Schulunterhaltungsgesetz* (School Maintenance Law) of 1906. This law, as its name implies, is chiefly concerned with the financial side of the education question; but some of its provisions, especially Arts. 33-54, more or less directly affect the relations of the Church with the School.

The financial question is very satisfactorily settled. The cost, material and personal, of education falls on the civil communities or, where such still exist,¹ on the large landowners. Where local conditions make it advisable two or more communities (*Schulverbaende*) may, with the permission of the

¹ Westphalia, Silesia, East Prussia, Pommerania.

Government educational authorities,² combine to form a School Federation (*Gesamtschulverband*). The national schools have thus become the property of the civil community and would perhaps be more properly styled communal schools. However, the State annually disburses large subsidies, and in some districts, e. g. in Upper Silesia, supports the public schools entirely. The total cost of elementary education in Germany amounts to about \$100,000,000 a year, of which the State itself pays about one-third. The elementary school item of the Prussian budget for 1908 was 103,000,000 M.³ The average annual cost of educating a child in Germany amounts to 47 M.; of maintaining one school, to 7159 M.⁴

The following table shows the number of schools, pupils and fully occupied teachers in the chief States of the Empire in 1906:

State.	Public Schools.	Teachers.		Pupils.	Private Schools.	Pupils.
		Male.	Female.			
Prussia . . .	37,761	84,977	17,784	6,164,398	287	12,247
Bavaria . . .	7,434	12,559	3,861	958,037	38	2,496
Saxony . . .	2,304	12,068	653	755,098	58	5,107
Württemberg .	2,382	4,890	615	315,778	—	—
Baden . . .	1,688	3,983	856	308,884	7	707
Hesse . . .	994	2,893	439	189,805	—	—
Alsace-Lorraine.	2,912	2,988	2,471	242,943	79	4,162
GERMAN EMPIRE.	60,584	137,213	29,384	9,737,262	614	42,094

As it is not the purpose of this paper to enter into all the details of Prussian school legislation, however interesting such a study might prove, I pass on to those points with which it is directly concerned.

² The Department of Public Instruction in each Regierungsbezirk, or Gubernatorial District.

³ Marx, *Das Gesetz betr. die Unterhaltung der öff. Volksschulen*, p. 32.

⁴ Herber, p. 131. Figures are for 1901, they are somewhat larger now owing to increase in the teachers' wages.

I. DENOMINATIONAL AND DUAL CONFESSIONAL SCHOOLS

By enacting that the "public schools are, as a rule, to be so regulated that Evangelical children shall be taught by Evangelical teachers and Catholic children by Catholic teachers," the School Maintenance Law conferred an inestimable benefit on elementary education in Prussia. The principle laid down by the Constitution "that denominational conditions should be given all possible consideration when erecting public schools" is safeguarded and the Prussian national schools are legally denominational in their character. The terms Evangelical and Catholic used in the law include in the first place the members of the two officially recognized and privileged religious bodies, the Evangelical (Lutheran and Calvinist) and the Catholic Church;⁵ furthermore, the members of the licensed sects, such as Herrnhuter, Bohemian Brethren; and lastly, the so-called tolerated sects, such as the Mennonites, etc. The Jewish schools are regulated by special ordinances, of which a word will be said later on.

Owing to the continual shifting of the population, and the consequent changes in the relative strength of the religious bodies in different districts, the law ordains that a Catholic school may be converted into a Protestant one, or *vice versa*, if for five consecutive years the number of children of one denomination has amounted to less than forty in the case of schools of two or more classes, and to less than twenty in the case of one-class schools, and at least two-thirds of the children actually belong to the other denomination.

Besides the denominational schools, the law recognizes the so-called *paritätische*, or *Simultanschulen*—i. e. schools in which Protestant and Catholic teachers are *simultaneously* employed and in which religious instruction only is given to the children of each denomination separately. Except in the provinces of West Prussia and Posen, to which the provisions of the educational law of 1906 do not extend,⁶ and the former duchy of Nassau,⁷ where the School Law of 1817 is still in force,⁸ the erection, etc., of dual confessional schools is regulated as follows:

⁵ The Government still persists in considering the Old Catholics as a branch of the Catholic Church.

⁶ V. U. G., § 70. ⁷ Amended by Prussia in 1866. ⁸ V. U. G., § 42.

1. In districts where they have already existed the dual confessional schools shall continue to exist and their number can be increased as occasion requires.

2. A one-class school can never be a dual confessional school.⁹

3. A denominational school can never be converted into a dual confessional school.

4. Dual confessional schools cannot be converted into denominational schools except for "special reasons" approved by the educational authorities of the Government.

5. Where both kinds of schools have existed side by side the number of each kind to be erected in future is determined by the proportion of children actually attending the respective schools. For instance, if in a certain city the dual confessional schools are attended by 3000 children and the denominational by 1000, this proportion of three to one is to be maintained when there is question of erecting new schools.¹⁰

6. Where dual confessional schools have not existed until now they cannot be established in future except for "special reasons" of a "concrete, local nature," subject to the approval of the Provincial Council. In case of dispute, the decision lies in the last resort with the supreme court of government administration.

7. Where for "special reasons" a dual confessional school has been erected, a denominational school must also be provided if the number of children of either denomination has for five consecutive years amounted to 60 (in towns and districts of more than 5000 inhabitants, to 120), and the parents or guardians petition the government educational authorities to this effect.

8. In dual confessional schools the number of teachers of one or the other denomination must correspond as much as possible to the number of children of one or the other denomination. Two-class schools must always have teachers of different denominations, otherwise they would cease to be dual confessional schools.

⁹ Self-evident from the definition of Dual Confessional School, i. e., one taught by *teachers of different denominations*.

¹⁰ An unfortunate concession made by the Government to the Liberal parties in the Landtag.

II. JEWISH SCHOOLS.

The Jews have a right to erect separate schools for the education of their children, and *wherever they make use of this right, they are exempt from the ordinary school-tax.*

The existing Jewish schools are of two kinds: those erected by Jewish educational societies, and those erected by, and attached to, the Synagogues. In 1903 there were 103 of the former and 110 of the latter in Prussia. The civil communities (*Schulverbände*) are not obliged to erect and maintain public schools for Jewish children, but they are free to do so and in fact often do so. Thus in 1903 no less than 28 Jewish schools were voluntarily maintained by the respective civil communities. Neither are the civil communities obliged to procure religious instruction for the Jewish children frequenting the national schools, but where twelve Jewish children are regularly in attendance, and there is no Jewish teacher on the school-staff,¹¹ the Synagogue is free to appoint a teacher of religion; and if it does so the community must pay part of the expenses incurred, "because," as the minister of education declared in the House of Peers, "it is a matter of great importance to the State that Jewish children do not grow up without religious instruction." In 1908 the State itself appropriated 40,000 M. for this purpose.¹²

The following table shows the number of Protestant, Catholic, Jewish, and dual confessional schools in Prussia in 1906:

<i>Kind of schools.</i>	<i>No. of schools.</i>	<i>Percentage of all schools.</i>	<i>No. of schools to 10,000 inhab.</i>
CATHOLIC . .	11,138	29.49 per cent.	8.08
PROTESTANT .	25,483	67.50 per cent.	10.67
JEWISH . . .	240	0.63 per cent.	—
DUAL CONFESS.	900	2.38 per cent.	—

All these schools together were attended as follows: *Catholic children*, 2,391,980; *Protestant children*, 3,750,207; *Jewish children*, 22,211.

¹¹ Jewish teachers are employed in Christian schools only exceptionally, generally only as teachers of their own religion, or of purely technical subjects, e. g., drawing, gymnastics, etc. Antoni, p. 122, 9.

¹² Antoni, *Die Preussische Volksschulgesetzgebung*, I, pp. 113-122.

In 1906 17,832 Protestant children attended Catholic schools, and 160,552 attended dual confessional schools, while 70,053 Catholic children attended Protestant schools, and 167,521 attended dual confessional schools.

III. PRIVATE SCHOOLS.

The School Laws of all the German States make provision for the erection of private schools on certain conditions. Oldenburg and Hamburg are the most liberal in this respect, Baden and Prussia the most niggardly. The Prussian Constitution is not at fault if the State has practically monopolized elementary education, for it expressly declares: "To teach and to erect and direct educational institutions is the privilege of everyone who has given proof of his moral, scientific and technical qualification to the competent educational authorities of the State. All public and private schools are subject to the inspection of the State."¹³ But Prussian bureaucracy and red-tape-ism has hedged these enactments about with so many "Instructions," "Ministerial Decrees," "Detailed Regulations for Execution," etc., that it is impossible for private schools to thrive and multiply. An ordinance, for instance, of 1839, which the majority of jurists have declared to be unconstitutional, is still made to do duty when the Government wishes to prevent the erection of a private school, for it very conveniently prohibits the setting-up of private schools in places where adequate provision is made by the public schools for the education of the rising generation.

Another ministerial decree requires private school teachers to pass the same examinations as the public school teachers, and the directors of private schools, the same examination as the rectors or headmasters of public schools. The programme of studies for private schools must correspond in the main to the curriculum obtaining in the public schools. Ample provision must be made for proper religious instruction.¹⁴

As long as Prussia remains a Christian State and its schools Christian and denominational, these restrictions on private instruction can be easily put up with; nay, there is an element of good in them, for if it is true that they prevent the erection of many good educational institutions, it is no less true that

¹³ Arts. 22 and 23.

¹⁴ Rintelen, *Die Volksschule Preussens*, p. 281 ff.

they hinder the cropping up of at least as many bad ones. But if the Government should yield to the clamors of socialism and radical liberalism and sacrifice its present glorious denominational school system, what then? What the Government would be bound in justice to do in such a contingency was clearly stated by von Ladenberg, the Prussian Minister of Public Instruction during the stormy days of 1848-50. To the opponents of the denominational school in the House of Peers he said: ¹⁵ "If we do not set up denominational schools, the result will be that the Church will establish her own schools. The Constitution by declaring instruction to be free gives her the right to do so, and the already existing church schools, which, by the way, are usually exceptionally well endowed, would continue to exist as private institutions, whereas the civil communities would be obliged to erect separate schools of their own. *A sad state of affairs would thus be created in the communities*: one of the existing schools would be better attended than the other, and a portion of the community would be forced to pay *for both schools*, though deriving benefit *from only one*."¹⁶ This can be obviated by keeping to the denominational system, for in that event it is possible to organize the church schools, if they come up to the general requirements, into communal schools, and in this way the evils aforesaid will be avoided."¹⁷

In 1906 there were 287 private schools with purely public-school aims in Prussia, attended by 5,222 Catholic, 5,607 Protestant, and 1,418 Jewish pupils. Besides this, 30,925 Protestant, 15,154 Catholic, and 485 Jewish children received elementary instruction in private orphan asylums, reform schools, teachers' practice schools, schools for the blind, for deaf-mutes, idiots, cripples, etc.

IV. THE TEACHER.

It has been justly observed by an English journalist ¹⁸ that haphazard appointment of teachers not qualified by education, training, and natural gifts to teach, is a thing almost un-

¹⁵ Rintelen, *Die Volksschule Preussens*, p. 98.

¹⁶ This "sad state of affairs" obtains everywhere in the United States.

¹⁷ Perhaps this remedy could be given a trial in the United States.

¹⁸ *Our German Cousins*, London, 1909.

known in Prussian schools. Of course it was not always thus. In the "good old times" systematic training of teachers was unknown. Even Frederick the Great still thought that superannuated corporals and sergeants were good enough to lord it over the common school. Not infrequently some impoverished craftsman would gladly wield the ferule for a living. Teaching was often so unremunerative that the village schoolmaster was obliged to work as a day-laborer for his sustenance. To the Pietist August Hermann Francke of Halle belongs the honor of having first practically carried out the idea of a Teachers' Seminary or Training School by his *Seminarium Præceptorum*, founded at Halle in 1695. For many years it was customary to attach normal-school courses to the communal orphan-asylums, because it was hoped that orphan boys would be more likely than others to take up the not very lucrative office of teaching. The first Prussian normal school was founded by Julius Hecker in Berlin in 1748 as an adjunct of the city Realschule (technical school). About the same time Abbot Felbiger established the first Catholic teachers' seminary in Silesia.

The first girls' normal school was opened at Münster in Westphalia in 1783 by Bernard Overberg. Up to that time the education of girls had been almost exclusively in the hands of the religious teaching orders—Benedictines, Franciscans, Ursulines, English Ladies, and Elizabethines—lay female teachers being seldom authorized to give public instruction. Overberg's lead was but slowly followed. The first State normal school for girls was erected in Bavaria in 1825. Since then the number of female teachers and training schools has been steadily on the increase, especially in the Catholic districts. In Freiburg, for instance, there are at present 135 female teachers to every 100 male teachers.

The training of teachers in Prussia is regulated by the ordinances of 1872 and 1901. After leaving the Volksschule the boy or girl who wishes to become a teacher spends two or three years in a preparatory school and three or four years in a teachers' seminary. Both preparatory schools and seminaries are denominational. The boys' schools are almost without exception State institutions; the majority of the girls' schools, on the contrary, are in private hands: all are under

the supervision of the Provincial School Board and the Ministry of Education. At the conclusion of the seminary course the first examination takes place. A rather long essay on a religious subject is one of the requirements. Candidates not trained in normal schools may present themselves for examination provided they have reached the age of twenty. After the lapse of not less than two and not more than five years the young teachers are admitted to the second examination, which covers the same ground as the first, but more attention is paid to practical pedagogics. If they pass this examination successfully they acquire the right to be definitely appointed and are qualified for the positions of rectors and head teachers.

The following table shows the number of State normal schools, pupils, teachers in Prussia in 1906:

BOYS' NORMAL SCHOOLS.

<i>Kind.</i>	<i>No. of schools.</i>	<i>Teachers.</i>	<i>Pupils.</i>
CATHOLIC . .	50	375	4,319
PROTESTANT .	99	722	8,833
JEWISH . . .	4	—	—
DUAL CONFESS.	4	(Included in 1 and 2.)	

GIRLS' NORMAL SCHOOLS.

<i>Kind.</i>	<i>No. of schools.</i>	<i>Teachers.</i>	<i>Pupils.</i>
CATHOLIC . .	9	45	873
PROTESTANT .	7	52	686
DUAL CONFESS.	2	(Included in one and two)	

In 1907 there were 2210 Catholic pupils and 3848 Protestant pupils in the 76 State Preparatory schools; 3594 Catholic and 8019 Protestant pupils in the 135 private Preparatory schools; 310 Catholic and 709 Protestant pupils followed special seminary courses, and 1411 Catholic and 1700 Protestant

pupils special preparatory courses. In all Germany there were 214 State normal schools for boys and 34 for girls.

Every Catholic normal school whose rector is not a priest has a spiritual director who is at the same time teacher of religion. Up to 1817 the arch-priest (Catholic) and superintendents (Protestant) were alone authorized to examine the candidates for the teaching office. The "Instructions" of 1817 transferred this right to the Provincial School Board, but a commissary of the Bishop and the Consistory must be present at the examinations. They examine the candidates in religion and confer on them the so-called *missio canonica*, or the right to teach religion in the schools. Teachers of religion only—catechists—are not subject to Government examination. Jewish candidates are exempt from the examination in religion.

So much for the training of the teacher. The next question to be considered is his appointment. The educational law of 1906 has settled this for the time being at least. Public school teachers are divided into two classes, simple teachers and teachers with managing powers (rectors,¹⁹ head teachers, etc.). Simple teachers are selected by the vote of the local school trustees. School districts in which twenty-five or more teachers are employed are perfectly free in regard to the choice of persons; smaller districts must choose one of three candidates proposed by the Government School Board. In either case the election must be ratified by the school inspection authorities, who are alone competent to issue letters of appointment. However, if a church function, as that of sacristan or organist, is joined to the teaching office, the Inspection Board must communicate with the ecclesiastical authorities and come to an understanding with them before naming candidates or issuing letters of appointment.

Teachers with managing powers are directly appointed by the Inspection Board, but only after the local school trustees have been heard. Every religious body has a right to be represented on the local school boards and, in fact, there is scarcely a city school board in Prussia on which there is not a Catholic priest, a Protestant minister, and a Jewish rabbi.

¹⁹ School principals.

The Kulturkampf Law of 31 May, 1875, excluded the religious orders of men and women from the schoolrooms of Prussia. In 1887 an exception was made in favor of the religious orders of women occupied with the higher education of girls. In 1906, 65,700 Protestant, 34,965 Catholic, and 386 Jewish teachers were employed in the elementary schools of Prussia; 85.61 % of these were men teachers, 14.39 % women teachers.

V. SCHOOL INSPECTION.

In theory the State has always recognized the right and even the duty of the Church to coöperate with it in the education of youth. "May the school respect and honor the Church," William II said to the educators who met in Berlin under his auspices on 17 December, 1890; "and may the Church assist the school in the discharge of its duties; together we will be able to train the growing generation up to the responsibilities of modern citizenship." Now the State has its own way of interpreting the rights of the Church, and it will be interesting to know just to what extent it allows her to coöperate in the supervision of the school.

Apart from superintending the religious instruction the Church *as such* has nothing to do with school governance. The inspection organs, local, district and provincial, are appointed by the State. The lower inspection offices are still for the most part in the hands of the clergy who in this capacity act as mandatories of the State. Freethinkers, Liberals, and Socialists are raising more and more objections to this system, claiming that it is unscientific, derogatory to the dignity of the teaching body, etc., and that specialists should be called upon to undertake this work. Although it is evident that hostility to the Church is at the back of all this clamor, the State has yielded to it in so far as to oust the clerical inspectors wherever it can be conveniently done without too much damage to the Government pocket-book.²⁰ Of the 1250 district school inspectors about 900 are clergymen, mostly Protestant, as the Kulturkampf systematically eliminated the Catholic priests from these offices. Of the 324 lay

²⁰ Brüggemeier, *Der Kampf gegen die geistliche Schulaufsicht*, passim.

inspectors 182 are Protestant and 142 Catholic. Of the 44 members of the Provincial School Boards 33 are Protestant and 11 (25%) Catholic; of the 80 members of the Government School Boards 56 are Protestant and 24 Catholic.

A word about the province of each of these inspection authorities. The Government and Provincial School Boards and the Ministry of Education, in the order named, approve the plans for new school buildings, the school statutes, the programmes of studies and the *text-books*. In regard to the approbation of text-books of religious instruction—Catechisms, Bible Histories, etc.—the ecclesiastical authorities have the first and last word. As for the other text-books, the Catholic Church has been discriminated against, for while the Ordinance of 1835 by virtue of which no text-book whatever can be introduced into the Protestant schools without the approval of the General Synod and the Provincial Consistories, is still in force, no such legislation exists for the Catholic schools. Practically, however, except during the Falk regime, both denominations have been treated in this respect with more or less impartiality. The text-books at present used in the Catholic schools are, as far as I have been able to ascertain, unobjectionable from every point of view. The same cannot be said of those used in the Protestant schools: the *furor protestanticus*, as the Catholic press has repeatedly pointed out, is but too often in evidence in the catechisms, histories, and readers.

School discipline is in the first instance in the hands of the teacher. If he fails to do his part, it is the duty and the right of the local inspector and the parents or guardians of the children to interfere, but the teacher may appeal to the higher authorities, even to the Ministry of Education. Out of school hours the teacher has no disciplinary power over the child: he may and ought to admonish it when at fault, but he dare not punish it. That is the privilege of the parents, the pastor, and the judge of the Childrens' Court.

The *school age* in Prussia as well as in the other German States is roughly from six to fourteen, or rather it begins at six, and whether it ends with fourteen depends on the progress the child has made, of which the local school inspector and the teacher are the judges, the former alone having the right to issue graduating certificates. If the local inspector is not

at the same time parish priest, the latter must be consulted, as he alone is competent to pass judgment on the pupil's proficiency in religion.

VI. RELIGIOUS INSTRUCTION.²¹

Religion stands at the head of every Prussian programme of studies. Every Prussian child, no matter what the faith or unfaith of its parents may be, must receive religious instruction of some positive kind. All the legislative enactments relative to religious instruction in the national schools distinguish between prescribed, or official, and unofficial, or ecclesiastical instruction. Official instruction is that imparted at specified times under the supervision of the State by teachers appointed or approved by the State. For Catholic schools it embraces the teachings of the Church as laid down in the diocesan Catechisms, Bible History, the Sunday Gospels, the Church Hymns, and the common prayers; for Protestant schools, the Lutheran Catechism, Sacred History, Bible Reading, Sunday Gospels, Sacred Songs, and the usual prayers.²²

The official religious instruction is, as a rule, given by the teacher, who, as we have seen, is carefully prepared for the discharge of this important duty during his or her seminary course and twice examined before a commissary of the ecclesiastical authorities; but in many places the custom prevails of dividing the work between the teacher and the pastor or his assistants.

The State leaves the direction (*Leitung*) of the religious instruction to the various religious bodies and their heads, the local pastors. The pastor has the right to assist at the lessons of the teacher, to put questions to the children in order to see what progress they have made; to correct the teacher (but never in the presence of the children), to lodge complaints against him for misconduct, and to determine the note for religion on the school testimonials. The State looks to its own interests by empowering its representatives to enter the school

²¹ Schulfreund, *Der Religionsunterricht in den Preussischen Volksschulen*, pp. 7 ff.

²² The children of dissenters are not required to attend the religious instruction given in the schools, but they must give guarantees that they are instructed privately in their own tenets.

at any time, with or without previous notice, to assure themselves that religion is not made use of to foster ideas subversive of law and order, etc.

Reckoning by the week, the hours devoted to religious instruction are: In the lowest class, four hours; in the middle class, five hours; in the upper class, five hours, or about fifteen per cent of the entire school-time.

In the middle and upper classes, in addition to this official religious instruction, the State puts at the disposal of the church two hours a week of the prescribed school-time all the year round to ground the children more deeply in the truths of religion, and two additional hours a week for three or four months to prepare them for the reception of the Sacraments. In the Catholic schools this extra instruction is called "Beicht oder Kommunion Unterricht," in Protestant schools, "Katechumenen oder Konfirmanden Unterricht." It is entirely in the hands of the ecclesiastical authorities. Whether it is given or not, what its subject-matter is, how it is imparted or by whom, are matters of indifference to the State. However, as the Protestant Church is the established church of Prussia and the king its *summus episcopus*, a representative of the Minister of Worship can at any time assist at the instructions given in the Protestant schools, and even "try his hand" himself if he thinks fit.

A champion of the American public-school system may ask: "How is it possible to devote so many hours a week to religious instruction without prejudice to the secular branches?" I could answer him with another question: "Are the American public-school children without religious instruction better trained in the secular branches than the German public-school children with religious instruction?" But I prefer to let the following table give the required explanation. The total school-time²³ is divided as follows between the various branches of study:

²³ The school hours in Prussia are 8-12 A. M. and 2-4 P. M., with two half-holidays a week.

<i>In a Prussian City.</i>		<i>In New York City.</i>	
(Excl. of the unofficial Religious Instruction.)			
Religion	15.8%	Religion	0.0%
Arithmetic	16.6%	Arithmetic	11.0%
German	29.8%	English	26.7%
Penmanship	4.5%	Penmanship	4.8%
Drawing, Handiwork, Domestic Science	9.3%	Drawing, Handiwork, Sewing, Domestic Science	11.1%
Geography	5.0%	Geography	3.6%
History	4.0%	History	3.6%
Natural History	4.5%	Natural History	5.0%
Singing	6.0%	Music	4.0%
Gymnastics	4.5%	Gymnastics	8.8%
Elective Studies	0.0%	Elective Studies	1.7%
Free Study Time	0.0%	Free Study Time	14.7%
Opening Exercises	0.0%	Opening Exercises	5.0% ²⁴

A Prussian school thus devotes one-sixth of the school-time to religion, and a New York school gives up the same amount of time to free study. Free study may have its advantages, but these certainly cannot make up for the lack of religious training.

In 1906 official religious instruction was given (a) by priests to 1,095,462 Catholic children in 5,636 Catholic schools; by priests to 30,313 Catholic children in 93 Dual Confessional schools; (b) by special teachers to 43,220 Catholic children in 2,108 Protestant schools; by special teachers to 872 Catholic children in 78 Dual Confessional schools.

21,926 Catholic children in 6,640 Protestant, and 4,497 Protestant children in 2,034 Catholic schools were without regular religious instruction.

Before leaving the question of religious instruction, a word must be said about the *attendance at divine service*. Up to 1875 this matter was left entirely to the decision of the competent ecclesiastical authorities, the State contenting itself with obliging the teachers to be on duty whenever the children attended religious services in a body. At present all school children of the middle and upper classes are obliged to assist at Mass or the Protestant substitute on two weekdays, and the teachers must be on hand to keep order and conduct their charges to the schoolrooms at the end of the service, which is not supposed to last longer than half an hour. The attendance at Mass, etc., on Sundays and Holidays of obligation is

²⁴ Kuypers, *Volksschule*, etc., in *den Ver. Staaten*, p. 101.

not regulated by law; but where the children have always been accustomed to assist in a body, the teachers are obliged to be in charge.²⁵

There are no legislative enactments concerning the *language* to be used in teaching religion, but the Prussian courts and even the supreme court of the Empire have admitted the legality of the Ministerial Decrees of 1872 and 1888 by which the use of the non-German tongues—Polish, Lettish or Danish²⁶—is restricted or partially abolished. In East and West Prussia instruction in religion and singing is given in the mother-tongue of the non-German children of the lower classes; in the middle and upper classes the non-German languages may be used only exceptionally to give catechetical explanations.

Although the scope of this article does not call for a comparison of the respective school-systems of Germany and the United States, I may be allowed, in view of the importance of the subject, to make a slight digression in this direction.

Not only from the moral and religious, but even from the political and industrial standpoint the denominational school must be given the palm over its rivals. This is the verdict of a political economist of international reputation. In his monumental work *Industrial Efficiency*, Arthur Shadwell takes occasion to compare the educational systems of Germany, England, and America. The American public school, he says,²⁷ is essentially a gate to knowledge with the discipline of routine thrown in. The whole ethical side of education is left to the home and the Church, or it is assumed that it is, as a matter of course, bound up with the acquisition of knowledge. The programme of studies is much the same as elsewhere; remarkable, however, is the fact that patriotism and temperance are inculcated, but not religion.

The gradual dropping of religion out of the curriculum, he continues, is a significant feature. It is claimed that in this way religious dissensions are eliminated, and the claim can be readily allowed. There is no religious question, and no

²⁵ Minis. Decrees of March 17, 1890, and Jan. 27, 1892.

²⁶ There are special regulations for the use of French in Alsace-Lorraine.

²⁷ I quote from the German translation—*Heymann*, Berlin, 1908.

religion either, in the public schools. Dogmatical instruction according to the tenets of a definite creed was abandoned in order to put an end to the quarrels of the various denominations. It is easy to rid the world of religious differences if you rid it of religion.

The moral fruits of the American school system furnish much food for serious thought, according to Mr. Shadwell. It would be indiscreet on the part of a stranger, he says, to quote all the exhaustive and often disparaging criticisms of American education; but he cannot pass over the declarations of such men as President Eliot of Harvard, President Harper of Chicago, President Stanley Hall of Clark. They are thinking, experienced men, who have the greatest faith in the American school and the future of the country. They do not air theoretical views, but point to facts, to the increase of lawlessness, of excesses of all kinds, of juvenile crimes, to the preponderance of divorce, the predilection for trashy literature, unwholesome and immoral amusement, to the lack of reverence and the failure of the churches. These and like symptoms of the unhealthy moral condition of the population fill them with anxiety. Is a method of training that rejects all morality based on authority altogether innocent of this condition of things? There is something fundamentally true, says President Harper in a tone of suppressed regret, in the German system which admits religion into the school curriculum from the very beginning. To this must be ascribed the striking absence of corruption in public life—an indispensable preliminary condition for the healthy discharge of administrative duties.

The Germans, continues Mr. Shadwell, have come to the conclusion that morality cannot be taught without religion, and that religious instruction must be dogmatical in order to be effectual. Just as the Germans have known how to preserve the classical element in their higher schools, keeping up, at the same time, with the highest developments of the natural sciences and the other branches of knowledge, they have also known how to build up their comprehensive system of public-school teaching on the ancient foundations of the formation of character and morality. They have not thrown away the old for the new, but combined both organically. The pre-

servation of systematic religious instruction is of the highest importance to the well-being of the nation and not least of all to its industrial efficiency. To this is due the German's sense of duty and consciousness of responsibility, his law-abiding disposition, his constant perseverance, his self-control and his holding fast to higher ideals than those of materialism and social-democracy.

Thus far Mr. Shadwell and his words deserve the most careful consideration. It is gratifying to note that the number of those who deplore the exclusion of religion from the school is daily increasing in the United States. It is a promise of the dawn of better days. Thus, Judge Grosscup, of the United States Circuit Court, said in a recent interview: ²⁸ "The consequence of the ardent desire for neutrality as between the various denominations is that the Government is actually taking a stand against religion, or at least that is how it works out in the end. The result of the *unfortunate situation* is that at an age when children are having their character and mentality made up they are not given any of the benefit of religion. The rising generation is thus losing religious training at the time it is most needed. Some method should be found by which religious instruction will be a part of the school system."

Some method *must* be found, and in "the land of unlimited possibilities" a method of some kind *will* no doubt be found sooner or later, to check the nation in its progress toward religious indifference. Judge Grosscup seems to be somewhat surprised that the State has taken a stand against religion. Yet what else could it do? "Education," said Windthorst in the Prussian Chamber in 1872, "is impossible without religion; it must be permeated by the principles of religion. If the Church is thrown out of the school, who will then undertake the teaching of religion? A State which, from its very nature, has neither the qualification nor the organs to impart religious instruction, becomes, if it evicts the Church, a down-right Godless, heathen State." In these words the great statesman indicates the remedy for the "unfortunate situation" in the United States—the Church must be given back

²⁸ *America*, Vol. II, p. 179.

her legitimate influence over the school. And how may this be done under existing conditions? The first step would be to put the existing private denominational schools on a par with the public schools by giving them a fair proportion of the school tax. In States and Territories in process of development the school tax could be divided amongst the various denominations each of which would then establish its own schools under the general supervision of the Government.

The much-discussed question of teaching religion in the already existing non-denominational public schools could, perhaps, be solved in the following way. Let the educational authorities set aside three or four hours a week of the prescribed school-time (the first hour of the school day would be the most convenient), during which all the children whose parents desire it will be required to attend religious instruction in their respective churches or meeting-houses or in other places provided for the purpose, if it is not advisable to use the school-building for this purpose. Children whose parents object to their attending religious instruction must be required to spend the time thus at their disposal in private study under the supervision of a teacher. Religious instruction must be officially recognized as a part of the programme of studies; the notes given by the teacher of religion must be entered in the regular reports, and no child must be promoted or graduated unless it has made satisfactory progress in religion.

The various Protestant denominations would, I have no doubt, welcome these innovations as they are the greatest losers by the present system.

Those who take an interest in the all-important subject of the education of the future rulers of our country—and who does not?—may pursue for themselves the thoughts suggested in this imperfect sketch of the educational system on which the mighty fabric of the German Empire has been reared.

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Cologne, Germany.

ARCHITECTURE AND THE CHURCH IN THE UNITED STATES.

DID Ruskin, perhaps, when he called the sculptured façade of that most splendid of French Cathedrals, "The Bible of Amiens", understand he was indulging in no idle figure of speech, but was expressing a basic principle of all true architecture? If theology is the scientific statement of religion, if liturgy is the devotional embodiment of the same reality, ecclesiastical architecture is the esthetic presentment of the same eternal entity under the guise of form and line. Until we have thoroughly assimilated the primary truth that art is a result not a product, the result of beautiful ideas, of beautiful modes of life, of a beautiful environment, we shall go on multiplying the unpardonable sin—the source of most of our vices as well as our vagaries in architecture—of differentiating between a building and its architecture. As well distinguish between a man and his personality. Any work of architecture, worthy of the name, is the logical expression of certain ideas and not a fortuitous foundation to supply certain physical needs to which later on are applied the arts of decoration. The mechanical art of building can devise walls and a roof for any or all of these purposes. But no amount of adscititious ornament, no subsequent adornment of this structure, neither painting nor sculpture nor Renaissance motif nor Gothic tracery, however skilfully each or all of these decorative features are distributed to hide the inherent nakedness of the structure, can make of a work of this kind anything but what it honestly is, a product of mechanical art. The accepted working theory, that the sole function of architecture is to make buildings ornamental and that architecture as such has nothing to do with ideas, has led to the modern babel of confusion, where architecture is a dead language and where style succeeds style with the inane regularity of a popular mode in hats.

The purpose of this paper is not an excursion into the philosophical fields of architecture, but the very immediate and practical one of making it a plea for better church architecture, by showing the intimate dependence of architecture on the ideas of religion. A priest confronted with the problem of a new church—I have in view the priests of the middle

West—is concerned with but one question, how to get a church big enough to house his people for a definite sum of money. Of course he wants “the falderals that make the thing beautiful”; but the dominant idea in his mind is a structure to satisfy certain physical needs. Accordingly he consults an architect, perhaps “the architect of the Diocese”, and from that moment until the day of the dedication the fate of that church is absolutely in the hands of this architect. But “Father”, perhaps, has some vague ideas and some positive preferences for certain features in a church, or, more tragical still, perhaps “Father” has a “nice taste” in architecture, formed on tourist visits to the Continental churches, and wants “a grand church” in Italian Renaissance or French Gothic. No matter what he wants the architect will undertake the commission, because the last thing “Father” will ask for and the only thing the architect cannot give him is architecture. How else will you explain the monstrosities in stone and stucco that shamefully confess their sins of omission and commission to any man who has eyes in his head. It is not an abstract question of taste; any man with brains and a rudimentary sense of the beautiful and a living faith in God has only to look upon the churches of modern commercialism and then upon the temples built to God by some unknown artisans of the thirteenth or fourteenth centuries to realize the unbridgeable gulf that separates the work of the one period from the other.

We have been told with tiresome reiteration that the Church is the nursing mother of the arts, that she is the patron of the beautiful in all its manifestations. Unless we are content with the glory of a day that is done, we will look in vain to-day for a verification of this proud boast. Nowhere is her influence felt to-day in painting, in sculpture, or in architecture, and we will look in vain for the Church’s patronage of these arts. She has created no great religious painter in our times; she has inspired no Christian sculptor; she has created no school of consistent ecclesiastical architecture. The Church has not only been *particeps criminis* by her silent acceptance of the vagaries and the fads of architecture, but she has lent her approbation and her practice to every newly discovered style of architecture, until she has become archi-

tecturally the echo of the artificial life about her and not as she was once, the mirror of the beauty of God.

Art no less than literature is the measure of civilization: for all art and all literature are the expression of the mental, moral, and religious temper of the times in which they are born. We cannot repeat the miracles in stone of the thirteenth century, because the conditions that created those enduring monuments of a people's faith have past away. If secular architecture to-day is fantastic and full of conceits, without dignity and without consistency, it could not well be otherwise. It faithfully reflects the triviality of fashion and the changing forms of the life about us. But Catholic faith and tradition are unchanging and unchanged: the same lofty ideas of religion and of life that underpinned the medieval cathedrals are all alive to-day and if we cannot slavishly reproduce these forms in which their religious emotions and imaginations embodied themselves, we can revive the spirit and the method of their work. If ever the Catholic Church is to dominate again the world-movement in art, if ever again she is to fire the imaginations and evoke the hearts of the creative artists in painting, sculpture, and architecture, to depict her way of life and love, the movement will have to take its rise among a people who demand the highest standards of art for the symbols of their faith.

The fallacy that every man knows what is beautiful, and therefore knows a genuine bit of work when he sees it, is lamentably born out by the villanous "styles" that obtain to-day. As long as irresponsible nobodies can take it upon themselves to deliver a judgment as to what is fine and fit in architecture, so long will we labor under the weight of our present enormities. The secret of the degeneracy of Catholic art and architecture is in no unappreciable measure traceable to the lack of a common standard of beauty, the want of a classic example of what to do, here and now. Expert knowledge is recognized as an antecedent requisite for an opinion on scientific or professional subjects: why should the science of the beautiful be the common property of the man in the street? Not everybody knows what is beautiful any more than everybody knows what is scientific.

The present delirium for variety, the passion for all pos-

sible and impossible styles of all the periods is, perchance, the most patent evidence that neither priests nor architects have intelligently grasped the basic principle of their art. Architecture is the fine art by which ideas are expressed in a structure. Now, of all the various historical styles of architecture that have been used at one time or another to build a shrine for the glory of God and the celebration of the Christian Mysteries, but one of these styles owes its origin and its perfection to the Christian Church. No style of architecture is truly Christian but the Gothic. The Grecian, the Roman, the Norman, as well as the Renaissance, have all been marshaled into the service of the Christian Church. But each of these types of "ideas expressed in a structure," beautiful and perfect as it may be in itself, is the creation of Greek or Roman civilization: modes of thought, of feeling, and of morality that have had their day. Whatever stimulus the intellectual sciences may have received from the Renaissance, certain it is the art product of this period is a very uneven creation; for the spirit at work was not an original impetus, but depended for its inspiration on the drained wells of Greek and Roman life. Of a certainty, all true critics recognize that beneath Greek and Roman and Renaissance architecture lies a body of eternal laws that are sound and true: these same laws are the basis of Christian architecture, which however has developed certain forms beautiful and exclusively Christian for the expression of the Christian religion. The Greek and Roman and the Renaissance styles are no more fit for the service of the Catholic Church than would be the ritual and the trappings of Venus or Jupiter Olympus. The Gothic style is the Christian style of architecture, because the Gothic is the beautiful and legitimate child of the Catholic Church.

When the Church was disrupted by the great struggle of the sixteenth century, known as the Reformation, architecture as an art in the service of religion perished in the fray, perished not because it was an outworn thing come to a timely end, but because it was done to death in most brutal and untimely fashion. This is one of the glories of the reign of Henry VIII. From the year 1540 until the middle of the nineteenth century, Christian architecture was a lost art in

England. I speak of England advisedly, for as England is the classical land of the parish church, we will find in English Gothic the style most adapted for our American environment. From the suppression of the monasteries in the reign of Henry VIII, who destroyed in England the best specimens of the Gothic, monuments that topped the churches of Rheims and Amiens, down until the beginning of the Victorian Era, the history of the art of ecclesiastical architecture is a sorry tale.

Synchronous with Sir Walter Scott's discovery of the romantic glory of Old England, the Tractarians' revelation that England was once a Catholic country with a national life and tradition at once virile and Catholic, the elder Pugin began his crusade for the restoration of the Christian style of architecture. Scott no less than Newman was a Goth, and so were William Morris and Rosetti, Ruskin, and the whole Pre-Raphaelite movement. Pugin did for architecture what these men did for painting and poetry: he was the leader of the counter-Reformation in ecclesiastical art that gave back to England her national Christian architecture. The younger Pugin, the first Gilbert Scott, Street, and others, saw only archeological possibilities, but when Bodley came this puling infant of the Gothic revival was weaned from the infant food of imitation and he began its early training with the elementary principle, that to make Gothic a living vital thing, we must take it up where it was dropped in 1537. No puerile copy of a past performance, no duplication of Gothic motif, would answer the demand. He saw the underlying laws of the Christian style that run changelessly through all Gothic work from the thirteenth century until the end of time; he saw that if ever, Lazarus-like, Gothic was to come forth from the tomb, it would do so only at the call of a living master's command, a master who bade his artisans work in the spirit and method of their medieval brethren, with a joy in their work, a passion for perfection, and a seriousness of purpose that were all enkindled at the fire of a sane and manly religious faith.

The Gothic revival in England has obviously passed the experimental stage; inevitably there were certain failures to start with, but the conviction emerges that the Gothic has

undisputed possession of the field of ecclesiastical architecture, and drawing their inspiration from the three Gothic periods, the thirteenth, the fourteenth, and the fifteenth century, the new Goths will assuredly produce work that will meet the highest standards of art. Here in America we early caught the echo of the English Renaissance: Upjohn, Renwick, and Congdon were the pioneer prophets of the Pugin movement and the authors of the first Gothic attempts on our shores. They had many followers and some of them men of no mean caliber, like Potter, Sturgis, and Eidlitz, who succeeded in making no lasting impression on the art of their day. Probably the one original architectural genius and certainly the most independent, America has so far produced, Richardson, the creator of Trinity Church, Boston, did more to hold back the Gothic advance in America than any other man or men. Richardson left a name and a monument, but no school. He worked in the style that is out of touch with our race and our times, alien to our ethical and religious aspirations, and what in his hands had been the plastic instrument of his genius, in the hands of his imitators became the *ignis fatuus* that led them into the marshes of the Romanesque and left them there to perish amid the wreck of "random ashlar, vast voussoirs and cavernous reveals." But the later crusade for the rescue of the "holy places in architecture", preached in England by such men as Bodley and Sedding, had found a faithful following in America, and when Mr. Vaughn, an accredited master of the Gothic, came to us he found a soil prepared.

Championed by no school, and tracing their Gothic gospel and tradition to no single source of inspiration, there arose in America in the last decade of the nineteenth century a body of splendid Goths who are neither effeminate imitators of a dead past nor bloodless archeologists, but a body of virile-minded men who have surprised the secret of the old masters like William of Wykhum, because love and faith and enthusiasm are the feeders of their activity. They have certain common working principles and the first of these is the principle that underlies all genuine work, ancient, medieval, or modern, the principle that the laws of proportion, composition, organic relation, and development are fundamental. Their

second principle is that archeology is not to be confounded with architecture, imitation with design: that architecture is a language no less than poetry and music, and all talk of a style is buncombe unless it embodies construction, function, and contemporary ideas, uses honest materials and is intrinsically beautiful; that whatever elements of pure beauty (and they are many) Greek, Roman and early Renaissance architecture may possess, they are a negligible quantity in comparison with that unique standard of beauty evolved by a thousand years of Catholic civilization, from 600 to 1600; the Gothic in fact, possessing not only the whole body of classical tradition of proportion, composition, and development, but details, mouldings, carvings, immeasurably superior; that we are akin in ethnic blood and Christian faith and feeling to the racial style that was developed by Christian influences, and as we are Christian and Catholic we must consistently reject the Classic and the neo-paganism of the Renaissance and return to the one true style of Christian architecture.

The contribution of the Catholic Church to this present new birth of Catholic art is almost nil. Not only have we, to our shame, almost no Catholic names amongst this body of young Goths, but in spite of the object-lesson of good work about us, we go on multiplying our lame performances of the past. There was a time when missionary conditions might have extenuated our crimes in art and architecture, but we can hide no longer behind the pillar of poverty. Our present condition is attributable to two causes: first, a woeful ignorance of the legitimate place and prime importance of art and architecture in the spiritual life of the Church; and secondly, a no less intense and no less criminal blindness to the canons of beauty and the standards of ecclesiastical art. To many worthy prelates and devoted pastors the whole subject of art, of beauty, of architecture, is a purely academic one of no particular moment, and certainly of no tangible assistance in the business of spiritualizing the sons and saving the souls of men; an interest purely artificial and unreal, like the plea for Gothic vestments, a pardonable pursuit for the dilettante chaplain in the Catholic Church, or a live question for the High-Church rector of an Episcopalian parish who has more questions to answer than souls to save, but no vital concern for a workaday priest in the Church of God.

Here and there, where the light has begun to shine in dark places, a priest is found who wants to get away from the paganism and the profanity, the commercialism all about him, to enshrine in a beautiful building the glory of God. He has heard something of the mooted question of style and knows in some vague and ill-defined way that the Gothic style is associated with Catholicism and decides on a Gothic church. He has looked perhaps with awe upon the church at Amiens; stood in rapturous attention before the portals of Rheims, or felt his very heart leap up when he first beheld the splendor and the glory of Notre Dame de Paris. These vivid first impressions of true architectural beauty are ineffaceable. Here is a man with a passion for beauty, but sure to be the victim of his "own art" and the dupe of his architect, who for a definite sum is prepared to build a miniature Notre Dame with nave and transepts, towers and turrets. If he knew the elements of his art he would surely know nothing is admitted into a Gothic church that cannot pass the test of honesty and sincerity. The stone vaulting of a French or German Gothic structure is beyond the resources of any but the richest congregations; to vault a church of this type with lath and plaster is not only a crime against art, it is a blasphemy against God. If only priest and architect could be made to see that the laws of morality are supreme in the domain of architecture no less than in the field of conduct, we would see the last of lath and plaster vaults, of jig-saw ornaments and stucco sculpture. Again, many priests and parish building-committees are deterred from the Gothic and its masters, because they are involved in the fiction that only big churches can be built in this style and in any case only a fabulous command of money could build a "Cram Church". Unless the patent stupidity of this double fallacy is everywhere openly proclaimed, we can look for no "second spring" of Catholic art in these parts. For the principles involved in raising the country chapel are the same as those used in building the vast cathedral pile, and relatively the same demands are made. To build honestly and to build beautifully is not as cheap a proceeding as some others; but on the other hand it is not so extravagantly expensive as is commonly supposed. Priests will employ inferior architects, adhere to a weak and incoherent plan be-

cause they are in mortal terror of extravagance. The commercial ecclesiastical architect (and his name is legion) has no stupid prepossessions about honest materials, no silly enthusiasms about the correctness of a moulding, no rigid adherence to his own ideas, because he has but one purpose in life, to make money, and he makes it. Such a man is not an artist; he is a charlatan, for he is masquerading in the guise of an architect and his criminal malpractice has bastardized the art of the Catholic Church in the United States, not only in the past but apparently he is to claim a free field for his future operations. On his abortive attempts at architecture the taste of our priests and of our people has been formed. The only hope for an art at once Catholic, vital, and florescent is in the growing appreciation of the laity for better things.

There are certain definite dogmas that underlie the whole idea of church building. Dogmas I have made bold to call them, because while tastes change and styles multiply, whilst it is conceivable that with new materials and under changed and changing conditions an essentially new kind of church architecture might possibly arise, these definite principles of the art of architecture will always and everywhere and by all architects be accepted as the only possible basis on which to build a chapel or rear a cathedral.

To begin with, a church is a building set apart from every other building; it is the "*domus Dei*", the place where the glory of God dwelleth corporally. Every detail must be wrought in this image and all parts must be fit and fine, for a whole can be no better than its parts, and God must be served only with the best. The great Continental churches are intelligible on no other theory. Men gave in those days their best because it was for God, and whether the prince gave his treasures or the peasant the labor of his good right-arm, all gave in the spirit of love and faith and deep thankfulness, for were they not building a temple to the living God? Only when we moderns come to build in the spirit of these medievalists, in the spirit and not in the letter, shall we build beautifully and truthfully. Then we will recognize that in the house of the God of truth all sham and veneer, all imitation and make-believe, all fake-forms like plaster vaults and stucco

pillars, all lies like imitation marble and papier-maché saints, are crimes and blasphemies; that if we cannot duplicate the churches and the abbeys of the Middle Ages, we can at least build honestly, with no modern trick or trade to mar our purpose, buildings that will witness to our faith in God and our generosity in his service.

Again, the church is the sanctuary where the Eucharistic Sacrifice is daily consummated and where the divine life is communicated to the souls of men. All centres about the altar and tabernacle; and the various parts of the building all lead up and contribute to the sanctuary, which culminates in the altar. Here all the riches of art and nature are lavished to make it a seemly dwelling for the Eucharistic Christ; here painting, sculpture, and embroidery are found in their finest flower; here gold and silver and bronze and precious stones are fittingly employed to enrich the tabernacle of God; not a riot and a jumble and a street-window display, but all subordinated to, and participating in, the idea that the altar is the heart of the church and the centre of honor.

The third article of our architectural creed is this: the church is the place where the ministry of art finds its fullest and most legitimate satisfaction; for only crude and closet philosophers will dispute the right or the fact that art is a most potent factor in the satisfaction of religious emotions. Strip a church of the adjuncts of art, denude and deflower it as the Calvinists did with the Church of St. Peter at Geneva, and you will have dried up the fountains of devotion. Spartan simplicity and meeting-house freedom from the glamor and the superstition of art have proved again, if any proof were needed, the place and the function of art in religion; those whitewashed witnesses to the worship in spirit and in truth survive in our day as melancholy specimens of a past generation and as archeological monuments to a dead and departed faith. Art is indeed the handmaid of religion, for only through art in all its varied manifestations, through the power of color and form, light and shade, tone and harmony, can religion find its adequate externalization. Only through the mystery and the beauty, the magic and the romance of art, can men's souls be uplifted to the vision of heavenly things. Men are most easily lifted out of the slough of sin and self-

ishness into the presence of God when they are surrounded by the symbols of their faith; when the very light becomes golden, struck down through storied window; when their imagination soars in the dim shadows of those mysterious piers with their sweeping arches and dim vaults over-head; where the eye is always arrested by some sculptured saint or painted picture of the realms of God; where the fancy and the senses are permeated with "the lingering odor of incense and the still atmosphere of praise and prayer". The religious emotions of men have always as readily found utterance in these symbols of art as the rational emotions in poetry. The plea for art and beauty in the building of a church, for better vestments and nobler sculpture, for more religious music, in a word for all the wealth that art has created in the service of religion, is not the plea of a party or the plan of a coterie, the silly seriousness of many Marthas, but the plea and the purpose of all good men who seek to carry out the program of the present Pontiff, to restore all things to Christ.

The ancient monastic orders of the Church have all been heirs to the Gothic tradition of Christian art. Up until the revolt of the sixteenth century the great abbey churches for artistic wealth and beauty took rank with the big cathedrals, and the monasteries of Christian Europe were the ateliers of the arts and crafts, no less than the schools of learning. The older Orders, like the Benedictine, have not only contributed to the art product of the world, with their monuments, but they have carried on from age to age the tradition and the practice of art, a tradition never wholly lost in the practice of some of the Orders, even to this day, as witness such splendid achievements as the Collegio di San Anselmo at Rome, and Downside Abbey in England. But the religious Congregations contemporaneous with or following the Reformation, entered on the scene at a time when Christian art and architecture were buried beneath the debris of the revolt. The counter-Reformation eagerly accepted whatever the age offered in the way of the Renaissance or the Baroque, so long as the pagan parentage of both were cleverly concealed beneath a cloak of religious symbolism. The religious Congregations of post-Reformation days are the inheritors of no tradition of Christian art and their practices in painting, music, and archi-

itecture have begotten perverted standards of taste, standards that have been inspired by churches and monuments utterly wanting in Christian form and feeling, but markedly rococo and full of the vagary and variety of the period in which they were born. The Religious Orders in this country have *hic et nunc* an unprecedented opportunity for the founding of a great Catholic tradition in art that in value and in power is big with promise, if they can bring themselves to accept the service of art in the service of God.

The same principle, in its last analysis, is responsible for the condemnation of pagan architecture for a Christian Church, and the protest that is making against the atrocious forms and fabrics of our commercialized vestments and vessels. Of course where there is an *a priori* cocksureness that vestments, *et id genus omne*, have no participation in or connexion with the *sacre commercium* of saving souls, such pleas and papers as the present one are dismissed into the limbo of innocuous desuetude. In the estimation of "common sense", modernity and an itching craze for novelty are the patent explanation of these bootless battles of the clerical "unemployed". The inspissated pride and prejudice of such misrepresentation and opposition must be left to the slow but certain rise of the tide. Fortunately, reforms are usually in the hands of the young, who can afford to gather the wisdom of experience while they wait.

Now that we have passed the pioneer stage of our progress, when the mere struggle for existence is no longer like the wolf at the door, when all the resources of money, men, and culture are ours to command, there is no palliation for present conditions. We have worshipped so long in the city of dreadful night, until the riot and the confusion of our churches fall on atrophied senses. Ugliness is twin sister to vice; both are of so frightful a mien, the poet says, that to be hated they need only to be seen. Yet familiarity with the face of either is fatal: "we first endure, then pity, then embrace". If we would realize to what depths of artistic depravity we have sunk with our Munich statues, our rigaletto altars, our Barclay-street art emporium products, our windows from Germany, and our vestments from France, we have only to cross to England. No one who is not familiar with the English

Catholic churches can have any idea of their exquisite charm, their compelling distinction. Not merely the New Cathedral at Westminster, which challenges comparison with any church of modern times, nor the big churches like Birmingham Cathedral or St. George's, Southwark, but the smaller churches, like the church at Watford, Herts, by Bently, or St. John's at Bath, positively waylay one with their devotional charm and beauty. We have nothing in this country to compare with them. While we take just pride in the splendid pile of St. Patrick's, consecrated by real artistic reverence and thoroughness, while we regard St. Paul's, massive and solemn, as a worthy memorial to God; while we may find a few scattered churches, like St. Michael's in Brooklyn, the Cathedral in Pittsburg, the Holy Family in Latrobe, Pa., and some others, where one need not harden one's heart against outward impressions for duty's sake, still for the most part our churches neither glorify God by their material worth nor allure souls to the Eucharistic Christ by their charm. On the contrary, not a few of that large army of intellectual discontents who are hungry for the assurance of definite doctrine and the forms of spiritual beauty are turned away from our churches because of their pretentious ugliness, and the parlor-furniture atmosphere of our sanctuaries.

The Catholic Church in the United States is slandered by such gross misrepresentations; the beauty of her spirit and her teaching is wantonly disguised in the ugly trimmings of trade. We must be brought to see that beauty has a rightful place in the service of God and the salvation of souls; that beauty and art minister to the spiritual emotions of men. To regard the ministry of art as effeminate or the need of beauty as a negligible quantity, is to deny the place and the power the Catholic Church has always assigned to art in her long history; it is to ignore and set aside a primary principle of philosophy, that the soul is fed by the senses. The demand for better church architecture, for more beautiful appurtenances, is both timely and feasible; a demand, I take it, that should not be limited to big buildings or expensive plans. Our parish churches and our village chapels just because they are the one inspiring and uplifting agency in isolated communities must have their full and legitimate share in this new

Renaissance of Catholic art. Money has nothing to do with beauty or architecture. Says Ralph Adams Cram of Boston, "it costs not one cent more to build a fine church than a poor one. The best churches, architecturally, in America are precisely those that cost small sums of money; often it is the very lavishing of money on unnecessary and plebeian embellishment which spoil so many of them." Mr. Cram ought to know, for he is the first and the finest architect in America working in the style and the tradition of the school of William of Wykhum. There are others who have caught the same spirit of these old master builders, like John Comes of Pittsburg, and McGinnis, Walsh and Sullivan of Boston. Neither men nor means nor knowledge of what is good are denied us. We must command again all the resources of beauty, the arts of architecture, of painting, and of sculpture, to build churches that shall at once declare the glory of God and the faith of his servants, who bring together all the beautiful things of time and place to build a tabernacle worthy of God, whose impassioned beauty shall command the allegiance of the souls of men.

EDMUND C. RICHARDS.

Logan, Ohio.



Analecta.

ACTA PII PP. X.

Motu Proprio.

SACERDOTES ARNOLDUS HARRIS MATHEW, HERBERTUS
IGNATIUS BEALE ET ARTHURUS GUILIELMUS HOWARTH
NOMINATIM EXCOMMUNICANTUR.

Gravi iamdiu scandalo, maximo animi moerore, vobis esse novimus sacerdotes HERBERTUM IGNATIUM BEALE et ARTHURUM GUILIELMUM HOWARTH e clero Nottinghamensi qui, quae sua sunt non quae Iesu Christi quaerentes et aestu ambitionis abrepti, postquam penes acatholicos homines Episcopatus honore augeri non semel pertentaverint, eo temeritatis novissime progressi sunt ut, voti compotes facti, Episcopalem consecrationem se recepisse Nobis arroganter nunciarint. Nec eorum nuncii authenticum defuit testimonium; nam qui sacri-legi huius facinoris princeps auctor fuit, pseudo-episcopus quidam ARNOLDUS HARRIS MATHEW, litteris tumoris plenis ad Nos datis, illud plane confirmare veritus non est. Qui quidem insuper Archiepiscopi Anglo-Catholici Londinensis titulum sibi arrogare non dubitavit.

Ad vos igitur, primum, Dilecti Filii, de quorum religiosa et devota erga Nos voluntate semper et illustria testimonia excepimus, animum et sollicitudinem Nostram convertentes,

vehementer hortamur in Domino ut ab eorum fraudibus et insidiis sedulo caveatis.

Dein vero, ne muneri Nostro deesse videamur, Decessorum Nostrorum exemplis inhaerentes, praefatam consecrationem illegitimam, sacrilegam atque omnino contra huius Sanctae Sedis mandata Sacrorumque Canonum sanctionem factam edicimus.

Supra nominatos, demum, sacerdotes ARNOLDUM HARRIS MATHEW, HERBERTUM IGNATIUM BEALE et ARTHURUM GUILLELMUM HOWARTH, ceterosque omnes qui nefario huic crimini operam, consilium, consensum praeberunt, auctoritate Omnipotentis Dei, excommunicamus, anathematizamus atque ab Ecclesiae communione segregatos ac prorsus schismaticos habendos et a Catholicis universis et praesertim a vobis vitandos esse praecipimus et solemniter declaramus.

Quam acrem quidem sed omnino necessariam medicinam adhibentes, vos pariter, Dilecti Filii, adhortamur ut fervidas preces vestras Nostris adiiciatis, Deum obsecrantes ut hos infelicitur errantes ad Christi ovile et ad salutis portum misericorditer dignetur reducere.

Quod ut efficacius, Deo adiuvente, consequi possitis, Apostolicam benedictionem vobis ex animo impertimur.

Datum Romae apud S. Petrum sub annulo Piscatoris die xi Februarii MCMXI, Pontificatus Nostri anno octavo.

PIVS PAPA X.

Litterae Apostolicae.

I.

LEX ABSTINENTIAE RELAXATUR PRO SCOTIAE REGNI
FIDELIBUS.

PIUS PP. X.

Ad perpetuam rei memoriam.—Benigna Mater Ecclesia, dum suis ipsius filiis abstinentias ac ieiunia proponit, quo aeternae gloriae vitam facilius consequantur, harum tamen legum onera, ne quando pro re ac tempore minus congruere videantur, minuit ac levat. Cum vero exploratum habeamus, Scotiae Regni fidelibus, utpote qui maxima ex parte operarii sint, et quotidie in arduis laboribus versentur, grave admodum

esse, duos continuos dies carnibus abstinere, Nos votis omnium illius regionis Antistitum, quae Venerabilis Frater Iacobus Augustinus Archiepiscopus S. Andreae et Edimburgensis, atque in eadem Scotia Metropolitanus, suo fulta Nobis detulit suffragio, benigne exceptis, abstinertiae normam libenti quidem animo relaxamus. Quare de Omnipotentis Dei misericordia ac BB. Petri et Pauli Apostolorum Eius auctoritate confisi, omnibus ac singulis Scotiae Regni fidelibus Apostolica Auctoritate Nostra praesentium tenore perpetuo concedimus et largimur, ut Quadragesima exclusa, in Sabbatis quatuor anni temporum, et in iis Vigiliis, quae vel feriam sextam, vel alium abstinertiae diem immediate praecedant aut sequantur, carnibus vesci libere liciteque possint ac valeant. In contrarium facientibus non obstantibus quibuscumque. Decernentes praesentes Nostras Litteras firmas, validas atque efficaces semper existere et fore, suosque plenarios et integros effectus sortiri et obtinere, illisque ad quos spectat et in posterum spectabit, in omnibus et per omnia plenissime suffragari, sicque in praemissis per quoscumque iudices ordinarios vel delegatos iudicari et definiri debere, atque irritum esse et inane, si secus super his a quoquam, quavis auctoritate, scienter vel ignoranter contigerit attentari.

Datum Romae, apud S. Petrum sub annulo Piscatoris die XXVII Ianuarii MCMXI, Pontificatus Nostri anno octavo.

R. CARD. MERRY DEL VAL,
a Secretis Status.

L. * S.

II.

DE PROPOSITO FINE PRECUM OPERUMQUE PRO REDITU AD
ECCLESIAE UNITATEM A SODALITATE PRINCIPE SULPICIANA
ULTRA BRITANNIAM PROFERENDO.

PIUS PP. X.

Ad perpetuam rei memoriam. — Quoties animum subit cogitatio admotarum a Christo precum aeterno Patri, quae a Ioanne Apostolo referuntur in evangelio c. XVII, toties vehementer commovemur ac desiderio incendimur intuendae multitudinis credentium eo caritatis adductae ut iterum fiat *cor unum et anima una* (*Act. ap. C. IV, 32*). Haec fraterna coniunctio quam fuerit in votis divino Magistro, fusae primum

pro apostolis ab Eo preces plane declarant: *Pater sancte, serva eos in nomine tuo quos dedisti mihi ut sint unum sicut et nos.* Verum non in solo apostolorum coetu consistere, sed ad omnes Christi asseclas debere hanc unitatem proferri, adiuncta mox verba satis ostendunt: *Non pro eis autem rogo tantum, sed et pro eis qui credituri sunt per verbum eorum in me, ut omnes unum sint sicut tu, pater, in me et ego in te, ut et ipsi in nobis unum sint; ut credat mundus quia tu me misisti.* Quam denique arcta debeat esse huiusmodi coniunctio, ignitis hisce significat verbis: *ego in eis et tu in me, ut sint consummati in unum.*

Haec Nobiscum reputantes, quibus, licet indignis, demandata cura est confirmandi fratres pascendique agnos et oves, incredibilem hausimus laetitiam, quum a supremo moderatore Sulpicianae Congregationis Parisiensis eodemque praeside sodalitatis principis precum piorumque operum pro Britanniae reditu ad Fidei unitatem, plane consentaneos votis Nostris vidimus exhiberi supplices libellos duorum Patrum Cardinalium ac plurium sacrorum antistitum, qui, utrique, Canadensi eucharistico coetui adfuissent. Hi enim flagitabant ut memorata sodalitas a sa. me. decessore Nostro Leone XIII, sub patrocinio Beatae Mariae Virginis perdolentis, instituta Parisiis ad S. Sulpicii, Litteris apostolicis *Compertum est* die XXII mensis Augusti anno MDCCCXCVII, propositum sibi finem latius proferret, ita ut, non modo Britannia, sed regiones omnes, quae cum hac essent eiusdem linguae societate coniunctae, communi earum precationum beneficio fruerentur.

Ad hanc precum conspiracyem augendam, praeter ipsam rem per se maxime optabilem, haud mediocriter Nos impulerunt et inclinatae per hos dies voluntates in reditum et auctoritates hominum sanctitate, doctrina, dignitate praestantium, qui, Pauli a Cruce eiusque recentis alumni Dominici a Matre Dei ardorem studiumque fecundissimum admirati, unitatis bonum, quaeque inde exspectandae sunt utilitates, modis omnibus, excitata praesertim in Deo exorando sollertia, maturandum esse censuerunt.

Quamobrem, auctoritate Nostra apostolica, vi praesentium Litterarum, Sodalitatem principem precum ac piorum operum pro reditu Britanniae ad unitatem Fidei, sub patrocinio B. M. Virginis perdolentis, in Sulpicianis aedibus a decessore Nostro

Leone XIII, superius memoratis apostolicis Litteris constitutam, dum in reliquis sartam tectamque manere volumus, propositum sibi finem sic iubemus extendere, ut fundendis precibus, non Britanniae tantum filios, Nobis usque carissimos, complectatur, sed populos omnes qui anglica utantur lingua tamquam vernacula. Non obstantibus Constitutionibus et ordinationibus apostolicis ceterisque speciali licet atque individua mentione dignis contra facientibus quibusvis.

Datum Romae, apud S. Petrum sub annulo Piscatoris die II mensis Februarii anno MDCCCXI, Pontificatus Nostri octavo.

R. CARD. MERRY DEL VAL,
a Secretis Status.

L. * S.

Epistolae.

I.

AD CLARISSIMUM VIRUM HENRICUM FITZALAN-HOWARD
DUCEM DE NORFOLK, OB TEMPLUM IN OPPIDO NORWICH
EIUSDEM PIETATE SUMPTIBUSQUE EXCITATUM.

Dilecte Fili, Salutem et Apostolicam Benedictionem. —
Eximiae pietatis tuae hunc etiam amavimus fructum, templum
in oppido Norwich tua excitatum largitate, ac die festo Mariae
labris nesciae Deo dicandum. Pecuniae tuae nulla sane uberior
usura. Duplicem quippe assequutus es laudem, praestantis
scilicet cum in Deum tum etiam in civitatem caritatis. De
utroque enim optime meruisti, quum et dignitati sacrorum et
loci popularium inservieris commoditati. Quod quidem bene
merendi studium, perspectum iamdiu in te, utpote cum prae-
cellenti antiqui generis claritate haustum, et haud semel a
Decessore Nostro f. r. Leone XIII iusta commendatione cele-
bratum, libet modo, novo edito testimonio, nova exornare
laude. Quo vero, Dilecte Fili, benevolentia in te Nostra cumu-
latur fiat, Apostolicam Benedictionem, divinorum munerum
conciliatricem, cum tibi tum perillustri familiae tuae amanter
impertimus, id etiam supplici prece expetentes ut *maiestas
Domini impleat domum quam aedificasti, et aures ipsius erec-
tae sint ad orationem eius qui in loco isto oraverit.*

Datum Romae apud S. Petrum, die VIII Novembris MCMX,
Pontificatus Nostri anno octavo.

PIUS PP. X.

II.

AD RR. PP. DD. ALEXANDRUM CHRISTIE, OREGONOPOLITANORUM ARCHIEPISCOPUM, CETEROSQUE OREGONOPOLITANAE PROVINCIAE EPISCOPOS, QUI MAGNUM PIETATIS TESTIMONIUM BEATISSIMO PATRI PER LITTERAS EXHIBUERUNT.

Venerabiles Fratres, Salutem et Apostolicam Benedictionem. —Quem proximis communibus litteris declarastis conceptum animo dolorem ob illatas nuper Nobis iniurias, et ceteri omnes, libet nuntiare, vobiscum, Venerabiles Fratres, declararunt qui catholicis, qua late patet orbis accensetur. Mira haec conspiratio pietatis (quid enim dissimulemus?) tantum Nobis attulit voluptatis, ut vere gaudio superabundaverimus in tribulatione Nostra. Delectamur enim filiorum ac Fratrum Venerabilium studiis, magis quam odio excruciemur inimicorum. Qua vero amoris vice tam insigne prosequamur amoris vestri testimonium, pluribus persequi haud est opus. Fratribus enim loquimur qui Fratris animum ex animo proprio valent aestimare. Deus, qui caritas est, suavissimam hanc Nos inter ac vos caritatem, firmiorem in dies reddat eamque uberiolem. Id avemus, id supplicii prece ab Eo contendimus cuius vices gerimus: dum delati memores officii, praecipuae benevolentiae Nostrae testem, Apostolicam Benedictionem Vobis omnibus, Venerabiles Fratres, et cuiusque vestrum gregi, peramanter impertimus.

Datum Romae apud Sanctum Petrum, die xxx Novembris MCMX, Pontificatus Nostri anno octavo.

PIUS PP. X.

S. CONGREGATIO S. OFFICII.

(Sectio de Indulgentiis.)

I.

DE UTILI TEMPORIS SPATIO AD VISITATIONEM ECCLESIAE VEL ORATORII INSTITUENDAM, PRO INDULGENTIIS LUCRANDIS.

Die 26 Ianuarii 1911.

SSmus Dnus noster D. Pius divina Providentia Pp. X, in audientia R. P. D. Adessori S. O. impertita, ut dubiis, diffi-

cultatibus et controversiis occurratur, quae saepe exorta sunt, ac forsitan et deinceps oriri possent, circa temporis determinationem, quo ecclesiae vel oratorii visitatio institui valet, quum haec requiritur ad Indulgentias lucrandas alicui diei adnexas, benigne concessit, ut utile ad id tempus habeatur et sit, non modo a media ad mediam noctem constituti diei, verum etiam a meridie diei praecedentis. Hoc autem declaravit fore valiturum, tam pro Indulgentiis plenariis quam pro partialibus, semel in die aut toties quoties adquirendis, usque ad hunc diem concessis vel in posterum concedendis, quacumque demum sub loquutione tempus sive dies designetur. Sartis tectis manentibus de cetero clausulis et conditionibus, in singulis quibuscumque concessionibus appositis. Contrariis quibuscumque, etiam specialissima et singulari mentione dignis, non obstantibus.

ALOISIUS GIAMBENE, *Substitutus pro Indulgentiis.*

L. * S.

II.

DECRETUM DE ABSOLUTIONE SEU BENEDICTIONE PAPALI TERTIARIIS ACCIPIENDA.

Die 15 Decembris 1910.

SSmus N. D. Pius divina Providentia PP. X, in Audientia R. P. D. Adessori S. Officii impertita, preces a nonnullis Tertiariis Sodalitatum Moderatoribus pluries porrecta, benigne excipiens, quo facilius Tertiarii ex utroque sexu, cuiuscumque Ordinis, iis non exceptis, qui vitam communem agunt, diebus statutis generalem Absolutionem seu Papalem Benedictionem recipere valeant, clementer indulsit, ut, quoties ipsi ad hunc finem una simul convenerint, et Sacerdos, cuius est illam impertiri, quacumque ex causa, abfuerit, eandem Absolutionem seu Benedictionem accipere possint a quolibet Sacerdote, sive saeculari, sive regulari, qui ad sacramentales confessiones audiendas sit approbatus. Praesenti in perpetuum valituro. Contrariis quibuscumque non obstantibus.

ALOISIUS GIAMBENE, *Substitutus pro Indulgentiis.*

L. * S.

III.

DECRETUM DE METALLICO NUMISMATE PRO LUBITU FIDELIUM
SACRIS SCAPULARIBUS EX PANNO SUFFICIENDO.

Cum sacra, quae vocant, scapularia ad fidelium devotionem fovendam sanctionisque vitae proposita in eis excitanda maxime conferre compertum sit, ut pius eis nomen dandi mos in dies magis invalescat, SSmus D. N. D. Pius divina providentia PP. X, etsi vehementer exoptet ut eadem, quo hucusque modo consueverunt, fideles deferre prosequantur, plurium tamen ad Se delatis votis ex animo obsecundans, praehabito Emorum Patrum Cardinalium Inquisitorum Generalium suffragio, in Audientia R. P. D. Adessori huius Supremae Sacrae Congregationis Sancti Officii, die 16 Decembris anni currentis, impertita, benigne decernere dignatus est:

Omnibus fidelibus, tam uni quam pluribus veri nominis atque a Sancta Sede probatis scapularibus (exceptis quae Tertiorum Ordinum sunt propria), per regularem, ut aiunt, impositionem iam adscriptis aut in posterum adscribendis, licere posthac pro ipsis, sive uno sive pluribus, scapularibus ex panno, unicum numisma ex metallo seu ad collum seu aliter, decenter tamen super propriam personam, deferre, quo, servatis propriis cuiusque eorum legibus, favores omnes spirituales (*sabbatino*, quod dicunt, scapularis B. M. V. de Monte Carmelo *privilegio* non excepto) omnesque indulgentias singulis adnexas participare ac lucrari possint ac valeant;

Huius numismatis partem rectam, SSmi D. N. I. C. suum sacratissimum Cor ostendentis, aversam, Bmae Virginis Mariae effigiem referre debere;

Idem benedictum esse oportere tot distinctis benedictionibus quot sunt scapularia regulariter imposita, quois, pro lubitu petentium, suffici velit;

Singulas has, demum, benedictiones impertiri posse *unico crucis signo*, vel in ipso adscriptionis actu, statim post absolutam regularem scapularis impositionem, vel etiam serius, pro petentium opportunitate, non interest an servato vel non diversarum adscriptionum ordine, nec quanto post temporis ab ipsis, a quovis Sacerdote, etiam ab adscribente distincto, qui respectiva scapularia benedicendi sive ordinaria sive delegata facultate polleat, firmis ceteroquin primitivae facultatis limitibus, clausulis et conditionibus.

Contrariis quibuscumque, etiam specialissima mentione dignis, non obstantibus.

Datum Romae, ex Aedibus S. Officii, die 16 Decembris 1910.

ALOISIUS GIAMBENE, *Substitutus pro Indulgentiis*.

L. * S.

IV.

DECLARATIONES AD DECRETUM S. CONGREGATIONIS S. OFFICII DE METALLICO NUMISMATE SACRIS SCAPULARIBUS SUFFICIENDO.

Circa numismata hucusque ad finem, de quo supra, benedicta, et circa facultatem ea benedicendi a SSmo Dno nostro, directe, vel per aliquod S. Sedis Officium, aut aliter quomolibet iam concessam, Idem SSmus mentem Suam aperuit, et quae sequuntur adamussim servanda mandavit:

1. Numismata a facultatem habentibus rite iam benedicta, etiam in posterum scapularium loco gestari poterunt, eo modo et sub iis conditionibus, quibus constitit factam esse potestatem;

2. Sacerdotes omnes, saeculares vel regulares, etiam conspicua fulgentes dignitate, ne amplius numismata sic benedicendi utantur facultate, quinquennio ab illa obtenta transacto. Poterunt interea, etiamsi scapularia respective benedicendi non polleant facultate, numismata ubilibet benedicere; ea tamen lege, ut sive quod ad statutas eorum attinet imagines, sive quod ceteras respicit conditiones, praescriptionibus in supra relato Decreto contentis omnino se conforment;

3. Qui porro subdelegandi praediti erant facultate, hac ipsa Decreti et Declarationum promulgatione, se illa noverint excidisse; satis enim per idem Decretum iam spirituali fidelium emolumento provisum est.

Datum Romae, ex Aedibus S. Officii, die 16 Decembris 1910.

ALOISIUS GIAMBENE, *Substitutus pro Indulgentiis*.

L. * S.

S. CONGREGATIO CONSISTORIALIS.

DECLARATIONES CIRCA IUSIURANDUM A MOTU-PROPRIO "SACRORUM ANTISTITUM" PRAESCRIPTUM.

Propositis huic sacrae Congregationi Consistoriali quae sequuntur dubiis, id est:

I. utrum alumni Religiosi maioribus ordinibus initiandi teneantur dare iusiurandum a Motu-proprio *Sacrorum Antistitum* praescriptum coram Episcopo ordines conferente, an coram moderatore religioso;

II. coram quonam idem iusiurandum praestare debeant Religiosi qui confessionibus excipiendis et sacris concionibus habendis destinantur;

III. in quibusnam tabulariis adservanda sint documenta iuriurandi a superius memoratis Religiosis dati;

SSmus Dominus noster Pius PP. X, in audientia diei 16 Decembris 1910 Cardinali Secretario eiusdem sacrae Congregationis concessa, mandavit ut respondeatur:

ad I. affirmative ad primam partem, negative ad secundam;

ad II. coram eo, a quo approbationem confessionibus excipiendis et sacris concionibus habendis obtinent.

ad III. in tabulario illius Ordinarii, qui iusiurandum recepit.

Datum Romae, ex aedibus sacrae Congregationis Consistorialis, die 17 Decembris anno 1910.

C. CARD. DE LAI, *Secretarius*.

L. * S.

S. TECCHI, *Adessor*.

SACRA CONGREGATIO DE RELIGIOSIS.

DECRETUM QUOAD LAICOS ORDINUM RELIGIOSORUM.

Sacrosancta Dei Ecclesia Ordines Religiosos decorandos voluit solemnitate votorum, quo status prosequentium in eis evangelica consilia fieret aestimatione et effectum in christiana societate stabilior. Ad quae vota solemniter profitenda eos quoque admittit, qui nulla Sacerdotii Christi participatione donati, Conversi seu Laici vocantur.

Quum vero per votorum solemnitatem prorsus irrevocabili, arctissimo et publico nexu mancipetur homo divino servitio coram Ecclesia et fidelibus universis, decet omnino, ut qui, hac ratione, Christi vestigia se propius ac perpetuo secuturos spoponderunt, ii fideliter in sua promissione perseverent. Quod praesertim de Laicis seu Conversis dicendum est, quos nonnisi admiratione summa et scandalo cernerent fideles, post solemnem professionem ad saecularia vota redire, nullo a se vitae prioris signo distinctos.

Spiritus autem temporum, qui omnimodam libertatem infausto vindicat hominibus, sancta quoque Monasteriorum septa est furtim praetergressus; idque etiam effecit, ut cum desiderio vitae humilioris, absconditae in Christo, qualis Conversorum solet esse in Coenobiis, propositi perseverantia simul immineretur, in iis praesertim Laicis, quos forsan religiosos potius fecerat necessitas, quam voluntas, vel quos Superiores absque debitis cautelis exceperant, vel quos acceptis a Deo beneficiis abuti contigerat. Hos, parvi facientes verba Sancti Augustini: *Nec ideo te vovisse poeniteat, imo gaude iam tibi non licere quod cum tuo detrimento licuisset. Aggredere itaque intrepidus et dicta imple factis; ipse adiuvabit, qui vota tua expetit. Felix est necessitas, quae in meliora compellit* (S. Aug., Ep. 127, 8), mater Ecclesia, studens minori malo, licet non sine magna commiseratione, aliquando permisit abire.

Ut igitur dignitas votorum, quae etiam Laici solemniter promittunt, in laude, qua in Ecclesia merito gaudent, perseveret, et ad sanctum vocationis propositum impensiore cura provehendum, nostra difficillima aetate, haec Sacra Congregatio, Negotiis Religiosorum Sodalium praeposita, rem attentissime in Domino consideravit, discussis sedulo causis, propositisque mediis ac remediis; sententiamque expetivit quum Moderatorum Generalium praecipuorum Ordinum, tum plurium ex suis Consultoribus. Quae omnia Emi Patres Cardinales Sacri eiusdem Consensus, in Plenario Coetu, die 29 Iulii anno 1910 ad Vaticanum habito, diligentissime perpendentes, quaedam statuenda rati sunt, quae Laicorum ingressum, tyrocinium, institutionem, votorum emissionem in posterum opportune moderentur.

Haec igitur erunt apprime servanda ab omnibus Religiosis Familiis, apud quas a Conversis quoque solemniter vota nuncupantur, nimirum:

1. Moderatoribus Generalibus facultas fit permittendi toties quoties Superioribus Provincialibus, ut excipere valeant eos quoque iuvenes, ad Laicorum munia destinatos, qui vix expleverint decimum septimum aetatis annum, servatis servandis.

2. Nemo ad Novitiatum admittatur, qui per duos saltem annos, vel per plures, si magis diuturnum experimentum Constitutiones Ordinis praescribant, postulatum non expleverit, sub poena invalidae postea professionis.

3. Novitiatus ante vigesimum primum aetatis annum initium non habeat, ad tramitem iuris vigentis; isque unum vel etiam duos annos perduret, iuxta proprii Ordinis Constitutiones.

4. Expleto Novitiatu, servatisque quae servanda sunt, Laici admitti possunt ad simplicem votorum professionem, quae quidem, perpetua ex parte voventis, sit ad tempus sexennii ex parte Ordinis.

5. Absoluto sexennio votorum simplicium et expleto trigesimo aetatis anno ac non prius, sub poena item invaliditatis, servatisque pariter servandis, Laici vota solemnia nuncupare poterunt.

6. Quae in praecedentibus articulis respiciunt professionem votorum simplicium et solemnium erunt quoque servanda quoad Laicos nunc in Coenobiis viventes, qui solemnem professionem nondum nuncuparunt.

Spatium hoc sat diuturnum novem annorum sperandum est, fore ut quum Superioribus tum tyronibus opportunitatem det explorandi illinc voluntatem, hinc vitae institutum, ad quod postea solemniter amplectendum, virtute firmior, potest homo maturius afferre iudicium.

Haec autem aliquam, non tamen omnino firmam darent perseverantiae spem, nisi ea comitentur sequentes et aliae id genus cautela et industriae, quas Apostolica Sedes, decursu saeculorum, edixit vel adhibendas suasit, et observantiores Familiae Religiosae laudabili consuetudine et felici exitu expertae sunt.

Et in primis quoad Conversorum receptionem, multae sunt eaeque sedulae adhibendae cautela et inquisitiones praemit-tendae. Provincialis indaget oportet de legitimitate natalium, de morum honestate, de optima coram populo fama, de idoneitate tyronum, ac praesertim de natura finis, quo ipsi aguntur, amplectendi statum Religiosum. Plures enim sunt, qui Religionem ingressi, non videntur commoda dereliquisse, sed quaerere; qui quaerunt *in Monasterio quae nec foris habere potuerunt* (Reg., S. Aug., c. I, 3), quique facilem vitam curarumque expertem, immerito nominis honore, gerere cupiunt. Hi sane non sunt, quibus cum Sancto Augustino exclamare fas est: *Quam suave mihi subito factum est carere suavitatibus nugarum, et quas amittere metus fuerat, iam dimittere gaudium erat!* (S. Aug., Conf., l. 9, c. 1). Erunt quidem hi habitu Religiosi, non virtute, quos rectius fuerat in

saeculo ambulasse per plana, quam ad altiora tendentes forsân in discrimen suam aeternam vocare salutem.

Quos factae, etiam secreto, inquisitiones et exhibita documenta serio commendaverint, ii tantum, praehabita de more maiorum Superiorum licentia, ad Postulatum admittantur.

Satis exploratum est, habet Clemens VIII in Instructione *Cum ad regularem* (n. 22), super receptione et educatione Novitiorum, *perfectam educationem Conversorum tum Religioni decorem et ornamentum, tum aliis Christifidelibus aedificationem, exemplum atque utilitatem afferre*. Necesse igitur est, ut statim ab ipso initio eorum animum spiritus Religiosus et Ordinis totum pervadat. *Qui disciplinam in novae conversationis initio negligit, ad eam postmodum difficile applicatur, et formam, quam primo quis recipit, vix deponit* (S. Bonaventura, in *Spec. Disc.*, prolog. n. 1).

Ad hoc assequendum praeficiatur Postulantibus Pater, quem et aetas probaverit et vita, cui dicit sanctus Bernardus: *Zelum tuum inflammet caritas, informet scientia, firmet constantia* (S. Bernardus, Serm. 20, n. 4, Cant.), et de quo Sanctus Gregorius Magnus scripsit (*Reg. Past.*, p. 2, c. 6): *Curandum quippe est ut rectorem subditis et matrem pietas et patrem exhibeat disciplina. Atque inter haec sollicita circumspectione providendum, ne aut districtio rigida, aut pietas sit remissa . . . Miscenda ergo est lenitas cum severitate; faciendum quoddam ex utraque temperamentum, ut neque multa asperitate exulcerentur subditi, neque nimia benignitate solvantur*.

Saepe ab ipsa civili educatione initium ducendum est; quum inferioris soleant esse fortunae qui Laicorum numero petunt adscribi. Inurbanitas in agendi modis, in responsionibus dandis, in incessu, in ipsa corporis sumenda refectione, erit paulatim, sed omnino, evellenda. Sordidi habitus, quos sibi non amor humilitatis et contemptus mundi sollicite elegit, sed rudis negligentia foedavit, non olent spiritum Christi, ideoque non semper bene de iis, quorum corpora tegunt, annuntiant. Corporis habitusque mundities, comite semper modestia ac simplicitate, erit summopere curanda. Quas item in mundo civilis educatio moderatas regulas constituit humani consortii, eas caritas quoque fraterna adhibendas suadet etiam in Coenobiis, quum caritatis sit, quidquid proximum perturbare potest, attente defugere. Inurbanitas autem, quae ex studio sui com-

modi procedit cum aliorum neglectu, non potest quin molestiam aliis inferat detque occasionem patientiae.

Externe haec sese habendi compositio viam sternit animo plenius educando, iis scilicet nobilibus sensibus infundendis, quibus mens trahitur ad aliorum levem quamque offensionem vitandam, desideria praevenienda, gratum animum facile demonstrandum, alios sibi praeferendos.

Haec tamen singula informet oportet, regat ac nobilitet caritas Christi, ita ut quidquid verbis, operibus, omissionibus nostris laudabile est ac proximo gratum, procedat ex corde pleno caritatis.

Quae omnia, si Laicos decent, summopere eminere debent in Sacerdotibus et iis, qui ad sacerdotium erunt promovendi, quorum igitur Laici intuentes exempla, pertrahantur non solum ad virtutis, sed etiam ad modestae urbanitatis tramitem prosequendum.

Monitis, hortamentis, patientia ac praesertim exemplo, rudiorum quoque non erit difficile in urbanos et amabiles ita convertere mores ac modos, ut, non multo post eorum ingressum in Religionem, de ipsis repetere liceat illud Sancti Bernardi: *Induerunt sibi faciem disciplinatum, et bonam totius corporis compositionem . . . sermo rarior, vultus hilarior, aspectus verecundior, incessus maturior. Verum, quia haec noviter coepere, ipsa sui novitate flores censenda sunt et spes fructuum, magis quam fructus* (Serm. 63, in Cant. n. 6).

Fructus hos quidem gignet institutio spiritualis, cui toti sint cum Postulantibus Praepositus, et cum Novitiis Magister. Laicorum profectum in viam sanctitatis faciant ipsi opus et lucrum suum, opus et lucrum sane nobile et ingens.

Ad normam Decretorum Apostolicae Sedis, eis explicant universam doctrinam christianam, praesertim quoad sacramenta confessionis et communionis rite et fructuose percipienda, prae oculis habentes Catechismum Concilii Tridentini ad Parochos. Simul eos doceant, quasnam obligationes secum trahat votorum professio, quid exigant votis respondentes virtutes. Eas quoque explanent Regulae et Constitutionum partes, quae ad Conversos pertinent.

Habeantur statis diebus collectiones seu sermones ad Laicos, non tantum vero ad novos, sed ad omnes, seniores quoque votorum professione et aetate; quibus collectionibus seu ser-

monibus argumentum sint non solum catechismus, vitae spiritualis monita, Regulae et Constitutionum explanatio, verum etiam normae practicae et exempla modestae moderataeque urbanitatis.

Laicorum autem animum iis virtutibus ac praesidiis Superiores roborare satagant, quae Laicorum status, praecipua quadam ratione, reposcit, nempe humilitate, obedientia, spiritu orationis ac sanctificatione laboris.

Et in primis, exteriorem et cordis humilitatem studeant assequi Laici. *Nec aliam tibi . . . viam munias, quam quae munita est ab illo, qui gressuum nostrorum tamquam Deus vidit infirmitatem. Ea est autem prima humilitas, secunda humilitas, tertia humilitas: et quoties interroges, hoc dicerem* (S. Augustinus Ep. 118, n. 22). Nam, ut habet divus Bernardus (*De Cons.* l. 5, c. 14, n. 32): *Virtutum . . . stabile fundamentum, humilitas . . . ; si nutet illa, virtutum aggregatio non nisi ruina est.* Quod ita explicat Sanctus Thomas: *Humilitas primum locum tenet, inquantum scilicet expellit superbiam, cui Deus resistit, et praebet hominem subditum et semper patulum ad suscipiendum influxum divinae gratiae, inquantum evacuat inflationem superbiae; ut dicitur Iac. IV, quod Deus superbis resistit, humilibus autem dat gratiam; et secundum hoc, humilitas dicitur spiritualis aedificii fundamentum* (II. II. q. 161, art. 5, ad 2).

Quum vero ad veram humilitatem inducat frequens in desertis operibus exercitatio, dicente Sacra Scriptura quod nunquam ad humilitatis virtutem perveniet qui opera humilitatis refugit (B. Alb. M. de Par. Animae c. 2), muneribus quibus funguntur, eo potissimum debent gaudere Laici, quod humilitatis exercendae et augendae veluti indeficientem habeant opportunitatem.

Excellat quoque in Laicis obedientia. Noverint in ea nulum esse peccandi periculum; cum ea, certissima est victoria, inexpugnabile tutamen, merita plurima, pax summa. Sit autem oportet munita supernaturalibus motivis. Iuxta Sanctorum documenta, rectores nostri sunt vicarii Dei super nos. Et ideo debemus eis sicut Domino obedire et non sicut hominibus, quia non propter ipsos, sed propter Deum eis subiaceamus. Ac Sanctus Gregorius Magnus docet: *Vera namque obedientia nec praepositorum intentionem discutit, nec praecepta dis-*

cernit . . . Qui obedientiae bonum exsequitur, non iniunctum opus debet considerare, sed fructum. (In I. Reg. l. 2, c. 4, n. 11). Quapropter Sanctus Bernardus merito improperat eorum obedientiam, qui *non in omnibus parati sunt obsequi, non per omnia sequi proposuerunt eum, qui non suam, sed Patris venit facere voluntatem. Discernunt et diiudicant, eligentes in quibus obediant imperanti* (In conv. S. Pauli, Sermon. I, n. 6); et quos constat, iuxta eundem Sanctum Bernardum, *nec unquam libenter obedire, nisi cum audire contigerit quod forte libuerit, aut quod non aliter licere seu expedire monstraverit vel aperta ratio, vel indubitata auctoritas* (*De praec. et dispensat.* c. 10, n. 23). Huic exercendae virtuti validissimum dent auxilium et animum verba et exempla Christi Iesu, qui non desiit asseverare: *Descendi de coelo, non ut faciam voluntatem meam. Non quaero voluntatem meam, sed voluntatem eius, qui misit me. Sicut mandatum dedit mihi Pater, sic facio. Ego quae placita sunt ei, facio semper. Meus cibus est, ut faciam voluntatem eius, qui misit me, ut perficiam opus eius. Pater mi, . . . non sicut ego volo, sed sicut tu* (Ioan. 6, 38; 5, 30; 14, 31; 8, 29; 4, 34; Matth. 26, 39); quique *factus est obediens usque ad mortem, mortem autem crucis* (Philip. 2, 8).

Spiritus quoque orationis erit magnopere provehendus. *Orandi diligentia tibi in primis necessaria est: impenetrabilis enim armatura, certum perfugium, securus portus, tutissimumque asyllum est oratio. Haec una et mala omnia depellit ab anima, et bona omnia in illam invehit. Ipsam animam purgat, poenam peccatis debitam submovet, praeteritas negligentias sarcit, divinam gratiam impetrat, pravas concupiscentias extinguit, effrenatas animi passiones domat, hostes prosternit, tentationes superat, calamitates lenit, moerorem fugat, laetitia infundit, pacem conciliat, hominem Deo coniungit, coniunctumque ad aeternam gloriam sublevat. Precando impetrabis quidquid utile tibi fuerit* (Lud. Blosius, *Canon vitae spirit.*, c. 17, n. 1). Clemens VIII ad Conversorum religiosam institutionem id quoque praescrispsit: *Pro eorum capacitate et commoditate, de spiritualibus, praesertim de modo mentaliter orandi, diligenter instruendi erunt* (*Instr. super rec. et educ. Novit.*, n. 22).

Curandum igitur est, ut bene noscant Laici virtutem et exercitium orationis; ut statis horis orationi quum mentali

tum vocali fideliter vacent; ut tempus ad hoc statutum in Constitutionibus Ordinis unice orationi integrumque dicent; nec satis sit eos meditationi operam dare, quum Missis inserviunt. Indagent autem Superiores, praesertim postquam Laici tyrocinium absolverint, utrum meditationi et orationibus incumbant.

Brevium quoque orationum, quas iaculatorias vocant, sit ipsis usus continuus inter diem. Compendiosa est enim via ad consequendam animae unionem cum Deo, ad merita augenda, ad rectam intentionem servandam, ad tentationes praeripiendas et superandas, ad omnia sanctitate extollenda.

Manuale opus, quod in Coenobiis est munus Laicorum praecipuum, pariter sanctificent, non ad oculum servientes, non laudis expetentes praemium, sed unice voluntatis Dei ac Superiorum solliciti. *Quam pudendum et dolendum est, si delectat labor, ut . . . cuppa et sacculus impleatur . . . et non delectat, ut Deus acquiratur* (S. August. *De bon. vid.* c. 21). *Quanta apud Deum merces, si in praesenti pretium non sperarent! Quantis sudoribus haereditas cassa expetitur! Minori labore margaritum Christi emi poterat* (S. Hieron. ad Nep̃., *de vita cler. et monac.* 6).

Habeant tandem prae oculis monita Sancti Bonaventurae: *Continue mentem tuam ita habeas ordinatam cum Deo, quod omne opus tuum atque exercitium tam mentis quam corporis sit oratio, omniaque servitia, et maxime humiliora cum tanto facias caritatis fervore, ac si ea Christo corporaliter exhiberes. Quod certe debes et potes veraciter cogitare, quoniam ipse dixit in Evangelio: Quod uni ex minimis meis fecistis, mihi fecistis.—Scias indubitanter, carissime frater, quod nisi perfecte abnegaveris temetipsum, sequi non poteris vestigia Salvatoris et sine sollicitudine continua et labore eius gratiam adipisci nequibis, et nisi assidue pulsaveris portas eius, ingredi non poteris ad pacem mentis, et nisi te instanter in timore Dei teneris, cito domus tua corruet in profundum. . .* (Memorial., n. 19 et 25 conclus.).

Ad quae omnia consequenda Laici sacrae mensae assidui sint per frequentem, imo etiam quotidianam SSmae Eucharistiae sumptionem ad normam recentiorum instructionum Apostolicae Sedis. Itemque omnino peculiarem colant devotionem erga Deiparam Virginem Mariam, quam ut suam

amantissimam matrem semper invocare, honorare et imitari conentur.

Curent quoque Superiores, ut Sacerdotes et Laici mutuam sibi summamque observantiam et caritatem adhibeant. Revereantur Laici Presbyteros, a quibus ministeria ac mysteria maxima accipiunt. Honorent Presbyteri Laicos et *studeant . . . de pauperum fratrum societate gloriari* (Reg. S. Aug., c. I, 5). Id meminerint Sacerdotes, plurimos in Religiosis Ordinibus Laicos, ab humilioribus occupationibus, quibus per vitam functi fuerant, ad altarium honores evectos et inter beatos Coelites post mortem adnumeratos fuisse. Illud igitur genus vitae in Laicis pia colant observantia, quod tam frequenti et mirificae sanctitati aditum patefecit.

Ne gravitate munerum exercendorum in Conventu Laici superbiant, animo efferantur et parvi faciant ipsos Sacerdotes, officia graviora cuiusvis generis ne demandentur eis, nisi necessitate cogente, idque fiat semper sub omnimoda dependentia et obedientia alicuius patris gravioris aetatis et consilii, cui agendorum et gestorum ipsi rationem fideliter reddant.

Haec sufficiant de plurimis pauca.

Ceterum haec Sacra Congregatio, summopere confidit, fore ut Superiores Generales omnium Ordinum Religiosorum ad simile vitae studium pro viribus provocare nitantur suos Laicos. Sic eorum vigilet tolerantia, ut non dormiat disciplina. Nam *nil tam fixum animo, quod neglectu et tempore non obsolescat* (S. Bern., *de Cons.*, l. I, c. 2). *In hoc enim differunt laudabiles religiones et iam dilapsae, non quod nullus peccans in laudabilibus reperiatur, sed quod nullus impune peccare sinatur, et peccandi aditus studiose praecludantur, et incorrigibiles et alios inficientes eliminantur, et boni foveantur et diligantur, ut perseverent et in melius semper proficiant* (S. Bonavent., *De sex alis Seraph.*, c. 2, n. 13).

Quibus omnibus Sanctissimo Domino Nostro Pio Papae X relatis, Sanctitas Sua ea rata habere et confirmare dignata est, contrariis quibuscumque non obstantibus, etiam speciali mentione dignis.

Datum Romae, ex Secretaria Sacrae Congregationis de Religiosis, die 1 Ianuarii 1911.

FR. I. C. CARD. VIVES, *Praefectus*.

L. * S.

✠ DONATUS ARCHIEP. EPHESINUS, *Secretarius*.

S. CONGREGATIO INDICIS.

DECRETUM.

Feria II die 2 Ianuarii 1911.

Sacra Congregatio Emorum ac Rmorum S. R. E. Cardinalium a SSmo Domino Nostro Pio PP. X Sanctaque Sede Apostolica Indici librorum pravae doctrinae, eorumdemque proscriptioni, expurgationi ac permissioni in universa christiana republica praepositorum et delegatorum, habita in Palatio Apostolico Vaticano die 2 Ianuarii 1911, damnavit et damnat, proscripsit proscribitque, vel alias damnata atque proscripta in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur opera:

FRANZ WIELAND, *Mensa und Confessio*.—Der Altar der vorkonstantinischen Kirche. München, 1906.

— Die Schrift *Mensa und Confessio* und P. Emil Dorsch S. I. in Innsbruck. Eine Antwort. Ibid., 1908.

— Der verirenäische Opferbegriff. Ibid., 1909.

JOSEPH TURMEL, *Histoire de la théologie positive du Concile de Trente au Concile du Vatican*. Paris.

LA VRAIE SCIENCE DES ECRITURES, ou les erreurs de la scholastique et l'enseignement officiel de l'Eglise sur le vrai sens de la Bible, par X.—Annonay et Montligeon, 1909.

LASPLASAS, *Origen, naturaleza y formación del hombre*. San Salvador, 1896.—*La Iglesia y los estados*. Ibid., 1897.—*Etología ó filosofía de la educación*. Ibid., 1899.—*La sabiduría*. Santa Tecla, 1901.—*El compuesto humano*. Ibid., 1901.—*Evolución de los errores antiguos en errores modernos*, Ibid., 1902.—*Generación y herencia*. San Salvador, 1902.—*Ensayo de una definición de la escolástica*. Barcelona, 1902.—*La moral es ley moral*. San Salvador, 1903.—*La psicología*. Ibid., 1904.—*La política*. Barcelona, 1905.—*Mi concepto del mundo*. Libro primero: *Del hombre*. Ibid., 1907; Libro segundo: *Dios*, Ibid., s. a.

TEN HOMPEL, *Uditore Heiner und der Antimodernisteneid. Grenzfragen: Erstes Heft*. Münster, 1910.

PIERRE BATIFFOL, *L'Eucharistie, la présence réelle et la transsubstantiation*. Paris. Decr. 26 Iul. 1907.

RIVISTA STORICO-CRITICA delle scienze teologiche. Pubblicazione mensile. Roma. Decr. S. Off. fer. IV, 7 Sept. 1910.

ALFONSO MANARESI, L'impero Romano e il cristianesimo nei primi secoli. Vol. I: Da Nerone a Commodo. Roma, 1910. Decr. S. Off. 7 Settembre 1910.

ERNESTO BUONAIUTI, Saggi di filologia e storia del nuovo testamento. Roma, 1910. Decr. S. Off. 7 Sept. 1910.

FRANCESCO MARI, Il quarto vangelo. Roma, 1910. Decr. S. Off. 7 Settembre 1910.

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

ALPHONSUS MANARESI, ERNESTUS BUONAIUTI et FRANCISCUS MARI, Decreto S. Congregationis S. Officii, edito die 7 Septembris 1910, quo quidam libri ab eis conscripti notati sunt, laudabiliter se subiecerunt.

Quibus SSmo Domino Nostro Pio Papae X per me infrascriptum Secretarium relatis, Sanctitas Sua decretum probavit, et promulgari praecepit. In quorum fidem, etc.

Datum Romae, die 3 Ianuarii 1911.

PRO CARDINALI PRAEFECTO

F. DE PAULA CARD. CASSETTA.

L. * S.

THOMAS ESSER, O.P., *Secretarius*.

S. CONGREGATIO RITUUM.

I.

NOVAE CARTHAGINEN.: SUPER MISSA SEU COLLECTA IN ANNI-
VERSARIO ELECTIONIS SEU PROMOTIONIS EPISCOPI IN
DIOECESI AD ARCHIEPISCOPATUM EVECTA.

Revmus Dominus Adamus Brioschi, hodiernus Archiepiscopus Novae Carthaginis in America Meridionali, Sacrae Rituum Congregationi sequens dubium pro opportuna solutione humillime subiecit, nimirum:

Sacra Rituum Congregatio per decretum *Urbis et Orbis*, diei 8 Iunii huius anni 1910 statuit et declaravit diem anniversarium electionis seu translationis, quoad Episcopos in Consistorio electos seu translatos, computandum adhuc esse a die publicationis consistorialis, quoad ceteros vero Epis-

copos antea electos seu translatos, in posterum non a die enuntiationis in Consistorio, sed a die expeditionis decretorum seu Litterarum Apostolicarum ad electionem seu translationem pertinentium.

Orator autem electus Episcopus Novae Carthaginis, per Breve diei 15 Februarii anni 1898, et publicatus in Consistorio die 24 Martii eiusdem anni, postea, Dioecesi Carthaginensi ad dignitatem archiepiscopalem evecta, primus illius Archiepiscopus per Breve diei 17 Iulii 1901 renuntiatus est, nulla posteriori publicatione in Consistorio facta.

Ob auctam Dioecesis atque Oratoris dignitatem quum nulla translatio proprie dicta facta fuerit, sed tantum promotio, Missa electionis hucusque in Dioecesi die 24 Martii celebrata fuit, scilicet, die anniversaria qua in Consistorio idem Orator tamquam Episcopus publicatus est.

Nunc quaeritur: Continuarine debet celebratio anniversarii electionis, die 24 Martii, qua Orator publicatus fuit Episcopus in Consistorio, vel potius facienda, die 17 Iulii, qua per Breve Archiepiscopus renuntiatus est?

Et Sacra eadem Congregatio, exquisito Commissionis Liturgicae suffragio atque audita etiam Sacrae Congregationis Consistorialis sententia, ita proposito dubio respondendum censuit: *Negative* ad primam partem; *Affirmative* ad secundam: nempe celebrandum esse anniversarium evectionis ad Archiepiscopatum.

Atque ita rescripsit, die 2 Decembris 1910.

FR. S. CARD. MARTINELLI, *Praefectus*.

L. * S.

PETRUS LA FONTAINE, EPISC. CHARVSTIEN., *Secretarius*.

II.

DECRETUM SEU DECLARATIO SUPER EDITIONE VATICANA EIUSQUE REPRODUCTIONE QUOAD LIBROS LITURGICOS GREGORIANOS.

Per decretum diei 11 Augusti 1905 Sacra Rituum Congregatio statuit ac declaravit Editionis Vaticanae libros liturgicos gregorianos respicientis reproductiones adamussim esse conformandas eidem typicae editioni, nihil prorsus addito, dempto vel mutato. Quod si ex quadam S. Sedis tolerantia et per-

mittente Ordinario, aliquoties praefatis reproductionibus addita fuere quaedam signa, ritmica nuncupata, atque ita ipsae reproductiones in vulgus editae ac venditae, tamen in seligendis atque adhibendis eiusmodi signis pluries conquestum est per ea aliquantum variari ac immutari notulas traditionales vaticanas: et ad hos abusos removendos idem Sacrum Consilium evulgandum censuit alterum decretum sub die 14 Februarii 1906. Quum tamen non omnes abusos cessaverint et alii recentiores adiecti sint, sive ob titulum adhibitum *Editionis ritmicae*, sive ob interpretationem haud rectam decretorum, necessaria fuit nova declaratio authentica expressa per epistolam Secretarii S. R. C. datam die 2 Maii 1906. Quae epistola typographis facultatem et licentiam rite habentibus reproduendi editionem typicam Vaticanam clare significabat hanc solam editionem ab Apostolica Sede esse approbatam atque praescriptam pro usu cantus gregoriani, una cum subsequentibus editionibus eidem plane conformibus; ceterasque editiones ritmicas nuncupatas ob signa adiuncta, habendas tantum toleratas; atque hoc sensu esse intelligendum decretum latum die 14 Februarii 1906.

Quae quum ita sint, ut removeantur abusos existentes et praecludatur via tum enunciatis tum aliis quae facile irrepere possent, Sacra eadem Congregatio sequentia decernere atque enucleatius declarare voluit:

I. Editionem Vaticanam de libris liturgicis gregorianis, prouti evulgata fuit Auctoritate Apostolica, cum suis notulis traditionalibus et cum regulis Graduali Romano praefixis, satis superque continere quae ad rectam cantus liturgici executionem conferunt.

II. Reproductiones eiusdem editionis typicae, quae praeserunt signa superinducta, ritmica dicta, per abusum vocari editiones ritmicas, atque uti tales haud fuisse approbatas, sed tantum precario toleratas: hanc vero tolerantiam, attentis rerum adiunctis, amplius non admitti, nisi pro solis editionibus iam factis, Gradualis et Officii Defunctorum, ideoque nullatenus extendi sive ad editiones cum notulis gregorianis sive ad transumpta cum eisdem notulis Antiphonarii et aliorum quorumcumque librorum cantum liturgicum continentium, quae ad normam Motus Proprii diei 25 Aprilis 1904 et Decretorum huius S. R. C., tum pro universali Ecclesia, tum pro

singulis Dioecesibus vel Congregationibus, adhuc instauranda sunt et evulganda.

III. Rmis Ordinariis locorum ac Superioribus Ordinum seu Congregationum interim licere editiones precario a S. Sede toleratas permittere intra limites propriae iurisdictionis, quin tamen ipsi eas in locis sibi subiectis praecipere, atque usum editionis adprobatae inhibere valeant.

Contrariis non obstantibus quibuscumque. Die 25 Ianuarii 1911.

FR. S. CARD. MARTINELLI, *Praefectus*.

L. * S.

✠ PETRUS LA FONTAINE, EPISC. CHARYSTIEN., *Secretarius*.

COMMISSIO DE RE BIBLIOA.

RATIO PERICLITANDAE DOCTRINAE CANDIDATORUM AD
ACADEMICOS GRADUS IN SACRA SCRIPTURA.

Cuicumque ad academicos in Sacra Scriptura gradus, secundum ea quae Apostolicis Litteris Scripturae Sanctae constituta sunt, licet certumque est contendere, disciplinarum capita definiuntur, in quibus apud Commissionem Biblicam legitima doctrinae suae experimenta dabit.

I.

AD PROLYTATUM.

IN experimento quod scripto fit:

(A) *Exegesis* (i. e. expositio doctrinalis, critica philologica) *quattuor Evangeliorum et Actuum Apostolorum*. Pericope ex his, a iudicibus eligenda, de qua verbis quoque periculum fiet.

(B) *Dissertatio de historia biblica iuxta materiam sub n. III assignatam.*

(C) *Dissertatio de introductione generali iuxta materiam infra positam sub n. V, vel de Introductione speciali in sequentes libros: Pentateuchi, Iob, Psalmorum, Isaiae, Ieremiae, Ezechielis, Danielis, Ecclesiastici, Sapientiae et totius Novi Testamenti.*

IN experimento verbali:

I. *Graece quattuor Evangelia, Actus Apostolorum, Epistola ad Romanos et secunda Epistola ad Corinthios.*

II. *Hebraice quattuor libri Regum.*III. *Quaestiones selectae ex tota historia Hebraeorum et ex historia evangelica et apostolica.*

- 1.^o Historia Abrahæ; eius relationes cum *Babylonia* (Amraphel - Hammurabi?) et cum *Aegypto*; *Chanaan* tempore Abrahæ.
- 2.^o Commoratio Hebraeorum in *Aegypto*; Moyses.
- 3.^o Exodus; Hebraeorum vicissitudines in deserto.
- 4.^o Historia Iudicum.
- 5.^o Institutio regni Israelitici.
- 6.^o Aevum splendoris regni Israelitici; David et Salomon.
- 7.^o Schisma decem tribuum.—Bellica incursio Sesac in Palaestinam.—Regna Iosaphat, Athaliae, Oziae, Achaz, Ezechiae, Manasses, Iosiae. — Hierusalem capta a Nabuchodonosor.
- 8.^o Dynastia Amri eiusque inimici (Mesa, etc.).—Iehu, Manahem, Phacee.—Ultimi dies Samariae.
- 9.^o Reditus ab exilio. — Exordium diasporae (documenta Elephantinae).
- 10.^o Iudaeorum historia tempore Machabaeorum.
- 11.^o Iudaea sub dominatione romana.—Herodum dynastia.
- 12.^o Historia evangelica et apostolica.

IV. *Introductio specialis in singulos libros utriusque Testamenti* (i. e. authenticitas, aetas, argumentum).V. *Introductionis generalis quaestiones selectae*, nimirum:

- 1.^o De Bibliorum Sacrorum inspiratione.
- 2.^o De sensu litterali et de sensu typico.
- 3.^o De legibus Hermeneuticae.
- 4.^o De praecipuis documentis Ecclesiae ad Rem Bibliacam spectantibus.
- 5.^o De antiquis Hebraeorum Synagogis.
- 6.^o De variis Iudaeorum sectis circa tempora Christi.
- 7.^o De gentibus Palaestinam tempore Christi incolentibus.
- 8.^o Geographia physica Palaestinae.
- 9.^o De praecipuis differentiis divisionis Palaestinae tempore Regum et tempore Christi.
- 10.^o Topographia Hierusalem, imprimis tempore Christi.
- 11.^o De kalendario et praecipuis ritibus sacris Hebraeorum.
- 12.^o De ponderibus, mensuris et nummis in Sacra Scriptura memoratis.

II.

AD LAUREAM.

Scripto :

*Amplior quaedam dissertatio circa thesim aliquam gravio-
rem ab ipso candidato de Commissionis assensu eligendam.*

Coram :

I. *Dissertationis a Censoribus impugnandae defensio.*

II. *Specimen praelectionis exegeticae a candidato dandum
de argumento una ante hora ipsi designato.*

III. *Exegesis unius ex sequentibus Novi Testamenti parti-
bus a candidato deligendae atque pro arbitrio iudicum ex-
ponendae:*

1.° Epistolae ad Romanos.

2.° Epistolarum I et II ad Corinthios.

3.° Epistolarum ad Thessalonicenses I et II et ad
Galatas.

4.° Epistolarum captivitatis et pastoralium.

5.° Epistolae ad Hebraeos.

6.° Epistolarum Catholicarum.

7.° Apocalypsis.

IV. *Exegesis ut supra alicuius ex infrascriptis Veteris Tes-
tamenti partibus:*

1.° Genesis.

2.° Exodi, Levitici et Numerorum.

3.° Deuteronomii.

4.° Iosue.

5.° Iudicum et Ruth.

6.° Librorum Paralipomenon, Esdrae et Nehemiae.

7.° Iob.

8.° Psalmorum.

9.° Proverbiorum.

10.° Ecclesiastae et Sapientiae.

11.° Cantici Canticorum et Ecclesiastici.

12.° Esther, Tobiae et Iudith.

13.° Isaiae.

14.° Ieremiae cum Lamentationibus et Baruch.

15.° Ezechielis.

16.° Danielis cum libris Machabaeorum.

17.° Prophetarum minorum.

V. *Introductionis generalis quaestiones selectae.*

- 1.° De historia exegeseos christianae usque ad finem saec. V; imprimis de Scholis exegeticis Alexandrina et Antiochena necnon de operibus exegeticis S. Hieronymi.
- 2.° De historia canonis librorum utriusque Testamenti.
- 3.° De origine et auctoritate textus Massoretici.
- 4.° De versione Septuagintavirali et de aliis versionibus Vulgata antiquioribus in crisi textuum adhibendis.
- 5.° Vulgatae historia usque ad initium saec. VII.—Eiusdem authenticitas a Concilio Tridentino declarata, et posteriores emendationes.
- 6.° Notitia praecipuorum documentorum, effossionum et inventionum Sacras Litteras illustrantium.

VI. *Peritia praeterea probanda erit in aliqua ex linguis praeter Hebraicam et Chaldaicam orientalibus, quarum usus in disciplinis biblicis maior est.*

Hanc periclitandae doctrinae rationem, in magis enucleatam formam a Pontificia Commissione Biblica redactam, SSmus D. N. Pius PP. X die 12 Ianuarii 1911 adprobare dignatus est.

FULCRANUS VIGOUROUX, P.S.S.,

LAURENTIUS JANSSENS, O.S.B.,

Consultores ab Actis.

Epistolae mittantur ad Revmum D. F. Vigouroux (Romam, Quattro Fontane 113), aut ad Revmum P. Abb. Laurentium Janssens O. S. B. (Romam, Collegio S. Anselmo. Monte Aventino), Commissionis Biblicae Consultores ab actis.

S. CONGREGATIO DE PROPAGANDA FIDE.

I.

NOMINATIONES EPISCOPORUM.

Brevi Apostolico nominati sunt:

10 maii 1910.—R. P. D. Fulgentius Torres O.S.B., Episcopus titularis Dorylensis et Administrator Apostolicus Vicariatus de *Kimberley* in Australia.

10 novembris 1910.—R. P. D. Henricus Gregorius Thompson O.S.B., Episcopus novae dioecesis Gibraltariensis.

21 decembris 1910.—R. P. D. Eduardus Iohannes Kenealy ex Ordine Fratrum Minorum Capulatorum, Archiepiscopus Simlensis in Indis Orientalibus.

21 decembris 1910.—R. P. D. Ioseph Patritius Clune Congregationis SSmi Redemptoris, Episcopus Perthensis in Australia.

22 decembris.—R. P. D. Mauritius Franciscus Ducoeur e Seminario Parisiensi pro Missionibus Exteris, Episcopus titularis Barbalissen. et Praefectus Apostolicus Kuam-Si in Sinis.

II.

NOMINATIONES PRAEFECTORUM APOSTOLICORUM.

Decreto S. Congregationis de Propaganda Fide nominati sunt:

3 ianuarii 1911.—R. P. Henricus Bardou Congregationis Missionariorum Africae, Praefectus Apostolicus de *Ghardaia* (Sahara).

3 ianuarii 1911.—R. P. Iohannes Ogé, e Seminario Lugdunensi pro Missionibus Africae, Praefectus Apostolicus de *Liberia* in Africa.

1 Brevi Apostolici in data 29 luglio 1892, 7 maggio 1896 e 26 gennaio 1909, coi quali furono concessi al Signor Patrizio Valentino Emànuale MacSwiney il Cavalierato dell'Ordine di S. Gregorio Magno, il titolo ereditario di Marchese e la Commenda dell'Ordine Piano, sono stati annullati.

III.

DECRETUM: ERECTIO NOVAE PRAEFECTURAE APOSTOLICAE TRANSVALLENSIS SEPTENTRIONALIS.

Ut catholici nominis incremento in septentrionali plaga Apostolici Vicariatus Transvallensis aptius prospiceretur, opportunum consilium visum est novam in eo tractu Apostolicam Praefecturam erigere, maiori evangelicorum operariorum copia excolendam. Emi itaque Patres huius S. Congregationis Fidei Propagandae in Plenariis Comitibus die 12 vertentis Decembris habitis a Vicariatu Apostolico Transvallensi seiungendos censuerunt duos civiles districtus de Zoutpansberg et de Waterberg, atque in earumdem districtuum coniuncto territorio novam Apostolicam Praefecturam erigendam, Patribus Benedictinis Congregationis Cassinensis Primaevae Observantiae committendam, quae Praefectura Apostolica Transval-

lensis Septentrionalis denominetur. Hanc vero Emorum Patrum sententiam SSmo D. N. Pio d. pr. Pp. X relatum ab infrascripto eiusdem S. Congregationis Secretario in Audientia diei 20 vertentis Decembris, Sanctitas Sua benigne probavit ratamque habuit, ac praesens ea super re Decretum expediri praecepit.

Datum Romae, ex Aedibus S. C. de Prop. Fide, die 22 Decembris anno 1910.

FR. H. M. CARD. GOTTI, *Praefectus*.

L. * S.

ALOISIUS VECCIA, *Secretarius*.

PONTIFICAL NOMINATIONS.

By Apostolic Letter of Pius X and Decree of the S. Congregation of Consistory:

13 January, 1911: The Right Rev. Joseph Schrembs, Vicar General of the Diocese of Grand Rapids, and Domestic Prelate, appointed Titular Bishop of Sofene (Armenia) and Auxiliary of the Bishop of Grand Rapids.

13 January, 1911: P. Ildephonsus Lanslots, O.S.B. (Cassin), appointed Apostolic Prefect of Northern Transvaal by Decree of S. Congregation of Propaganda.

7 February, 1911: The Most Rev. Thomas Carr, Archbishop of Melbourne (Australia), nominated Assistant to the Pontifical Throne.

7 February, 1911: The Right Rev. James Corbett, Bishop of Sale (Australia), nominated Assistant to the Pontifical Throne.

14 December, 1910: Monsignor Sebastian Pifferi appointed Archbishop of La Plata (Bolivia).

18 January, 1911: Domestic Prelate: The Very Rev. John A. Lyons, Vicar General of the Diocese of Wilmington.

24 January, 1911: Domestic Prelate: The Rev. Felix C. Duffy of Peoria.

12 January, 1911: Knighthood of St. Gregory the Great bestowed on Mr. Bernard Hannigan, of Londonderry, Ireland.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

PONTIFICAL ACTS: 1. *Motu Proprio* of the Holy Father in which he pronounces sentence of Major Excommunication on the priests Arnold Harris Mathew, Herbert Ignatius Beale, and Arthur William Howarth. The first-named presumed to confer episcopal consecration on the other two.

2. *Apostolic Letters*: (a) relaxing the law of abstinence for Scotland: outside Lent, on Ember Saturdays and those vigils which immediately precede or follow Friday or another abstinence day, it is lawful for all Catholics in Scotland to eat flesh meat;

(b) extending the prayers and good works of the Sulpician Sodality for the Conversion of England to all English-speaking countries.

3. *Epistles*: (a) to the Duke of Norfolk thanking him for all his benefactions to religion, and especially for his gift of a church to Norwich, England;

(b) to the Most Rev. Archbishop Christie and the Bishops of the Province of Oregon, thanking them for their letter of protest against the insult offered to the Sovereign Pontiff by the Mayor of Rome in his address of last September.

S. CONGREGATION OF THE HOLY OFFICE (Section on Indulgences) publishes:

1. A decision that the time for the visit to a church or oratory, for the purpose of gaining indulgences attached to a certain day, extends not only from midnight to midnight of the appointed day, but from noon of the preceding day.

2. A Decree empowering any priest, religious or secular, provided he has ordinary faculties for hearing confessions, to impart the General Absolution or Papal Benediction to communities of Tertiaries on days on which they are privileged to receive it, in cases when the priest who is authorized otherwise to give the same happens to be absent, for any reason whatsoever.

3 & 4. A Decree authorizing the substitution of a medal for

any or all of the approved scapulars, by persons who are properly invested. These medals must have the figure of our Lord showing His Sacred Heart stamped on one side, and the image of the Blessed Virgin on the other. The medals are blessed with a single sign of the cross; but require a separate blessing for each separate scapular. The priest who has the faculty to invest in the scapular has also the faculty to bless the corresponding medal. For the rest, the Holy Father expresses his wish that the custom of wearing the scapulars be retained. Priests who have heretofore obtained the faculty to bless indiscriminately the above-mentioned medals "ad quinquennium" may continue to do so until the term expires, after which they will be bound by the general law which permits a priest to bless only medals representing the scapular in which he is empowered to invest. The rules as to the form of the medal hold good for all. The authority to subdelegate the right to bless such medals has been withdrawn.

S. CONGREGATION OF CONSISTORY declares that:

1. Religious about to be promoted to Sacred Orders are to take the oath prescribed by the *Sacrorum Antistitum* in presence of the ordaining Bishop.

2. Religious receiving faculties to hear confessions and to preach take the oath in presence of the superior from whom they receive the faculties.

3. The written attestation of the oath is to be preserved in the archives of the Ordinary who receives the oath.

S. CONGREGATION OF RELIGIOUS decrees that:

1. Superiors General may give their provincials (*toties quoties*) the faculty to receive lay postulants who are seventeen years of age.

2. No postulant who has not completed the full term of the postulanship as prescribed by the Constitution of the Order may be received into the Novitiate, under pain of rendering the subsequent profession invalid.

3. The Novitiate is not to begin before the age of twenty-one, and must last the prescribed term of one or two years, according to the Constitutions of the Order.

4. After the regular Novitiate lay brothers may be admitted to the profession of simple vows. This profession

is perpetual, so far as the required intention of the novice is concerned, but the Order accepts this profession for six years only.

5. After the expiration of six years, provided the professed has completed his thirtieth year of age, he may be admitted to solemn vows.

6. These precautions apply also to lay brothers who are at present in monasteries, and who have not yet made solemn profession.

Thus the time of probation before solemn vows lasts actually nine years, in which time the candidate should have had sufficient opportunity to test his perseverance. To further test the solidity of religious vocations the provincials who admit candidates are cautioned to observe certain forms and rules designed for this purpose, and to instruct the lay brothers properly in the obligations of their sacred calling.

S. CONGREGATION OF THE INDEX censures a number of foreign books.

S. CONGREGATION OF RITES (1) decides a doubt concerning the Mass or Collect to be said on the anniversary of the election or promotion of a bishop whose diocese becomes an archdiocese; (2) publishes a Decree regarding the Vatican edition of the Liturgical Gregorian Books.

BIBLICAL COMMISSION publishes the schema for the examination of candidates for the Doctorate and Laureate in Sacred Scripture.

S. CONGREGATION OF PROPAGANDA nominates a number of Bishops and Prefects Apostolic; also withdraws the rank and title of hereditary Marchese bestowed on Mr. Patrick Val. E. MacSwiney; likewise announces the erection of the new Prefecture Apostolic of Northern Transvaal.

ROMAN CURIA gives the list of recent Pontifical and Consistorial appointments and nominations.

"QUID MIHI ET TIBI EST MULIER?"

To the Editor, THE ECCLESIASTICAL REVIEW.

I have read the article under the above heading in the February issue, and whilst I admired the erudition of the author I could not help feeling that he had obscured "a plain,

unvarnished tale" by involving it in a mist of exegetical lore, thus robbing the narrative of its "innate charm, its plainness, and picturesque simplicity". His conclusions seem far-fetched and in some instances derogatory to the dignity of the principal participants, while the difficulties of the text are far from being cleared away.

Although there are many passages in the Gospels which offer a fair field for the Biblical exegete, it would seem to us that the story of Bethlehem and of the Marriage Feast, appealing as they do so strongly to our human nature, are readily grasped by the Catholic mind without the aid of any learned interpretation. Leaving aside the discussion as to the exact translation of the Greek text, we fail to see that the version preferred by the author, viz.: "What is to Me and to thee, woman?" expresses any definite meaning, nor do we recognize any warrant for the circumlocution, "What is to Me, woman, as distinct from what is to thee, since My hour has not yet come". Surely the translation that is read from a thousand pulpits on the second Sunday after Epiphany, viz.: "Woman, what is it to Me and to thee?" is at least a correct translation of the Latin Vulgate and in keeping with the context and the occasion. It is too late in the day now to give us a new version of such a familiar passage.

The public life of our Lord began at His baptism by St. John in the Jordan. As well may we say that Mary's hour had ceased when her Son said to her that morning in the temple, "Know ye not that I must be about My Father's business?" as to say that it ended with the beginning of miracles at Cana. The opinion that the Mother wished her Son to use His influence with His wealthy friends to relieve the imminent embarrassment of their host jars on the Catholic sense as does the substitution of the word "Lady" for the much more noble title "Woman", and the suggestion that Mary did not expect any manifestation of divine power on the part of our Lord. The Blessed Virgin certainly knew that the time for her Son to work miracles was near at hand and, prompted by womanly solicitude for her friends, she availed herself of a mother's privilege to ask a great favor of her Son, viz., that He would anticipate "His hour" at her request. Our Lord understood this when she said to Him,

"They have no wine". Father Knabenbauer's interpretation of our Lord's answer rings true to the Catholic ear and no modern exegetical discussion can relegate it to the realms of "infelicitous opinions". Our Lord knew that His Mother expected Him to work a miracle, and with a woman's instinct she knew that she had obtained her request. Hence her immediate command to the waiters, "Whatsoever He shall say to you, do ye". It was not the words themselves but the tone in which they were spoken that assured Mary that a miracle was forthcoming. Our Lord certainly knew what was in His Mother's mind, and if she expected Him to use only human means to avert an unpleasant situation He would not have made use of the solemn words, "Woman, what is it to Me and to thee? My hour has not yet come." Why should this little incident interfere with My divine plans?

As to the word "woman", apart from the dignity attached to it in Scripture, a familiar example will justify its use on this occasion. We can imagine an only son, dutiful, kind, and loving, the sole support of a widowed mother, saying to her at a moment when good fortune had smiled upon his endeavors, "Woman, God has been good to us." If it were someone else that he was congratulating on her good fortune, he would doubtless have said, "My dear Lady". Intimacy of relationship and perfect concord of mind and heart permit, yea, sanction the use of an expression which in other circumstances might sound a trifle harsh.

F. J. O'SULLIVAN.

Port Hope, Canada.

WHAT IS MINE BUT THINE? (John 2:4.)

Father Reilly's Reply.

To the Editor, THE ECCLESIASTICAL REVIEW:

In reply to Fr. O'Sullivan, an orderly statement of my position seems permissible. First, then (a), the original Rheims version of John 2:4, "Woman, what is to Me and to thee? My hour is not yet come", is literally correct and is no harder to explain than the Vulgate version.

(b) The Vulgate produces faithfully, through the Greek, an Aramaic and old Hebrew idiom found elsewhere in both

the Old and New Testaments. The meaning of the idiom, considered objectively, cannot be harsh since it is used to appease, to pacify, and to obtain favors.

(c) "*Quid mihi et (quid) tibi est*" signifies without any grammatical impropriety: "What is there to Me and (what) to thee?" or, "What is Mine and what thine?" In other words, "Woman, why the distinction between Mine and thine?"

(d) This interpretation is confirmed and simplified by a new argument based on St. Jerome's *et*, which renders a Hebrew *vau*. *Vau* is frequently a pure connective and may unite even contrasted ideas. In this case, it is best rendered in our idiom by *but*.¹ In view of this, a very clear reading may be recommended: "Woman, what is Mine but thine? *My hour has not yet come.*"

(e) Tradition is unanimous in claiming that the circumstances of the occasion demanded some such utterance on the part of our Lord. The prime difficulty all along has been *to get that meaning out of His words*. My study has been submitted as furnishing an original and plausible solution. It is still open to scholarly criticism and correction.

OBJECTIONS ANSWERED.

1. From the "thousand pulpits" to which Fr. O'Sullivan appeals, is heard *not a translation but an interpretation* of John 2:4, which has been substituted by American editors. From a thousand other pulpits across the seas, our English brethren are listening to a *pure translation* which has been read to them for over three centuries, coming as it does from the enlightened minds of the Rheims translators (1582). It is this version I have attempted to defend (a); and since it antedates our American Bibles by decades upon decades of years, it is extremely hard to understand how my opponent can cling to the latter and consistently charge me with thrusting upon the public "a new version" which it is "too late in the day to give".

2. Textual criticism evidently involves a knowledge of history which it is sometimes unsafe to overlook. It also requires a philological training, such as would hardly lead a

¹ See Driver in Brown's *Hebrew Dictionary*, sub lit. *vau*, par. i, e.

scholar in a question like the present one to waive the discussion as to "the exact meaning of the Greek text". It was the Greek text that was *directly* inspired by the Holy Ghost. Hence, if in the Vulgate any word or construction is ambiguous or obscure, both the logical and orthodox procedure is to seek light from the Greek. And if, as in the Old Testament parallels of John 2:4, the Greek is but a translation of the Hebrew, and we are morally certain the Hebrew is not corrupt, then are we justified in basing our interpretation on the Hebrew. This is what I have done. Fr. O'Sullivan affects to stop at the Vulgate. Now that the Vulgate is here obscure is manifest from the half dozen or more divergent constructions that have been placed upon it by the Fathers and Doctors of the Church.

3. After ignoring the Greek text, my opponent wrongly identifies Fr. Knabenbauer's opinion with his own. "Woman, what is it to Me and to thee? My hour is not yet come". This is Fr. O'Sullivan's view, but not Fr. Knabenbauer's. The latter prefers: "Woman, what have I in common with thee? Is My hour not yet come?" What a vast difference the change of a period to an interrogation-point makes after "nondum venit hora mea." It is only a bit of textual criticism the erudite Jesuit has here practised; but it totally reverses the sense ascribed to him by his client of Port Hope.

4. From this it follows that my opponent's "Catholic sense" and "the ring" in his "Catholic ear" are criteria quite alien to Fr. Knabenbauer's. The German commentator's interrogatory is even contrary to the Vulgate. Moreover, the local "pulpit" version which he has opposed, and which is read currently in the German vernacular as "according to the Vulgate" agrees word for word with the Protestant versions in England and America. "Woman, what have I to do with thee? Mine hour is not come." Would my opponent readily admit that our German brethren are for that reason bereft of a "Catholic sense"? Were he disposed to do so, he would find even St. Augustine against him.

5. Because I spoke of the "*initium signorum*" in St. John as the *beginning* of Christ's "hour", or the period of this independent activity, Fr. O'Sullivan immediately sees in my words a denial that the *public life* began at the Baptism. Pub-

licity and activity are for him identical. There can be no gradual transition from one to the other. And so, he can see no charm in the climax of that memorable week: passive Baptism, voice from Heaven, adieu to the Precursor, reception of first disciple, marriage-feast, last act of obedience to Mary, miracle.

6. And "Woman", he tells us, is a "much more noble title" than "Lady". Let it be substituted, then, in titles like "Our Lady of Mercy", "Our Lady of Victory", "Our Lady of Lourdes". However, I defended the translation, "Woman", and I gave sound reasons for sustaining it (pp. 175-176). If, farther on, *in a paraphrase*, I placed "Lady" by its side as an explanatory term, *not a substitute*, it was to signify that in Scriptural usage "Woman" is as "correct" and reverent as "Lady" is for us.

7. Even the Gospel seems obscure to Fr. O'Sullivan. That is why he seeks my reason for not making the Finding in the Temple the *close* of Mary's "hour". He forgets that St. Luke places that incident at the beginning of the Hidden Life during which Mary held sway for eighteen years.

8. The supposed excess of realism in my presentation of details was doubtless attributable to the criterion by which it was judged. This has already been shown to be unsound (no. 4).

Corollary. The metaphorical unit "hour" is also used by St. Luke (22: 53) as a time of independence and supremacy. It is akin to our English term, "day". Three such intervals coincided with our Saviour's public career. From the Baptism till his last act of obedience to Mary at Cana, were the closing moments of Mary's "hour". The miracle inaugurated Christ's "hour", which lasted until he was taken captive. Then succeeded the "hour" of his enemies when he was held fast by the "the power of darkness". Truly, his "hour" had not begun so long as Mary had one last command to give him; nor did it end so long as his adversaries refrained from "stretching forth their hands against him."²

THOMAS A'KEMPIS REILLY, O.P.

Immaculate Conception College, Washington, D. C.

² Luke, i. c.

"QUID MIHI ET TIBI EST?"

To the Editor, THE ECCLESIASTICAL REVIEW.

It was with a great amount of pleasure that I read Fr. Reilly's study of John 2:4, in the February issue of the REVIEW. That very text had for a long time been a source of annoyance to me, until several years ago I found in the *Theologische Monatschrift*¹ an account that made me feel at ease. It is this: Two Dominican Fathers, while travelling in Kurdistan, resolved to repair a dilapidated chapel dedicated to Our Lady of the Rosary. Having obtained the necessary alms from France, they presented them to the Archbishop of the place who astonished them with the reply: "What is there to me and to you?" The native expression is: *man bain anta un ana?* For those who employ it, it is admittedly the same as the controverted text in St. John: *quid mihi et tibi est?* On hearing it the Fathers felt themselves taken aback and even offended, nor did they fail to apologize to His Grace for having meddled with his affairs. Thereupon the Archbishop informed them that the expression they had evidently misunderstood was an idiom signifying perfect harmony and unity of mind and sentiment. It was the most polite form he could call to mind, and to verify his statement he appealed to the use made of it by our Lord at Cana. "The meaning Jesus wished to convey to His Mother on that occasion", said he, "was this: 'Mother, you are the lady, the mistress; whatsoever you desire I am ready to do: I feel as you do in this case'. Mary's subsequent action showed that she thus understood him".

I hope you will pardon me for writing this story to you; but it was such a relief to me when I first read it that I have frequently cited it since; and when I read Fr. Reilly's article, I was delighted to find it followed out the same idea, only on a more scientific basis.

JOSEPH A. WEIGAND.

Steubenville, Ohio.

A MATRIMONIAL TANGLE.

Qu. A Catholic woman of my parish contracted marriage with a baptized Episcopalian before a squire previous to 1908. This Episcopalian man was previously married to a Congregationalist

¹ Munich, 1892, p. 741.

and obtained from her a legal divorce "ob adulterium". After due diligence nothing can be ascertained as to whether the Congregationalist was baptized or not. What about the second marriage? May the girl be admitted to the Sacraments? "Quid de debito conjugali?"

J. O'B.

Resp. The first marriage is that of a baptized Episcopalian man to a Congregationalist woman of whose baptism "nothing can be ascertained", and we suppose there is no presumption in favor either of her having received baptism, or of her not having been baptized. Since a declaration of the nullity of this marriage is sought, the case with all its circumstances should be referred to the Holy See. Pending the decision, the Catholic woman of the second marriage may be admitted to the Sacraments, provided that she expresses her readiness to abide by the definitive decision of the Church. Whilst awaiting the decision of the S. Congregation the question "de debito conjugali" must be settled according to the general principles of moral theology. The second marriage is doubtfully valid, and in my opinion, owing to the injustice that may be done to the former (supposed) wife of the man, the Catholic party, that is the Catholic woman, while the decision in regard to the first marriage is pending, has not the privilege "petendi debitum". There are theologians, however, who would judge otherwise.

J. T. McNICHOLAS, O.P.

THE PROPOSED SUBSIDY TO THE HOLY FATHER.

To the Editor, THE ECCLESIASTICAL REVIEW.

When a simple and feasible idea becomes a reality, we wonder why it has not been thought of before. The last three issues of the REVIEW make us wonder why "Myranus" or someone else did not long ago suggest an annual clerical subsidy, national in character, from the priests of the United States, in the shape of a Christmas or New Year's gift to the Holy Father. I avail myself of the opportunity to make some suggestions for which the REVIEW has kindly opened its pages.

The idea involves a big undertaking. It means a national movement in which it can be said *a priori* that the body of the

clergy will enthusiastically coöperate. All that is needed is common sense, practical methods reduced to an accurate systematic working plan. Naturally there must be some leading spirits in the movement on whom will devolve the formulation of plans. Whoever these may be, we are fortunate in knowing in advance that in such a question the view will be characteristically American, that is, broad and generous, which will not only preclude any difficulties that might arise under other conditions but will also win a generous coöperation from all quarters. One idea will be kept in mind—an offering worthy of the Supreme Pastor of souls to whom it will be presented, and one reflecting credit on the seventeen thousand priests of the United States.

It is more than likely that each bishop will appoint a priest of his jurisdiction to be the diocesan director or secretary of the annual subsidy or Christmas gift fund. His principal duty would be to notify in advance the priests of the diocese of their annual offering. This notice would have to be sent out in time to allow a second or third reminder to follow, because priests are forgetful. When the notice comes they may not be able to give it immediate attention, and, owing to the multiplicity of their duties, the notification is forgotten and it may find its way to the bottom of a pile of letters or papers on the priest's desk. A variety of causes might make many generous priests overlook the offering unless provision be made for a second and third notification, when necessary. The great advantage of the notification from the diocesan secretary is the sanction and authority of the bishop which will be behind it. It is very natural that a priest will be more interested in a plan that has his bishop's approval. Moreover, priests will feel a certain amount of diocesan pride in making the sum a creditable one, and in view of this either the bishop or the diocesan secretary could send word that it is desired to increase the sum before turning it over to a treasurer general. Such a request could not possibly be addressed to priests if the notifications were sent from a central bureau or secretary general. When notices are sent out by diocesan secretaries, the work of reply by priests should be made as easy as possible. A printed form, in which each priest will have to write only the amount he is enclosing and his name,

will ensure many replies that otherwise would not be made. A return envelope, stamped and addressed back to the diocesan secretary, should also be enclosed in the letter of notification.

Secondly, there ought to be some means of publishing from month to month the progress of the Fund. The REVIEW is the natural channel of such information. If diocesan secretaries would furnish monthly the amounts received, could you not arrange to publish them? If a priest wishes his name to appear for \$5.00 or \$10.00 or \$25.00, or for any amount whatever, certainly it should be published. This is not intended to cater to a weakness of human nature or to flatter priests; such a report will be intended exclusively for the clergy, and will undoubtedly help to sustain interest and to give permanency to the plan. If priests wish their amounts to appear in the report as "X—\$10.00," "Y—\$25.00", well and good. In this suggestion, some few pages of the REVIEW each month might have classified reports from various dioceses.

Thirdly, it seems very desirable that there should be a general annual report for the Fund. Could not the ECCLESIASTICAL REVIEW YEAR BOOK serve such a purpose? This may, indeed, be asking more than the editor can grant, or even the impossible.

Fourthly, there must be an element of sustaining the interest in the gift from year to year. If the clergy will give thought to this, and publish their suggestions in the REVIEW, there is no doubt but that the result will be satisfactory. I am wondering if a priest could not be chosen each year to present personally the gift to the Holy Father.

J. A. J.

THE "REVIEW" AND THE PROPOSED GIFT TO THE HOLY FATHER.

Several of our correspondents (whom we shall ask hereafter to sign their names, since there is no reason for being sensitive in a matter which requires the expression of good will on the part of the Clergy at large) have made the suggestion in these pages that, in the event of the Archbishops agreeing upon some plan for carrying out the project of an annual subsidy to be offered by the American Clergy to the Holy Father, the REVIEW would be the proper agency to act

as an exchange bureau or official medium of accounts between the diocesan directors and the Apostolic Delegate, through whom the transmission of the fund to the Holy Father would presumably be made.

We wish to make it clear that the REVIEW, however solicitous it is to further the project, could not accept any such responsibility at present. Its sole mission is to urge the matter and to offer its pages for discussion so as to harmonize expressed public opinion. In order that the suggestion of "Myranus" should get a hearing it was necessary to bring it to the attention of the Hierarchy and through the Ordinaries to the attention of the Clergy. Beyond this we do not propose to go.

The responsibility referred to might, if we may make a further suggestion at this stage of the movement, be vested in some Religious Institute, or still better in our Catholic University. The University would thus be afforded an additional means of keeping in touch with the priests of the country and thereby enlarge its practical influence.

THE EDITOR.

THE REGULAR CLERGY AND THE PRIESTS' OFFERING TO THE HOLY FATHER.

The following letter from the Very Rev. M. L. Heagen, Superior of the Eastern Province of the Dominican Fathers, indicates the attitude which the Religious Orders are likely to take in the proposed movement of an annual offering from the priests of the United States to the Holy Father. Similar expressions of cordial coöperation would, no doubt, have reached us, had they been solicited. As it is, we take Fr. Heagen's cordial note and suggestions as showing the general spirit of unanimity to be looked for among the Regular Clergy.

To the Editor, THE ECCLESIASTICAL REVIEW.

The suggestion offered in the REVIEW of a Christmas or a New Year's gift to the Holy Father, which will at once be distinctly clerical and voluntary, has, as was anticipated, met with the approval of very many of the illustrious Prelates of our Hierarchy. If the American clergy be given the opportunity of attesting in a

practical and systematic way their generosity to the Holy See, they will establish for themselves the reputation of a generous spirit unsurpassed by any body of priests in the world. The idea of a Christmas or New Year's gift calls for action at a season when generous impulses are predominant, and the result of even the first attempt will certainly be gratifying to His Holiness Pope Pius X.

I write to ask whether the Provincials of the Religious Orders and Congregations have expressed themselves on the subject. I am sure the Regular Clergy will wish, according as their Rules and Constitutions permit, to participate in such a testimonial. As Provincial of the Dominican Fathers of St. Joseph's Province, I wish to state that the suggestion has my unqualified approbation and I look upon the idea as already approved, awaiting only the adoption of practical methods. I shall have an opportunity this year of meeting the Fathers of the Province in Chapter, when the matter will be officially acted upon. Such action will have the advantage of being that of the official body and not of an individual Provincial or local Superior. The far-seeing suggestion of His Eminence Cardinal Gibbons, that the clerical offering in no way diminish the Peter's Pence collection from the laity, will also be taken into consideration and methods adopted to increase rather than lessen the offering of the faithful under the jurisdiction of our Fathers. A tentative suggestion which, in my opinion, should be made to the Chapter, is that a Father, say the *Syndicus Provinciae*, be appointed, to whom all offerings should be sent by the Superior of each community and that this Father be authorized to forward the total amount to a Treasurer General, if one be appointed by the Cardinal and Archbishops at their meeting or by the Most Reverend Apostolic Delegate. As the bishops and priests of each diocese are best qualified to pronounce on the methods most likely to ensure their generosity and coöperation, so each religious Order or Congregation is the best judge of the practical working for securing a voluntary community offering.

It seems to me that accurate and business-like methods must be adopted by which every diocesan priest and religious community will be annually notified, so that the labor of a reply by the priests in forwarding their offerings be reduced to a minimum and that a yearly report be issued which would serve as an acknowledgment.

I earnestly hope the enterprise will have a success surpassing the greatest expectation of those whose enthusiasm is practical.

L. M. HEAGEN, O.P.,

Prior Provincial, St. Joseph's Dominican Province.

THE SIMPLEST PLAN OF MAKING AN ANNUAL OFFERING FROM THE CLERGY TO THE HOLY FATHER.

To the Editor, *THE ECCLESIASTICAL REVIEW*.

The idea of a clerical Christmas gift for the Holy Father is beautifully simple. The mistake must not be made of adopting involved methods in carrying it out. Why not let it take the simple form of a voluntary subscription through the *REVIEW*?

An annual letter from each bishop to his priests on the subject, will certainly have the effect of increasing many times the amount which otherwise would be given if the bishops did not call the attention of their priests annually to a worthy Christmas offering by them to the Holy Father. On the receipt of the letter from the bishops let every priest of every diocese and the superior of every religious community send the amount they wish to give toward the Christmas Gift Fund to the *REVIEW*, which, if possible, should find some means of publishing the list of donations. At the time, and according to instructions received, let the *REVIEW* forward what I hope will be a magnificent substantial sum to the Holy Father. Thus, as I view the question, the success of the plan will depend on three simple requirements:

1. An annual letter from each bishop to his priests.
2. Let each priest forward directly his offering to the *REVIEW*.
3. The publication in the *REVIEW* of the names and amounts received.

CUM MYRANO.

NOT TO BE CONFOUNDED WITH "PETER PENCE".

While the discussion on the subject of a subsidy to the Holy See from the priests of the United States is intended to be confined to clerical mediums like *THE ECCLESIASTICAL REVIEW*, in which the proposal was first made by "Myranus", the secular journals have commented on the matter. The *New York Sun* sums up the purpose of the movement very well in the following editorial:

At the meeting of the Archbishops of the United States Cardinal Gibbons will bring to their attention the plan which has already met with wide approval in Roman Catholic ecclesiastical circles of a yearly contribution to the Pope by the clergy of this country. This proposed gift is not in any way connected with the Peter's Pence collection taken up yearly in the churches, which concerns the laity alone.

This year has been chosen as most appropriate for inaugurating this custom because the ordinary sources of revenue for the Vatican will be curtailed to a considerable extent because Pope Pius X has declared that there shall be no consistory, no pilgrimages and no solemn receptions in Rome this year as a protest against the civil celebration of the fiftieth anniversary of the First Italian Parliament and the beginning of the end for the Papal States. Gifts made by pilgrims to the Pope form a considerable part of the revenues required to carry on the administration of Vatican affairs, and it is argued by the promoters of the contribution that a special gift this year will be most timely.

The proposed gift is to come wholly from the clergy and is to be a voluntary contribution and not an imposed tax. Christmas has been discussed as a suitable time, and members of the local clergy believe that the plan can best be conducted along diocesan lines and the offering sent to a central bureau for transmission to the Holy See.

Cardinal Gibbons has approved the plan and several of the dignitaries of the Catholic Church have already expressed their commendation. In a letter to the *ECCLESIASTICAL REVIEW* Archbishop O'Connell of Boston says: "I hasten to assure you that I am most heartily in favor of the movement. In fact this idea has been in my mind ever since my return to America as Bishop of Portland. I have always felt that something of the kind should be done and could be done. The great thing now is that the movement should be started right. I am not only in favor of it; I am enthusiastic over it."

Bishop Benjamin J. Keiley of Savannah, writing to the same publication, says: "It seems to me that if the Bishops of each diocese would ask their priests to help the Holy Father they would be assured of a prompt and generous response. Personally I favor the idea of a New Year's offering, though the day and time is immaterial."

Criticisms and Notes.

BACK TO HOLY CHURCH. Experiences and Knowledge acquired by a Convert. . By Dr. Albert von Ruville. Translated by G. Schoettensack. Edited with a Preface by the Rev. Robert Hugh Benson. New York and London : Longmans, Green, & Co. 1910. Pp. xix-166.

NON-CATHOLIC DENOMINATIONS. By the Rev. Robert Hugh Benson, M.A. New York and London : Longmans, Green, & Co. 1910. Pp. xv-217.

A brief announcement of Professor von Ruville's book has previously appeared in these pages; but the work deserves a more extended review, which will here be given in connexion with Father Benson's recent volume. With the latter it has at least a logical relation and a psychological association, if not an ontological connexion. *Sit venia verbis*. When Professor von Ruville published his *Zurück zur heiligen Kirche*—embodying his *Apologia pro Vita Sua*—he set all Germany by the ears. Think of it! A Professor of History at the Halle-Wittenberg University, in the heart of Protestant Germany, actually becoming a Catholic, and daring to retain his position in the Philosophical Faculty! Rather, we should say the whole Fatherland was set agape at the bare announcement of the event and opened its eyes, and mouth, far wider when some months subsequently it read the Professor's *Apologia*. The latter was answered by the pastor, amongst others, of von Ruville's former parish church at Halle, Pastor Meinhof. Meinhof's pamphlet was answered in turn by Professor Georg Reinhold of Vienna University, who took occasion to point out the lessons of the conversion in question. Reinhold reduces these lessons to four, the third whereof runs thus: "A reconciliation between believing Protestants and Catholics is hindered on the part of Protestantism by misunderstandings and erroneous interpretations in almost every direction." Now if we subjoin that these "misunderstandings and erroneous interpretations" are too often reciprocal we shall further extend the lessons of von Ruville's conversion and indicate the importance and the value of Father Benson's *Non-Catholic Denominations*, a work whose purpose, matter, and method, are such as to obviate and remove the material misunderstandings in question. It might be interesting, edifying, and not uninstrusive, to retell in brief the story of this eminent convert's return to the Church of his forefathers. Every conversion is full of interest and instruction, but

the one in question is particularly so in virtue of the subject's lineage, upbringing, occupations, and qualities of mind and heart and temperament. But the reader will do better to satisfy his interest at the original source, the author's own account, and Father Benson's illuminating introduction.

Von Ruville's conversion offers a concrete illustration of personal apologetics, of the test and proof of supernatural religion from the standpoint of experience. Not that such an argument may stand by itself as an adequate demonstration; but it is confirmatory and practically persuasive if not theoretically convincing. "Brought up in the strictly orthodox Protestant Faith," he nevertheless in course of time "passed through all the phases of thought usual for an independent youthful mind". Materialism, Pantheism, Modernism in turn assailed him, though beneath them all he retained "an undercurrent of real positive faith" and even devotional practices. It was Harnack's book on *The Nature of Christianity*, strange to say, that inspired him with a lofty idea of the Person of Christ, and thenceforth it "appeared to him absolutely impossible to accept the position that the gospel preached by the miraculous man Jesus, drawing to itself the noblest forces of many epochs, could have developed into a doctrinal system untrue to its inner kernel, which yet could have poured forth rich blessings." Von Ruville was testing the tree by its fruits.

He subsequently accepted as invincible truths the fundamental teachings of Christianity, of orthodox (positive) Christianity as well as of Catholic Christianity. These truths he now tested by personal experience. Hear how he himself tells of the result. "From that moment I felt the blessings arising therefrom in a manner hitherto neither imagined nor expected. I was filled with a joy and happiness such as worldly successes had never given me. The divine word of the Apocalypse, 'Behold I make all things new,' seemed to be realized; everything about me—Nature, Life, and Mankind—became actually radiant with a new and a distinctive light. Many things which I had formerly considered devoid of all inner meaning became precious, and a spring of pure joy; while others which I had considered necessary or desirable, sank down into nothingness. Purity, holiness, association with God were henceforth my standard of value even for earthly things. These precious experiences, which I would rather not enlarge upon, convinced not only my reason but my inmost soul that in order to acquire peace of mind, true happiness, and a sure judgment in all the difficulties of life, it is necessary to accept the dogmatic Truths; that, furthermore, such faith includes the striving after moral perfection, and that true morality cannot be obtained without it"

(p. 7). Henceforward von Ruville's mind moves forward with an ever-deepening sense of the truth of Christianity, until it finds its rest and joy in the bosom of the Church.

The way of course was not always smooth and easy; not the least of its difficulties was the seeming indifference of Catholics. Although he repeatedly consulted Catholics, lay and cleric, he received no help and no encouragement. It was only subsequent to his entrance into the Church that he discovered a reason for this apathy, a reason, by the way, which reflects more credit on the charitable ingenuity of its discoverer than it does upon the enlightened zeal of those whom it is meant to excuse. The seeming indifference of Catholics, the clergy sometimes included, arises largely from their inability to enter into, to visualize, to feel, the attitude of the non-Catholic mind. "Had the Catholic doctrine as a whole been explained to me, just once, twenty or thirty years ago, I believe," says Professor von Ruville, "I should have come then immediately into the grip of the same compelling force to which I have had to yield now" (p. 35). This brings us to the second volume whose title is given above.

If any one book can do aught to break down the wall of misunderstanding and misinterpretation on the part of many Catholics toward their non-Catholic brethren, it will be Father Benson's *Non-Catholic Denominations*. Coming from one who has had experience *foras et intus*, it too reflects the authority of personal experience. Rightly supposing that a sympathetic setting forth of Catholic truth is far more effectual in the conversion of the world than even the shrewdest attacks upon the religion of others, than even the most complete demolition of their positions, he nevertheless at the same time contends that "there must be coupled with this proclamation of the faith a certain measure of understanding of the religious theories of those to whom it is made. An enormous amount of energy has been expended uselessly in the past in assaulting positions that are no longer held. For example, the old Protestant position of Justification by Faith only has been practically relinquished long ago—at any rate in its old bald sense—by the vast majority of non-Catholics. Rather, the pendulum has swung so far that it might be truer to say that the average Protestant nowadays believes rather in Justification by works alone" (p. xi). Therefore should the missionary to non-Catholics be able to meet those whom he would convert, on the plane of the truths which he knows them to hold in common with himself, and to draw them thence from the limitations and errors of their individual sectarian positions to the perfect system of Catholic truth. It is for the purpose of facilitating this mediating *entente* that Father Benson has written

the present volume. To use his own words, his endeavor has been "to set forth as sympathetically as possible the broad outlines of the various religious systems that for the most part flourish in England to-day outside the borders of the Catholic Church; to lay stress upon what is true in them, rather than on what is false; and finally to indicate as far as possible in each instance the corrective Catholic principle that is lacking." As was the case with Professor von Ruville, Father Benson here records his own pre-Catholic experience. He had found that the mediating and sympathetic "treatment on the part of Catholic authors did more to help him forward to the truth than all the merely destructive criticism ever published. Again and again he was repelled by what seemed to him a lack of appreciation of his own position, a want of justice done to certain religious principles which seemed to him then, and that seem to him still to contain a measure of real truth." *Expertum credite*. While Father Benson has in mind the religious divisions prevailing in England, his work is no less pertinent to the conditions of this country, though America possesses not a few sectarian bodies of its own. Perhaps some other writer may be stimulated to supplement the work with a treatise on the distinctly American religious denominations.

It should be noted that the volume forms part of the well-known *Westminster Library* and is therefore especially adapted to the needs of priests and students.

THE GRACES OF INTERIOR PRAYER (Des Grâces d'Oraison). A Treatise of Mystical Theology by R. P. Aug. Poulain, S.J. Translated from the sixth edition by Leonora L. Yorke Smith. With a Preface by the Rev. D. Considine, S.J. St. Louis, Mo.: B. Herder; London: Kegan Paul, Trench, Trübner & Co. 1911. Pp. 637.

Father Poulain's book is, as the title explains, a treatise on mystical theology. We must not therefore confound it with a treatise on asceticism. He speaks of the things that God performs in the soul, and not of the things which the soul must undertake in order to bring God's dominion into it.

It may be justly asked what need there is, what practical use, for such a work, in view of the endless rows of books on mystical theology which seem to have no other useful purpose than to systematize facts "theologically by connecting them with the study of grace, of man's faculties, of the gifts of the Holy Ghost, etc.," thus subserving a more speculative than practical end. We answer that, in spite of the book's title, which is suggestive of the profound scholasticism in which eminent theologians engage to sound the

depths of the Divine economy and the capacities of the human soul for regaining its original likeness to the Divine image of its Creator, and in spite of the term "treatise of mystical theology", we have here a work which is somewhat novel in its purpose and structure, and which, since the last word has not yet been said and will not for many a day be said on the subject of mystical theology, has a really commonplace use for directors of conscience and of the spiritual life. It will enable them by the descriptions it gives and by the principles and counsels it marks out, to solve the many complicated questions that frequently arise in the life of souls aspiring to religious perfection.

Père Poulain's book throws light upon the movements in the soul-life of persons who are drawing near the state in which God as the dispenser of mystical graces is calling them to greater perfection, and who because of the novelty of the light do not promptly find their way toward the Divine call. Persons in this condition require really practical guidance. They need a very correct picture of themselves drawn by someone outside themselves. They are kept from going astray through a confusion of earthly tendencies with heavenly aims, by certain rules of conduct reduced to a few striking formulas, easy to remember and to apply. What we have here are *not ascetic counsels*, but rules of conduct in the unaccustomed paths into which the soul truly seeking God is apt to be drawn.

The method our author has taken to this end is that of descriptive science which gives us a clear and accurate outline of symptoms and their tests of reality as these have approved themselves through diverse experiences and experiments, such as are found in the actual history of souls who have recorded their successes and failures in the school of spiritual ascent. He deals in no mere vagaries of devotion, but makes clear the fact that the mystical graces do not lift the soul out of the *ordinary* conditions of Christian life. He dispels at the outset the notion that mystical graces are sanctity; or that a soul endowed with such graces is privileged to dream away its time. In the main he applies the method of St. Ignatius to test and develop the spirituality of the mystical life; and thereby safeguards the soul, since the Ignatian method is simply a system of good sense and of action, which suffers no illusion of chimerical ideas and vague sentimentality. If we add that our author actually prepared the material for this book during the course of forty years and in full view of all that had been written on the subject by masters of the spiritual life, our confidence in the practical value of the work is strengthened.

A word in conclusion may be said about the definite scope and detailed contents of the volume. There are six sections in the book.

Three of them deal with the character of mysticism, that is the various states of the soul in its closer attitude to God; the degrees and qualities of prayer; the various kinds of mystical graces that lead to contemplation and union with God; and a study of each of the degrees of the mystical union separately. St. Teresa here serves as the chief object-lesson. In parts four and five the author describes the different kinds of revelations and visions of which the contemplative soul becomes conscious, and the interior trials that commonly accompany these states. The final section, containing six chapters, deals with certain supplementary questions on mysticism, such as the qualities necessary for a director of souls who are aspiring to mystical union with God; the subject of Quietism; the terminology of mysticism, and certain theoretical questions. A bibliography and an analytical index make the volume a most serviceable handbook for the confessor and the theologian.

LA GERARCHIA CATTOLICA. La famiglia e la Cappella Pontificia, le amministrazioni Palatine, le Sacre Congregazioni e gli altri dicasteri Pontifici. Roma: Tipografia Vaticani. 1911.

THE OFFICIAL CATHOLIC DIRECTORY AND CLERGY LIST for the Year of our Lord 1911. Containing Complete Reports of all Dioceses in the United States, Alaska, Philippine Islands, Cuba, Porto Rico, Hawaiian Islands, Canada, Newfoundland, England, Ireland, Scotland, and Wales, and the Hierarchies and Statistics of the United States of Mexico, Central America, South America, West Indies, Oceanica, Austro-Hungarian Monarchy, German Empire, Luxemburg, Netherlands, Switzerland, Norway, Belgium, China, and Japan. Containing also a Map of the Ecclesiastical Provinces in the United States. Vol. XXVI.

While *La Gerarchia Cattolica* holds to its traditional forms of reference and indexing, as becomes the products of the Eternal City, it has its uses for pointing out the personnel of the different official Congregations which make up the administrative corps of the Church's central government in disciplinary and in doctrinal matters. The names of titular sees, the authentic list of dignitaries, the names and faculties of colleges in the City of Rome or under the immediate jurisdiction of the Holy See—these and similar items are recorded, making the *Gerarchia* a sort of General Directory of hierarchical institutions. We can imagine such a manual to be improved by some additions in the form of brief and concise regulations, in summary at least, of what are the chief functions, duties,

and privileges of certain officials and dignitaries, the purpose and meaning of Pontifical honors in the civil and ecclesiastical order, the method of reaching the Sacred Congregations, since these topics and others of similar practical import are not easily found in any book accessible to the wide circle of ecclesiastics outside Italy.

Much better adapted to actual needs are both the English Catholic Directory and the Official American Directory and Clergy List. They give us not merely names but the status, census, and working elements of the Church in the English and American countries. The *Official Catholic Directory and Clergy List* for the United States and the colonies is as perfect as it can reasonably be expected to be. Considering the immense territory which the reports and tabulated statistics cover, and considering the changing character of the Catholic population and its clergy in many parts of the country, the marvel is that there should be so few errors in the compilation.

The hierarchical status in the United States has been somewhat altered since the report of last year. Among the changes we may note the new dioceses of Alexandria (Louisiana) and Toledo (Ohio), as well as the transfer to permanent monastic jurisdiction of the Vicariate Apostolic of North Carolina, which is now made dependent upon the Abbey of Belmont. For more than twenty years the church of North Carolina had been under a Vicar Apostolic, and the missionaries who cultivated the ground for the establishment of the faith in that region have almost without exception become leading figures in the history of Catholicity in America. Then the Benedictines came to lend their aid to the secular missionaries. Their organized labors made a quicker growth possible than could have been expected from the most zealous and wisely directed efforts of the pioneer priests who preceded them. At present the religious and secular clergy equally divide the field, while the direction remains in the hands of the Bishop-Abbot of Belmont.

The membership of the hierarchy, owing to the added necessities in the administration of dioceses, has grown by the appointment of coadjutors and auxiliary bishops from eighty-eight last year to ninety-seven. The figures for the increase of Catholic population are disputed, since the official government census adopts a somewhat different basis of counting membership in the sects and religious communities from that which is recognized by Catholics.

The total Catholic population for 1911 is rated at proximately fifteen millions, or, to be accurate, at 14,618,761, against 14,347,027 for the preceding year, and 14,235,451 for 1909. Perhaps the best practical test of the Church's gain in numbers is supplied by the increase of newly ordained and affiliated clergy, since priests in

this country are usually called to meet the actual needs of the missions, and hence indicate a proportionate growth of the faithful in the various parishes. In 1910 the Directory gave the total number of priests as 16,550; in the current report we have the number given as 17,084. More than one hundred and twenty-five new parish schools have been organized during the twelvemonth, testifying to the increased appreciation of religious educational needs among the Catholic population of the United States. Much has been done in a similar direction for Canada, the Philippine Islands, Alaska, Cuba, Porto Rico, and other English-speaking territories adjacent to the States, as the summary reports of the Directory show. The increased page-space for the statistics in the United States alone makes nearly fifty pages during the past year, threatening to make the volume eventually unwieldy, and suggesting that, if the advertisements are to be retained, the summaries for Canada, England, and Ireland, South America, etc., be published separately or further condensed.

TWENTIETH CENTURY SOCIALISM. By Edmond Kelly, M.A., F.S.S.
New York and London: Longmans, Green, & Co. 1910. Pp. xix-446.
SOCIALISTIO FALLACIES. By Yves Guyot. New York and London:
Macmillan Co. 1910. Pp. xxiii-343.

That keenest and most influential of Socialist leaders, August Bebel, once said in the course of a debate in the German Imperial Diet on the Future Socialist State that, although the Social Democrats were a revolutionary party, they were likewise a very progressive party. They were continually undergoing intellectual moulting, and had, to his own knowledge, undergone a whole series of intellectual moultings in the previous twenty years. Amongst other illustrations of the process he instanced the changed attitude toward the Socialist State of the Future. Ten or fifteen years ago, he said, they used to make much ado about that State; but now they had come to see that what they wanted and waited for would not be a State at all, as States are now. It would not be an organ of repression, for in a society where there was no *meum* and no *tuum*, no opposition of interests, there would be no need for repressive force; but a sort of a something would somehow arise in the new condition of things and undertake the little that would, in his opinion, be needed then in the way of government. Other examples not a few of intellectual moultings are given by Bebel in the said speech, and they are set down at least in part by Rae.¹ One

¹ *Contemporary Socialism*, p. 504.

who is not a Socialist need not of course vituperate this changefulness of the party, as it may well be what Bebel claims for it, viz. that his party is above all "a party of learners, and a party of progress". However this may be, the habit of reiterated "moultings" renders it extremely difficult to be quite sure that you are shooting at the bird when you think you are. On the other hand, the fowl has a fairly well recognizable contour and structure, even though it so often cast its feathery clothing; and the only way for those who are interested in it to know it as it now appears is to study it in the latest description of its movements. Fortunately, or unfortunately, according as one may see it, such descriptions are never lacking, for Socialists are nothing if not eager to have themselves known, persuaded as they usually are that outside their own ranks no one knows what Socialism means, or what it aims at—in which persuasion we believe they are deceived.

One of the most recent and in some respects the best guide to Socialism is the late Mr. Edmond Kelly's comprehensive and very interesting volume. Mr. Kelly, as the reader may know, was Professor at Columbia University, New York, and was not always a Socialist. He became so after long and serious study, two years prior to his death. He is the author of several notable works, *Evolution and Effort, Government* (2 Vols.), *Practical Programme for Workingmen* (anonymously published). The book at hand was edited by Mrs. Florence Kelly, and published after the author's death. As Professor Giddings, who contributes the first introduction—there is a second by Mr. Rufus W. Weeks—observes, Mr. Kelly looks upon Socialism as "not merely an economic system, nor merely an idealistic vision. It is a consequence and product of evolution. Science has made it constructive," he says, "and the trusts have made it practical." It is ethical because "the competitive system must ultimately break upon the solidarity of mankind"; because the survival of the fit is not the whole result of evolution. The result still to be attained is "the improvement of all". And Socialism is idealistic because it not only contemplates but gives reasonable promise of "a community from which exploitation, unemployment, poverty, and prostitution shall be eliminated" (p. xi). Viewing thus Socialism from a fourfold point of view Mr. Kelly's effort is to formulate its economic, scientific, idealistic, and ethical arguments, for he holds that "it is in the convincing concurrence of all four that the argument for Socialism is unanswerable" (p. 2). These four arguments or "aspects" are developed in the latter half of the volume, the grounding having been prepared in the first half by some detailed answers to the question *What Socialism is not*, and by a relatively full and fair analysis of what Capitalism is.

From an economic standpoint Socialism promises "to give all workers as nearly as possible the exact product of their work; prevent overwork and unemployment; produce with the greatest economy and efficiency; and much more. Equally great and still greater benefits are claimed for Socialism viewed from the other aspects, political, idealistic, scientific, ethical. We cannot describe them here. *Lector conferat magistrum.*

Mr. Kelly argues persuasively and often learnedly. In his ideals, hopes, and promises he has much in common with Herbert George Wells, though his work is more scholarly, the thought better disciplined, the whole less emotional and visionary than one finds in *New Worlds for Old*. Now and again, it is true, Mr. Kelly's feelings overleap his sober judgment. Surely "theologians" need not be reminded that men have bodies as well as souls" (p. 394); and the "priest" knows fairly well "that the needs of the body come in order of time before the needs of the soul" (p. 395). Moreover, it is untrue that "the Church ventured to make it a matter of faith that the sun revolves around the earth" (p. 379); just as it is false that "the Church teaches that man's passions are sinful" (p. 399). One has a right to expect greater accuracy of statement from a University Professor. Although the Catholic student finds much in the book to which he cannot give assent, he is at one with the author in his main idea of the need for social reform. The pivotal question, however, is of course whether Socialism be the means thereto. The negative respondent will do well to read Mr. Kelly's answer for the affirmative.

When he has so done, especially if he have not a rejoinder at command, let him take up M. Yves Guyot's *Socialistic Fallacies*. This he will find to differ *toto coelo* from the preceding book. While Mr. Kelly is an ardent Socialist, Mr. Guyot is a no less ardent anti-Socialist. The American author is broadly philosophical, discursive, Utopian; the French writer is minutely critical, incisive, terse, piquant. The one treats his subject from various viewpoints, as indicated above; the other confines himself to the history and the economics of Socialism, the "Fallacies" being selected chiefly from the economic proposals of Socialists. Like Mr. Kelly, M. Guyot is apt occasionally to exaggerate somewhat. Speaking of American Labor Unions he says: "Each Labor Union constitutes a separate group regulated solely by passions and interests which are opposed to the rest of the nation and of the human race. If it has the hypocrisy to disavow some of its acts, it none the less indicates to the judges, the juries, and the President of the United States that it has the right to commit crimes, and those who have the audacity to advance such pretensions do not represent one-tenth of

the workmen of the United States" (p. 302). Aside from an occasional leap into the clouds like this, a bit of ironical hyperbole, the book may be recommended as an arsenal of facts and figures available for the anti-Socialistic campaign.

LIFE THROUGH LABOR'S EYES. Essays, Letters, and Lyrics from the Worker's Own Point of View. By George Milligan. St. Louis, Mo.: B. Herder; London: Sands & Co. 1911. Pp. viii-178.

This is no compendium of industrial economics by a college professor; no vituperative onslaught on Capitalism by a labor or political agitator; no outpouring of disgruntled feeling from a soured socialist; nor yet a pathetic appeal to the sympathetic reader from the *de profundis* of the submerged. It is a small collection of short essays describing in plain, sober language, which however at times rises to the height of dignified eloquence, the conditions of life among the poor, chiefly the Liverpool dockers. "Written by a wage-earner, one who has worked with his hands as well as with his brains, who has suffered and struggled and rejoiced with those for whose cause he pleads, and for whom he mainly writes", the book speaks with the simplicity, straightforwardness, and sincerity of personal experience, but experience enlightened by intelligence and guided by religion; for, as the writer of the preface remarks, "the author has realized the futility of religious indifference, the destructive power of religious negation. He has seen what is still hidden from so many 'leaders of the people', by some accident of early training or unguided self-education, that the Labor movement divorced from traditional Christianity is a thing without historic or philosophic roots, a mere wild struggle of hate and cupidity against entrenched greed and scorn . . . Mr. Milligan knows that on lines of Christian Social doctrine alone can the monstrous problems of twentieth-century society be solved, and it is that conviction, running through his whole book, that gives it the power of its message" (p. vi). It is a message to the working classes and to students of social and industrial conditions. The pastor of souls will find the book to be a potent ally for good amongst his toiling people. It is strong without being indifferent; sympathetic yet not maudlin; it is sane, virile, well-tempered, just to all.

Literary Chat.

For those who possess the rather rare art of being able to tell stories happily to children there are few pleasures in life greater, purer, and more fruitful in good, alike to the giver and the receiver, than its exercise. To sit in a circle of bright little ones with their eager expectant faces upturned and their glistening eyes riveted on yours, to hold and sway their attention and emotions whilst allowing their mind liberty to ask the question which the brain is pressing on the tongue, this magic power of captivating the child's soul through words and phantasy, happy the man, the priest especially, who has it at command!

Those who have it owe it usually to "nature", or to a mother or teacher from whom by easy imitation they caught it. If it doesn't come natural, like growing to Topsy, it is seldom acquired, at least in any notable degree of perfection; and that for the simple reason that its non-possessor either fails to appreciate its value, or is unwilling to take the pains to master it. For those who are willing to take such pains certain books will be found helpful. There is, for instance, *How to tell Stories to Children*, by Sarah Cone Bryant (Houghton, Mifflin, & Co.). In it there are many sensible hints and suggestions as to the how and the what to tell the little ones. Then, too, the book has a fairly full bibliography. The author, it need hardly be said, is not a Catholic, but her book is for the most part Catholic, i. e. universal and naturally good.

Of course, the Bible and especially the Gospels will always be the source from which the story-teller will derive material of undying interest and profit. Fortunately, in recent times Catholic writers are shaping the sacred events to the minds of the little ones. *A Life of Christ for Children*, adapted from the French of Mme. la Comtesse de Ségur by Mary Virginia Merrick is well known in this connexion. The story is told by "a grandmother", and the little ones are invited to interrupt the narrative as their inquisitiveness commands. Not the least interesting and instructive features are just these childishly sapient interrogatories (Herder, St. Louis).

Stories of the Saints by Mrs. C. Van D. Chenoweth is a little volume whose title indicates its general material; although it is only by personally reading it that one can gain any idea of its charm of manner and style. Here again the author is not a Catholic; but few Catholics could write more intelligently or sympathetically of their heroic brethren. Prescinding from the little misplaced eulogy of Martin Luther (p. 183), which the intelligent reader will know how to evaluate, the book may be strongly recommended to the story-teller both as a model of the art and a treasury of available material (Houghton, Mifflin, & Co.).

Hardly anything better in the line of moral stories can be found than a recent volume entitled *The Art of Living, Sources and Illustrations for Moral Lessons*, by Dr. Fr. W. Foerster, translated by Ethel Peck, and published by Dent & Sons, London (Herder). The collection forms part of a much larger work by the same author on the *Moral Training of the Young*, which is widely known among educators in Germany and Switzerland. The present volume contains the material illustrative of the principles laid down in the other part of the work just mentioned. The stories and illustrations exhibit the well-known psychological fact that all knowledge begins in sensuous experience, and they embody one of the essential canons of any sane pedagogical theory and art, viz. that the abstract truth, moral especially, is more easily and deeply impressed on the child's mind through appeal to its sense and

imagination. The value of these stories lies in their simplicity, directness, conciseness, and in the fact that they are drawn for the most part from the child's own experience or from such as it can at least visualize. Moreover, the moral truths flow easily and naturally from the stories. There is no strain or excess. Happily, too, they are perfectly translated. In these days when we are getting so many books from foreign tongues one wishes one could put this volume in the hands of every one who is about to undertake the difficult task of translating, as a standard of idiomatic English to be aimed at.

That earnest and timely monthly, *Central-Blatt and Social Justice*—the title indicates that it is printed part in German and part in English—is doing good work in the line of sound social theory and sensible economics. Its papers, including those in English, are thoughtful, practical, and well written. Besides, it issues a number of separate short pamphlets which are distributed at a nominal price. Most of these are in German. Those to be had in English—would that their number were larger!—are *A Great Social Experiment*, by Charles Plater, S.J.; *The Truth about Socialism*, by Peter Collins; *The Ethical Basis of the Social Question*, by Bernard Otten, S.J.; *Cultivating the Social Sense* (German and English).

One is often asked, What is the best book on Socialism? The question is by no means easy to answer, so much depends on the point of view of the questioner. We have a considerable number of books of various sizes and degrees of merit; but on the whole nothing has yet appeared surpassing Cathrein's well-known treatise. Its merit lies in its all-aroundness. The history, philosophy, and practicability of Socialism,—each receives its due share of discussion. It must however be remembered that, as shown elsewhere in the present number, Socialistic themes are continually undergoing "a moulting" process; so that if one finds Father Cathrein demolishing the materialistic conception of history, and the Marxian theory of value, one must not be surprised to come across so eminent a Socialist as Edward Bernstein declaring that "the materialistic conception of history with its accompanying doctrine of the class struggle is untenable so long as it is allowed to stand as originally formulated by Marx and Engels; that the labor theory of value and its corollary the theory of surplus value are but speculative formulas, purely abstract concepts; that the catastrophic theory of a social revolution as well as the theory of increasing misery have now been given up nearly everywhere; and that the Marxian idea of an ever-increasing concentration of industry, as a prerequisite for the coming of Socialism, has not been and cannot be substantiated by the facts at hand."

Moreover, after one has followed Cathrein's vigorous argumentation against the practicability of Socialism, if one takes up such a book as Kelly's *Twentieth Century Socialism*, reviewed elsewhere in this issue, it will be found that the latter author with a wave of his magical wand sweeps away into tenuous nothingness all anti-Socialistic obstacles. Of course, Mr. Kelly's magical feat is accomplished in the world of phantasy, or at best in the pages of his book. Still the experience that in actual life all the efforts hitherto made to establish any considerable community organized on Socialistic lines have met with failure, seems to make no impression on even so well-balanced a mind; and the fact that this is the case shows how almost impossible it is to persuade Socialists that their theories are impracticable.

Probably one of the most effectual means of combating the Socialist propaganda would be to spread amongst the working classes such a book as *Life through Labor's Eyes*, elsewhere reviewed in these pages. Coming directly from the hands of a toiler it is likely to receive a welcome where the tracts of the scholar make no appeal. Part of the book consists of "*Ditties from Dockdom*", lyrics of the toiling life, which if not always faultless in metre

ring true in thought and feeling. There is one entitled "Some Thoughts on Labor", which, did space permit, we would quote in full. We make room for the closing lines:

"Test well the charity suffering long and kind.
The home-pressed question of the age can find
No answer in the catchwords of the blind
Leaders of blind. Solution there is none,
Save in the Golden Rule of Christ alone."

The series of volumes containing the conferences on the moral formation of youth delivered by the eminent Dominican Père Gillet before the University of Louvain has recently been completed. It comprises four volumes, entitled respectively *L'Education du Caractère*, *La Virilité Chrétienne*, *Devoir et Conscience*, and lastly *L'Education du Cœur*. As the titles indicate, the volumes deal with questions of supreme moment, especially at the present time. Needless to say, the subjects are treated in a thoroughly philosophical manner, and with that spirit and beauty of style which belong by prescriptive right to the best French conferences. The priest who may be called upon to deliver moral or educational lectures before University students or other highly intelligent audiences will find these volumes suggestive (Paris, Desclée).

We had occasion some months ago to recommend two volumes in German on *Introduction to Philosophy* by Professor Peter Vogt. In the meantime there has been a demand for a synopsis of the work, which now appears in two slender books entitled *Leitfaden der Philosophischen Propädeutik: I, Logik; II, Psychologie*. They are intended for the use of beginners, are consequently elementary and very brief, the teacher being supposed to supplement them by reference to the larger work, *Stundenbilder der philos. Propäd.* (St. Louis: Herder).

The immense riches, depth, and range of St. Augustine's mind can only be appreciated by taking some leading idea and pursuing it through his numerous works so as to make it the nucleus around which to gather his associated teachings. This was done in the domain of Ethics, by Professor Mausbach, who published about a year since with Herder a fairly complete system of moral philosophy in two goodly volumes drawn from the works of St. Augustine (*Die Ethik des hl. Augustinus: I und II*). Recently Dr. Otto Schilling has completed a somewhat similar task devoted to the teaching of St. Augustine on the State (*Die Staats- und Soziallehre des hl. Augustinus*. Freiburg, Brisg. und St. Louis, Mo.: B. Herder). It would not be precisely true to say that Dr. Schilling has been able to build out of the material gathered from St. Augustine's writings a complete up-to-date system of Politics and Sociology. But it may astonish the interested student to see how good and solid a structure he has been able to rear from the imperishable legacy of the great Doctor. The book is one which demanded the untiring patience of a German scholar to execute, and will be appreciated most by the student of like steadfastness of mind and zeal for truth.

Father Adolph Tanquerey, S.S., whose text-books on Fundamental Theology have been great favorites in American seminaries, is preparing an abridged edition of his Moral Theology. It will bring the essential matter of the entire course within the compass of a single volume of moderate size (about 450 pages 12mo). This will be a help to students not only by permitting an easy review of their matter at the time of examinations, but also by simplifying the study itself where the detailed elaboration of moral principles is calculated to embarrass minds not disposed to abstractions and discussions in casuistry. The new volume is to be published in the United States by Benziger Brothers.

Three recent novels by Catholic authors, in which priests figure as more or less important factors in directing the moral and religious trend of the story, are *Mezzogiorno* by John Ayscough (B. Herder), *Izamal* by Joseph Wynne (Angelus Publishing Co.), and *Donal Kenny* by Father Joseph Guinan (Benziger Bros.). *Mezzogiorno* belongs to the finer type of English writing, indicating exceptional powers of analysis of character and a genius for description. Father Pope's discussions on topics theological and ethical with Gillian, the heroine of the story, help her out of the heat into the tempered light of "mezzogiorno". These passages of the book are features as interesting as they are instructive in a story marked by paradoxical situations and a brusque originality of form. *Izamal* is a novel without romance, a well-written story of the conversion and vocation to the priesthood of a young English nobleman who finds special graces at the Mexican shrine of Our Lady which gives its name to the book. Father Guinan's *Donal Kenny* is the story of an Irish youth who, under the influence of his uncle, Father Malachy Daly, enters college in order to test his vocation to the priesthood. Later on he alters his aim and becomes first the champion and then the husband of a charming Irish girl. There are some admirable chapters of sentiment in the novel.

Whilst on the subject of belles-lettres we would take occasion to refer here to a volume of poetry, *The Unfading Light* (Sherman, French, & Co.), by Caroline Davenport Swan. It contains verses of a delicate and musical form inspired by a deeply religious sense. They are not simply devout effusions of sentiment, but thoughtful expressions of spiritual motives and the esthetic forms of worship, which receive their meaning from Sacred Scripture and the liturgical teaching of the Church. The "Vita Nuova", "Song of Mary Magdalen", "Palms of Easter", "The Earthly Shepherd", "Early Mass", "Monhegan Light", "Vespers in New York", indicate, apart from the poetic value of the compositions, a certain adaptation of original themes which makes the volume something new as well as something that is beautiful to read.

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THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. IV.—(XLIV).—MAY, 1911.—No. 5.

AMERICAN EXCAVATIONS AT SAMARIA.

WHEN Harvard University with the aid of Jacob H. Schiff had determined to conduct excavations in Palestine, it was one of the capitals of Israel that attracted it. For long years previously Jerusalem had been a scene of exploration. The capital of the northern kingdom was as yet a virgin soil. Here then the forces of the American expedition were concentrated. The success of the enterprise is now assured. The splendid publication designed to make known its results to the world is in course of preparation. The present paper aims only at indicating the historical events that lend interest to the hill, and at showing how closely the excavations bear them out.

The cities of the Israelites, numerous though they were, had been captured from the Chanaanites, and in many instances are traceable back to the Stone Age. A like early origin is commonly assigned to many other places in the Orient. Troy, Cnossos, Gezer are familiar instances. Not thus, however, does the Bible relate the beginnings of Samaria. After the secession of the northern tribes the kings of Israel were without a capital worthy to rival Jerusalem. Jeroboam had thought of Sichem,¹ but that site was dominated by the heights of Ebal and Gerizim. The next choice was Torsa, the position of which cannot be established with certitude. The kings of Israel, heirs to a usurped authority, could not form a dynasty. Omri (Amri), the head of a powerful house, was the first to give to the kingdom the capital it needed.

¹ III Kings 12:25.

With rare insight he bought for this purpose from a certain Shemer an uninhabited hill whereon he built the city Shomeron. The site was admirable. Equidistant from the Mediterranean and the valley of the Jordan, from Jerusalem and the Lake of Genesareth, the hill of Samaria rises to an altitude of over 300 feet from the fertile valleys that almost surround it. It is only on the east that it is connected with other elevations by a hill quite easy to defend. Rich plantations of olive trees, wherewith once mingled the vine, are even to-day to be seen on every side. The healthful sea air blows over the region unobstructed, while the burning winds from the east are warded off by higher hills. It is indeed "the crown" of which *Isaias* spoke (28: 1 ff.), the veritable pride of the "drunkards of Ephraim," who believed it strong enough to defy not only Jerusalem and Damascus, but *Niniveh* itself.

The inhabitants of the new capital placed their delight in festive luxury. The prophet *Amos* tells of their ivory beds (6: 4), and *Isaias*, even after the descriptions by *Osee* (7: 1 ff.), was lost for words to give an adequate idea of their orgies. Naturally enough, the kings sought an alliance with Tyre. The Phenicians commanded the roads to the sea, and since they were more intent upon extending their commercial relations than upon territorial aggrandizement, they were less obnoxious than the turbulent neighbors of the Syrian desert or the monarchs of Assyria. That is why Achab, the son of Omri, married Jezebel, the daughter of Ethbaal, king of the Sidonians. Through this infamous woman the cult of Baal penetrated into Israel. Indeed, Achab "set up an altar of Baal in the temple of Baal which he built in Samaria," and he erected an idol of Astarte (*III Kings* 16: 32). For all that the worship of Jahweh, Israel's God, did not cease, though this dishonoring division of it could not be accepted by the faithful.

The heroic struggle of Elias with Achab and Jezebel is well known. The dynasty soon gave way. Such however was the ascendancy it had acquired by the foundation of Samaria that the name of Omri was synonymous with the northern kingdom itself. Thus do the Assyrian monarchs style Jehu, Achab's successor, "head of the house of Omri".

Meanwhile the riches of Samaria had become a source of peril. Prey so opulent could not escape the envy of the Ninivite monarchs. Proud because of its victories over the kings of Damascus, Samaria believed itself equal to the power of the Assyrians; but it succumbed. Then, trusting to Egypt for help, it revolted; but the moment was badly chosen. Assyria was then entering the most brilliant period of its history, and after three years' resistance Samaria fell before it (722, B. C.) never again to rise. Unlike Jerusalem, which after its fall (588) preserved in its religious faith the germs of future renewal, Samaria had nothing to save it in its amalgamation with the colonists transported thither by the Assyrian kings. The colonists found no difficulty, while continuing to worship their own gods, in offering to Jahweh, as to the deity of the land, a cult that placed him on a level with their native baals. The city was indeed rebuilt, but its population remained polytheistic. Israel's nationality vanished with its religion.

Under the domination of Babylon, which succeeded that of Niniveh, fusion with the heathen became complete. So advanced was it at the time of the Persian conquest that Samaria is known to have figured as a satrapy. The only vestige of its former history that survived in the hearts of its inhabitants was an inborn jealousy of Jerusalem.

When the Jewish exiles returned from Babylon and began to restore the Temple, the Samaritans feigned a willingness to aid them. Being repulsed, however, they openly interfered to check the work. Thanks to the recent discovery of the Elephantine papyri, we know that the governor of Samaria, who arrogated to himself a certain jurisdiction over all Israelites dispersed throughout the Persian empire, encouraged the rebuilding of a Jewish temple at Elephantine. From that time Samaria became the bitter rival of Jerusalem, the ally of Israelite apostates and schismatics. It greeted the conqueror Alexander with enthusiasm, and at once turned Greek; whereas the Jews who grouped around the Machabees were ready to die rather than accept either the paganism or the civilization of the invader. Once crowned with success, the Asmonean princes could not tolerate so near them this hearth of Israelitish paganism. John Hyrcan captured

Samaria and undertook to raze it to the ground. This attempt only made the indomitable inhabitants more eager to welcome the Romans. Just as they had previously yielded to Greece, they now submitted to Pompey and his lieutenant, Sabinus. An era of "religious liberty" thus set in; and it was apparent treason on the part of Augustus when he handed them over to Herod, king of Judea.

But Herod was no Asmonean in his zeal. He found in his new acquisition the double opportunity of showing his gratitude toward Cæsar and his taste for Grecian culture. At Jerusalem he was shackled in his Hellenistic tendencies. The mere presence of a few panoplies which were taken for statues, barely escaped causing formidable revolt. Nor could the Pharisees tolerate the golden eagle on the Temple-front. Quite otherwise was it at Samaria, where the philhellenic prince might live as an emperor, even though the roll of the Law were to be sold to defray the expenses.

Sebaste, the name then given to the city in honor of Augustus, has by rare exception subsisted to our day under the form, Sebüstiyeh. Near the middle of the city arose a temple dedicated to Augustus. Then, according to the custom of the times, a long colonnade was erected to beautify the chief thoroughfare. It was thenceforth to rank as a pagan city; but its days were numbered. Under the sway of Rome when peace reigned on all sides, the naturally strong position of Samaria was without special advantage. Sichem grew to the detriment of Samaria; especially after the planting of the Flavian colony which took the name of Neapolis, now Nablûs. A temporary restoration occurred under Septimius Severus, who colonized the city, and, it is presumed, both restored the ancient edifices, and built new ones. The site subsequently passed into oblivion. In due time the Crusaders erected a church in honor of St. John the Baptist on the side of the hill and within easier reach of the spring than the ancient city. It is in the vicinity of this church, since made into a mosque, and near the spring, that the modern village of Sebüstiyeh is situated. Time has done its work; and every trace of the ancient edifices would have vanished, had it not been for the monolithic columns that stand along the stone passages of Herod's forum, or lie half buried in the

olive groves. The church of St. John, its columns, the beauty of the site, have been attracting pilgrims thither; but only to make them wonder who would first thrust the pick into this interesting though desolate soil.

It was Professor P. G. Lyon who began work here in April of 1908. He was assisted by Professor G. A. Reisner with Messrs. Schumacher, engineer, and C. S. Fisher. During the years 1909 and 1910, Mr. Reisner conducted alone the works which Mr. Fisher had been commissioned to carry out according to plan. It would be superfluous to comment on the superior quality of the workmanship since it was executed conformably to the most exacting and scientific of methods. The laborers, who for a long time back have been trained by Mr. Reisner, are closely watched; while the clay is made to deliver up its riches by being passed through a sieve. A carefully prepared journal reports the developments. The objects found are numbered and in most cases they are photographed. The plans of Mr. Fisher throw the peculiarities of each epoch into relief. With antecedents like these, the publication spoken of in the beginning of this paper will undoubtedly be an honor not only to Harvard University, but to America itself.

First of all, Mr. Lyon did well in first examining the summit of the hill, since according to ancient custom that would be the site of the acropolis whereon should be located the principal temple and the royal palace. Indeed, only a short time elapsed before the discovery of a temple. In front of it stood an altar and near-by was a votive stele which has the appearance of belonging to the period of Septimius Severus, viz., to the last restoration of the city. The stele is dedicated to Jupiter by the Siscians, Varcians, and other soldiers of Pannonia, who, as we otherwise know, constituted the legions that proclaimed Severus emperor at Carnuntum. According to a probable conjecture which Fr. Vincent offers in the *Revue Biblique*,² these Pannonian soldiers were with the emperor at the time he founded the colony of Sebaste. Not far from the stele was unearthed a mutilated statue without head or lower limbs. With a strong degree of likelihood

² 1909, pp. 443 ff.

it has been identified by Professor Lyon as a statue of Augustus. Rising higher than the altar and leading to the platform of the temple, was a stairway of sixteen steps which were divided into two flights by a landing. The platform was bordered by four columns, little of which save the enormous bases remain. Subsequent researches, made in 1909, proved that the temple was built by Herod and that it underwent scarcely any modification during the Roman epoch.

The lively interest attaching to this monument yielded to one more intense as the soil containing older debris was loosened. True it is, the period of the Seleucidae has left no considerable traces on the acropolis proper, its chief monument being a massive tower farther to the west which overlooks one of the city-gates. Yet even at this point where Roman ruins abound more than Greek, the Seleucidan engineers remain distinguished because of the analogy between their workmanship and that to which the magnificent gate of Messene in Greece stands witness.

Returning once more to the acropolis, Mr. Reisner is able to show us that the deeper he dug the more changed in appearance were the constructions he encountered. Beneath the temple level the edifices were more modest, and by their promiscuous arrangement contained a strong suggestion of the interval between the time of Pompey and the conquest of Alexander. Still lower down was a stratum most puzzling of all. Ordinarily ancient stone-walls taper and recede from the perpendicular as they rise; but here were walls the stone blocks of which rose straight from the ground just like brick walls. Was this because the builders were more accustomed to handle brick than hewn stone? It would seem so; and this evident possibility recalled to Mr. Reisner's mind the colonists transplanted thither from Assyria, for these, naturally enough, would preserve the memory of the great palaces of Nineveh which were built of dried or baked brick. The distinguished director presents this conjecture with due reserve; yet there seems to be no serious objection to it. It strikes one rather as a point of admirable agreement between the documents and monuments.

Still more interesting is a monument constructed on a natural bed of rock. It represents the very foundations of the

city. An elegant course of stone is carefully fitted into the natural rock which had been hewn out in advance to receive it. This bespeaks an ancient palace, which was none other than that of Omri or Achab. The block of stone composing it, far from rivaling those in the Harâm at Jerusalem, which sometimes measure forty feet in length, hardly reach the dimensions of forty by twenty inches. They are adjusted however with perfect precision. This at last is the place where the kings of Israel reclined on ivory couches as they drank from their cups of gold. The ivory and gold have not entirely disappeared; and the rare specimens that survive evince a very delicate workmanship and belong to the earliest epoch of the city's existence. What has far better resisted human cupidity, though not the weathering of time, are fragments of earthenware, many of which are covered with writing. In October, 1910, Mr. Reisner spared no pains in exhibiting them to Fr. Vincent and the author of these lines. Discretion made us more reserved than certain others to whom the secret of the find was also confided. Exaggerated reports got abroad and certain newspapers went so far as to announce that Mr. Reisner had found the name of Achab among the inscriptions. The discovery needed not a misstatement of this kind to enhance the importance already belonging to it. To-day the false impression has been corrected by a contribution of Professor Lyon to the *Harvard Theological Review*.³

On a considerable number of these fragments the characters are ancient Hebrew and were traced with the calamus. The ink used was so superior in quality that the letters are still black and brilliant and have a certain freshness as if newly made. According to the excellent reasons assigned by Professor Lyon, these inscriptions were not on the jars before they were broken. They were designed purposely for such fragments as were to serve as labels for other jars. Unfortunately, their content for this humble purpose would not be very varied. It indicates only the liquid within, the name of the owner, the place and year of production. Even in this there is vagueness, since in default of well-defined eras, the ancients

³ January, 1911.

dated according to the years of the reigning sovereign, and in the present instance, presuming him to be known, they dispensed themselves from naming him. For a specimen of these labels the following will suffice: "The tenth year. Wine from the vineyard of — with a jar of good oil." None of the dates exceeds the years of Achab's reign; and that this is the period to which they belong seems evident from the place where they were found; namely, in the courtyard of the ancient palace where they had been cast and subsequently buried.

If the archeologist rejoices at seeing the foundations of Omri's palace, what must be the delight of the paleographer on discovering these venerable potsherds. Let us suppose for a moment that the Siloam inscriptions were the only available specimens of ancient Israelitish writing. Alone this unfortunate text could not defend itself against the opponents of its high antiquity. Its cursive lettering seemed to presuppose that this style of writing had been in use a long time; and the dry, angular characters of the Moabite Stone were at hand to bear out the argument. The opponents failed to grasp the fact that the engraver of the Siloam inscription was but following a model previously traced out with the calamus. The potsherds of Samaria are documents that show us a form of cursive writing even more ancient than the Phenician monuments known to our day.

The historian of Israel's religion is not less concerned with the find than the paleographer; since the proper names on the fragments are composed sometimes with the name of Baal, and again with an abridged form of the Divine Name. Is that not a very clear sign of the mixed worship condemned by Elias? Does it not cause to ring in our ears his burning words: "How long do you halt between two sides? If the Lord be God, follow Him: but if Baal, then follow him."⁴ Besides, many of these names, whether of persons or places, are found in the Bible. One of these is particularly interesting. Many critics had refused to admit the Biblical derivation of Shomeron from Shemer, the original owner of the site. Now one of the personages whose names are inscribed

⁴ III Kings 18:21.

on the potsherds is precisely Shemariyô, of which name Shemer is but an abbreviated form.

But what is beneath the palace of Omri? Up to the present nothing has been found there, not even a cavern in the barren rock. And whereas the pottery is so varied as to represent a gradation from the old Israelitish kind to a beautiful Grecian vase, there is an utter lack of Chanaanite pottery. Nor is there any sign of an installation on the hill previous to the hewing of the rock. All this harmonizes with and confirms the Biblical statement that Omri built the city on new soil.

The first series of excavations lasting three years is now at an end; yet the surface of the hill has not yet been completely examined. Much remains to be done. It is to be hoped that the brilliant results of this first expedition will determine its generous benefactors to subscribe anew for a continuation of the work. More skilful hands could hardly be found for the proper distribution of such funds. Finally, may the author be permitted to offer once more to Messrs. Lyon, Reisner and Fisher his sincere thanks for the cordial welcome and hospitality enjoyed on the scene of their labors by himself and the members of the Biblical School of Jerusalem.

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THE ECONOMIC SIDE OF THE SCHOOL QUESTION.

GENERAL METHODS OF SUPPORT.

THE parish priest is one of the three controlling factors in the Catholic school system. By reason of his own position as well as the force of circumstances, he is charged with the responsibility of raising the money to build and to support the school. It is generally a heavy responsibility. The ordinary parish is not well-to-do. It is in debt and struggling. The only reliable source of revenue is that of the church contributions. To keep up the church and its equipment, while paying off the debt, and with the prospect, perhaps, of a necessary enlargement of the church in the future, or its replacement by a larger and finer structure,—

this is a problem which is difficult and persistent enough, in most cases, to tax the energies of the ablest and most zealous priest.

The support of the school would appear, at first sight, to involve a reduplication of the problem. Experience shows, however, that this is not the case. The pioneer bishops and priests, with a far-seeing wisdom, made church and school practically one, in both a religious and a financial way. No one could be a good Catholic who did not help to support both church and school; and, whatever the method adopted for the school's support, it had always the parish treasury to fall back on. The result has been that, generally speaking, wherever Catholics have been found sufficiently numerous and able to support a school, the pastor has been able to secure money enough to build it and to keep it up.

Whilst, however, the support of the school does not amount to a reduplication of the problem of the support of the church, it has, nevertheless, been always felt to be a real problem, and various methods have been tried in order to lessen its difficulties. It may be said, in general, that the money for the support of the school has been obtained in one of three ways,—tuition-fees, direct parish support, or endowment. The employment of these three methods dates back to the time of the foundation of the parish-school system in this country. Sometimes all three have been employed in the case of the same school, part of the money being derived from endowments, part from tuition-fees, and the rest supplied from the general parish treasury.

The tuition-fee method has the apparent advantage of putting the expense of the school on the shoulders of those who are directly benefited by it, and who might therefore be supposed to be the most willing to bear the burden. This method has been largely used from the beginning. During the Immigration Period, and for long afterward, it was the commonest way of providing for the support of the school. It is still widely in use, the parents paying the monthly tuition-fee, usually from fifty cents to a dollar, to the head of the school. Classes are generally large, and a class of fifty pupils would thus, with fifty cents from each, bring in just enough to pay the Sister's salary of twenty-five dollars per

month. Should less be brought in than sufficed to pay the teachers' salaries, the balance was supplied from the parish treasury. The system is simple enough, and it is financially efficient; yet it has obvious disadvantages. One of these is that it tends to throw the burden of the support of the school upon the poor. It is the poor who have the largest families. It is the well-to-do, on the other hand, those who are best able to contribute to the support of the school, who are the most apt to send their children elsewhere, and thus escape their share of the burden altogether. Another disadvantage comes from the fact that there is, on the ground, a formidable competitor for the patronage of the Catholic parent, in the public free school. The necessity of paying fifty cents a month for the education of his child comes home to may a hard-working Catholic parent as a real and cogent argument against the Catholic school.

For these reasons the Third Plenary Council urged upon pastors the creation of free schools, and expressed the hope that this might be effected either directly by endowments from the wealthy, or by means of associations of laymen, organized for the express purpose of raising money for the support of the schools. In suggesting such associations the Council adopted a plan which had been devised by Bishop Neumann, of Philadelphia, some thirty years before. But Catholic free schools had existed even long before the days of Bishop Neumann. There were in Philadelphia before the close of the eighteenth century schools which required no tuition-fees, but which were supported directly or indirectly by the parish. The term "free school" has had various meanings throughout our educational history. Most often, perhaps, it has meant a school free from tuition-charges, whether by reason of endowments or parish support. Free schools, supported by the parish, have always existed, but within recent times they have become quite common. The increasing tendency in the public-school system of late years to eliminate entirely the element of cost to the pupil has greatly accelerated the movement toward Catholic free schools. The change has been made quite generally in the larger cities, as well as in many of the towns. In smaller places and in country districts the tuition-fee method still prevails. In

many parishes text-books are also furnished free. The rapidity and noiselessness with which the change to "free schools," or schools supported directly out of the parish funds, has been effected, reveal the firmness of the hold which the traditional view of the identity of the interests of church and school has upon the Catholic mind.

Endowed schools have likewise existed all along, but within the last decade or so there has arisen a notable tendency toward more systematic efforts to secure endowment. In some instances sufficient endowment funds have been donated by wealthy Catholics to provide for the entire support of a school; more often, however, the endowment does not reach so far as this, and part of the school's expenses has to be met by one of the methods outlined above. The most popular method employed for the securing of school endowments is that of scholarships or burses. At the St. Agnes's Parish School, New York, for instance, a gift of \$500 will found a scholarship, and provide for the free schooling of a pupil, *in perpetuum*. Under the energetic administration of the Right Rev. Mgr. Brann, a large number of scholarships have been secured for this school, in the form of personal memorial endowments. Other schools in New York and elsewhere have similar endowments. The amount of the scholarship may vary, being generally less in smaller places, where the cost of living and schooling is correspondingly lower. A plan involving a larger endowment-unit is followed by the Right Rev. Mgr. J. P. Sinnott, Pastor of St. Charles's Church, Philadelphia. The unit here is a fund the interest of which is sufficient to pay a teacher, and the name of the donor of such a fund is placed on a brass tablet, which is attached to the door of a class-room. While many schools may in time become completely endowed in these ways, and part of the burden of school support be lifted from many others, it is hardly to be expected that the greater number of Catholic parish schools can ever be made altogether free. The past history of the schools at any rate offers no warrant for any such expectation. It is far more likely that the schools will, in general, have to continue to rely upon the parishes for their support.

With this survey of the methods most commonly employed

for the support of the schools, the way is now clear for the consideration of those larger aspects of the problem of school support which have special historical as well as practical importance. These may be classed under the titles of teachers' salaries, the financial value of the parish schools to the State, their actual cost, and the extent to which they are really a burden.

TEACHERS' SALARIES.

The number of lay teachers engaged in parish schools is relatively small. In some of the larger dioceses they constitute only about one-thirtieth of the whole number of teachers. In the Archdiocese of New York, on the other hand, they number nearly one-half as many as the religious teachers.¹ The religious teacher is generally preferred, but when a sufficient number of religious cannot be had, lay teachers become a necessity. The immense parish schools of New York, Chicago, and other large cities have grown so fast that the religious orders have been unable to supply them with enough teachers, and as a result the lay teachers are sometimes found outnumbering the religious in a school. But, taking the country as a whole, lay teachers probably form only from one-tenth to one-fifteenth of the entire number of parish-school teachers. Their salaries are usually not much above those of religious employed in the same grade and the same kind of teaching.

During the Immigration Period the salaries of Sisters and Brothers were much lower than they are at present. It was not uncommon, so late as even a couple of decades ago, to find Sisters teaching at a salary of one hundred dollars a year. There has been an upward movement in the salaries of religious teachers which has, to some extent, accompanied the rise in public-school salaries. The salary most commonly received by Sisters engaged in parish-school work is \$20 per month, or \$200 per year, where the parish furnishes their dwelling-house and pays for light, heat, etc. Where the Sisters provide their own dwelling-house, and meet these latter expenses themselves, the salary is increased by \$5 per month, or \$50 per year. Within the past few years, owing to

¹ Sixth Annual Rep. of the Supts. of Cath. Schools for the Archd. of N. Y.

the increased cost in living expenses, the upward movement in salaries has been given a new impetus. In 1909, in the Archdiocese of New York, the salary of the Sisters of Charity—the diocesan Sisterhood—was raised from \$300 to \$400. The Archbishop of Chicago during the same year fixed the salary of Sisters teaching in the Archdiocese at a minimum of \$250 per year—an advance of \$50. Several other dioceses have done the same. In many parishes in the larger cities the Sisters receive \$300 per year. On the other hand there are not a few parishes, especially in towns and country places, where they receive considerably less than \$200.

It is difficult to see how, with such comparatively small remuneration, and with the cost of living so high universally, the individual establishments or schools in charge of religious teachers can save anything to send to the religious mother-house. Yet, something has to be saved and sent. This is of imperative necessity. The mother-house is the centre of energy, and the hope for the future. From it the young teachers come, and there they are trained. To the mother-house the old teachers look, as to their home, where they will be tenderly cared for when they are no longer able to teach. The novitiate and normal school, the infirmary and home for the aged, must be supported, and to this end each establishment or school must contribute its quota. The amount each is able to save for this purpose varies, naturally, with the place. Some are able to save very little; others can send annually a considerable sum. It may safely be said that the amount that each school sends annually to the mother-house rarely falls below ten per cent of the total of salary receipts, whilst it is usually at least twice as much as this.

It often happens, undoubtedly, that the amount received by the Sisters by way of salary is added to incidentally by gifts of varying amount and kind, through the kindness and generosity of lay friends in the parish. But this is more usual in country parishes and small places, where the salary is notably below the common figure. The fact should not, therefore, be taken as indicating that the common salary of \$250 is ordinarily increased in this way to any notable extent.

It is true, however, that the remuneration received for the teaching of special branches, such as music and drawing, does

increase the salary-average somewhat, at least in many schools. Such special branches, if studied beyond the elementary grades, are charged for as extras, and, where the school is large, one teacher—sometimes more than one—is retained for the special purpose of teaching the “extras.” In this case the teacher receives no salary from the parish. The amount derived from the teaching of the “extras” in parish schools is difficult to estimate; it is usually more than the common salary, though it is of course far less than these “extras” bring in the academies, where they constitute one of the most important sources of revenue. A conservative estimate would probably be that, in a large school, a teacher of the special branches is able to earn at least one-half as much again as the common salary. But this particular element of school revenue does not really enter into the question of the cost of the school to the parish, since the “extras” are always paid for by the parents of the children who take them.

Brothers who teach in the parish schools generally receive from \$300 to \$400 per year. Notwithstanding this, the per capita saving in their schools is not much, if any, above that in the schools of the Sisters. The living expenses of men are higher than those of women. Nor do men understand as women do the art of economizing.

Thus, Catholic teachers do not receive more than one-half as much salary as do public-school teachers engaged in the same district and in the same class of work. In many cases they do not receive one-third as much. In the State of New York, for instance, the average annual salary of teachers in the public elementary schools, in the year 1909, was \$769.23;² the average for the teachers in the parish schools was probably between \$250 and \$300. Yet parish-school teachers have to live, and they have also, as has been said, to contribute their share to the support of the mother-establishment. The self-sacrifice of Catholics in building up and supporting a separate system of schools has been frequently pointed out in discussions of the school question. But the self-sacrifice of the people in the matter is slight indeed when compared with that of the teaching Sisters and Brothers.

² Sixth Annual Rep. Ed. Dept., State of N. Y., p. 49.

The brunt of the heavy burden really falls upon them. The pinch of real poverty and privation, in so far as anything of the kind really results from the upkeep of the parish-school system, is felt only by them. The parish priest and his people of to-day little feel the burden of the schools, as did the immigrant priests and settlers of half a century ago. Economically, as well as socially, there have been vast changes in the Catholic body. The economic condition of the teachers, however, has remained relatively almost unaffected. With the Sisters and Brothers who are engaged in teaching in the schools, it is still a struggle for existence—a struggle “to make ends meet,” and to save something to help support the home of their religious youth and their declining years. There is always present, too, the shadow of the even greater problem of the securing of new vocations or subjects in number sufficient to prevent the religious organization from dwindling away. The parish-school system of to-day has been rendered possible only because its cost has been far less than that of the public-school system. The economic basis upon which the parish school rests is therefore revealed by the simple statement that Catholic teachers work for from one-third to one-half the salary of teachers in the public schools; for, in the maintenance of the school, it is the salary that is the chief item of expense.

THE SAVING TO THE STATE.

An interesting question is as to the direct financial value of the Catholic school system to the State, or, in other words, as to the amount of money it would cost the State to replace the parish-school system, if all Catholics, in the exercise of their constitutional rights, were to send their children to the public schools. This question has often been dealt with by eminent Catholic educators and apologists. The answer has been sought by assuming, as a basis, that the present per capita cost of public-school education, in any given place, represents what would also be the per capita cost of educating in the public schools the pupils who are now in the parish schools of that place. If, for example, the per capita cost in the Catholic schools of a certain town is \$7.00, and the corresponding cost in the public schools of the same town is found to be \$21.00 it is taken for granted that it would cost

just \$21.00 for the education in the public schools of each pupil now in the parish schools, or just three times as much. But can this be safely assumed? The question is important, not only for ascertaining the amount which the parish-school system annually saves to the State, but also for the study of the more difficult matter of the possible economic value to Catholics of the change to State support—a subject that will be dealt with later on.

If the parish-school system were to be taken over by the State intact, and no distinction of cost made between denominational schools and public schools, the assumption would certainly be valid. On the other hand, if Catholics, in the exercise of their constitutional rights, were simply to close their own schools and send their children to the public schools, its validity might, to some extent, be called in question. There are seats to spare in many public-school class-rooms. Thousands of parish-school pupils could, undoubtedly, find place in the public schools, without any addition to the element of cost, save in the matter of such incidentals as books and stationery; while such increase in numbers, without additional expense, would at the same time lower the per capita cost.

Although the validity of this assumption may, therefore, be questioned, in the hypothesis of Catholic schools being closed and their pupils sent to the public schools, the possible error from this source would not be likely to amount to very much. It must be remembered that the empty seats in the public schools are chiefly in the upper grades. The lower grades are nearly always overcrowded, especially in the larger cities. Now, the vast majority of parish-school pupils are in the lower grades, and provision would have to be made at once for these by the erection of new buildings and the employment of more teachers. As a matter of fact, does not a phenomenon similar to that which is involved in the hypothesis we are considering, actually take place in the larger cities whenever there is a heavy and unexpected increase in the school enrollment. The addition to the public-school enrollment in New York is sometimes so large as to approximate the entire parish-school enrollment there.³ Yet no

³ Cf. Twelfth Annual Rep. of the Supt. of Schools, N. Y. City, p. 29.

permanent lowering of the per capita cost of public school education has resulted. The reason of this can be seen in the fact that, if we look at any large city school system as a whole, the present attendance, at least in the lower grades, is really commensurate with the size of the school system itself. In other words, although some of the class-rooms may have spare seats, others have already more pupils than they can conveniently hold; and when the pressure of the new and larger enrollment comes each Fall, the saving that is represented by the existing empty seats of certain class-rooms is about balanced by the extra expense caused by the overflow of already full or crowded rooms. We should have practically the same phenomenon, so far at least as the lower grades are concerned, if all parish-school pupils were to be sent to the public schools.

With the reservation, then, that there would be apt to be some lowering of the per capita cost, at least for several years, due to the filling-up of the empty seats in the upper grades, it may be accepted that the present per capita cost of educating pupils in the public schools would continue to be, approximately, the per capita cost of public-school education, if all the Catholic children were to be sent to the public schools.

What would be the probable cost of educating our parish-school pupils in the public schools? The method most commonly employed for ascertaining this has been to take the cost of education per pupil for the whole United States, as given in the Report of the Bureau of Education, and multiply this by the total number of pupils in the parish schools. This method is, however, open to two objections. The average cost per pupil, as given by the Commissioner of Education, includes expenditure for high schools as well as elementary schools; while the diocesan systems include, as yet, comparatively few high schools. Another objection is that the Commissioner's average includes the cost of public-school education in the Southern States, as well as in the Northern and Western. Catholic schools are mostly in the Northern and Western States, and it is there accordingly that they would have to be replaced. The cost of public education is very low in most of the Southern

States; in two of them it averages less than \$7 annually per pupil.⁴ The general average that is obtained in this way cannot, therefore, be safely made use of in computing the probable cost to the State of educating the children in the parish schools.

A more accurate method was followed by the Catholic Superintendent of Schools of Philadelphia.⁵ This consisted, first, in ascertaining the average cost per pupil in the public schools in each town of the Archdiocese, and then multiplying it by the number of Catholic pupils in each place respectively. The same method was employed by the Catholic Superintendent of Schools in Boston.⁶ While the results obtained are, undoubtedly, reliable, so far as they go, the inquiry has not been extended in this way beyond a comparatively limited field.

Until fuller data appear, the most trustworthy method of arriving at the amount of the direct financial value of the Catholic schools to the State will probably be to base the estimate of cost for the whole United States upon the ascertained cost of the public *elementary* schools in some one State which may be regarded as fairly representative in this way. The State of New York, if New York City be excluded, might perhaps be chosen. It contains some large cities, and many thriving manufacturing towns, and it is in such places that Catholic schools are found most numerous. New York, furthermore, furnishes more complete statistics about the cost of education than other States. The inquiry, then, being restricted to the elementary schools, and the figures being based upon registration,⁷ it is found that, in New York State, exclusive of the metropolis, the average annual cost of education per pupil in 1909 was \$22.50. This includes teachers' salaries, the cost of apparatus, books for school libraries, and all other incidental expenses. If expenditures for sites, furniture, repairs, and other permanent improvements be in-

⁴ Rep. Comm. of Ed., 1909, p. 1331.

⁵ The Right Rev. Mgr. P. R. McDevitt, in Report for 1900-1901.

⁶ The Rev. Louis S. Walsh; in 1908, consecrated Bishop of Portland, Me. Cf. *Sacred Heart Review*, Jan. 3, 1903.

⁷ For the sake of comparison, the number of pupils registered is taken here, because the number of pupils in the parish schools, as given in the *Catholic Directory*, represents registration rather than average daily attendance.

cluded, the average cost per pupil becomes \$24.66.⁸ If this latter figure be now multiplied by 1,237,251, the total number of pupils enrolled in the parish schools in the United States during the year 1909-10,⁹ the result is \$30,511,010 — approximately the sum it would cost the State annually at present to educate the pupils in the parish schools.

But this is, of course, only the cost of maintenance. Room would have to be made for these pupils, and equipment provided. Pushing the inquiry, then, a step further along the same lines, it is found that, in New York State, excluding the metropolis, the average value of elementary school-houses and sites, together with apparatus, library, and all other property, is \$71.99 per pupil registered. This, in other words, represents the amount of ground, building, and equipment required for each pupil at the time of registration. For the whole number of pupils in the parish schools, therefore, the amount that would have to be expended for this purpose would be \$89,069,699. The interest on this sum at 4 per cent would be \$3,562,788. If this be added to the above calculated expense of State maintenance of Catholic schools, the total of \$34,073,798 is obtained, which will thus represent the probable sum saved annually to the State by the parish-school system.

ACTUAL COST.

No attempt has yet been made to compute accurately the actual cost of the parish schools throughout the whole country. Diocesan school reports, with the exception of that from the Archdiocese of New York, have not up to the present supplied the necessary data for such an undertaking. It will not be possible therefore to do more here than to offer a rough estimate of the actual cost.

It has been stated that the salaries of public-school teachers are from two to three times as much as those of Catholic teachers. This would lead to the expectation that the annual cost of parish-school education should prove to be not more than from one-third to one-half that of elementary educa-

⁸ Sixth Annual Rep. of the Ed. Dep't., State of N. Y., from the statistics on pp. 49, 94, 122, 124, 149.

⁹ Cath. Directory, 1910.

tion in the public schools, for the chief item in the annual cost is that of teachers' salaries. Furthermore, the expense for heat, light, and janitor-service is less in parish schools than in public schools, for the general reason that such things cost less to private enterprise than to the State. Moreover, heat and light are often supplied from the adjoining church plant, just as, in parishes of moderate size, one janitor does service for both church and school. An examination of such scattered data as have been furnished from the dioceses confirms the expectation of a proportionate lowering of the cost of parish-school education, resulting from these conditions.

In St. Louis, for instance, the entire per capita cost of education for the large schools of SS. Peter and Paul's Parish, containing 1203 pupils, with two Brothers of Mary at a salary of \$375 each, and twenty-three Sisters of Notre Dame at a salary of \$300 each, was, in 1908, \$8.64.¹⁰ For all the public elementary schools of St. Louis, the same year, the per capita cost, based upon registration, was \$22.76—over two and a half times as much.¹¹

In the Archdiocese of New York, in 1909, the per capita cost of maintenance, based upon enrollment, and including salaries, supplies and apparatus, heat and light, repairs, interest and insurance, for all the schools of the Archdiocese, was \$11.13.¹² For all the public elementary schools of the State of New York, the same year, the corresponding per capita cost, based upon registration, was \$28.66,¹³ which is, again, over two and a half times as much as the cost of the Catholic schools. If New York City proper, or the Boroughs of Manhattan, Bronx, and Richmond, be excluded, the average cost in the Archdiocese per pupil is but slightly reduced,

¹⁰ *America*, May 29, 1909.

¹¹ Report of Board of Ed. of St. Louis, 1908-9, pp. 244, 301.

¹² 6th. An. Rep. of the Rev. Superintendents of Cath. Schools, 1909.

¹³ 6th. An. Rep. of the Ed. Dept. of the State of N. Y., p. 49. The average cost per pupil given in the Report is \$36.70. But this includes the cost of new buildings and sites, which are not included in the Archdiocesan average. The public-school average was therefore reduced correspondingly. There is still some discrepancy, however, inasmuch as "repairs and furniture" are, in the State Report, classed with "sites and buildings"; and expenditures for repairs and furniture are therefore excluded from the above estimate of cost for the public schools, while they are included in the estimate of cost for the parish schools. The estimate for the public schools is thus slightly lower than it should be.

becoming \$10.56, instead of \$11.13. The average value of school property per pupil is, of course, considerably greater in the metropolis than throughout the rest of the Archdiocese, being \$156.39 in the case of the former, and \$129.96 in that of the latter. It would evidently be unsafe, however, to make the property-value per pupil in the Archdiocese of New York a basis for the calculation of the property-values of parish schools throughout the country. The property-value per pupil for the whole State of New York might, perhaps, be reasonably assumed as a basis for such a calculation, but this is not yet available.

What is, now, the *average* actual cost of parish-school maintenance per pupil throughout the country? The amount cannot be stated with any degree of accuracy. At best, no more than a probable estimate can be made at present. The cost appears to vary within almost as wide limits as the cost of public-school education. There are numerous schools in which the total annual per capita cost of maintenance is not more than \$5, while in the Archdiocese of New York, as has been seen, it is slightly over \$11.00. In particular schools in the large cities the cost runs up to even a much higher figure than this; and in some schools too the cost is considerably under \$5. But we have to deal with conditions that are more or less general, and the above figures may be taken as the two extremes. It may therefore be said that, if exceptional local conditions are excluded, the average cost of maintenance per pupil, based on enrollment, ranges from \$5 to \$11. The mean of the range is \$8.00, and this may accordingly be taken as the most probable common average of the cost of education per capita in the parish schools the country over.¹⁴ For the 1,237,251 pupils in the parish schools during the year 1909-10, this would represent an actual annual outlay of \$9,898,008.00. Under the public-school system at present the corresponding cost of the education of all the

¹⁴ This conclusion, which is based upon observation and statistics, appears to be confirmed by the following calculation. The most common salary is \$250, and the average class probably numbers about 40. This would give an average per capita expense for salaries of \$6.25. Now, all other school expenses combined probably make about 30 per cent. of the salary-expense—in this case, \$1.87. The addition of these two gives \$8.12 as the average cost of parish-school maintenance per pupil.

children in the parish schools would, according to a foregoing estimate, amount to \$30,511,010.

ARE THE PARISH SCHOOLS REALLY A BURDEN?

It may be safely said therefore that the education of the pupils now in the parish schools would cost about three times as much, if these same pupils were turned into the public schools, and this, without counting the comparatively greater cost of land and buildings. Increased taxation would be necessary, and a large share of the burden of this increased taxation would naturally fall back upon Catholics themselves. This raises the interesting question as to whether they would gain or lose economically by such a change.

During the school controversies of two decades ago, the Rev. B. Hartmann, of Alton, Illinois, published a pamphlet in which, whilst arguing against compromise-arrangements with the State, he entered into a discussion of the economic value of such arrangements to Catholics, and sought to show that they would actually lose rather than gain as the result of them. Father Hartmann's arguments in this connexion received but scant attention at the time, and yet, although based upon data that are plainly insufficient for his general conclusions, they suggest a line of inquiry that is of capital importance for the study of the question as to whether or to what extent the parish schools are really a burden to the Catholic laity. His main discussion of the point was as follows:

The cost of teaching a pupil in the public schools is from twice to four times that of a pupil in the parochial schools. I have before me a report of the School Board of a certain city in Illinois. In that city the teaching of 1400 pupils in the public schools causes an expense of more than \$21,000 annually, or \$15 per pupil. In the same city 600 Catholic children are taught for \$3,000 per year, or only \$5 per pupil; hence only one-third of what his or her schooling would cost in the state schools.

If the 600 children would all attend the public schools it would cost \$9,000 to educate them, and their parents' share of the increased taxation would be as 6:20, there being in all 2,000 children in both the public and Catholic schools. Now $\frac{6 \times \$9,000}{20} = \$2,700$, which would have to be paid in *increased* taxation by the Catholics

for the shameful privilege of changing their parochial schools into public ones, or rather for selling out their schools for a mess of pottage. As it only costs them \$3,000 to maintain their own schools now, they would gain by the foolish bargain the pittance of only \$300, or 50 cents annually per pupil. Just think of it! For \$300 annually to expose 600 young souls to the danger of irreligion, indifference, infidelity! What a pity, aye more, what a crime it is to entertain so wicked a design! And in every large city the same conditions prevail so that there would be little or no saving of money.¹⁵

Substantially the same view was expressed in the *Detroit Free Press*, in a sympathetic editorial anent the meeting of the Catholic Educational Association in July, 1910:

These claims go so far as to insist that the cost is so low per capita that if the 1,200,000 children now in Catholic schools were turned over *en masse* to the public system, the increased cost to Catholic taxpayers alone would be greater than to maintain their schools separately. Astounding as this appears to be, it is sustained by the statement that the annual cost per capita in the public and parochial schools respectively is \$27 and \$7 which would make a difference for the Catholic pupils alone of \$24,000,000 per year, which their parents would have to pay in school taxes, so that they find it cheaper to pay their taxes and support schools of their own besides.¹⁶

Before inquiring into the soundness and sufficiency of this argument, it will be well to apply it to the data offered by a large educational field, where the cost of education in both public and parish schools is known. New York City may be taken for this purpose. According to the Religious Census of 1906, the population of Greater New York was 4,113,043, while the Catholics numbered 1,413,775, or almost exactly one-third of the whole.¹⁷ The cost of public elementary education in Greater New York, in 1909, was \$34.60 annually, per capita of registration.¹⁸ This is exclusive of the annual cost of new buildings, sites, furniture and repairs. In other

¹⁵ Religion or No Religion in Ed., p. 52.

¹⁶ Free Press, July 6, 1910.

¹⁷ Religious Census, pp. 380, 402.

¹⁸ Rep. N. Y. State Ed. Dept., pp. 122, 148.

words, it costs this sum annually, on an average, for each pupil educated in the public elementary schools, and this is the amount of money per pupil that must be raised each year by taxation. Catholics bear their share of this taxation. They form one-third of the city's population, and let it be supposed, for the time being, that one-third of the amount of the educational tax-assessment is allotted to them. Then, if the parish schools were to be closed, and all the pupils now attending them were to be turned into the public schools, it is evident that, for each parish-school pupil, the sum of \$34.60 would have to be raised annually by the taxpayers of the city, in addition to what they raise now. But since Catholics are supposedly assessed for one-third of the total educational tax, it follows that they would have to raise a proportional share of this new tax-burden, or one-third of \$34.60, which is \$11.53, for each pupil now attending the parish schools.¹⁹ This, then, is the amount which the body of Catholics in Greater New York would have to pay, in increased taxation, for each Catholic pupil sent to the public schools, should the parish schools be closed. This is exclusive, too, of taxation for new buildings and grounds, which would be necessary, and such taxation would, without doubt, be very heavy. It is only the cost of maintenance that is now being considered.

Would tax-paying Catholics be the gainers by this shifting of the method of support of the Catholic school? For the answer it is only necessary to ascertain what the body of Catholics in New York are paying at present for the education of each child in the parish schools. As the figures for the entire City of Greater New York are not available, it will suffice to consider the Boroughs of Manhattan, Bronx, and Richmond, compromising New York City proper. In these three Boroughs the average annual cost of maintenance is \$11.26 for each pupil attending the parish schools.²⁰ The Catholic taxpayers would, therefore, appear to be losers by

¹⁹ It is assumed, in this comparison, that all parish-school pupils are in elementary grades. This is not quite true, but the error arising from the assumption is negligible, as the difference between the cost of primary and secondary instruction in the parish schools is not great, nor is the number of secondary pupils in the parish schools large.

²⁰ Rep. of the Supts. of Cath. Schools, Archd. N. Y., 1909, p. 72.

the change. The difference between what they, as a body, have to raise now for each Catholic pupil, \$11.26, and what they would have to raise after the change, \$11.53, represents the amount additional which Catholic taxpayers, as a body, would have to pay for each Catholic pupil.

Were this argument sound, therefore, it would follow that the Catholic taxpayers of New York City would actually be the losers by turning the support of the parish schools over to the State—a conclusion which the journal quoted above rightly enough calls “astounding.” Wherever Catholics form one-third of the population, and at the same time the cost of the parish schools is but one-third of the cost of the public schools, Catholic taxpayers would neither gain nor lose by the change. With the increase of the ratio of the Catholic population to the total population of any place, however, or with the diminution of the ratio of the cost of parish-school education to public-school education, there would be a corresponding tendency toward economic disadvantage for the Catholic taxpayer. Now, parish-school education, as has been seen, generally costs only about one-third as much as public-school education. In many localities it costs considerably less than one-third as much. And in many cities, as well as in three of the States taken as a whole, Catholics form more than one-third of the total population.²¹ On the basis of this argument, then, the relatively greater gradual increase of Catholics as compared with the increase of the total population being borne in mind, there would be good reason for doubting the expediency of a change to State-support, from the mere standpoint of economic advantage.

The argument, however, is defective, inasmuch as the data upon which it is based are plainly insufficient. It supposes in the first place that Catholic support of the parish schools is in proportion to the Catholic population, or in other words that all Catholics help to support them. This is not always the case. School expenses are frequently met by the collection of tuition-fees from the parents or guardians of the pupils, and where this method is in vogue it is evident that the support of the school falls only upon those Catholics

²¹ Cf. Census of 1906.

who send their children there. It is true that in the cities the church-fund rather than the tuition-fee system prevails. And it is therefore true that the greater part of the Catholic population in the cities contributes to the support of the parish schools, although, in some of the larger cities, only one-half of the Catholic children of school age are found attending them. But in the above calculation the *entire* Catholic population of New York City was considered as bearing the support of the parish schools. To secure accuracy of results it would manifestly be necessary to ascertain just what proportion of the Catholic population actually contributes to their support.

There is another source of error, however, in the calculation as made. The point that has just been considered has reference to the support of the parish schools; it remains to consider the actual sources of the support of the public schools. The calculation, as made, presupposes that Catholics, where they form, for example, one-third of the total population, contribute one-third of the amount expended upon the public schools. It cannot safely be said that this is the case. There is a poll-tax in some of the States, but throughout the country as a whole most of the money used for the public schools comes from the taxation of property and incomes. Thus, in New York City, the school funds are derived chiefly from the taxation of real and personal property in and by the city.²² Although Catholics form one-third of the population of New York City, it does not follow that they contribute one-third of the amount expended for its public-school system. It is not easy, in fact, to say just what proportion of the expense they bear. The problem is a very complex one. The school tax in New York City, as has been said, is levied upon real and personal property. Property-owners pay the bulk of the tax. If the problem extended no further than this, its solution would not be, perhaps, so very difficult. It is certain that Catholics own much less than one-third of the property of New York City, and from this it would be a fair conclusion that their share of the public-school tax is much less than one-third. But it is not altogether true to say that the

²² Maxwell, *Methods of School Taxation in N. Y. City*, in *Rep. of Comm. on Taxation to N. E. A.*, 1905.

school tax falls upon the *owners* of real property. Legally it is so; but, where property is rented, it is the tenant, rather than the owner, who pays the tax, the rent being usually fixed at a rate sufficiently high to include the tax. Again, in the case of unleased property, although it is true that the school tax here falls upon the owners, it must be remembered that wealthy property-owners often escape the payment of their due proportion of taxes. It is more easy for them to conceal the true value of their property than it is for the merely well-to-do or the poor.²³

Both of these last-named conditions tend to raise the amount of the tax that falls upon Catholics at present in support of the public schools, as well as the amount of the increase that would fall upon them if all the parish-school pupils were to be sent to the public schools. Catholics belong, in great numbers, to the working-classes, and this means to the tenant class. As tenants they are really paying the school tax, levied upon the property they occupy, to the owner, who in turn makes the legal payment to the State. Again, where Catholics are free-holders, they usually belong to the poorer or the middle classes rather than to the rich, and are thus without occasion to escape any part of the burdens of taxation that fall to their lot.

What would be the effect of these two conditions in New York City, which has been chosen as a convenient concrete field of inquiry? Would they avail to offset the fact that the property-ownings of Catholics in that city are not in proportion to the strength of the Catholic population—one-third of the whole? They would, undoubtedly, go far in this direction, although it is impossible to say, with the data at hand, just how far. And even though it be granted, that, in case the parish schools were to be closed, the pupils would simply fill empty seats in the present public schools in many instances, it may nevertheless be questioned whether in view of all the above considerations much less than one-third of the per capita allowance of \$34.60, which would have to be raised by public taxation for each pupil, would fall to the share

²³ For a thorough discussion of the subject of taxation for school purposes, see Report of the Committee on Taxation as related to Public Education, made to the National Council of the N. E. A., July, 1905.

of the Catholic body. And since Catholics are, at present, paying only about one-third of this per capita allowance for the education of each pupil in the parish schools, it may well be doubted whether the amount the average tax-paying Catholic of New York City would have to pay in increased taxation, under a system of State-support, would be much less than the amount he voluntarily pays now for the support of the parish schools.

In attempting, now, to give a more general application to this conclusion, it is necessary to make certain reservations. In some of the States the support of the public schools comes partly from the annual interest accruing from vested funds. In these States it is plain that, with a change to State-support, Catholic taxpayers would be freed from the necessity of paying additional school taxes, to the extent that the revenue from such funds could be made to cover the additional school cost. Again, the question as to whether a change to State-support would leave denominational school systems intact, is manifestly highly important in considering the matter of the increase or decrease of cost for Catholics. If they were left intact, the denominational public schools might or might not receive the same per capita allowance as the non-denominational or present public schools.

With these reservations, it may be concluded that, while Catholics throughout the United States would pay less than they now pay for the education of their children, if the burden of parish-school support were shifted to the State, the amount that they would save would be apt to be much less than is commonly supposed. The actual saving would depend upon the concurrence of two factors: the difference between the cost of parish-school and public-school education in any place, and the difference numerically between the Catholic and the total population of that place. The greater the difference in the present relative cost, or the larger the Catholic population, relatively considered, the less would Catholics tend to gain by the change. The saving would thus vary according to locality. Where Catholics form one-half or more of the population, the difference would probably amount to little or nothing. Where they are comparatively few in numbers, the saving would be apt to be very consider-

able. Under conditions lying between these extremes, as in New York City, the amount of economic advantage accruing to Catholics by reason of the change would be correspondingly moderate.

There are of course reasons of a more general nature which it would be out of place to enter into here, that argue for such a change. The change would, first of all, mean the discontinuance of an unfair although generally unfelt attitude of discrimination against Catholics on the part of our State legislators, who impose an irreligious secularism, hateful to the conscience of Catholics and without any necessity to excuse it, upon the schools of the whole people, in deference to the wishes of those who constitute no more than a part of the people, even though they may be more often in the majority. Catholic teachers' salaries, moreover, ought to be raised, and this would be one of the most obvious advantages that would result from State-support. Again, the change would not only mean the national recognition of the rightful place of religious influence in the education of the young, but it would probably lead to the establishment of religious schools more generally by non-Catholic denominations, as well as to the introduction of non-dogmatic Christian instruction into the existing system of public schools. In a word, it may be said that the beneficial effects which the change could not fail to have upon the moral and religious life of the nation would be sufficiently great to make it desirable, without regard to whatever of economic advantage or disadvantage it might involve for any component part of the population.

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THE STUDY OF MORAL THEOLOGY IN THE SEMINARY.

MORAL Theology is the science of the moral teaching of our Divine Lord. He Himself drew no sharp separating line between dogma and moral, *credenda* and *agenda*, Divine truth and Divine duty. Neither were they treated apart by the Schoolmen, who made Moral Theology an integral part of that grand synthesis of Christian knowledge,—the *Summa Theologica*. It was only after the Reforma-

tion that the separation was fully made; when more practical teaching in the pulpit and more minute direction in the Confessional made the special treatment of moral questions absolutely necessary. What to do and the means of doing it, the Decalogue and the Sacraments, formed the nucleus of the new science. From this centre was evolved a perfect moral system worthy of the golden age of Theology. But from about the middle of the seventeenth century the practical and casuistic elements have been steadily crowding out the original Scholastic speculation which made the study a science; so that Moral Theology is now little more than a help to confessors,—reasoned catalogue of mortal and venial sins. “Study all about the *recidivi*”, a priest once advised a theological student, “the impediments of Matrimony, and the *fontes restitutionis*. All the rest is padding.” Alas, for the Divinely beautiful moral teaching of Jesus!

The separation of Moral from Dogmatic Theology has done immense harm to the former, by obscuring, if not ignoring, its doctrinal basis and sanction. In consequence the correlation and interdependence of Christian revelation and Christian life, of faith and conduct, are also obscured or ignored, and reason becomes the chief arbiter of right and wrong. There is a growing tendency among us to treat moral questions from a sociological standpoint, or to estimate “their ethical value” by psychological principles. And the tendency is spreading to the pulpit and the platform, and even to our manuals of popular instruction. If we do not *pull up*, the Ten Commandments will soon be brought down to the level of Greek gnomes; and Herbert Spencer will have more authority on the moral relations of classes and individuals than St. Thomas or St. Alphonsus.

The *tractatus de Deo* and *de SS. Trinitate* bear directly on the *tractatus de Virtutibus* and *de Decalogo*; and students should be constantly reminded of the connexion. So also the Incarnation of the Son of God and the Sacraments which are its fruit should be kept organically united; and both tracts, the dogmatic and the moral, ought to be taught in such a devotional manner that the mention of one will habitually and spontaneously suggest the other. This of course need not interfere with the intellectual treatment of the subject-matter.

Moral Theology has no regard for perspective or coloring. In the Gospels we find Charity made the keynote of our Saviour's moral teaching. It is His Commandment, "a New Commandment", the characteristic mark by which all men will know His disciples, that on which dependeth the whole law and the prophets. St. John and St. Paul write about it with like emphasis. And coming down to the Scholastic age, we find St. Thomas, who usually wrote without emotion, glowing with enthusiasm whilst he described it as "the root of all virtues", "the mother of all virtues", "the form of all virtues", "a certain participation of Divine Charity, which is God", "potissima virtutum", etc. Elsewhere he taught: "Quilibet habens charitatem habet omnes alias virtutes"; "Nulla vera virtus potest esse sine charitate"; "Charitas conjungit Deo realiter, et attingit Eum realiter"; "Charitas facit homines Deiformes"; etc.

Although Moral Theology purports to be the scientific reproduction of the moral teaching of the Divine Master, we do not find Christian Charity taught in it with the singular emphasis He laid on it; neither is it brought effectively to the forefront; nor is it shown to be "the foundation of all moral law". It does not usually occupy half the space given to Justice; and of the space devoted to it one-half is taken up with the sins opposed to it.

Slight and excusable as this omission may seem, I am profoundly convinced, not only on a priori grounds, but by experience, that it reacts harmfully on the moral life of the seminarian, on his after life and preaching in the priesthood, and through him on the moral life of the laity. Why do some people go daily to the Table of the Lord who are known never to speak a kind word of anyone? Why is slanderous gossip considered so venial that it is scarcely thought matter for Confession? Why are good (?) practical Catholics sometimes heard boasting that they are good haters? Why do we hear others, without shame for their Christian affiliation, declare that they shall "get even" with some one that has injured them? Why, in fine, are so many of our pious rich people so niggardly toward our Catholic charities? The reason of it all is that we do not keep ringing Charity in thought and word and act into the minds and hearts of our

people. And we neglect to do so because in the seminary it was not rung into our minds and hearts, in the class-room as well as in the prayer-hall or chapel. Because also satisfactory growth in it was not made a *primary condition* of promotion to Orders.

The sooner we realize it, the better: the only argument that will save the Catholic workingman from his present greatest enemy, Socialism, will be the reign of Christian Charity in the Church. And as the regeneration of the world started in the training of the Apostles, so the renewal of Christian life in our day must start in the seminary.

To some seminarians, the study of Moral Theology is the occasion of more or less laxity of conduct. They find that the limits of venial sin are not so narrow as they thought, and that the neatly formulated conditions of mortal sin, interpreted literally, make it easy to do many desirable things without incurring the guilt and punishment of serious transgression. Moreover, the doctrine of Probabilism opens to them a delightful avenue of escape from many of the restraints of conscience. "*Lex dubia non obligat*", however true theoretically, is an edged tool that has to be handled with caution. But caution is not a characteristic of youth; and seminarians will find themselves on the down grade, if, without taking counsel, they use the principles of Probabilism for personal guidance.

As to venial sin, those unworthy clerical students who commit it deliberately, because, not being mortal, it need not be confessed, give no evidence of being called by the Holy Ghost to the priesthood. They show no growth of Divine love; they are indifferent to the constant danger of falling into mortal sin; and they rashly aspire to destroy in others the reign of sin to which they themselves are willing slaves. Let the professor of Moral Theology, then, coöperate with the spiritual director in painting vividly the evil, the danger, the ingratitude of deliberate venial sin. Finally, let it be very emphatically and insistently inculcated on the young theologian, that most of the teaching of Moral Theology is intended primarily for the direction of the confessor, and therefore has but little bearing on the regulation of ordinary Christian life, and still less on the stages of the ascetic life through which the seminarian is passing.

It would be an inexpressible blessing to eliminate, if possible, most of the matter found in our theologies about the Sixth Commandment, and *de usu Matrimonii*. The saying of Terence, "Maxima reverentia pueris debetur", applies to young men as well as to boys, to students in a seminary as well as to those in a college or university. I am convinced that the reading of such matter is for the young, *per se*, a proximate occasion of grievous sin. Still, being necessary for the Confessional, the reading is permitted to seminarians when the matter is treated in class or the professor directs that it be studied in private. But it is obvious that, unless the occasion be made remote by prayer and strict guard over the imagination and emotions, no necessity would justify the perusal of it. As to the use of such knowledge in the tribunal of Penance, students ought to be severely and frequently cautioned against unnecessary or indelicate advice or instruction to the penitent on everything contrary to the Sixth Commandment. And they ought to be informed, too, of the imminent danger of incurring *in foro externo* the penalties of solicitation and of *absolutio complicitis* by imprudent language, even though it be dictated by pure zeal.

Finally, students should be advised to take to heart the grave words of St. Alphonsus regarding the study of this matter: "Oro tamen studiosos, qui ad munus audiendarum confessionum se parant, ut hunc tractatum . . . non legant, nisi quum fuerint ad excipiendas confessiones jam proximi; legantque ad hunc unice finem, omnem prorsus curiositatem abjicientes, atque eo tempore saepius mentem ad Deum elevent, et Virgini Immaculatae se commendent, ne, dum aliorum animas Deo student acquirere, ipsi suarum detrimentum patiantur." ¹

The purpose of Moral Theology in the seminary curriculum is not speculative but practical. With the multiplicity of other studies and within the space of four years, we have no time for Scholastic questions, nor for the investigation of original sources. We have to adapt our teaching to the use for which it is intended. That use is threefold: the spiritual good of the student himself; his equipment for teaching and

¹ L. III, N. 413.

preaching; and his instruction for hearing Confessions. Now it seems to me that the first and second of these uses are at least as important as the third. Yet the first is absolutely ignored, perhaps not even thought of; and the second, equipment for the pulpit, is very inadequately provided. To instruct the people in the dry, abstract language of theology, is not feeding the hunger of the soul. No awakened consciousness of sin comes from it. It suggests no desire or determination to arise and go to our Father. It calls no Spirit from the four winds to blow upon these slain that they may live again.

I think it is possible, without interfering with the traditional abstract form of Moral Theology, to give the teaching of it a practical direction, and thereby to make it spiritually helpful to the student and more available than it is now for pulpit use. With this view I make the following suggestions; but the zeal of the professor, seconded by the good will of the student, can alone give them effect.

1. Keep the moral teaching of Jesus in the foreground. Make Moral Theology consist solely of footnotes to it. As He Himself was the leading factor in His teaching, see that He be the same in yours. Give individualizing features of His Personality, and the concrete setting of His discourses, so that He may stand out the Living Teacher whom the Apostles saw and heard and accompanied through His public ministry.

2. The end of His teaching was spiritual, to prepare men for entrance into the Kingdom of Heaven, to make them disciples worthy of Him. Let the end of your teaching be spiritual also. Begin with the sanctification of the student, by deepening the lines of his moral character with every moral truth you teach him; and he will go and bring forth fruit, and his fruit shall remain.

3. Give to Fraternal Charity the prominence and pre-eminence which the Divine Master gave it. If it is, as St. Thomas calls it, "*mater radix, forma omnium virtutum*", why not emphasize the relationship, and the practical conclusions to which it points?

4. The burning social questions of modern life are all solved by one principle of Jesus Christ, enunciated in the

Sermon on the Mount: "Omnia ergo, quaecunque vultis, ut faciant vobis homines, et vos facite illis." The Catholic professor of Moral Theology, the Catholic lecturer, and the Catholic preacher commit a fatal error, when, by disregarding the *source* and *imperativeness* of this principle, they imply its inadequacy.

5. A picture of everyday Christian life in its domestic, social, and religious aspects and relations, could be easily formed from the words of our Divine Lord. It would be a concrete, living synthesis of all that He demands and desires man to be for the fulfilment of His union with our nature. It would be a picture breathing the loftiest inspiration, fascinating us with its beautiful harmonies, and appealing to us for more generous self-denial, for more patient carrying of the inevitable Cross, for more faithful treading in the footsteps of the Crucified.

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THEOLOGY AND PULPIT ORATORY.

IN the December issue of the REVIEW of last year there appeared an article under the title "The Odds against Oratory", in which the writer aims to point out a paradox which, according to him, reveals itself in the intellectual prerequisites to pulpit eloquence. The paradox, we are told, consists in this that scholastic theology and the Church's dogmatic method of teaching are at once a help and a hindrance to pulpit oratory: a help, because the former is the source of religious instruction while the latter gives to the statement of truth that straightforwardness so essential to oratory; and a hindrance, because the cold and lifeless abstractions of the former and the inflexible character of the latter dissipate that poetic coloring and freedom of expression without which oratory is impossible.

The article is, unquestionably, a strong statement of the latter part of the paradox, strong in the estimation of those who, when they speak of theology and Church dogma, mean the language of these rather than the inner realities that lie hidden behind and beyond it. It is a one-sided consideration

of theology and "Church dogmatism" on the one hand and of pulpit eloquence on the other, excluding the concomitants to the former and the secret of the latter. It is not surprising then that in the light of such treatment theology and Church dogma should be found to be a huge paradox, in which the evil predominates over the good and the good is oftentimes an evil unto itself.

Let it be said in justice to the writer that he recognizes fully the absolute necessity of scholastic studies in the training of the priest, and that what he has to say is said "just for the sake of stating truth, views that suggested themselves to his mind during a long course of scholastic studies". The view, however, that these studies are an obstacle to pulpit oratory is not an uncommon one; it is usually the view of those who possess little real knowledge of scholastic theology; who seldom, if ever, enter into the inner sanctuary of what, outwardly viewed, may seem

A phantom, a shadow, a thought,
A name upon men's lips;

and who in consequence fail to distinguish between theology and faith and between theology and the language of theology. If then I take it upon myself to play the part of a critic, it is because such views are at variance with the history of Sacred Oratory, and at variance too with my own personal convictions, to say nothing of the traditional insistence of the Church on those studies in the curriculum of her seminaries.

Following is a résumé of the writer's reflections: the learning of a priest must be preëminently scientific; he must be a metaphysician, a theologian; qualifications so essential that their absence would consign his pulpit oratory to the category of charlatanism. Now, theology is scientific, therefore rigid, formal, inflexible in its expression of truth; pulpit oratory on the contrary is artistic, therefore elastic, formative, flexible in the same expression; the former is progressive, the latter is static; the former is cold, precise, scholastic in style; the latter is and must be vivid, animated, Scriptural in style. Hence theology, without which pulpit oratory must of necessity be meaningless, is a decided hindrance to it.

In the following pages I shall limit myself to the two terms

of the paradox. I claim for theology all, so far as abstractions are concerned, and for pulpit oratory more than the writer claims, and with these concessions I propose to point out that theology, though essentially scientific in character, and stagnated, as some would have it, in sterile formulism, is no obstacle to pulpit oratory; and if obstacles to such oratory exist, they must not be attributed to theology but must be looked for elsewhere.

It goes without saying that a priest, to be thoroughly equipped for his calling, must be a theologian. This was always true, but never truer than in these days of advanced education and organized attacks on the very fundamentals of the faith. He is the minister of God's word, the custodian and exponent of the *depositum fidei*. Catholic people look to him as the champion of their faith, the vindicator of the rights and prerogatives of God, and to justify and maintain this generous confidence he must be prepared to give them bread and not a stone and to cope with the enemy without apprehension of defeat. By this we do not mean, of course, that he must possess the theological acumen and scholarly attainments of a specialist, or of one who has enjoyed the special privilege of a thorough university course; but, as the ambassador of Christ whose eternal interests he is at all times and by virtue of his apostolic office bound to promote and protect, it is not too much to insist that he must have at his command a deep, solid, and well-digested knowledge of the entire field of Catholic theology in all its forms. It must be deep, to avoid the curse of superficiality and its consequent dangers; solid, otherwise his doctrinal expositions will be weak and faltering; well-digested, that is, the real assimilation of the knowledge of theological principles and doctrines as they are in themselves, for mere book-learning extracted from manuals and compendiums and crammed into the head is not knowledge but at best a refined and dignified species of ignorance.

Now, this knowledge implies primarily a mastery of principles, both philosophical and theological, and a good working knowledge of the more important truths deduced from these principles. Indeed, than this nothing can be conceived more essential to the mental equipment of the priest. He is a master and teacher in Israel, and efficiency in any field of activity

is conditioned by knowledge and control of principles, their relative proportions and proximate inherent possibilities; hence the extent and executive potencies of the former are governed by the completeness and pliability of the latter. This knowledge, moreover, must be unified; that is, it must not consist of so many unrelated and isolated doctrines or parts, but these *membra disjecta* must be synthesized, they must be viewed as one; the mind must perceive their mutual relation to one another, their real proportions, their interdependence, their relative importance, the chain that binds them together into one complete and systematic whole. For all truths of Christianity form one organized whole, but the human mind, in consequence of its constitutional limitations, must perceive, analyze and study it fractionally, and the priest, whose primary office is that of teacher, in order to treat solidly, clearly, and intelligently any one truth or doctrine, must have some conception of its importance and the particular proportion it occupies in the grand whole.

The first requisite for a priest, therefore, so far as his mental equipment is concerned, is a clear and definite knowledge of the theology of the Church, which is to a great extent the outcome of Scholasticism. Thus far then I agree with the writer. But I must part ways with him when, from the rigid formality and inflexibility of theological expression on the one hand, and the freedom and flexibility required for oratorical expression on the other, he concludes that theology is an obstacle to oratory, or specifically to pulpit oratory. I admit that theology is scientific and that all scientific propositions are rigidly formal; I admit also that oratory is artistic, that it, like "all art, revels in transforming the plain into the beautiful", and consequently requires freedom and flexibility of expression for the creation of these various transformations; but I deny that these premises warrant the conclusion that theology is an obstacle to pulpit oratory.

It is true, in proportion as knowledge becomes ultra-physical it looses its concreteness and rises above and beyond the plane of common intelligence to that rarer and esoteric atmosphere of abstraction. It clothes itself with new words and a terminology that defeats the most ingenious efforts to translate it into popular usage. The student, until his entrance into the semi-

nary, thought as a boy and spoke as a boy. But now he is taught to think along new lines and to speak a language hitherto unknown to him. He lives in a world of abstractions and thinks and speaks of abstract things in an abstract way. But does the writer mean to tell us that these new environments so warp his mind as to eliminate from it all attachment or desire of attachment to this "amiable old earth"? that the study of abstract forms robs the student of all consciousness of concrete existence and therefore renders him incapable of meeting practical life in a practical way, or of dealing with common sense in a common sense way? There are cases of course in which this is true, and hence cases in which scholastic studies are an obstacle to pulpit oratory. Men who are constantly and exclusively preoccupied with the study of scholastic theology and abstract situations, whose thoughts and ideas are clothed in a language unintelligible to the common mind, who are treacherously unsympathetic with the feelings, internal longings, and aspirations of their fellow-men, and to whom the world is as though it were not—such as these may be keen and discriminating academic disputants, but unless their ability be exceptional and many-sided they will never succeed in addressing with effect the popular mind. But these cases are rare and far-between; they are exceptional and do not constitute the rule and therefore do not justify the writer's conclusion. Any one possessing only a partial acquaintance with the history of Sacred Oratory knows that the greatest pulpit orators and most successful preachers in the history of the Church owed their success and oratorical triumphs to their profound knowledge of theology. They knew their theology, and the faith that they preached was to them a living faith; therefore they spoke with conviction, with feeling, and with a sacramental earnestness that could not but mould and shape men to their purpose.

In the foregoing sentence I touched upon a point that deserves more than a cursory notice; namely, the fact that theology is not faith and *vice versa*. The failure to recognize this and the consequent confusion of the two, is the result of a surface study of theological science, and the prolific source whence issue those quack notions and irrational howls that we hear occasionally about scholastic studies being an obstacle to

preaching. The fact of the matter is that those who insist on pointing out this obstacle have barely an alphabetical knowledge of theology; and as to the meaning of pulpit oratory, it is no exaggeration to say that they are ignorant of it. Should any one attempt to formulate a definition of pulpit oratory from the information conveyed by the article before us he may succeed, but his definition will not be a Catholic one. I quote:

You must be subtle to save yourself from botching the explanation of the most Holy Trinity. You must be able to divide and subdivide ideas in the refining process a great deal before they will be sensitive enough to catch even a fugitive impression of such a fugitive truth as the Incarnation. *You must mount high in abstraction to escape the meshes of imagination in considering and explaining to the people doctrinal points from the pulpit.*¹

In other words, if in explaining the mysteries to the people you do not mount high in abstraction, if you do not use all the distinctions and abstruse technicalities that have been used by theologians for the last thousand years, you will botch your explanation; if, on the contrary, you do mount high, your oratory will be a huge farce, because abstract situations do not lend themselves to the freedom of oratorical expression. In either case your efforts will be a failure and those who preceded you in explaining these mysteries to the people, to say the least, wasted their time and energies by beating the air.

But lest I forget, let me state here by way of parenthesis that the mysteries of our religion have been explained to the people in the past and will be explained to them in the future; and as in the past so in the future, neither will the explanation be a botch nor the oratory a farce. There will be men in the future as there have been in the past who will ascend the pulpit, not to give the public an exhibition of their ignorance but to preach "Jesus Christ and Him crucified . . . not in the persuasive words of human wisdom, but in shewing of the spirit and power." It savors too much of Protestantism to assume that our faith is so inextricably interwoven with scholastic theology and united with it in a union approaching so near the sacramental, that any attempt to explain or teach the

¹ Italics mine.

former without due regard for the abstract preciseness, formalities, and technicalities of the latter involves the liability of departure from revealed doctrine and the consequent repressive fear of "stretching truth to the snapping-point" in a moment of oratorical forgetfulness. That the assumption is false and has its origin in a total misapprehension of Catholic doctrine is evident and needs no words of explanation. The Church always distinguishes between faith and theology; the former is divine, the latter human. Faith is the revealed word of God; theology, though objectively a supernatural, is formally a human science, constructed by human reason operating on data partly revealed and partly natural. The revealed principles of theology are the articles and dogmas of faith; the natural are drawn from philosophy.

I take the liberty of explaining the distinction more fully. The articles of faith, considered in themselves, as absolutely true and with reference to the *prima veritas revelans*, remain unchanged and unchangeable. Whether revealed or unrevealed, whether received by man with humility or rejected with scornful pride, they are ever the same. "Jesus Christ yesterday, to-day, and the same forever." But to be of practical value to us, to create in our lives that divinity which was the object of their revelation, they must be considered with reference to ourselves; they must be appropriated and assimilated; must be viewed as principles stripped, in a sense, of their supernatural character, and made the basis of rational operation. For faith is essentially a vital principle, replete with supernatural facts, actions, and beings, and to appreciate in some measure its full significance and eternal potentialities we must seek to understand it so far as it is intelligible, to apprehend its various relations with ourselves, with our higher conceptions and aspirations, with our individual reason, with the collective reason of mankind, and with the entire universe. The theologian takes the dogmas, articles, or definitions of faith and uses them as principles or premises. They constitute his basis of argumentation. He combines them one with another or with truths known from reason, and deduces from them further conclusions. The resultant doctrinal system is known as the "Philosophy of Faith" or simply as "Theology"—that is, the reproduction in the human mind

of all revealed truths in their scientific form and relations and reduced to an intellectual system harmonizing with the whole body of truth whether known by reason or revelation. Hence faith, considered in itself, is simply the revealed word of God; considered in its relations to the whole world of being and intellect, it is the same revealed word plus its translation into the forms and terms of philosophy and reduced to scientific unity.

Now in this vast doctrinal system the divine and infallible guardianship of the Church extends itself only to revelation, to the entire body of revealed truth; but the exposition of this revelation, its expression in scientific terms of philosophy, is the work of human reason and as such does not fall within the jurisdiction of her infallible teaching prerogative. All the mysteries of our religion, such as the Trinity, the Incarnation, the Atonement, Last Judgment, Grace, the efficacy of the Sacraments, etc., are of faith and must be accepted as belonging to the *depositum fidei*; but their explanation in so far as they are explicable, their analysis and synthesis, are not faith but theology, and in so far as they represent the work of reason, the mind is free, that is, not bound by the teaching authority of the Church; provided, of course, it does not go against or in any way deny, pervert, or disfigure the revealed word or principle.

The primary purpose of theology is to explain and to defend the faith. Hence the priest studies it and must know it, not for its own sake, but to explain the faith to the people and to defend it against the attacks of enemies. When we say that a priest must know the theology of the Church, we mean that he must know the scientific explanation of the faith entrusted to the keeping of the Church; and this scientific explanation is intended, not as a means of preaching the faith to the people, but as a means of safeguarding him against error. The pulpit orator, in his doctrinal expositions, must be governed by philosophy, but he must not formally philosophize; he must know his scientific theology, but in preaching the faith he must eliminate science and bring his explanations down to the comprehension of the common mind. Every sermon is in itself, or at least should be, nothing but theology, dogmatic, moral, or ascetic; the difference being only in the presentation.

The preacher must bear in mind however that there are two aspects of theological science: the one purely speculative and systematic, the other practical and popular. If a sermon be too scientific, it is above the reach of the common mind; if too popular, it ceases to be a sermon. Consequently, to be conducive to good results it must have for its basis scientific theology, but its development and presentation must be practical and popular. The fundamental truths of religion must be brought within the ken of the popular mind; the subtleties of the schools must be translated into the language of the people; and then only has pulpit oratory accomplished its mission, when scientific theology issues in good Catholic living and in consolidating the basis of Catholic faith and devotion:

The writer tells us furthermore that the Church's dogmatic method of teaching is a hindrance to pulpit oratory. Says he:

But the Church's dogmatism is a hindrance to Eloquence as well as a help to it. And why? Because it is scientific, and Eloquence is artistic. All scientific propositions are rigidly formal. By this we mean that they express a truth in a precise way and as a consequence a slight change in expression may effect a change in the idea. Hence, like glass, they must be handled with care. A conscientious Catholic is scrupulous in the use of conciliary propositions, out of reverence for the truth they contain. And in handling them he feels like a kind of Shylock with his conscience saying to him: "If thou cuttest more or less, be it so much as makes it light or heavy in the substance or the division of the twentieth part of one poor scruple; nay, if the scale do turn but in the estimation of a hair, thou diest." If he be an orator he is in a predicament. For, he would like to grasp at the truths and throw them into expressions of his own after the impulsive manner of an orator. But he has reason to fear that in his fine frenzy, his elastic mind may stretch truth to the snapping-point; that his formative mind, instead of only new expressions may form new propositions out of the old.

That is to say, the priest when explaining the faith to the people must walk warily. He must "express truth in a precise way", for "a slight change in expression may effect a change in the idea". He cannot depart from that scholastic form in which the truth is set and clothe his ideas in thought-forms of his own making. Should he preach the truth in terms taken from some exoteric philosophic source, or descend

to the level of the popular mind and seek to express his abstract ideas in popular language, he may find himself outside the border-line of orthodoxy—the sport of sects and fashions that beset the historic path of Christendom.

In the face of all this what is the orator to do? That he must walk warily we have no disposition to deny; for this all must do to whom has been entrusted the keeping of a priceless treasure. But that this necessity arises from the formal character of scientific propositions and the stiff and inflexible terms in which the Church expresses her definitions and dogmas, we cannot admit; and the writer will perhaps be not a little surprised if we tell him that the very contrary is the truth; that is, that scientific propositions and Church dogma, instead of being a hindrance, are the safeguards to oratory; that they, so far from restricting the freedom of the orator, give him that very freedom which is so essential to his profession. For they point out to him his limits, the border-line that separates truth from error. For the terms of the proposition or definition do not make the dogma, but they contain the dogma; they are not the truth, but they contain the truth; and he that would preach the truth must first break through the language of the definition, go behind and beyond it and assimilate its contents. The definitions and conciliary propositions of the Church do not constitute a part of the revelation, but their purpose is to vindicate it from error. They do not make the faith nor do they cover the whole field of revelation, but only so much of it as has been made the subject of controversy or denial. They are, it is true, rigidly formal and inflexible, but the truth they contain is elastic, flexible, as flexible as any truth not embodied in philosophic terms, for in this respect it partakes of the nature of the human mind of which it is the object, and consequently submits without a shadow of protest to all the flexibilities which the mind is able to impose on it. Hence while the Church has chosen to embody her dogmas in abstract terms of Aristotelian philosophy, it must not be forgotten that she is concerned only indirectly with philosophical truth. She has no revelation of philosophy to communicate. Her aim and mission is to teach and safeguard religious truth; and when she teaches truth in formal and precise terms of philosophy, these are designed not

to explain the truth but only as means of protecting it against human rashness, ignorance, and error. They were never intended to be adopted as a means of explaining and preaching the truth to the people; their purpose is to determine scientifically the value of the truth they embody and to shield it against corruption or loss, as was the case with the Gentiles of old, and as is the case with the sects of modern times. The commission of the Church is not to preach Scholasticism but the Gospel, the word of God. Christ revealed Himself not to the wise and prudent, but to little ones and to the poor; not to philosophers and theologians, but to fishermen and peasants. He spoke to them in their own simple tongue. He addressed them as men, as living men, not as abstractions, and made fidelity to His word a condition of discipleship with Him. "You shall know the truth and the truth shall make you free."²

But there is another difficulty in the paragraph quoted above. Granting that the writer is aware of the distinction between the truth and the formula that contains it, why should the orator "have reason to fear that in his fine frenzy, his elastic mind may stretch *revealed* truth to the snapping-point", any more than a truth not revealed? Why should "a conscientious Catholic be scrupulous in the use of conciliary propositions, out of reverence for the truth they contain", and less scrupulous or perhaps unscrupulous in the use of any other true proposition, be it political, social, scientific, or literary? These questions are by no means expressive of irreverence for revealed truth, or indicative of a disposition on our part to attach the same degree of reverence and significance to the truths of faith and those of mathematics or any other purely natural science. The degree of reverence that attaches to any truth, as well as its value and importance to the eternal interests of man, are gauged by its inherent possibilities to mould the inward and outward life of man after the example of his Divine Master. Hence revealed truths, by the very fact of being revealed, always command a reverence and significance vastly superior to that of any truth of the natural order. But this should not lead us to infer that these latter may be treated indifferently or irreverently, or that an elastic and formative

² John 8:32.

mind may not stretch even these to the snapping-point. The conscientious Catholic who is scrupulous in the use of conciliary propositions out of reverence for the truth they contain, and unscrupulous in the use of any other true proposition, whether political, social, literary, or scientific, is not a conscientious Catholic at all; for he is throwing away with one hand what he would preserve with the other. Truth is one, one organized whole; and no fraction of it can be denied, perverted, or treated unscrupulously without thereby, at least remotely and indirectly, endangering the whole. Truth is from God, therefore divine, and in whatever order it is found it has its unity and complement in His Church. All principles, no matter to what department of knowledge they may belong, are related to the principles of theology, and only in the light of these can we see their true value, their real relations and relative proportions. Hence the dictum of the Schoolmen, "Theologia est scientia scientiarum." Consequently, theology being the queen of sciences, there is in every great question involved a question of theology; and there is no error, whether political, social, literary, psychological, or ontological, which in its final analysis is not an error against faith or the denial of some truth taught by the Church. It is true, the Church is not officially concerned with errors that are only remotely and indirectly against faith, but it is none the less true that every error, in whatever department of thought it may exist, harbors the germs of heresy and if reduced to its ultimate consequences would involve the denial of some element of the faith entrusted to the keeping of the Church. To quote the significant words of Melchior Cano: "*Quemadmodum morbi quidam lethales sunt, alii vero non interficiunt quidem hominem sed afficiunt tamen valetudinem; sic errores quidam non fidem extinguunt sed obscurant; non evertunt sed infirmant, morbumque afferunt, non exitium. Sicut ergo quod salutis est noxium, vitæ id quoque noxium est; ita quodcumque sanæ doctrinæ adversatur, hoc fidei est etiam quodammodo adversum.*"⁸

This is an important fact; one also which is unfortunately too often disregarded. It goes without saying that the handling of a revealed truth demands on the part of the orator the

⁸ De Locis Theologicis, Lib. XII, Cap. IV.

exercise of greater care than does one not revealed, for no error is heresy which is not directly and immediately against some proposition of faith; but this does not mean that the latter may be perverted or treated indifferently, or that the perversion involves little or no consequences.

The statement therefore that dogmatic and scientific propositions by reason of their precise and formal character do not lend themselves to the imaginative and constructive mind of the orator is false, and springs from a misapprehension not only of Catholic doctrine but also of the essential requisites of theological knowledge. In its ultimate resolution it is only another way of formulating the objection that the official theology of Catholicism is hopelessly antiquated, so bound up with metaphysics and all the jargon of the schools that it defies translation into modern usefulness. It reminds us of the 64th condemned proposition of Michael de Molinos, the Quietist, in which he states that "*Theologus minorem dispositionem habet quam homo rudis ad statum contemplativi.*" And he assigns four reasons, of which the last one is that "*caput refertum habet phantasmatibus, speciebus, opinionibus et speculationibus, et non potest in illum ingredi verum lumen.*"⁴ As though *phantasmata, species, opiniones, and speculationes* make theology. Yet it is safe to say that this is usually the conception they have of theology whose knowledge is no deeper than the surface.

But, before proceeding to condemn scholastic theology and relegate it to the limbo of forgotten systems, would it not be better to examine ourselves and see that perhaps the fault lies not so much with theology as with ourselves? that theology after all is right, and if any opposition exists between it and modern intellectual demands, between science and oratory, that that opposition has only a logical existence and must be attributed to our own, often vincibly, defective grasp of the inner realities of that much-abused system of scholastic theology? St. Thomas opens his *Summa Contra Gentiles* with a disquisition on the "*officium sapientis*", and there tells us: "*Sapientis officium est veritatem divinam, quae antonomastice est veritas, meditari, et meditatam eloqui*"; that is, he must acquire a

⁴ Denzinger, *Enchiridion* (1900), n. 1151.

knowledge of the truth by contemplation and then communicate it. The task therefore of him who would preach to the world the truths of salvation, is twofold: first he must possess them himself, and secondly he must communicate them to others.

It is no exaggeration to say that too much time and thought are wasted by many in cramming their heads with formulas and definitions, and too little effort is made to digest them and assimilate their contents to their mental life. They pay too little respect to reason and intellect and seem to forget that *to think* is the essential function of the rational soul. They learn, parrot-like, what others have said and thought, and consequently what they say must be said in the precise way in which others have said it, for a slight change "may effect a change in the idea". They know the jargon of the schools and, in their own estimation, know also their theology. They speak of "*simpliciter*" and "*secundum quid*"; of "*materia*" and "*forma*"; of "*natura*" and "*persona*"; they will tell you that the rational soul is the "*forma substantialis*" of the body; they will pronounce eloquently the high-sounding words "*scholastic philosophy and theology*"; but ask them for a precise and straight-to-the-point explanation of these terms; ask them to tell you something about Scholasticism, its meaning, history, and chief representatives; ask them to define philosophy and theology, to give an intelligent explanation of the definitions, to point out the line of demarcation that separates one from the other, or, if united, what is the bond of union; and as a final test of their theological learning ask them to give the essential elements of a "*definitio essentialis*", and they will either reply in the irrational and unintelligible dialect of the bird or be as dumb as an Egyptian mummy. If such knowledge be characterized as theological, then I not only agree with the writer that theology is an obstacle to pulpit oratory, but I declare with all the emphasis at my command that theology renders pulpit oratory intrinsically impossible.

Knowledge is a golden word. It is, unfortunately, also a much-abused word, and this abuse is emphasized by Catholics no less than by non-Catholics. It is the cry on every side. All seek it, yet few find it. Many claim to possess it, yet few

recognize it when brought face to face with it. Daily contact with the false and shallow has brought on intellectual myopia; and if now and then in our more serious moods it be given to us to see the true, there is a tendency, the outcome of our own superficiality, to identify it with genius or with imbecility.

For what the lips have lightly said
The heart will lightly hold,
And things on which we daily tread
Are lightly bought and sold.
The sun of every day will bleach
The costliest purple hue,
And so our common daily speech
Discolors what is true.

But space will not permit me to philosophize on this point. Let it be said that "all that glitters is not gold", and all that passes under the name of knowledge is not knowledge. Knowledge is made of "sterner stuff", and he who would possess it must first divest himself of all prejudice to individual effort, and realize that life is a serious affair and that he has a serious part to play in its eventful drama. It consists, to quote Cardinal Newman, "not merely in the passive reception into the mind of a number of ideas hitherto unknown to it, *but in the mind's energetic and simultaneous action upon and towards and among those new ideas . . . It is the action of a formative power, reducing to order and meaning the matter of our acquirements; it is a making the objects of our knowledge subjectively our own, or, to use a familiar word, it is a digestion of what we receive into the substance of our previous state of thought.*"⁵

The theological formula and definition, as was pointed out above, do not make the truth, but they contain the truth, and the preacher who would explain this truth to the people, must go behind and beyond the words of the definition, must strip off the envelope and by assiduous contemplation assimilate its contents, make it a part of his own interior life. A mere surface study of any science that deals with the unseen inevitably results in sciolism and quackery and is unworthy of the name of knowledge. And that this is too often the case no one will deny who uses his eyes to see and his mind to think. Too

⁵ Idea of a University, Dis. VI. Italics mine.

many who take upon themselves the office and responsibilities of the minister of God's word neglect the first part of their task—*veritatem meditari*. They forget that the Seminary was never intended to teach them theology, but to teach them how to study it, how to acquire a knowledge of it. They forget too that their real work of study and of brushing away ignorance begins with the completion of their theological course. And it is those who possess only a smattering of theology, who cram their heads with meaningless terms and abuse reason and intellect by their indifference and indolence to do any thinking that might be called their own, who bring contempt and discredit on scholastic theology. The orator who would like to grasp the truths and throw them into expressions of his own making "after the impulsive manner of an orator", is at liberty to do so, and can do so, provided he knows the truth, provided he has penetrated into and contemplated the inner mysteries of what outwardly may appear a meaningless formulism; and if "he has reason to fear that in his fine frenzy his elastic mind may stretch truth to the snapping-point", it is because he does not know the truth, in which case he has no right to speak from the pulpit. I might observe *en passant* that there are exceptions to every rule. Among those who know there will always be found some who by reason of fear or want of self-command, or for some other cause, are unable to translate their knowledge into words. But these are exceptions and need not detain us. It is a law of the human mind that whatever is really known can be communicated. "*Verbaque praevisam rem non invita sequentur.*" Mere intellectual apprehension of the truth is not enough; to know it it must be appropriated and assimilated, and to bring about this assimilation there is but one way, to pay due respect to our rational nature, to be convinced and to be actuated by our conviction that the essential function of the rational soul is *to think* and *veritatem meditari*. We do not learn truth by reasoning or discursive process, though speculation and discursion are indispensable in that they serve to remove difficulties, to penetrate the language of theology and to reduce to logical order our intellectual acquisitions; but we acquire a knowledge of the truth, that is, make it a part of ourselves, only when we stand in its presence, when we stand face to

face with it and contemplate it; and the more profound and complete that knowledge, the greater will be the freedom of the orator to translate it to others, not in a cold and unattractive manner, but in such a way that its beauty and majesty, its power and efficacy, will appeal to the popular mind and popular heart.

This translation of the truth to others—*meditatam eloqui*—constitutes the second part of the orator's task. From what has been said thus far it is not to be inferred that a thorough and all-around knowledge of the subject is all that is required to make the orator. Oratory or eloquence is the product of two factors: one intellectual, the other physical. The orator must have a face-to-face knowledge of the truth he wishes to impress upon his hearers; he must possess a lively imagination and such a mastery of language as will enable him to present the truth with precision, ease, and elegance; but above and beyond this he must possess that supreme quality which is the secret of all oratorical success—earnestness. He must be in earnest; he must speak with conviction; he must himself feel, be charged with, and vitalized by, the truths to be driven home. Cardinal Newman says somewhere (I have forgotten the exact reference) that the great secret of eloquence is to be in earnest. Never speak as one who doubts. See the end, bright and clear, but see also the obstacles and length of the road, and the deep convictions of your mind will stamp themselves irresistibly upon your hearers. A sermon may be most carefully prepared; it may be full of thought elegantly expressed; it may conform to all the demands of logic; yet, if delivered in a cold, phlegmatic manner and by a speaker whose words issue, as it were, from an iceberg, it may tickle the ears of the audience but it will never create conviction or produce even a moral impression. On the contrary, a production which in intellectuality is far inferior to it; every second or third word of which is mispronounced; which is full of bad grammar, bad rhetoric, and bad logic, but which issues from a heart that burns with charity for Christ and for souls, every word of which is uttered with a downright earnestness and sacramental power, such a sermon we declare, though not a sacrament, is indeed the next thing to it. Words which do not come from personal conviction, which issue from no deeper

and warmer source than the lips, are idly spoken. Simply to utter truth is not enough, the speaker must show physically, by gesture, voice, and looks, that the truth which he utters is to him a living, vital reality. To speak to the heart he must speak from the heart. *Pectus est quod facit disertum.* To affect others by his words he must first be affected himself or, as Horace would express it,

Si vis me flere dolendum est
Primum ipsi tibi.

The two essential requisites for a preacher, therefore, or for any public speaker for that matter, are *knowledge* and *earnestness*. Those who lack the first, always fail, even should the gods have been kind enough to grace them with what is usually termed the "gift of gab". Those who possess the first but lack the second, if they do not fail entirely, leave at most only a weak impression on their hearers. Are we then to blame theology for these failures? The writer of the article before us wonders what metaphysics would have done for three Gospel-preachers, John the Baptist, St. Paul, and the Boy Jesus. Would the first have been the preacher that he was if, instead of coming from the desert, he had come from a school of Aristotle? Would the second still electrify us if he had studied the *Contra Gentiles*? Would the Sermon on the Mount still live, if the Boy Jesus, instead of being nurtured on the Holy Books, had advanced in the knowledge of Grecian growth? These questions are unworthy of serious consideration, and we dismiss them therefore with the advice that the writer read carefully the life of St. Augustine, of St. Francis Xavier who converted a world of heathens, of St. Vincent Ferrer, St. Louis Bertrand, and a host of others, and see what metaphysics did for them. Have metaphysics changed since their day? Have the principles of oratory changed? Or has human nature changed? Let modern fault-finders study their theology as it should be studied, and if brains are wanting let them learn it where hundreds of others have learned it, at the foot of the Cross, and they will cease to find fault with it. Let meditation take the place of the sporting-sheet, and the Scriptures that of cheap popular literature; let them contribute to the cause of the Catholic

press instead of supporting the yellow journals and a literature that is essentially pagan; if they have time to kill, let them kill it by visiting the poor instead of catering to the rich and to the "smart set"; when they preach the word of God, let them preach it with only one-twentieth of the zeal and earnestness that characterized the preaching of St. Paul, and we shall have less ignorance, effeminacy, and flippancy amongst us, more and better Catholics and fewer socialists.

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Benicia, California.

THE MORALITY AND LAWFULNESS OF VASEOTOMY.

IN the March number of the REVIEW of last year the Rev. Fr. Stephen M. Donovan, Professor at the Franciscan House of Studies connected with the Catholic University of America, discussed a practical problem in moral theology. The question was suggested by a surgical operation performed in a number of reformatories and public institutions of correction as an easy and safe way of preventing hereditary physical and moral degeneration. The operation had been recommended to the State Boards of Charity and Education as a means of lessening crime, and thereby minimizing the responsibility and expenditure for the maintenance of public order and the housing of criminals. Father Donovan cited instances to show that measures were being actually adopted in many places to obtain legislative protection and coercive authority for the practice. Since the question is one of ethical importance for the physician, the criminal lawyer, and the State official, as well as for the priest who acts as moral adviser in such cases, it demands the attention of the moralist. As a matter of fact a law had been enacted in the State of Indiana as early as March, 1907, to oblige the officers of every institution entrusted with the care of confirmed criminals, idiots, rapists, and imbeciles, to appoint upon its staff, in addition to the regular institutional physician, two skilled surgeons of recognized ability, whose duty it shall be, in conjunction with the chief physician of the institution, to examine the mental and physical condition of such inmates as are recommended by the institutional physician and board of

managers. If in the judgment of this committee of experts and the board of managers, procreation is inadvisable, and there is no probability of improvement of the mental and physical condition of the inmate, it shall be lawful for the surgeons to perform such operation for the prevention of procreation as shall be deemed safest and most effective. Similar laws have been passed in Connecticut, California, Utah, and elsewhere.

In view of these facts and the interest taken in the subject by the section on "Preventive Medicine and Public Health", of the American Medical Association,¹ the opening of the controversy by Fr. Donovan brought to us a number of inquiries from priests, Catholic health officers, and physicians, as to the attitude which a Catholic is in conscience bound to take should the subject be brought before them in a practical way, or indeed proposed for discussion, the issue of which might largely influence the opinion of the persons who control our actual legislation.

We regret that the conditions of the controversy at the time did not permit us to answer definitely these questions, since a satisfactory solution depended not merely on the right recognition of moral principles, but also upon certain facts the bearing of which was not quite clear. These facts needed to be made clear by discussion, not only with theologians but with medical experts as well.

Accordingly we solicited articles on the subject from representatives of different schools of moral theology. Among these were Monsignor De Becker of the Louvain University, who gave an opinion practically adverse to that of Fr. Donovan. He kindly obtained the opinion also of the Jesuit Professors Vermeersch, De Villers, and Salsmans, which was in the same sense. Their decision in the matter was based on the principle that a surgical operation which involves a notable mutilation not necessary for the conservation of life is contrary to the moral law.² The argument, substantially stated, is: "*In se mutilatio est gravis ex eo quod privationem functionis propagationis speciei secum fert.*" To this Fr. Donovan re-

¹ See report on the subject by Dr. C. H. Sharpe, of Indianapolis, at the sixtieth annual session of the American Medical Association.

² Cf. *ECCL. REVIEW*, Vol. XLII, March, 1910, p. 271; April, p. 474.

plied (May, p. 599) that the operation in question was not to be regarded as a grave mutilation, since the "*privatio functionis propagationis*" applied only to certain individuals; that the individual as such was not bound to the "*obligatio procreationis*"; furthermore, the individuals here in question are not merely defectives but criminals, against whom the State has a right to protect its members, just as it has the right to keep in confinement lepers, criminals, and the insane, even though it limits thereby the natural rights of the individual and the "*propagatio speciei*"; finally, the mutilation in question is, according to the opinion of reputable physicians, not necessarily permanent in its effect, but permits, if need be, of rehabilitation by some process of treatment or a subsequent operation.

To this plea another writer³ adds that, since according to the testimony of some physicians the operation frequently produces moral reform in the individual by lessening the temptation or rather by strengthening his will power to resist it, the performance of vasectomy would seem to be recommended by the good it effects in the moral order.

The next writer to take up the question was P. Rigby, Professor of Theology at the Dominican College in Rome. He partly reasserted the position of Dr. De Becker and the Louvain University Professors, and by erudite arguments from St. Thomas established a distinction between the natural and the spiritual right involved in the contention regarding the lawfulness of the act.

Simultaneously P. Th. Labouré, O.M.I., a professor in the diocesan seminary of San Antonio, took the opposition side, and defending Fr. Donovan's plea, brought forward new arguments against Dr. De Becker's position, and against P. Rigby's.⁴ These arguments in favor of vasectomy were sustained by "*Neo-Scholasticus*" in the September issue of the same year.

In the meantime the matter had been taken up by the chief theological periodicals in Europe. The majority of these contented themselves with reproducing the arguments on one

³ *Perplexus*, *ECCL. REVIEW*, p. 602.

⁴ *ECCL. REVIEW*, Vol. XLIII, July, 1910, p. 70 and p. 80; September, p. 310 and p. 320; November, p. 553.

side or the other as they had been stated in the REVIEW. P. Wouters, C.S.S.R., in the *Nederlandsche Katholieke Stemmen*⁵ made an exhaustive analysis of the discussion, in form of a *Casus Conscientiae de Vasectomia* in which he concludes against the lawfulness of the operation both as a remedy and as a penalty. The able résumé of P. Wouters had been partly anticipated by the eminent Spanish theologian P. Ferreres, S.J., who wrote against the lawfulness of the operation, in two articles that appeared in *Razon y Fe*.⁶

Despite the array of learning displayed by the writers on both sides of the discussion there remained a feeling among the practical moralists that the *rationes* of the subject had not been exhausted. The question of fact as to the character of the operation, in the sense that it presented a "gravis mutilatio", was not fully cleared up; for, if the immediate effect which it produced might be neutralized in any way so as to leave the "facultas generandi" permanently unimpaired, the arguments against the lawfulness of the operation would be considerably weakened.

When therefore the statements of both sides to the controversy had been sufficiently laid open for comparison, the Innsbruck theologian, P. A. Schmitt, S.J., began an impartial examination of the reasons thus far advanced for and against Vasectomy. We take the liberty of giving a summary of the learned author's analysis of the subject as it was published in the *Zeitschrift für Katholische Theologie*.⁷

P. SCHMITT'S ARGUMENT.

A survey of the reasons hitherto advanced both for and against the lawfulness of Vasectomy shows that there are serious grounds for either opinion, but also that on both sides exist assumptions which are not based on certainty. Thus, since there is disagreement among theologians, for example, regarding the effect of this operation as inducing the impediment of matrimony called *impotentia*, the conclusion deduced on either side of the assumption must remain doubtful. The same difficulty arises about the relative estimate of the benefits

⁵ January, 1911, pp. 19-28.

⁶ Vol. XXVII, July, 1910, p. 374, and Vol. XXVIII, Oct., p. 224.

⁷ I Quart., 1911, p. 66.

involved in the performance or non-performance of the operation. To eliminate these doubts as far as possible P. Schmitt seeks an approach to the solution from another side.

"Just as the act of homicide so also that of mutilation cannot be said to be wrong under all circumstances. So long as we have in view only the object, the act is in the moral order neither good nor evil. It may be lawful if done in self-defence, for the preservation of one's health, for the protection of morals, for the sake of retributive justice. On the other hand it may be unlawful when, for instance, there is question of an innocent person, or of direct bodily harm to another person when not merely the act in itself but the intention aims at another's injury.

"Accordingly the act of mutilation can be judged in its full moral value only when we consider the intention of the person who performs it, the circumstances which accompany it, and the effects which flow from it.

"Now every surgical operation of this kind implies an action which has two effects, a bad one and a good one. To make it lawful moralists require four conditions:

"(1) The action which is the cause of the two effects (good and bad) must itself be good or at least indifferent.

"(2) The good effect must, as well as the bad one, be the immediate consequence or result of the act as a cause; that is to say, the good effect must not be so subordinate to the bad as to be attainable only through the latter.

"(3) The bad effect must not be intended, neither immediately nor remotely ("neve sit periculum pravae intentionis vel pravi consensus postea futuri"); it can at best be admitted or tolerated as absolutely unavoidable.

"(4) There must exist a relatively grave cause for undertaking the act.

"If one of these conditions be wanting, the intention of evil necessarily predominates, and this intention renders the act bad, although it may in itself be good. Where the first condition is wanting, and the act in itself is evil, there can be no lawful aim, since the *finis operantis*, however good, cannot satisfy the *finis operis*, which is bad. If the second condition is not verified, it is impossible to conceive of a good intention which is not directly bound up with a sinful intention, since it

assumes that the good cannot be reached except through the evil. The third condition is plainly requisite to make the act lawful. Finally, there must be grave reasons which outweigh the risk of performing an act that is in itself injurious to the interests of physical or moral life; any wanton mutilation would indicate an inclination toward evil implied in an act ordinarily forbidden."

P. Schmitt finds that in the discussion of the subject the writers on both sides have laid stress upon the first and fourth conditions, but have lost sight of the second and third. These however contain the crucial test that must determine the morality of the action in question.

The real cause whence the twofold effect, good and bad, proceeds in the case is the operation of vasectomy itself. This operation, although apparently a slight incision upon a small vessel, produces a serious effect, analogous to the severing of the optic nerve which connects the organ of sight with the brain; in both cases the result is a paralysis of the corresponding organic function.

As for the good result, intended, namely the prevention of hereditary disease, all will agree that it is desirable in itself.

The evil effect which is to be admitted for the sake of attaining this desirable result, without however being intended (since that would be obviously unlawful), is the withdrawal of the power of generation. This withdrawal involves a number of elements in the physical and moral well-being of the patient which must not be overlooked if we want to estimate its moral worth. According to the judgment of the conscientious physicians whom P. Schmitt consulted, there is considerable risk involved in an operation which severs the *vas deferens* and leaves the two severed portions without further treatment. Again, several Spanish surgeons cited by P. Ferreres also attest the invariable consequence of such operations to be *atrophia testiculorum*; sometimes this atrophy sets in rapidly and causes death; in other cases there is a gradual decay. This process of physical degeneration is accompanied by a general lowering of the vital functions similar to that which accompanies castration, an operation which for this reason has been stigmatized by the reputable portion of the medical profession as a crime against humanity.

Furthermore, P. Schmitt states that the assumption of the restoration of the "*facultas generandi*" is without sufficient ground. True, an operation which will successfully unite the parts of the duct that has been severed, so that it may again properly function, is possible; but such an operation would have to take place before atrophy has really set in, that is to say very shortly after the performance of vasectomy. Now this is, under the circumstances of the proposed case, out of the question, since it would frustrate the ostensible purpose for which vasectomy is recommended.

Finally, since, according to the admission of the advocates of vasectomy, the "*aptitudo ad coitum*", and hence the "*libido, sed imperfecte satiata*", remains, it follows that none of the noxious consequences incident to the dangerous habit of onanism will cease in the case of degenerate criminals.

It follows that vasectomy, even when viewed in its purely physical consequences, cannot be considered as a slight mutilation.

As regards its moral aspect we have to consider the following facts. The faculty of generation has been given by the Creator to man in a way different from that of the brute animal. The beast exercises its faculty solely by an instinct which at the same time limits and regulates its use for the preservation of the species; it is not so with man. In him the free and healthy use of that faculty requires the exercise of his will power and the regulating influence of his reason. Thus he becomes responsible for its use and abuse, and this responsibility is universally recognized. While therefore the mere animal may be deprived of its *physical* power to generate, for any good and useful reason (since there exist no other means of preventing the exercise of it), man may resort to other means. He can be influenced in the exercise of his free determination by education and by the strengthening of his will power; so that self-government, voluntary renunciation, useful legislation which his reason recognizes and approves, may cause him to refrain from marriage, since it is not absolutely necessary to his well-being. In this way he is deprived of the voluntary use of his "*facultas generandi*," but not of the physical ability to use the faculty for good. This is an important distinction.

A person then may voluntarily renounce the exercise of a faculty for the sake of a higher good; but can we therefrom argue that he has the right to destroy that faculty? Imprisonment, for example, even for life, may deprive a man of the free exercise of his faculty, but it leaves him the faculty itself; so that if he happens to be pardoned, he enters at once upon his right to use it. A person may renounce for a good reason the use of his eyes, or his tongue; but it does not follow that he may lawfully cut out these members and deprive himself of the physical power to use them.⁸

Of the four conditions mentioned above, the second is not fulfilled in the case of Vasectomy; that is to say, the desired good effect of preventing degenerate offspring is not the first and immediate effect of the operation, but only a consequence of the first effect, which deprives the person of his "*facultas generandi*". The act of depriving a person of this power (which act is, as shown above, evil because contrary to the purpose of man's creation) becomes the means for the attainment of a good end, namely the prevention of degenerate offspring. But it is never lawful to do evil in order that good may result therefrom. The operator cannot pretend that he does not intend the evil, though he may not wish it as the chief result of his action. As a matter of fact he intends it directly, because he cannot arrive at the good he wishes to accomplish without performing the unlawful act of a direct and grave mutilation.

Very different is the case of a person who performs an operation for the purpose of saving the life of a patient suffering from tubercular affection of the organs of generation. Here the direct and primary intention is to remove the tubercular portion, and the direct and immediate effect of the operation is its very removal. The fact that it also takes away the "*facultas generandi*" is not intended, though permitted. The operator would preserve that faculty, at least in part, if the primary purpose of the act permitted it. It is not a case in which the "*facultas generandi*" is destroyed in order to secure health, but the preservation of health makes it necessary to destroy an organ which is diseased and infectious, though it also happen to serve the function of procreation.

⁸ Cf. St. Thomas II, 2, q. 65, a. 1, ad 3.

The contention that Vasectomy serves as a penalty is, according to P. Schmitt, hardly tenable under the circumstances, simply because it does not punish. If on the other hand it produces the deterioration incident to the operation of castration, then the practice of Vasectomy is to be deprecated on the same humanitarian grounds which designate castration as barbarous and unworthy of a civilized people.

P. Schmitt rightly argues that, if the plea for Vasectomy in the sense proposed by the advocates of coercive legislation be consistently followed out, it would have to be applied not only to weak-willed degenerates and mentally defective criminals, but to those equally weak who are affected by tuberculosis, excessive alcoholism, the sexually morbid in certain stages of disease, and indeed to many other conditions of life in which heredity becomes the immediate source of mental or physical defects cumbersome or dangerous to the commonwealth. Legislation would thus be degraded to a system of human breeding and natural selection as applied to animals in a stockfarm raised for prize exhibition.

And would not such a system lower very much more the moral standard of mankind, inasmuch as it would open the way to excesses from which many are restrained at present merely by the fear of evil consequences?

Indeed the arguments for Vasectomy proceed in the main from materialistic principles which seem to assume that heredity is the chief, if not the sole, cause of degeneracy, whereas that evil has many sources, such as a false method of education, mistaken or insufficient nutrition, especially the use of alcoholic stimulants, social and labor conditions which overtax the capacity of the individual, the strenuousness and nervous anxiety incident to the striving after material success, artificial living and the pursuit of enervating pleasures,—all of which contribute to the growth of insanity or mental and physical degeneracy.

If these are in reality the true causes of the evil, it stands to reason that the remedy for combating them is to be found in a change of the pedagogical and moral training even more than in altered physical conditions. Vasectomy is certainly not a remedy that could be applied in cases where the evils of degeneracy are in the process of formation. Only moral re-

straint and proper education can furnish an antidote to evil tendencies in their initial stages. If the civil authorities were to recognize this moral force and foster religious agencies which teach and strengthen it; if laws promoting healthy recreation, proper housing and nutrition, care of the young, the aged, and infirm, were thus to regulate the conditions of living and labor, there would be less degeneracy or danger of hereditary deterioration; and the extreme remedy of separation and confinement of degenerate criminals would always remain open to the authorities of the commonwealth. Above all it would preserve to the individual those faculties of his distinctly human personality by the proper use and control of which the Creator intended man to attain his last end, even if he do so amid many failures, by striving toward betterment.

Editor's Note.

Despite the apparently conclusive argument of the learned Innsbruck theologian, of which we have attempted to give a satisfactory résumé, there remained some practical phases of the question which, it seemed to us, required further comment. We therefore submitted Father Schmitt's argument to the theologians whose position he had questioned. We have also consulted a number of surgeons whose judgment regarding the effects of the operation of Vasectomy as practised in the United States would throw light on the licitness of the same from the moral standpoint. The complete result of our inquiry will be published in our next issue.

The Morality of the Operation of Vasectomy.

THE following objections touching Fr. Schmitt's article have occurred to me after reading it over carefully.

In the first place, Father Schmitt says that "every surgical operation of this kind implies an action which has two effects, a bad one and a good one". Then he goes on to state the four conditions required by theologians to establish the morality of such an action. I think that these conditions are altogether inapplicable in the case of vasectomy. Their purpose, if I mistake not, is to enable a man to form his conscience when he foresees that his action is going to be productive of an evil effect which he knows to be morally sinful in itself and foresees as such when he posits the action. In a par-

ticular case where all the conditions are present and the action is performed, the evil effect is not robbed of its "malitia moralis". This of course remains, but it is simply not *imputable* to the agent. Again, the application of the four conditions to concrete cases supposes that the moral goodness of the action, as well as the moral goodness and the moral badness of the two effects that follow from it, are established *aliunde*. To deprive a man of the "facultas generandi" is of course something *physice malum*; but is it so *moraliter*? This is precisely the question at issue; and until this point is settled we can hardly, I think, speak of vasectomy as an action from which two effects come, one good and the other evil.

As regards the "atrophia testiculorum" which several Spanish surgeons cited by P. Ferreres attest to be the invariable consequence of such operations, I would say that we must make a distinction between the operation of vasectomy *in se* and the technique observed in performing the operation. One of the most important things that Dr. Sharpe insists upon in explaining the technique of the operation is that the severed end of the *vas* nearest the *testis* be left open so that the *testis* can function. Occlusion of this end of course means atrophy, but then atrophy would not follow from the operation as such but rather from a faulty *modus operandi* on the part of the surgeon. Moreover, it is strange that if atrophy is an invariable consequence of vasectomy, Dr. Sharpe could have reported on upward of two hundred cases of his own that no evil effects whatever followed from the operation and that the patients improved in every way morally and physically. Besides this, the application of vasectomy as a moral remedy is new; but not the operation itself. It has been recommended for some time in certain diseases of the male *genitalia*, such as hypertrophy of the prostate gland, and with good results. It is known as White's operation. Surely a competent surgeon would not perform an operation for the cure or relief of disease which itself would produce conditions far more serious than the initial malady intended to be remedied.

I have only time to note another objection. Father Schmitt seems to imply that I was arguing *a pari* when I

instanced the power of the State to deprive criminals of their liberty. I cannot recollect that I intended this to be the force of my argument. I merely meant to say that if the State can for just reasons deprive one of his liberty, might it not be that for just and adequate reasons the State could deprive one of the "*facultas propagandi speciem*" which, being a natural right, is similar to liberty, though of course different from it? The *onus probandi* that the State cannot do this remains on the opposite side; but there is not in what I have said, as far as I can see, an *argumentatio a pari*. Then, I think that Father Schmitt's distinction between the faculty of liberty and its use is a good one, but not to the point. That the State cannot deprive one of the faculty of liberty does not follow as the result of a limitation of power on the part of the State; but rather from the very nature of the case. Let me illustrate. If God cannot square a circle, it is not because He is not omnipotent, but rather because a circle cannot be squared. So in like manner, if the State cannot deprive a man of the faculty of liberty, it is not because the power of the State is limited to depriving him of the use of it; but rather because a man cannot be deprived of the faculty of liberty and be a man. Therefore, even admitting that I had argued *a pari*, Father Schmitt's distinction would hardly be to the point.

It would seem then that the initial question upon which the settling of the entire discussion rests is whether the State has the power, when there is question of the common good, to deprive defectives and degenerates of the faculty of procreation. Or the question might be put in a different form: in several States of the Union laws have been enacted making the performance of such an operation as vasectomy of obligation; are these laws valid? That a law be valid theologians usually require four conditions: "*lex debet esse possibilis, honesta, justa, et utilis.*" Which of these conditions is lacking in the case of the laws above referred to? I venture the opinion that, if the matter were approached from this standpoint, we would soon see our way to a clear and definite solution of the present discussion. And then perhaps, if the consensus of theological opinion proved finally to be opposed to the lawfulness of vasectomy, we might show that, *were it*

lawful, it would be applicable to consumptives and others suffering from kindred diseases, and that the legalization of such an operation would bring about a state of affairs similar to the breeding of animals on a stock-farm for exhibition; which inferences would then serve as indirect arguments to enforce and bring home the conclusion already arrived at by direct demonstration.

STEPHEN M. DONOVAN, O.F.M.

Is Vasectomy then Unlawful?

I.

ALL the authors who have thus far written in THE ECCLESIASTICAL REVIEW against Vasectomy have tried to prove the unlawfulness of this operation by the consideration of Vasectomy in itself, in its own entity, under the assumption that Vasectomy is intrinsically wrong. So also does Fr. Schmitt, S.J., argue in his article published in the *Zeitschrift für Katholische Theologie* (I Quart. 1911). This is his argument: Vasectomy is an operation which has two effects, a bad one and a good one. To make such an operation lawful, four conditions are required. 1. The action which is the cause of the two effects must itself be good or at least indifferent. 2. The good effect must, as well as the bad one, be the immediate consequence of the act as a cause: viz. the good effect must not be so subordinate to the bad as to be attainable only through the latter. 3. The bad effect must not be intended, neither immediately nor remotely. 4. There must be a relatively grave cause for undertaking the act. But for Vasectomy, these four conditions are not fulfilled. Therefore Vasectomy is unlawful.

In explaining his argument, Fr. Schmitt says that, in the discussion of the subject, writers on both sides have laid stress upon the first and fourth conditions, but have lost sight of the second and third, on which however depends the solution of the whole question.

In fact the argument may be completed thus: It is unlawful to do evil in order that good may result therefrom. But, in Vasectomy, evil (namely, the deprivation of the "facultas

generandi ") is intended directly, and the public good is intended only as a consequence of that evil, only as attainable through that evil. Therefore Vasectomy is unlawful.

This argument, at first sight, looks quite good. But upon closer inspection it is easy to see that it simply affirms, but does not prove the precise point at issue.

Fr. Schmitt claims that Vasectomy has a twofold effect: one bad, the other good, and that this second one is attainable only through the first. The authors who sustain the lawfulness of Vasectomy very willingly, of course, grant that the purpose of this operation, which is the public welfare, is attainable only through depriving a person of his "facultas generandi;" but they deny that this means is an evil one; for they claim that, since the public authority can justly, in certain circumstances, deprive a man not only of the use of his arm, but of the arm itself, so also it may lawfully under other circumstances deprive a man of his generative power.¹

So far as I am concerned, the three articles of mine in the REVIEW had no other end but the demonstration of the lawfulness of this deprivation. In my answers to Monsignor De Becker, U.J.D., and to Fr. Rigby, O.P., I argued that Vasectomy is lawful because such a deprivation of the generative power, considered from the standpoint of right, either in the temporal or in the spiritual order, cannot be said, in the given circumstances, to be morally bad and unlawful.

All my argumentation may be resumed as follows: "A grave mutilation may be lawfully effected by the public authority if it is a means morally necessary to the preservation of Society. Now, such is the mutilation due to Vasectomy. Therefore this mutilation and consequently Vasectomy itself are lawful."²

To make his argument good, Fr. Schmitt should prove against us his major: "Vasectomy is an operation having a twofold effect, *one bad*, the other good." And to prove that

¹ The question is not whether the depriving one of his generative power is or is not a *malum physicum* for the individual, but whether it is a *malum morale*, *peccatum*. In this sense Fr. Schmitt uses the words "bad effect". And in fact it is clear that the placing of a *malum physicum* is not always unlawful and that it can and often must be incurred to obtain another desirable and good end. But *malum morale*, *peccatum*, can never be done, even in order that a certain good may result therefrom.

² For the arguments and explanations, see ECCL. REV., July, Sept., and Nov., 1910.

Vasectomy has a bad and unlawful effect, he should show the weakness of the arguments which were brought forth to demonstrate the lawfulness of the deprivation of the generative power in the given circumstances; or, at least, he should give us new reasons showing that this deprivation is illicit.

Nothing of this kind has been done. Fr. Schmitt supposes and does not prove that depriving a man of the generative power is wrong *in se*: "*The evil effect which is to be admitted for the sake of attaining this desirable effect (the prevention of hereditary diseases) without being intended (as that would be obviously unlawful) is the withdrawal of the power of generation.*"

Then divers considerations of the physical order are presented: 1. There is considerable risk involved in an operation which severs the *vas deferens*. 2. Several Spanish surgeons also attest the invariable consequence of such operations to be "atrophia testiculorum." 3. The assumption of the restoration of the "*facultas generandi*" is without sufficient ground. 4. None of the noxious consequences incident to the dangerous habit of onanism will cease in the case of degenerate criminals. From all this it follows that "Vasectomy, even when viewed in its purely physical consequences, cannot be considered as a slight mutilation."

So far, there is not even a shadow of anything that would in any wise weaken the strength of our arguments in favor of Vasectomy, since they prove that *mutilatio gravis* is lawful, and since the motive is not the "avoiding of onanism," but the *bonum publicum* to be procured by the prevention of degenerate offspring.³

N. B. I was just going to mail my article, when I fortunately thought of asking one of my confrères (for I do not understand German, and I had used only the English résumé) to translate for me that passage of Fr. Schmitt's argument which gives the analysis of my previous articles. What was my astonishment to hear that I had written that "Vasectomy is unlawful as a means against onanism; but that it is lawful when used in order to prevent the

³ The fourth consideration would offer a subject for discussion. It is not, in fact, so evident that "none of the noxious consequences of onanism will cease in the case of degenerate criminals". But the point is of no importance in the present question, and I leave it aside.

excessive number of children, and to prevent feticide, because here the good of Society has to be taken into consideration." ("Die Vasectomie sei nicht erlaubt als Mittel gegen den Onanismus weil der Mensch kein plenum dominium über seine Glieder habe; aber es sei erlaubt zur Verhütung übermässigen Kindersegens oder des Verbrechens gegen das keimende Leben, weil hier ein bonum societatis in Betracht komme.")

Well, I was surely far from expecting such news. All the second part of my article of November treats the question: "Is it licit to have recourse to Vasectomy in order to prevent the increase of the family, without having recourse to onanism or feticide?" I am afraid Fr. Schmitt has confused the difficulty proposed: "Nonne Vasectomiae liceitatem probare possent ad bonum familiae obtinendum (through preventing the procreation of children)?—Etenim . . ." with the answer made to that difficulty: "Quid ad casum? . . . Responsio ex illo eodem principio sumenda est ex quo venit difficultas: Pars propter totum." I go on to say that this "fictitious" bonum familiae "*being the destruction of Society*," cannot be adduced as a reason to justify and render lawful anything that is directly against the *bonum Societatis*; because *bonum Societatis est supra bonum familiae, et pars toti cedere debet*. "Consequently, Vasectomy, if it had no other title to lawfulness but the *bonum familiae* to be attained by preventing procreation, *must be said to be altogether unlawful*." These are my very words, as everybody can see by consulting the second point of my article in the November number of the REVIEW.

And even if my expressions had been obscure and difficult to understand, it seems to me that it was easy enough, from the sense of the whole article, to see that I could not possibly hold such a doctrine: for my lack of logic would have really been too gross. After having said in the first part that "in no case is it lawful to cut off a member in order to avoid any sin whatever," how could I possibly affirm that "Vasectomy is lawful in order to prevent feticide"? After having proved that Vasectomy, being a grave mutilation, is lawful only in case of necessity, for the preservation of the whole, how could I possibly affirm that "Vasectomy is licit in order to prevent the excessive number of children", since I was arguing in that same article that "providing for the *bonum familiae* in such a way would be the destruction of Society, of which the family is only a member"?

One will then easily realize my utter amazement on learning that, *according to me*, "Vasectomy is lawful when used in order to prevent the excessive number of children, and to prevent feticide, because the good of Society has to be taken into consideration".

Another consideration of the moral order is brought forth: "The faculty of generation has been given by the Creator to man in a way different from that of the brute beast. In man, the use of the generative power is regulated and limited not by instinct, as in the animal, but by will and reason. Man may therefore be induced by different reasons of the moral order, education, etc., not to abuse his generative power. He may even, in this way, be deprived of the voluntary use of his 'facultas generandi', but it does not follow that he may lawfully destroy the physical faculty itself, that he may sever those members of his body which he cannot lawfully use, and deprive himself of the physical power to use them."

I thoroughly agree with the first point, namely that man may and must be induced to practise good by moral motives. I also thoroughly agree with the second, namely that man may renounce the use of his faculty without being thereby allowed to destroy the physical faculty itself. This is, in fact, the chief point of my November article in which I took up the doctrine of St. Thomas in order to prove that man is not allowed to cut off one of his members, except in case of necessity, to save the whole body; and that he cannot mutilate himself even in order to avoid sin, because he is not the owner of his own members, and because on the other hand the cutting off of a member is not at all necessary to avoid sin, which depends on our liberty and can always be excluded by a simple act of our free will.

From all this however nothing follows against the lawfulness of Vasectomy. The question is: "In the case of a man who does not want to submit his will to reasons of the moral order, who does not want to abstain from the act of generation, and who, on this account, is a peril to Society, is it lawful for the State (not for a private individual), in order to safeguard the security of Society, to have recourse to means of the physical order, and even to the mutilation of a member, to the destruction of the physical generative power of such an individual, on the hypothesis that other means are practically insufficient?"

In my articles I gave arguments for the affirmative, and their strength does not seem to be diminished in any way by Fr. Schmitt's distinction between "the use of the generative

power" and "the physical generative power itself". "Imprisonment, for example, he says, even for life, may deprive a man of the free exercise of his faculty, but it leaves him the faculty itself; so that if he happens to be pardoned, he enters at once upon his right to use it."

This example shows very well that "the faculty" and "the use of the faculty" are two very different things; but it does not prove at all (if the author intended to give it as a proof) that the State, which, as all admit, is allowed to deprive, for grave reasons, a man of the use of his faculty, has no right to deprive him of the physical faculty itself.

Since Fr. Schmitt gives no other argument but the above considerations, it is logical to conclude that the major of his syllogism ("Vasectomy has a twofold effect: *one bad*, the other good") is not proved, and that the question of the intrinsic lawfulness of the destruction of an individual's generative power stands just as it did before he wrote.

Moreover, since the major is not true, the whole structure of the argumentation simply falls to the ground: "Of the four conditions mentioned above," says Fr. Schmitt, "the second⁴ is not fulfilled in the case of Vasectomy: that is to say, the desired effect of preventing degenerate offspring is not the first and immediate effect of the operation, but only a consequence of the first effect, which deprives the person of his 'facultas generandi'. The act of depriving a person of this power (which act is, as shown above [?], evil because contrary to the purpose of man's creation) becomes the means for the attainment of a good end, namely the prevention of degenerate offspring. But it is never lawful to do evil in order that good may result therefrom".

It is to be denied that the good end is obtained through an evil effect, for, as said above, Fr. Schmitt has not proved that it is unlawful for the State, in the given circumstances, to deprive an individual of his generative power; when, on the contrary, reasons were given to prove the lawfulness of such an act.

"Very different," adds Fr. Schmitt, "is the case of a

⁴ "The good effect must, as well as the bad one, be the immediate consequence or result of the act as a cause; namely, the good effect must not be so subordinate to the bad as to be attainable only through the latter".

person who performs an operation for the purpose of saving the life of a patient suffering from tubercular affection in the organs of generation. Here the direct and primary intention is to remove the tubercular portion, and the immediate effect of the operation is its very removal. The fact that it also takes away the 'facultas generandi' is not intended, though permitted." So far so good: man, in fact, in order to save the whole, may cut out a part that is bad, and is the cause of the disease; but not that which is good, except *per accidens*, *permissive*, as in the present case; because man has not the dominion over his own members and faculties. He may then cut out the tubercular affection, but he cannot directly destroy the faculty itself, since this faculty is something good, the direct destruction of which is not necessary for the preservation of the whole.

But in the Vasectomy question, *the very generative power, such as it happens to be in certain individuals*, is that tubercular affection, causing the disease of Society; for this faculty in such individuals is the root and the cause of all the serious evils which imperil Society.

A *private individual* cannot, as we have said, perform Vasectomy on himself, for the degenerate can, with a simple act of his will, prevent the danger of Society by abstaining from the act of procreation. But *public authority*, since it cannot force the will of the degenerate, and, under the hypothesis, has no other sufficient means to prevent social danger, can remove the root of these evils by destroying the very generative power of the degenerate.

As to castration, since it has not to be considered as a necessary means for the preservation of Society, it may be very well said to be "barbarous and unworthy of a civilized people". But this would not apply to castration if it were, as Vasectomy, a necessary means for the preservation of Society.

II.

It may fairly be said, I think, that every time Vasectomy has been considered in itself, nothing has been brought forward to prove in a satisfactory way the intrinsic unlawfulness of this operation.

However, for truth's sake, I must add that, although I

firmly hold that Vasectomy, thus considered, cannot be proved to be intrinsically unlawful, it does not follow therefrom, according to me, that this operation may be said now, with all certainty, to be licit.

In fact there is a side of the question which has not yet been sufficiently discussed, and on which nevertheless the whole question seems to hinge. In all my articles I have based my arguments upon a hypothesis: "*Vasectomy is lawful because it is a means necessary to the preservation of social well-being, because, all things considered, it is morally necessary to prevent in a practical way the procreation of degenerate offspring which imperils Society.*"

I have never treated directly the hypothesis itself, first because the reasons alleged in the REVIEW by Fr. Donovan, O.F.M., and the other writers, in favor of the hypothesis, seem to me to hold good; and secondly, because thus far I have simply answered the writers who, in sustaining the intrinsic unlawfulness of Vasectomy, have tried to prove their assertion not by denying the hypothesis itself, but by giving reasons to show that the depriving a man of his generative power is intrinsically wrong: the consequence of which would be that under no hypothesis whatever would Vasectomy ever be licit.

In order to formulate a definitive judgment upon the lawfulness or unlawfulness of Vasectomy, the hypothesis itself should be thoroughly examined. We must know with all certitude whether Vasectomy is or is not, practically, a means that has to be held as morally necessary for preventing the procreation of the degenerate offspring. If the answer is negative, then all will agree in declaring Vasectomy immoral and unlawful. If the prevention of degenerates could be equally well provided for by other means, Vasectomy would not be based upon any sufficient reason, since *mutilatio gravis* is allowed only in case of necessity. Moreover, morality requires, for the good of Society, that such a door to abuses (which, we acknowledge, can very easily accompany Vasectomy) be not open without a real and serious necessity.

But if the answer is affirmative, if Vasectomy is really in practice necessary for the public good, we must assert that it is lawful: for, as we have proved, this operation is not in

itself intrinsically wrong, and consequently public authority has the right to perform it, when a good and sufficient reason therefor exists.

In that case, it would be wrong to declare Vasectomy illicit, under the pretext of avoiding abuses: because these abuses would be *per accidens*; moreover, they would not spring from the use of the operation, but from the evil and immoral tendencies of some private individuals. On the other hand, such abuses could be prevented by prudent measures which competent authority should determine.

For the solution of that question, that is to say, to decide whether Vasectomy is necessary, whether the good of Society requires this operation, Catholic theologians and physicians have to carefully ponder the reasons *pro et contra*. As this solution depends on so many positive facts about which I am not informed, I can do nothing else but remain a silent spectator and wait for the reasons which the experts will bring forth.

May I be allowed, however, to say a few words about the logical side of the remarks, otherwise excellent, with which Fr. Schmitt terminates his article. From the fact that Vasectomy may be applied to "weak-willed degenerates and naturally defective criminals", it does not seem to follow that it may be also applied indifferently to any hereditary disease, such as "to those equally weak who are affected by tuberculosis, excessive alcoholism, the sexually morbid in certain stages of disease, and indeed to many other conditions of life in which heredity becomes the immediate source of mental or physical defects cumbersome or dangerous to the commonwealth." For it must be seen whether the hereditary disease puts in danger the life of Society itself, or only the physical health of some individuals; whether its effects can be easily prevented by other means; whether Vasectomy would really be a remedy, etc.

From the fact, for example, that Vasectomy may be lawful in the case of degenerates whose offspring would keep busy an army of policemen and innumerable criminal courts, it does not follow that the operation would be licit on consumptive persons whose children will have, it is true, very poor physical health, but who perhaps will be ranged amongst the

most peaceful and best citizens of the country. Legislation would not then be necessarily "degraded to a system of human breeding and natural selection as applied to animals in a stockfarm raised for prize exhibition".

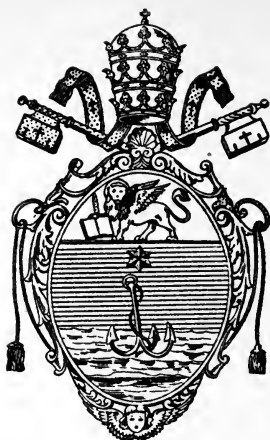
Nevertheless I acknowledge that, practically, there is a great difficulty in selecting the categories of degenerates to which Vasectomy should be applied; and, consequently, I do not deny that the transition from the use to the abuse would be easy.

The remedies indicated by Fr. Schmitt are very good. "The evil has many sources, such as a false method of education, mistaken or insufficient nutrition . . . If these are in reality the true causes of the evil, it stands to reason that the remedy for combating them is to be found in a change of the pedagogical and moral training even more than in altered physical conditions. Vasectomy is certainly not a remedy that could be applied in cases where the evils of degeneracy are in the process of formation. Only moral restraint and proper education can furnish an antidote to evil tendencies in their initial stage."

That is very well said; and if the good results had been practically attainable, there would be no difficulty, because the category of individuals for whom Vasectomy was invented would not exist at all. We must indeed first of all do our best and, through education, improvement in the pedagogical and moral training, etc., try to eliminate and prevent moral degeneracy. But the exclusive use of these moral means savors too much of perfection, not to say also of Utopia and the impossible. Even with the best legislation, we should find, in our times, impious and wrong-willed men who would not obey the law and submit themselves. And then the question would always remain: "Is the State allowed to have recourse to physical means and even to Vasectomy, in the case of those wicked people who do not want to be directed by moral principles and who continue by their excesses to imperil Society?"

TH. LABOURÉ, O.M.I.

San Antonio, Texas.



Analecta.

S. CONGREGATIO CONSISTORIALIS.

ROMANA: DE COMPETENTIA IN ECCLESIASTICIS LEGIBUS INTERPRETANDIS.

Sacrae Congregationi Consistoriali ea quae sequuntur dubia proposita sunt solvenda:

1.^o an, post ordinationem Romanae Curiae a Pio PP. X statutam, Sacrae Congregationi Concilii adhuc competat exclusiva facultas authentice interpretandi omnia Concilii Tridentini decreta, quae ad morum reformationem, disciplinam aliaque huiusmodi pertinent, Summo Pontifice consulto;

2.^o an facultas authentice interpretandi Concilii Tridentini decreta aliasque leges ecclesiasticas vi Constitutionis *Sapienti Consilio* sit singulis Sacris Congregationibus commissa secundum propriam cuiusque competentiam, salva Romani Pontificis approbatione;

3.^o an eadem potestas competat sacris tribunalibus Romanae Rotae et Signaturae Apostolicae;

4.^o an iisdem sacris tribunalibus competat saltem facultas decreta Concilii Tridentini aliasque leges ecclesiasticas inter-

pretandi iuridice in casibus particularibus, ita nempe ut ius faciant inter partes in causa.

Emi Patres huius Sacrae Congregationis in generali coetu die 9 Februarii 1911 habito, omnibus mature perpensis, respondendum censuerunt:

Ad I et III *negative*; ad II et IV *affirmative*.

In sequenti vero die, quum hae dubiorum resolutiones SSmo D. N. Pio PP. X ab infrascripto Cardinali Secretario relatae sint, Sanctitas Sua eas ratas habuit et confirmavit.

Datum Romae ex Aedibus eiusdem Sacrae Congregationis, die II Februarii anno 1911.

C. CARD. DE LAI, *Secretarius*.

L. * S.

SCIPIO TECCHI, *Adessor*.

S. CONGREGATIO DE SACRAMENTIS.

I.

INSTRUCTIO AD ORDINARIOS CIRCA STATUM LIBERUM AC DENUNCIATIONEM INITI MATRIMONII.

Perlatum haud semel est ad hanc S. Congregationem de disciplina Sacramentorum, in quibusdam regionibus parochos matrimoniis adsistere, praesertim advenarum, non comprobato rite ac legitime statu libero contrahentium, eiusque rei causa non defuisse qui alteras nuptias attentare sint ausi.

Haud pauci praeterea Ordinarii conquesti sunt, initorum notitiam connubiorum, quae vi decreti: *Ne temere*, editi a S. C. Concilii die II mensis Augusti anno MDCCCXVII, transmittenda est ad parochum baptismi coniugum, saepe omni fidei testimonio esse destitutam debitisque indiciis carere.

Ad haec incommoda removenda Emi Patres huius S. Congregationis in generali conventu habito in aedibus Vaticanis die VII mensis Februarii MDCCCXI, praescribenda censuerunt ea quae sequuntur:

I. In memoriam redigatur parochorum haud licere ipsis adesse matrimonio, *nisi constituto sibi legitime de libero statu contrahentium, servatis de iure servandis*: (Cfr. Decr. *Ne*

temere, n. V, § 2); iidemque praesertim moneantur ne omit-
tant baptismi testimonium a contrahentibus exigere, si hic
alia in paroecia fuerit illis collatus.

II. Ut autem quae n. IX, § 2 memorati Decreti praescripta
sunt rite serventur, celebrati matrimonii denuntiatio, ad bap-
tismi parochum transmittenda, coniugum eorumque parentum
nomina et agnomina descripta secumferat, aetatem contrahen-
tium, locum diemque nuptiarum, testium qui interfuerunt
nomina et agnomina, habeatque parochi subscriptum nomen
cum adiecto parochiali sigillo. Inscriptio autem accurata
indicet paroeciam, dioecesim, oppidum seu locum baptismi
coniugum, et ea quae ad scripta per publicos portitores tuto
transmittenda pertinent.

III. Si forte accadat ut, adhibitis etiam cautelis, de quibus
n. I, baptismi parochus, in recipienda denuntiatione matri-
monii comperiat alterutrum contrahentium aliis nuptiis iam
esse alligatum, rem quantocius significabit parochi attentati
matrimonii.

IV. Ordinarii sedulo advigilent ut haec praescripta reli-
giose serventur, et transgressores, si quos invenerint, curent
ad officium revocare, adhibitis etiam, ubi sit opus, canonicis
poenis.

Ex Aedibus eiusdem S. C. die 6 Martii 1911.

D. CARD. FERRATA, *Praefectus*.

L. * S.

PH. GIUSTINI, *Secretarius*.

II.

VENETIARUM: PROBATIONIS MATRIMONII.

Emus Patriarcha Venetiarum S. C. de disciplina Sacramen-
torum sequens proposuit dubium—

*An et quibus in casibus quibusque sub conditionibus admitti
valeat tamquam sufficiens probatio initi matrimonii simplex
affirmatio eorum qui ex America aliisque dissitis regionibus ad-
veniunt, quotiescumque documentum vel alia legitima pro-
batio celebrationis matrimonii aut omnino haberi nequeat, aut*

nonnisi admodum difficulter et post longum tempus cum interea rerum adiuncta moram inquisitionis non patiantur.

Cui dubio Emi ac Revmi Patres in plenariis Comitibus habitis die 17 Februarii 1911, re mature perpensa, respondendum censuerunt:

Imprimis curandum diligentissime est, ut factum contracti matrimonii legitimis probationibus ostendatur: quae probationes, licet studiose quaesitae, si haberi nequeant, deferatur partibus iuramentum, quo propriam assertionem confirment: hoc praestito, partes habeantur tamquam legitimo matrimonio coniunctae, earumque proles ut legitima. Excipiendi tamen sunt casus, in quibus ius plenam probationem requirit ex. gr. si agatur de praeiudicio alterius matrimonii vel de ordinibus suscipiendis.

Matrimonium autem per iuramentum ut supra confirmatum inscribatur non quidem in communi matrimoniorum libro, sed in distincto libello ad hoc destinato.

Ex Aedibus eiusdem S. C. die 6 Martii 1911.

D. CARD. FERRATA, Praefectus.

L. * S.

PH. GIUSTINI, Secretarius.

S. CONGREGATIO RITUUM.

RATISBONEN: DE EDENDIS PROPRIIS CANTUM LITURGICUM CONTINENTIBUS.

Fridericus Pustet, Sanctae Sedis Apostolicae et S. Rituum Congregationis typographus, de consensu Rmi sui Ordinarii Ratisbonensis, humiliter expetivit a Sacra Rituum Congregatione, ut ipsa declarare dignaretur, quis modus servandus sit de expetenda approbatione Propriorum alicuius Dioecesis vel Ordinis ad Graduale vel Antiphonale Romanum Vaticanae editionis, et praesertim:

I. Utrum Propria, quae exhibent cantum gregorianum, indigeant Approbatione Sacrae Rituum Congregationis pro prima editione?

II. Et quatenus affirmative ad I, utrum etiam pro sequentibus editionibus?

III. Et quatenus negative ad II, utrum praeter licentiam Ordinarii loci, in quo praedicta Propria evulgantur, requiratur insuper licentia Antistitis respectivi Ordinis vel Dioecesis?

IV. Qua approbatione indigeant illa Propria ad Graduale vel Antiphonale Romanum Vaticanae editionis, quae exhibent cantum gregorianum notis modernis transcriptum?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, audita Commissionis Liturgicae sententia, una cum voto Praesidis Commissionis de musica et cantu sacro, reque sedulo perpensa ac discussa, ita respondendum censuit:

Ad I. *Affirmative*: et singula cuiuslibet Proprii seu novi Officii aut Missae folia, apud quemlibet typographum composita, in triplici exemplari vel singillatim vel simul sumpta ad Sacram Rituum Congregationem pro revisione et definitiva approbatione transmittantur; praehabita quidem licentia illius Ordinarii loci vel Moderatoris supremi Ordinis sive Instituti, in cuius usum paratur editio, quae veluti typica pro futuris editionibus inserviet.

Ad II. *Negative*, dummodo subsequentes editiones cum prima typica editione sive Proprii sive novi Officii aut Missae fideliter concordent; prouti Decretum sacrae Rituum Congregationis sub die 11 Augusti 1905, quod Instructiones circa editionem et approbationem librorum cantum liturgicum gregorianum continentium exhibent, omnino declarat et iubet.

Ad III. Requiritur pro subsequentibus editionibus tam approbatio Ordinarii Dioecesis vel Moderatoris Supremi Ordinis seu Congregationis, in cuius usum ipsae editiones parantur, quam licentia Ordinarii loci, in quo huiusmodi editiones conficiuntur et evulgantur.

Ad IV. Requiritur et sufficit approbatio Ordinarii Dioecesis vel Moderatoris Ordinis sive instituti, atque licentia Ordinarii illius loci, ubi tales editiones parantur sive evulgantur, prouti in responsione ad dubium III superius indicatur.

Declarat autem sacra Rituum Congregatio tum Decretum approbationis a se dandum primae editioni alicuius Proprii sive novi Officii aut Missae cantum gregorianum liturgicum exhibenti cum approbationem Ordinarii Dioecesis aut Moderatoris Supremi Ordinis sive Instituti atque licentiam Ordinarii loci, ut supra, in scriptis praevis ab editoribus expetendam et

obtinendam, omnino debere integre et fideliter in principio vel in fine Proprii vel Officii novi aut Missae publicari.

Atque ita rescripsit, die 24 Februarii 1911.

FR. S. CARD. MARTINELLI, *Praefectus*.

L. * S.

✠ PETRUS LA FONTAINE, EPISC. CHARYSTIEN.,
Secretarius.

SECRETARIA STATUS.

AD R. P. D. FRANCISCUM BOURNE, WESTMONASTERIENSIVM
ARCHIEPISCOPUM, OB LITTERAS PER EUNDEM SANCTITATI
SUAE EXHIBITAS A SOCIETATE QUAE ANGLICE "THE CATH-
OLIC MISSIONARY SOCIETY" NUNCUPATUR.

Illme ac Revme Domine,

Litterae, eiusdem Amplitudinis Tuae commendatione prae-
ditae, quas per te Beatissimo Patri Sacerdotes Associationi
"The Catholic Missionary Society" adscripti exhibuerunt,
quaeque declarant eosdem Presbyteros hunc in finem inten-
dere, ut pro viribus ad demulcendos illustrandosque animos a
fide catholica alienos vel errorum caecitate obrutos, eosque in
sinum Sanctae Matris Ecclesiae adducendos operam navare
non desinent, Augusti Pontificis cordi, tot tantisque doloribus
adfecto, magnum ille quidem sollatium attulerunt.

Quid enim dulcius, quid iucundius Summo Pastori esse
potest, quam ut dispersae errantesque oves colligantur, ac
unum fiat ovile et unus Pastor?

Praefatis igitur litteris vehementer gavisus, Beatissimus
Pater, dum vota promit ut supradicta Sacerdotum Associatio
multos bonosque fructus adferre possit, omnibus et singulis
eiusdem societatis Presbyteris imploratam Apostolicam Bene-
dictionem, supernorum auxiliorum auspicem, effuso animo
impertitur.

Sensus interim maximae existimationis in te meae con-
firmans sum et permanere gaudeo

Amplitudinis Tuae

Romae, die XVIII Ianuarii MCMXI.

Addictissimus

R. CARD. MERRY DEL VAL.

L. * S.

APOSTOLIO DELEGATION.

APPLICATION OF THE DECREE, "MAXIMA CURA", TO THE
UNITED STATES.

Letter received by His Excellency, Diomedo Falconio, Apostolic Delegate to the United States.

SACRED CONGREGATION

OF THE

Rome, 13 March, 1911.

CONSISTORY.

Number of Protocol $\frac{312}{11}$

To His Excellency, Monsignor Diomedo Falconio,
Apostolic Delegate to the United States.

Your Excellency:

In response to your letter of the 17th of February last, it becomes my duty to inform you that the Decree, "Maxima Cura", in regard to the removal of parish priests has full force in the dioceses of the United States; it being, as the Bishops of that country have rightly held, a general law of the Church.

The decision of this Sacred Congregation given on the 23rd of February for the dioceses of England removes all doubt in this regard. The Holy Father, moreover, to whom I recalled the matter in an audience on the 3rd of March, expressly declared his mind; that is, that the prescriptions of the said Decree are in vigor for the United States also.

With sentiments of especial esteem I subscribe myself

Cordially yours,

C. CARDINAL DE LAI, *Secretary.*

THE NATIONAL FLAG IN THE CHURCHES OF THE UNITED
STATES.

Letter received by His Excellency, Diomedo Falconio, Apostolic Delegate to the United States.

SUPREME SACRED CONGREGATION

OF THE

Rome, 31 March, 1911.

HOLY OFFICE.

To His Excellency, Monsignor Diomedo Falconio,
Apostolic Delegate to the United States.

Your Excellency:

From the Sacred Penitentiaria there was sent to this Su-

preme Congregation the most valued communication of Your Excellency dated 17 February, 1911 (No. 8012-d), in which there is the inquiry, "Whether, in the United States, the so-called 'National Flag' can be permitted in the church during religious ceremonies and on occasion of funerals".

This inquiry having been set forth in a plenary meeting on the 22nd of the present month, the Most Eminent and Most Reverend Cardinals, Inquisitors General, my colleagues, the circumstances mentioned by Your Excellency having also been examined, promulgated the following conclusion: "Attentis expositis a R.P.D. Delegato Apostolico, quatenus absit omnino quilibet Ecclesiae vel Sacrae Liturgiae contemptus nihil ob stare". [Translation. "In view of the considerations set forth by His Most Reverend Lordship, the Apostolic Delegate, in so far as there will be no disrespect resulting in regard to the Church or the Sacred Liturgy, there is no objection".]

Wishing, in the meantime, every good to Your Excellency,

I remain your devoted servant,

M. CARDINAL RAMPOLLA.

PONTIFICAL NOMINATIONS.

By Apostolic Letter of Pius X and Decree of the S. Congregation of Consistory:

14 January, 1911: The Rev. Joseph Butt, of the Archdiocese of Westminster, pro-Rector of the College of St. Bede, Rome, appointed Titular Bishop of Cambysopolis (Cilicia) and auxiliary to Archbishop Francis Bourne of Westminster.

28 January, 1911: The Rev. William Riordan and Maximilian Wurst, of the Diocese of Winona, appointed Domestic Prelates.

30 January, 1911: The Rev. Dionysius Gerin, of the Diocese of Three Rivers (Canada), appointed Domestic Prelate.

9 February, 1911: The Rev. William T. Russell, Rector of St. Patrick's, Washington, D. C., appointed Domestic Prelate.

2 March, 1911: The Right Rev. Joseph Aversa, Titular Archbishop of Sardi and Apostolic Delegate of Venezuela, appointed Apostolic Nuncio to Brazil.

Studies and Conferences.

OUR ANALETA.

The Roman Documents for the month are:

S. CONGREGATION OF CONSISTORY decides a question of competence of the Roman Congregations as defined by the Constitution *Sapienti consilio*.

S. CONGREGATION OF THE SACRAMENTS: 1. Instructs the Ordinaries regarding the obligation of parish priests who assist at marriages.

2. Decides that, in cases where documental proof of a marriage contracted abroad is wanting, the defect be supplied by requiring attestation of the marriage under oath.

S. CONGREGATION OF RITES lays down the rules for the *Imprimatur* required in the publication of the liturgical chant books.

SECRETARIATE OF STATE publishes a Letter addressed by Cardinal Merry del Val to Archbishop Bourne of Westminster in behalf of the Catholic Missionary Society.

APOSTOLIC DELEGATION: His Excellency Diomede Falconio, Apostolic Delegate to the United States, publishes through the ECCLESIASTICAL REVIEW the following letters from—1. His Eminence Cardinal De Lai, Secretary of the S. Congregation of the Consistory, regarding the application of the Decree *Maxima Cura* concerning the removal of parish priests in the United States of America; 2. His Eminence Cardinal Rampolla, from the S. Congregation of the Holy Office, permitting the introduction of the national flag on occasion of religious ceremonies and funerals.

A PLEA FOR AN EVENING MASS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The recent modifications of the laws of the Church made by our Holy Father Pius X with regard to more frequent reception of Holy Communion by the faithful encourage me to offer the following reasons to petition His Holiness for a still further favor, by which the practice of daily Communion, which our Holy Father so strongly advocates, can become possible to the faithful.

It is well known that as things stand at present, daily Communion is morally impossible to the great bulk of our people by reason of their work or employment at the hours during which Mass is celebrated on weekdays in our churches.

Our working people must rise and breakfast at an early hour to be at their places of employment about seven o'clock in the morning. There they must toil till the evening for their daily bread; and the only free time they have is that which comes between the hour for quitting work and bedtime.

As the great majority of our worthy faithful are so engaged in work and labor their whole lives, and as the only free time they have is in the evening, why not open our churches and have Mass for them in the evenings of the weekdays, and thus afford them an opportunity of daily receiving Holy Communion?

We old pastors have been saying Mass on weekdays all our lives in empty churches. When we have evening services during May or Lent our churches are well filled. But what are the attractions of Lent or May devotions to the Holy Mass and the opportunity of being one of hundreds receiving Holy Communion?

When we want the attendance of the bulk of our people at a lecture, a church fair, or a mission, do we not always depend for success by having such affairs in the evening, as we recognize it to be the only time possible for our people to attend? Did anyone ever hear of a theatre or other place of amusement opening in the early hours of the morning and expecting an audience? No, evidently it would be folly to attempt it. Could the most popular lecturer in the country get a hearing at such an hour? No, the world, when it comes to accommodating the convenience of the public, is wiser in its generation than we are. They know from experience that if they want the public they can only get them to attend in the evening which is all the free time the people have at their disposal during the week.

Why give the Devil a monopoly of the evening? All the theatres are running full blast then. And the lodge rooms for the secret societies are open; and the assembly rooms of the Socialists are crowded, and the saloons and the dangerous dance halls. Every trap and snare of the devil is open;

but the church is closed and dark. Would to God that we could by the Holy Sacrifice of the Mass make this free time of our people an occasion of promoting their welfare and piety and of preserving them from dangerous places of amusement, from secret society lodges and the propaganda of Socialism! What better opportunity could we have to get hold of our working people than this free time after the day's labor, to instruct them regarding the evils lying in wait for them in their idle hours?

What a great opportunity it would afford the Church in France and Spain, Italy and Portugal, to draw the working people to church and instruct them instead of allowing them to spend their evenings in the secret-society lodges and with the Socialists and thus become the Church's most bitter enemies.

But some will ask, Is not this an innovation? Well, it is not much of an innovation if we look at it aright. The midnight Mass is well known in the Church. When I was a young priest, thirty-six years ago, my faculties allowed me to say Mass up to two o'clock in the afternoon and I had often to avail myself of the privilege on my mission by reason of late trains, sick-calls, and bad roads with horses. Now, it is not much of an innovation to extend this time six hours more, say to eight o'clock in the evening.

But what about the fast before Communion? As it is now, our fast is about six hours from midnight. Would not our Holy Father grant that a fast of six hours would suffice any time? Our people take their midday meal between twelve and one; add an hour for good measure, and let the Eucharistic fast begin for priest and people at two o'clock, and so be prepared to receive Holy Communion at the evening Mass.

Returning home after Mass, by nine o'clock the good Catholic family could have supper and recreation till bedtime. Would that not be an ideal practice of Catholic piety every day in the week?

But some will say, "Let the grown-up generation go on as they were raised, but make the children daily communicants." Now, the business of children from about six to fourteen years is to go to school. The public law requires it. Only a small portion of our children who live near the church can find it possible to attend daily Mass, go to Holy

Communion, return home to breakfast, and then go the usual long way to school.

But if we did succeed in making our school children daily communicants what is the use, when they must drop the practice as soon as they go to work?

But let us suppose the Holy Father grants the privilege of an evening Mass, then there is opportunity for all. Every pastor can begin by making the children daily communicants. There are also in every parish some pious souls who would avail themselves of the opportunity of communicating daily so that we would be sure of fifty to one hundred daily communicants in every congregation. Many of our pious adult population would soon be stimulated by the good example, and daily Communion would become a fixed habit for most of our people in the lifetime of the pastors now living.

But would not this add greatly to the labor of the clergy? It would be a labor of love, a *petitio sacramentorum* which no good priest would think of neglecting.

I have no desire to dictate to my brethren of the clergy, much less to our superiors the bishops. I lay no claim to superior wisdom or zeal; but we all have the right to petition for what we are convinced the good of our people requires, and so I am committing these reflections to the ECCLESIASTICAL REVIEW in order that the subject may be discussed amongst our clergy. If a goodly number of our pastors agree with me, they will be induced to interest the bishops to petition the Holy Father for the privilege of an evening Mass to afford our people an opportunity of daily Communion; and I have no doubt if the matter were strongly urged by our bishops and clergy our present Pope, the great Pope of the Holy Eucharist, would grant us the evening Mass.

When you think of it, you will see it is all in accord with the Holy Father's wishes "to restore all things in Christ". Was not the evening chosen by Christ Himself to give us the Sacrament of His love? Is not the Mass the perpetuation of the Last Supper? The evening Mass would be so much in conformity with its divine institution that instead of surprising us as a novelty we will soon wonder how it ever happened that it did not continue to be the ordinary practice of the Church.

I commit these thoughts to print in order to draw out discussion of the subject. If it be only the day dream of an old priest, it will soon be forgotten; but if *God wills it* to afford our people the opportunity they require to become daily communicants, the idea will take root and bring forth fruit "and its fruit shall remain". It will multiply the usefulness of our churches and our clergy and will be more conducive under God to the promotion of Catholic piety than anything advanced by the discipline of the Church in the lifetime of many generations.

If I were a dignitary of the Church whose name would add weight to this simple plea I would gladly subscribe my name, but as I am but an humble priest I subscribe myself,

AN OLD PASTOR.

THE EUCHARISTIC FAST FOR CHILDREN.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have read the REVIEW for several years, and I always renew my subscription in time to secure the YEAR BOOK. Hence I have occasionally felt myself entitled to the privilege of speaking out in your columns whenever some of the good brethren see fit to start a discussion for the edification of all. Up to the present, however, I have held my peace, partly on account of my youth, and partly because I sometimes imagine myself to be something of a busy man.

Allow me now to offer a suggestion in response to the writer who has been finding fault with our silence anent his views on a modification of the Eucharistic fast for children. I, for one, am not in favor of the present law being tampered with; but as the fast is for many a loving child the one thing that keeps it from daily Communion, what is to hinder us from calling upon ourselves as pastors to give them Holy Communion at our Masses and then invite them to have breakfast with us in the basement of the school? Of course, who will pay for the provender? who will prepare it? who will wash the dishes? etc., are such questions as proponents may know how to answer. I would hazard the prophecy that the pennies and the general good-will of the children would go a long way in these directions. I also incline to the conviction that whatever pastor may branch out on these lines would have the jolliest lot of youngsters at his morning board and later on the most loyal parishioners in all the land.

What think those who have grown gray in the faithful service of our Eucharistic Saviour and the members of His highly-purchased flock?

PASTOR URBANUS.

MARRIAGE OF A PROTESTANT TO A PERSON NOT BAPTIZED.

Qu. The Year Book has this (p. 147. no. 14): "Marriage of a Protestant (baptized) to a non-baptized party is no marriage at all". Will you please tell me how the above can be true after the "Ne temere" (XI, No. 3) says: "Acatholici sive baptizati sive non baptizati, si inter se contrahunt, nullibi ligantur ad Catholicam Sponsalium vel Matrimonii formam servandam"?

J. D.

Resp. To say that the marriage of a baptized Protestant is "no marriage at all" may sound harsh in common parlance; what is meant is of course that the Catholic Church does not recognize the validity of such a marriage in an appeal to her tribunal. Since the statement in the YEAR BOOK is taken from the Commentary on the New Marriage Legislation by the Rev. John T. McNicholas, O.P., we let him answer the difficulty.

EDITOR.

The statement in the ECCLESIASTICAL REVIEW YEAR BOOK for 1911 (p. 147, no. 14), "marriage of a Protestant (baptized) to a non-baptized party is no marriage at all", is not in conflict with XI, No. 3 of the "Ne temere", which says: "Non-catholics, whether baptized or unbaptized, who contract among themselves are nowhere bound to observe the Catholic form of betrothal or of marriage". This provision of the "Ne temere" merely says that non-Catholics, whether baptized or unbaptized, who contract betrothal or marriage among themselves, are not obliged to become engaged according to the new ruling of betrothals or to contract marriage before a duly authorized priest and two witnesses. The "Ne temere" is dealing with the impediment of clandestinity, hence the clause "non-Catholics, whether baptized or non-baptized, who contract among themselves are nowhere bound to observe the Catholic form of betrothal or marriage", does not free baptized non-Catholics from other impediments.

The statement in the YEAR BOOK that a "marriage of a Protestant (baptized) to a non-baptized party is no marriage at all" does not strictly belong in a commentary on the

"Ne temere", but it is given to complete the list of cases that come naturally to one's mind. There is no marriage because the baptized Protestant is a subject of the Church, and consequently subject to the "impedimentum disparitatis cultus", an annulling impediment. If it be supposed that a dispensation from the "impedimentum disparitatis cultus" be granted to the Protestant (baptized) party, then the marriage of the baptized Protestant to a non-baptized party will be valid without observing the form of the Church as prescribed by the "Ne temere", that is without the presence of a duly authorized priest and two witnesses.

J. T. McN.

THE ARABIC FOR "QUID MIHI ET TIBI EST?"

To the Editor, THE ECCLESIASTICAL REVIEW.

In the April number of the REVIEW, à propos of Father Reilly's scholarly exegesis of John 2:4, Father Weigand tells a story that he found in the *Theologische Monatschrift* (1892, p. 741). An archbishop of Kurdistan said to two Dominican Fathers: "Man bain anta un ana?" As regards this expression, Father Weigand writes: "For those who employ it, it is admittedly the same as the controverted text in St. John: *Quid mihi et tibi est?*"

The story should not be taken as scientifically correct.

1. The *Gerarchia Cattolica* lists no archbishop of any rite in Kurdistan. Probably Mesopotamia is meant; maybe the Patriarch of Mossul or Archbishop of Diarbekir. The Dominican missionaries are in Mesopotamia; I do not think they are in Kurdistan.

2. Arabic is not the language of Kurdistan: it is the language of Mesopotamia.

3. In the Arabic expression above, *man* should be *Ma fi; un, we*. In Syria, I have heard *Ma fi'sh bain ana we enta*, or *ma fi'sh baini we bainak*,—"there is nothing between me and you,"—i. e. we are at one, there is nothing that stands between us. Sometimes, in place of *Ma fi*, "there is naught", the interrogative *shû*, "what", is used. The question then is: "What is there between me and you?"

4. It is not clear to me that this expression "is admittedly the same as the controverted text in St. John: *Quid mihi et tibi est?*" Had John written *τί μεταξύ ἐμοῦ καὶ σοῦ*, "What is there between me and you," the exegesis of the text would be easy (See Luke 16:26; Acts 15:9), and the Arabic phrase would be to the point. I do not see how any Semitic preposition, like the Arabic *bain*, the Hebrew *בין*, the Aramaic *בין*, would be rendered in the Johannine tradition otherwise than by *μεταξύ*.

The *Life and Letters of Father B. Wilberforce*, p. 342, contains a similar story to that of Father Weigand. It were a pity, if these stories were to be taken as scientifically correct.

WALTER DRUM, S.J.

Woodstock, Maryland.

OUR RELIGIOUS COMMUNITIES AND THE PROPOSED GIFT TO THE HOLY FATHER.

In the April number of the REVIEW the Very Rev. Father Heagan, Superior of the Eastern Province of the Dominican Fathers in the United States, wrote: "I write to ask whether the Provincials of the Religious Orders and Congregations have expressed themselves on the subject. I am sure the Regular Clergy will wish, according as their Rules and Constitutions permit, to participate in such a testimonial."

Father Heagan's surmise was correct, and on solicitation from the Editor of the REVIEW the representatives of the different Provinces of Religious Houses in the United States expressed their cordial readiness to further the proposed testimonial.

In the correspondence thus elicited it became however manifest that a number of Religious Communities had already anticipated the movement by an annual contribution made on the part of their respective Superiors General to the Holy Father. We therefore refrain from making public the letters of the Very Reverend Provincials attesting a united generous disposition and filial affection toward the Holy Father, in full accord with the sentiments already expressed by the Very Rev. Father Heagen, O.P.

SOCIALISM IN THE SCHOOLS.

While attention is being drawn in the public press of New York to the fact that the Catholics of the city, in the three boroughs of Manhattan, Bronx, and Richmond alone, by educating 66,610 children in the parish schools, save the taxpayers more than three million dollars annually in school taxes, a prominent New York official, not a Catholic, points out that the so-called undenominational education of our public-school system is being prostituted for the propagation of a Socialism which is the worst enemy of an orderly commonwealth such as the American Constitution was intended to perpetuate.

Says Mr. Bird S. Coler, in a pamphlet just published under the title of *Socialism in the Schools*:

The old religion is being excluded from the public schools, but a new religion is rushing in to take its place. It is variously called. By some it is known as Agnosticism, by some as Atheism, by some as Socialism, and by others as Ethical Culture. It is affirmative, dogmatic, intolerant. Atheism is not satisfied with its own assertion that there is no God; it insists that you shall accept that assertion. Your agnostic is never satisfied with his undisputed declaration that he does not know; he will knock your head off if you do not admit that you do not know either. And your Socialist, while he pleads for your votes on the ground that his creed is merely political, turns back for his faith and his inspiration to the literature which declares there is no room for a God in the material universe, that the deistic conception is merely the reflex of economic conditions. As a recent writer has pointed out, he substitutes the promise of a heaven on earth for the promise of a heaven on high, and abolishes hell altogether. He ignores the fact of death.

And this is the religion that is being taught in the schools. This is the faith that is being substituted for the old faith in a God and a God-given ethical system. If you will look carefully you will find that it is with the school system that the Fabian is most deeply concerned. You will find that Socialists are hungry for seats in the Board of Education. You will find that in our schools, under the cloak of humanitarianism, Socialism is being translated from theory into practice.

Mr. Coler shows that the notion of God and Christianity, apart from so-called Denominationalism, has been eliminated

from our public schools, despite the intention of the founders of the system. He asks:

Do the majority of the people of the United States want godless schools? Does the Christian want a school from which the Father Almighty has been eliminated? Does the Jew want a school from which the God of Abraham and Isaac has been shut out? Does the Moslem want a school whose doors are closed to Allah? I think not.

Yet in the United States that is what we are getting, Christian and Jew and such Moslems as are among us; that is what we are getting. Dr. Hodge in the *Princeton Review*, as far back as 1887, cites the instance of a refusal of a work on political economy as a text-book for the public schools of Chicago on the ground, as the Superintendent of Schools stated it, that "the first sentence damned it for public use." And the first sentence was, "All natural wealth is due to the beneficence of God."

Touching the point of real importance of the School Problem in the United States the writer appositely states:

There is a question as to which aspect is the more important—the moral or the intellectual. It isn't a debated question; it is a question which is fought. For it reaches deep; men are in deadly earnest about it, and the things about which men are in deadly earnest are the things about which they fight. Matters of opinion we debate; matters of desire and necessity we fight about. It is a mistake to say that men ever bandy anything more substantial than words over opinions; "men willing to die for their opinions" never existed, and the phrase, although common, does not mean what it says. It isn't his opinion that the religious or patriotic enthusiast is willing to die for—it is his faith: his faith in his country, his faith in justice, his faith that there is a God, his faith that there isn't, his faith that he is of God's chosen people, his faith that Roman Catholicism is the only true Christianity, his faith that it isn't, his faith that there is one God and Mahomet is his Prophet, his faith that the Son of God died on the cross of Calvary to redeem sinners!

The question whether the moral shall dominate the intellectual training in our schools is of course to be answered in the affirmative, since the welfare of the State depends not on the cleverness but on the virtue of its people. But our

author goes farther, and demonstrates that "Socialism in our public schools means intellectual strangulation", for in debarring a knowledge of Christianity, it conveys entirely false impressions regarding history and its relationships to progress. Christianity is a vital factor in the history of civilization; and ignorance of its principles as well of its facts renders the intellectual training of the child onesided and defective.

No man believes there was ever a Mercury with wings on his heels, but that may be taught in the schools.

Every one knows there was a Jesus of Nazareth, but that must not be mentioned.

It is not hard to see whither all this tends. It means the exclusion ultimately from all the histories of the mention of Christ and the suggestion of God. The mere assertion that "all natural wealth is due to the beneficence of God" was enough to kill a textbook for use in the public schools of Chicago. The logical thing to do, if that be right, is to cut the name of God out of the Declaration of Independence, to publish without it the Farewell Address of the Father of His Country, to leave some significant blanks in the sublime sentences of Lincoln over the dead of Gettysburg.

Mr. Coler proceeds in the next place to argue logically in behalf of morals. He draws illustrations from history to show that no nation ever escaped disintegration when it ceased to protect religion as the soul of its legislation.

You may ask me, What is the remedy? It is not practicable to teach all religions in the public schools; what right has one religion more than another to the inculcation of truth according to its formula? Would not sectarian education at public expense be contrary to the spirit of American institutions? These are some of the questions behind which Socialism hides.

It is impracticable to teach all creeds in the public schools as they are to-day conducted. It is not contrary to the spirit of American institutions to teach religion. What is contrary to that spirit is the use of public funds for proselyting purposes. That is the thing Constitution-makers feared and opposed. You will find it back in the controversies over Horace Mann's "reforms" in the New England educational system. The makers of the national Constitution let the question alone.

In answer to the question: How can we have a God-fearing, religious people educated each according to his own faith, being just to Catholic and Protestant, Jew and atheist alike? Mr. Coler says:

It is a simple thing. The State can take supervision of all schools, public and private, insist upon character and competence in the instructors, and then pay each school upon a per-capita basis for the secular education furnished.

It can conduct examinations yearly, and upon the result of these examinations base its appropriation to each school. This would not be using the public funds for sectarian purposes, but for purely secular education. If, then, the churches, or the non-churches, desired to intermix religious teaching with the secular teaching, that could be paid for by the church. Thus the Roman Catholic could get his share of the taxes he pays for the secular education of his child, so could the Jew, so could the Protestant, so could the Socialist. This would require some slight change, in New York State, of the State Constitution, but the State Constitution has been amended before this, and for purposes much less important.

Would this be unfair to those who believe in Socialism, or who do not believe in God? I think not. Under such an arrangement the atheists could conduct their own schools for their own people and get the same measure of support for secular education that the Christian and the Jew received. The only danger to them would be the fact that they would hesitate, I think, to send their own children to the godless school. They may consider themselves safe in their infidelity, but would they consider their children safe?

The situation as it stands now is that the socialistic minority controls the system of public education, and the Roman Catholic Church has made a stand and is doing its own educational work, and is demanding that either taxation for school purposes cease as regards Roman Catholics, or that the Catholic schools be paid for the secular instruction they give. The Protestant churches are beginning to awaken to what it all means, and truly it is high time that they ceased to surrender the faith of their children to the socialistic demand for a godless school.

The reader of these extracts will do well to get the pamphlet itself. It has been published apparently for private circulation only; but we have no doubt that by addressing the author it can be obtained.

THE OTHER SIDE OF THE SCHOOL QUESTION.

What would Catholics gain from the economical side, if the methods which have been suggested by the German public-school system, as explained by George Metlake in the last two issues of the REVIEW, were adopted in the United States. According to the showing of Father Burns in the admirable analysis which he makes in his article on this subject in the present number of the REVIEW, the result would be a not inconsiderable increase in taxation for Catholics themselves. The fact that Catholic education is conducted not only on principles of duty according to the dictates of conscience, but also on the basis of charity which leads our teachers to make sacrifices for religion by a service which prompts them to devote their time and energies to the task of educating Catholic children at a merely nominal rate of temporal recompense, lifts a considerable burden from the shoulders of Catholics as well as from the taxpayers throughout the country. In other words, if the State took over our schools, and paid the same salaries to our teachers as the public-school teachers receive, the expense of the whole system would be so greatly increased that all the citizens would be taxed at a far higher rate than at present. This would affect Catholics even if we deducted the cost to which they are at present put by supporting the parish-school system. On the financial side therefore Catholics are the gainers by maintaining their own schools, so long as our devoted Nuns and the Brothers of the Christian Schools are ready to make the sacrifices which their vow of poverty imposes upon them.

Should we be content with this purely financial advantage, and continue to advocate the maintenance of a separate school system while being taxed for the support of the Public Schools, because as at present conducted they do not satisfy our estimate of a moral and true education? The question is of grave importance, and ought to be thoroughly discussed, not only as a matter of consistency, since we have been clamoring for State recognition and support of our schools, but also because the present separatism in education is apt to lead to divisions in the body politic. These must eventually become fatal to that national peace and unity to which we are pledged by our common citizenship under a liberal Constitution.

For our own part, we are convinced that State recognition, even at an increased rate of taxation for Catholics, would be a positive gain in the direction of unity, Catholic moral influence, and general prosperity and elevation of true culture which goes with religious freedom. As it is at present, the division between Catholics and "Protestants" is becoming more and more emphasized, not so much on religious as rather on political and social grounds. It is no gain to religion and it is a loss to that harmony which St. Paul advises so earnestly in his letters (Romans 12: 18 and 14: 19, I Cor. 14: 33, etc.) and for the cultivation of which the American commonwealth offers every fair opportunity to all well-disposed citizens whatever their creed. But this is a subject which demands fuller and thoughtful treatment at the hands of some writer convinced of the need of religion in education and in complete sympathy with American institutions.

PRIESTS ATTENDING PLAGUE DISTRICTS.

We publish below a communication from the Rev. Father P. Grobel, a Chaplain in the English army, recently sent to China with the British forces at Tientsin. Chaplain Grobel is an old subscriber to the REVIEW, and what he writes regarding the precautions prescribed for the priests in the infected districts, is particularly instructive in view of the fact that the disease is instantly communicated through the slightest direct contact, and that there are few priests available in the large areas of the Chinese provinces. Thus the priests there are in danger of being entirely eliminated to the great detriment of the missions.

A recent report from the Paris Foreign Mission Society gives the account of the death from the plague of three missionaries in Manchuria. The case of the last of these, Father Mutillod, is especially pathetic. Hearing that his brother missionary, Father Delpal, was stricken with the plague, the young priest hastened to assist him in his last hour. He remained a short time after P. Delpal's death in the infected house, then started for his own mission, where he attempted to say Mass next morning. The following evening he was dead. Of the four priests in the district there remains now but one, Father Guerin, to administer to the dying, himself

likely to become shortly the victim of priestly zeal in his efforts to assist the plague-stricken. One can therefore easily understand the reason for the severe regulations enjoined by the Bishop for the safeguarding of his clergy against infection from so fatal a disease.

RULES TO BE OBSERVED IN ATTENDING PLAGUE PATIENTS.

Priests interested in missionary work among the plague-stricken may wish to know something of the precautions taken in North China, where we are witnessing scenes equal to those which took place in Europe when the "Black Death" devastated England and France. The following instructions have been drawn up by Father Wieger, the well-known Jesuit Chinese scholar, and formerly surgeon-major in the German army. The practical common sense of these regulations and the fact that they come from a medical man well acquainted with the measures taken by military authorities to prevent contagious diseases have caused them to be made obligatory upon all our missionaries here by episcopal authority.

1. The priest when attending plague-patients must not wear woollen outside clothes, but silk or some material having a glossy surface.

All clothes should be kept spotlessly clean by frequent brushings; the hands are likewise to be washed frequently.

2. On no account is the night's rest to be curtailed, and the missionaries are absolutely prohibited from being out at night. Start early in the morning. (The missionary stationed in China has a very big district to attend; and there are often no roads, but rivers without bridges to be forded.)

After attending a sick-call the priest must on no account remain in the village, but return immediately to his own residence for the night. Arriving home he should change his clothes at once. Every missionary is accordingly to be provided with two gowns, one for outdoors, the other for indoor wear. These gowns are not to be kept in the same place.

3. Abundant nutrition is imperative. Under no circumstances is a missionary to attend an infectious case on an empty stomach. If nervous or tired after riding, a spoonful of good brandy should be taken before entering the room of the sick.

4. A mask should be put on the face before approaching the infected. It is easily made by steeping a handkerchief in alcohol which has been phenolized or thymolized, tied over the mouth and nose.

5. The priest is to enter alone, without being accompanied by a catechist; he should not wear the customary *tsikin* (Chinese biretta) or surplice or stole. Let him speak as little as possible beyond the necessary *Fa t'oung hoei*, i. e. Say your act of contrition; and give the penitent absolution using the formula, "Ego te absolvo ab omnibus censuris et peccatis in nomine Patris, et Filii, et Spiritus Sancti. Amen."

In administering Extreme Unction let him anoint only once with a bit of cotton wool at the end of a small stick. He is to burn all this immediately. The unction should be made on the forehead; and omitting the customary prayers he shall use merely the short form "Per istam sanctam unctionem indulgeat tibi Deus quidquid deliquisti. Amen."

Viaticum ordinarily cannot be administered in this sickness owing to the vomiting of blood. Where it may be administered all the usual prayers are omitted. Having said the *Misereatur* and the *Indulgentiam*, the Blessed Sacrament is given with the form: "Accipe frater (vel soror) Viaticum corporis Domini Nostri Jesu Christi qui te custodiat ab hoste maligno, et perducat in vitam aeternam. Amen."

Be on the weatherside of the patient so that the air from the outside blows from you to the patient. On no condition allow the breath of the patient to reach you; it is fatal. Returning home, change clothes, wash hands in a disinfectant solution and place in the open air the clothes worn at the sick-call.

6. It is advisable that the "stations" (visitations) should be held in all districts before the plague reaches them. The people are to be warned that they must not reckon upon being able to receive the last sacraments, owing to the swiftness of death following upon seizure in this illness. "Kan-pu-shan" (preparation for death) is to be made at once if attacked. Therefore urge confessions.

7. In attending sick-calls it is advisable to do them by districts, instead of running about hither and thither as one may be called.

8. On no account suggest a remedy to the Christians. None are known. To ease a patient a little grog made of Chinese *shamshu* mixed with sugar and water, may be given.

9. Burial. Those who take the body away must wear a cloth over mouth and nose saturated with a disinfectant or alcohol; their hands must be covered with rags soaked in paraffin. Taking hold of the four corners of the bedding on which rests the corpse, let everything be buried deeply; place a mat over it and fill up the grave.

Such are in outline the directions bearing the *Imprimatur* of the two Bishops Macquet, S.J., and Jarlin of Peking.

When the above regulations were shown to the local Emergency Sanitary Board, composed of English, French, and American doctors, they approved them in a general sort of way, but found them not sufficiently drastic. Here is their opinion: "Every one who comes in contact with a plague-patient is a doomed man. So far the mortality has been at the rate of 100 per cent. Fourteen doctors, one nun, three priests have fallen victim to this dreadful disease. Therefore we suggest that the priest do not go beyond the door but give absolution standing at the door; but on no condition approach the patient to anoint." It is a case of "echar la benediction", as the Spaniards say expressively.

And the doctors speak from sad experience. Their own confrères who have died on the field of honor, knowing the helplessness of their case, have absolutely refused all further medical assistance so as not to contaminate their attendants, and thus have awaited alone till death put an end to their sufferings. At present as soon as a patient exhibits the first symptoms of the disease he is left to himself, the door of the hut closed, and when dead the whole place is burned down.

With regard to the missionaries attending sick-calls circumstances have provided their own remedies. The Chinese refuse, for love or money, to hire horses or carts to visit the infected districts. This has put the fear of God in many. The confessionals are crowded; many old Christians who had become careless, refused to forgive their neighbor, etc., are now making their peace with God.

P. GROBEL, C.F.

Tientsin, N. China.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

THE SYNOPTIC PROBLEM.

Criticism of sources finds no question in the whole of literature either in interest or importance equal to the so-called Synoptic Problem. In itself the question seems to be quite simple; it merely asks, how can we explain the agreements and disagreements in matter and language as presented to us in the first three Gospels? Attempts at solving the problem abound both in ancient and modern times. It is true that Tatian's *Diatessaron*, written about 175 A. D., is rather a gospel-harmony than a *Synopsis* of St. Matthew, St. Mark, and St. Luke; but St. Augustine's *De consensu Evangelistarum libri quatuor* has been found important enough to elicit even in our days a special study in the *Biblische Studien*.¹ The first formal *Synopsis evangeliorum*, however, was published only in 1774 by Griesbach; but their subsequent number has been legion. Among the most recent we may mention the Greek *Synopsis* by Huck (3 ed., Tübingen, 1906), and the Latin Vulgate *Synopsis* by Camerlynck and Coppieters.² The literature dealing with our problem far exceeds the range of formal *Synopses*; recent writers find it more convenient to study the pertinent publications according to a classification of theories rather than according to the weight of individual scholars. Whatever may be the difference of view implied in the various solutions of the Synoptic Problem, all of them have recourse either to a mutual dependence of the first three Gospels, or to oral tradition, or again to written documents; hence all attempts at answering the question may be considered in the light of one or another of these three hypotheses. Space restricts us to the mention of only a few recent adherents of each of these theories.

I. WRITTEN DOCUMENTS.

The most generally accepted solution of the Synoptic Problem in our days is the so-called *Two-Sources* theory: St. Matthew and St. Luke made use of a gospel practically identical with that of St. Mark, and of a document called Logia,

¹ Vogels, XIII, Freiburg, 1908.

² Bruges, 1908.

but denoted by the letter Q. The material common to the first three Gospels is thought to be derived from St. Mark, while the material found only in the first and third Gospels is supposed to be taken from the Logia. A third part of the material is not common to any two of the first three Gospels, but is peculiar to either St. Matthew or St. Luke; the evangelists took this from other less known or unknown sources. But all this is only of secondary importance; the main point at issue is the question whether the early Christian tradition as contained in the Gospels is historically truthful. Prof. Bacon³ expresses the problem thus: "The real interest of our time lies no longer in the exact apprehension of the sense the writer of 70-90 A. D. may have given to the evangelic tradition. We no longer attempt to say, Thus the sacred writer conceived the event to have been, therefore thus it was . . . The point of real interest for our time is at least a generation earlier. What was the event which gave rise to the story? Through what phases has the tradition passed to acquire its canonical forms?" M. Loisy⁴ insists on practically the same question. He admits a double development in early Christian tradition before it became stereotyped in the first three Gospels: a theological development due to the needs of apologetics and the influence of growing Christology; and a legendary development proceeding under the influence of faith and the pious curiosity of the first Christians desirous to aggrandize as much as possible the person of Christ, and to fill in the gaps of authentic tradition. Theological development is supposed to have exercised its influence especially on the interpretation the early Church gave of the teaching of Jesus, particularly on His doctrine concerning Himself and His mission; while a legendary development is assumed to have taken place in the Gospel accounts of the Infancy, the miracles, and the Resurrection of our Lord.

M. Manganot⁵ has given a series of conferences at the Catholic Institute of Paris, in which he reviews the *Two-Sources* theory as a possible solution of the Synoptic Problem: the first two conferences are devoted to an explanation and general discussion of the critical theory; the seven following

³ The Beginnings of Gospel Story, New Haven, 1909: Yale University Press.

⁴ Évangiles synoptiques, 1908.

⁵ Les Évangiles synoptiques, Paris, Letouzey et Ané.

lectures discuss the application of the general theory to the most important points of the life of Christ. The Professor has published the whole series in book form, adding two other conferences: one on the Paulinism of Mark, and the other on the Jewish Kiddusch as a forerunner of the Eucharist. The reader will find a review of M. Mangenot's recent book in the *Revue du Clergé Français*.⁶ The reviewer, M. Venard, insists mainly on M. Mangenot's presentation of the development of evangelic tradition, considering this as the most recent and personal element found in the Professor's work, and endeavors to show that it permits a more satisfactory explanation of certain exegetical difficulties than Catholic commentators have been able to give heretofore.

M. Mangenot admits that our first three Gospels are based not merely on oral tradition, but on written documents; moreover, he grants that the *Two-Sources* theory is probable from a critical point of view. Even the most rigid orthodoxy, he believes, does not forbid us to consider the second Gospel as the oldest among the synoptic Gospels, and as a source of St. Matthew and St. Luke. As to the ecclesiastical tradition which ascribes our first Gospel to St. Matthew, the Professor explains it of the Aramaic original gospel of St. Matthew which we may identify with the Logia; the Greek Gospel of St. Matthew may not be a mere translation of the Logia, but rather an adaptation supplemented by the aid of the second Gospel and of a few other traditions.

Supposing these assumptions, the historical value of the first three Gospels is based on two questions: first, do the sources utilized by the evangelists present the apostolic tradition in a reliable form; secondly, did the evangelists treat their sources with sufficient reverence, so as to reproduce their contents without altering them according to their own personal views, or according to the needs of the theological or apologetic end they had in view?

M. Mangenot does not long delay over the former of these two questions, though it is the more difficult one. In fact, a satisfactory answer supposes that we know what are the written sources. The critics are not even at one whether our second Gospel in its present form, or a so-called proto-Mark was one of the sources. The Logia are more indefinite still, as it is

⁶ 15 February, 1911, pp. 465 ff.

by no means taken for granted by all scholars that they are the Aramaic work of St. Matthew. Harnack indeed attempted to reconstruct this source, but had to proceed in too subjective and hypothetical a manner to give us any satisfactory result. M. Mangelot can only tell us that the two sources were two very early works, and may, therefore, be assumed to reproduce the apostolic tradition substantially, and in a great measure even literally. It is natural to suppose this, since according to the Professor the Logia are the work of the eye-witness St. Matthew, and St. Mark wrote the tradition as handed down by the eye-witness St. Peter.

The reliability of St. Mark has been specially studied by M. Maurice Goguel.⁷ He avowedly endeavors to solve a double question: first, which of the three synoptic Gospels is the oldest; secondly, the priority of St. Mark being taken for granted, what are his sources? The writer feels certain that he can answer both questions by dividing the second Gospel into sections and comparing them with the respective portions of St. Matthew and St. Luke. In this way he finds that generally the first and third evangelists have taken their inspiration from the second; hence the second Gospel is prior to the first and third.

Next, the important question, what are the sources of St. Mark? The author starts from a prejudiced point of view; he is convinced that no supernatural event can be historical; hence the conclusion that no "mythical" occurrence can be derived from true witnesses of the life of Jesus. But apart from this wrong principle, the author tells us in his introduction (p. 21) that according to a solid tradition the second evangelist wrote in Rome under the influence of St. Peter, and that he is no other than John Mark, the apostle's companion. But M. Goguel does not remain consistently faithful to this tradition. If the tradition is really admitted, it would seem reasonable to derive from St. Peter everything in the second Gospel that is not incompatible with such a source. M. Goguel, on the contrary, excludes the Petrine source in everything that does not show positive proof for its Petrine derivation. Hence he needs a number of other sources, and he rather easily admits the existence of such un-

⁷ *L'Évangile de Marc et ses rapports avec ceux de Mathieu et de Luc*, Paris, 1909: Leroux.

known written documents. After showing that there must have existed some such source as the Logia for the material common to the first and the third Gospels, but not found in the second, he immediately infers that St. Mark too must have utilized the Logia.

M. Goguel's attitude toward St. Mark's dependence on a Petrine source, and his use of the Logia, proves that the writer's logical acumen is not on a level with his literary scholarship. There are other instances in which the writer shows his deficiency in this regard: he refuses to admit a proto-Mark, but he grants that the last "redaction" of the second Gospel took place after the third was written, between 75 and 85 A. D.; again, he admits in the second Gospel a distinction between the fall of Jerusalem and the last coming of Christ, but in Mk. 13: 32 he refuses to admit this distinction, though the text naturally suggests it. As to the Paulinism of the second evangelist, M. Goguel is not very definite; he concludes: "If the second gospel is really a Paulinian gospel, we must say that it is not a theoretic explanation, but a practical adaptation of Paulinism". After reading the work, one is rather disappointed; the writer hardly fulfils his promise of discovering the sources of the second Gospel.

Before returning to M. Manganot's study of the synoptic problem, it may be well to mention another recent work connected with the Gospel according to St. Mark. J. M. Thompson, Fellow and Dean of Divinity, St. Mary Magdalen College, Oxford, has given us a work entitled *Jesus according to St. Mark*.⁸ The introduction promises exceedingly well: St. Mark is the interpreter of St. Peter, and wrote what the apostle remembered concerning the life and death of the Master; the Gospel is a document of unique historical value, and presents probably an authentic account of the earliest Christian tradition concerning the life and character of Jesus (p. 14). And still, this hopeful promise is entirely deceitful; toward the end of the volume (p. 277 f.) the writer states his first general result: "This, then, is the first conclusion toward which I am led by the evidence of the second gospel—that Jesus is a single person, who as a *whole* lives human life, and as a *whole* can be worshipped as divine. There is

⁸ London, 1909: Methuen.

no possible or desirable division between what is human in him and what is divine. The human in him is divine. When he is most truly human, then he is most truly God." Truly, Mr. Thompson is the first scholar who has arrived at such a conclusion from the reading of St. Mark. He knows how to tell his readers which miracles reported in the Gospel are not worthy of Jesus (p. 228), but he does not seem to know what is worthy of Divinity and of Divine adoration. Notwithstanding the use of some ecclesiastical formulas, the whole work tends to prove that Jesus is a mere man; his singleness of person is expressly stated; he is charged with imperfections which border on sin; he believes in the reincarnation of Elias (p. 101); he is convinced that money belongs to him whose image it bears (p. 119); after all this, only a thorough Ritschlian can arrive at Mr. Thompson's conclusions, though the writer claims enough of English common sense to find Renan's Jesus intolerably French (p. 17).

After this digression on M. Mangelot's first question, do the sources of the Gospels present the apostolic tradition in a reliable form? we may pass on to the writer's second question, did the evangelists handle their sources in a trustworthy way? Critics believe they can distinguish in our actual Gospels primitive elements transferred from the sources into the work of the evangelists, and secondary material due to the evangelists themselves, or taken from more recent traditions. This secondary material is supposed to be of minor historical value, being regarded as a merely editorial element. What position does M. Mangelot take on this question?

M. Mangelot considers the distinction between primary and secondary elements in the Gospels as legitimate, provided it be applied temperately and be not abused so as to eliminate from the apostolic tradition everything that does not fit in with the prejudices of the critics. Thus one may admit in the synoptic Gospels certain secondary traditions derived from the second Christian generation; but though, in their actual form, they are not the primitive apostolic tradition, they are not a mere deformation of the apostolic teaching, but rather its legitimate explanation or adaptation. Again, one may grant that our Gospels are not literal transcriptions of their respective sources, but that they show a faithful personal work of the individual evangelists so as to reproduce their

particular views of the life and teaching of Jesus. A cursory reading of the synoptic Gospels reveals to the reader so many discrepancies in the choice of material, in the use of words, in the stylistic expression, that one is forced to grant this personal element in the work of the evangelists.

But M. Mángenot goes further still; he admits in the Gospels the existence of a geographical and chronological perspective as the personal element of the sacred writers. According to the geographical perspective of the synoptic Gospels, nearly the whole of our Lord's ministry is placed in Galilee, only a few weeks being passed near Jerusalem. Strictly speaking, this geographical framework is fictitious rather than real, though it is true from the evangelists' point of view, seeing that Galilee really was the principal theatre of our Lord's preaching. The inspired writers did not intend to produce an exact biography of Jesus, and the circumstances of place and time did not affect the real character of His teaching. The same holds true with regard to the chronological perspective of the evangelists. At first sight, one should believe that the public life of Christ as written by the first three evangelists covers only the space of one year. Here again they do not write chronology, but they reproduce the apostolic catechetical instructions. For the purposes of instruction the events had been grouped around Galilee first, and then around Jerusalem, indicating the starting and the final points of Christ's teaching. According to M. Mángenot it would be as futile to look for a strict chronology in the synoptic Gospels as to seek for an accurate geography.

And what would be the results of such a distinction between primary and secondary elements in the Gospels? M. Mángenot believes that the effect on gospel history would be insignificant. But gospel harmonies, such as have been written heretofore, would become meaningless. As to exegesis, M. Mángenot believes that the results would be more tangible. He illustrates this contention on a saying of our Lord reported by the evangelists in connexion with the parable of the sower: "Therefore I speak to them in parables, because seeing they see not, and hearing they hear not, neither do they understand" (Mt. 13: 13); the text in St. Mark (4: 12) reads: "that seeing they may see, and not perceive; and hearing, they may hear, and not understand." Jülicher and Loisy

contest the authenticity of these words. They contend that parables, by their very nature, are a clear and popular manner of teaching, so that Jesus can not have employed them in order to render His doctrine obscure. The evangelists must have added the contested words, in order to account for the seeming bad success of our Lord's ministry. Jesus used an obscure manner of teaching, so that the rigorous designs of Providence against the obdurate race of the Jews might be accomplished.

M. Mangenot here differs from the critics: Jesus never ceased to speak in a clear way which all the people might easily understand; nor are all His parables hard to understand; only those dealing with the kingdom of God expressed their truth in a veiled manner, so as not to shock the people by the difference between His doctrine concerning the kingdom and the current Messianic ideas; this veil was transparent enough for those who were well disposed, and Jesus was always ready to explain. But do not St. Mark and Isaias, whose words are quoted in the context of the alleged passages, imply that Jesus taught in parables in order that the Jews might be blinded? M. Mangenot here has recourse to the chronological perspective in which the Gospels were written. He believes that the words were actually spoken by Jesus not at the beginning of His teaching in parables, but later on in the course of His ministry. Jesus then uttered the words in order to enlighten His disciples as to the providential reason for the fact that so few had understood His doctrine concerning the kingdom of God.

II. MUTUAL DEPENDENCE.

Dr. J. Schäfer, the editor of the seventh edition of the second volume of Schuster and Holzammer's *Handbuch zur Biblischen Geschichte*⁹ maintains that the "Two Sources" theory is inadequate to solve the Synoptic Problem. His arguments militate against the theory of written sources under any form: first, the historical tradition that St. Matthew wrote his Gospel before St. Mark and St. Luke is confirmed by recent historical studies; secondly, there is no historical basis for the assumption that St. Matthew followed a written document in composing his Gospel; thirdly, the work called Logia,

⁹ P. 32, Freiburg, 1910: Herder.

or the document Q, is a pure product of the imagination; of late it has been found necessary to admit that Q contained not merely discourses of Jesus, but also a number of facts;¹⁰ fourthly, there is no satisfactory answer to the question, whence did St. Matthew and St. Luke derive their material which is contained neither in St. Mark nor in the Logia? Dr. Schäfer finds his position strengthened by the fact that in most recent times the opponents of the "Two Sources" theory have multiplied even in the camp of Protestant scholars.

Dr. Schäfer believes that the historical sequence of the origin of the Gospels cannot be determined by internal evidence, but must be defined by external testimony. Origen¹¹ already appeals to tradition for the sequence, first Matthew, then Mark, then Luke. Hence one must infer that St. Mark utilized St. Matthew, and that St. Luke employed both St. Mark and (perhaps) St. Matthew. This is too simple an answer to solve the Synoptic Problem; hence Belser¹² has offered the following form of the theory of mutual dependence: St. Matthew first wrote his Aramaic Gospel; St. Mark followed, adding to the preaching of St. Peter what he found suitable to his purpose in St. Matthew's Aramaic Gospel; then St. Matthew's Gospel was translated into Greek, the translator having St. Mark's Gospel before him; finally, St. Luke utilized the Gospel of St. Mark and that of St. Matthew in both its Greek and Aramaic form. This theory agrees to a certain extent with the solution of the Problem given by Prof. Zahn;¹³ in fact, it does not much differ from the above theory of M. Manganot, who identifies St. Matthew's Aramaic Gospel with the document Q, or the Logia of the critics. An historical basis for the identification of St. Matthew's Aramaic Gospel with the Logia of the critics is supposed to be found in the words of Papias; but even Jülicher considers such an identification as a tremendous assumption.¹⁴ It certainly disagrees with all internal and external evidence.

III. ORAL TRADITION.

Although Dr. Schäfer is an advocate of the theory of mutual dependence, still in his closing paragraph on the question he

¹⁰ Cf. Jülicher, *Einleitung*, sixth ed., p. 317.

¹¹ Eus., *Hist. eccl.*, VI, 25.

¹² *Einleit.*, second ed., p. 222.

¹³ *Einleit.*, II, 327.

¹⁴ *Realenzyklop. für prot. Theologie*, third ed., XII, 430.

expresses the opinion that a combination of the theory of oral tradition with that of mutual dependence will fully solve the Synoptic Problem. He admits, therefore, the right of the theory of oral tradition to a certain extent. The Rev. Arthur Wright, Vice-President of Queen's College, Cambridge, is a recent defender of oral tradition almost in its entirety.¹⁵ He points out that St. Luke could not have omitted certain passages, if he had known the Gospel of St. Mark. Why, for example, should he omit our Lord's journey through the Gentile cities of Decapolis, though St. Luke himself was a Gentile and wrote for Gentiles? Why should he omit the words "to all nations" from the quotation "My house shall be called the house of prayer"? Why omit "this gospel of the kingdom shall be preached to all the Gentiles"? Dr. Sanday attributes St. Luke's omissions to lack of space; but Dr. Wright points out that St. Luke might have added some sheets or written on both sides of his paper.

The writer next proceeds to explain his idea of the evangelists' dependence on oral tradition; it amounts to their use of the catechetical formulas employed in the early Church. This oral teaching was of two kinds (1) the fixed tradition committed to memory; (2) stories repeated so often that they assumed stereotyped form. As to the method of teaching, he suggests that the catechist wrote down a lesson upon a tablet, and read it to his pupils, who copied it upon their tablets and repeated it aloud until they had mastered it. Thus temporary documents were in use from the first, but that does not destroy the continuance of oral tradition. Without following the writer into further details—we can hardly be expected to agree with him throughout—St. Luke is represented as having completed his Gospel first, using the tablets of St. Mark as a framework, and incorporating the other tablets by the art of conflation; St. Matthew inserted his material into the Marcan framework quite differently from St. Luke; the second Gospel is a trito-Mark as sedulously edited as the first and the third Gospel. The claims of the theory of oral tradition must not be judged by Dr. Wright's hypothesis. There are other methods, more plausible than Wright's, which we cannot touch upon in this article.

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A. J. MAAS, S.J.

¹⁵ The Expository Times, XXI, pp. 211 ff.

Criticisms and Notes.

CHRISTIANITY AND THE LEADERS OF MODERN SCIENCE. By Karl Alois Kneller, S. J. Translated from the second German edition by T. M. Kettle, B. L., M. P. With an introduction by the Rev. T. A. Finlay, S. J., M. A. St. Louis, Mo.; London; and Freiburg, Brigg.: B. Herder. 1911.

This volume, which has for its sub-title "A Contribution to the History of Culture in the Nineteenth Century", is written to refute, by hard facts, a misapprehension (to call it by no stronger name) which is no less common than dangerous. There are very many people, we might safely say the majority of those classed under the title of "the man in the street", who are thoroughly convinced that the results of modern science are in strong opposition to Christian dogma, and that the leaders of science, almost to a man, are either materialists, atheists, or at least agnostics; and this as a result of their experiences in scientific research. Not a few Catholics, unfortunately, have "at the back of their minds" a sneaking fear that the supposed opposition between scientific facts and Catholic doctrines may have some real foundation.

It is very reassuring to be told, and to have it proved, that opposition between real science and Christian teaching simply does not exist. It is a chimera. Father Kneller proves this in the best way possible; that is to say by concrete facts. He shows, from the sayings and writings of the leaders of scientific thought and discovery in the nineteenth century, that *they*, at any rate, did not consider the profession of science to be in the least incompatible with the profession of Christianity. Many of them were Catholics; some sympathized strongly with Catholicism; those who were not Catholics, nor sympathizers with the Church, at least held firmly to the great fundamental dogmas of the Christian faith which modern science is supposed to have discredited. Atheists and agnostics were the exception, not the rule; and even those of this class who are frequently quoted in favor of the negation of Christian belief are found, upon examination, to be but poor champions of the dreary philosophy of denial.

"It stands to the credit of the founders of modern science, the master minds of the seventeenth and eighteenth centuries," writes Father Finlay in his Introduction (p. vii), "that they had a salutary sense of the limitations of empirical methods. Their discoveries,

which opened the way to all subsequent progress, did not interfere with their faith in God, or their belief in the spirituality and immortality of the human soul. If anything, their reverence for the Mind that reveals itself in Nature grew more profound as their knowledge of natural phenomena became deeper. The more enlightened of their successors in the nineteenth century have upheld their conception of Nature's God, and of man's place in Nature. This it is the purpose of Father Kneller's book to demonstrate."

"As against the apostles of materialism," says Father Kneller in his introduction, where he lays down the thesis of his book, "we desire to develop the thought suggested by Lord Rayleigh in his reference to Newton, Faraday, and Maxwell: ¹ *We call in question not the inference from the alleged enmity between science and religion, but the fact of this enmity itself.*"² From the writers who represent themselves as the champions of science we wish to turn to those who are recognized as such in the largest sense of the word, those to whom the advance of science is due, the veritable pioneers. These, before all, we desire to question concerning this conflict between scientific research and religious belief. If it exists, it will naturally be found most patent to minds of the first order. And if, on the other hand, we find among the great investigators, the very pioneers of science, many firm and fervent believers, and many others who admit the fundamental truths on which Christianity is founded, we shall not set a very high value on this pretended antagonism between knowledge and belief" (p. 6).

The author usefully ranges the authorities whom he quotes under the headings of the various branches of science in which they were experts, premising his quotations by a short explanation of the subject-matter from the scientific standpoint, and then, by the evidence he produces from the great scientific leaders in each branch, showing how false is the assertion that modern discoveries in these various departments have cast any real doubt upon religious truth. Thus we have evidence in favor of Christianity from authorities of the first rank on the following subjects: Conservation of Energy, Mathematics, Astronomy, Physics (including the Theories of Electricity and Light), Chemistry, Geography, Mineralogy, Geology, Physiology, Zoology, Botany, and finally the theory of Evolution.

The author's sketch of the theory of Evolution and its present position in the scientific world is particularly useful, and it will reassure many that the true founder of the theory, Lamarck, was a

¹ See Introduction, p. 1, where are quoted Lord Rayleigh's words at the Fifty-fourth Meeting of the British Association, held at Montreal in 1884.

² Italics are the reviewer's.

firm believer in God and in purposiveness in Nature, that Saint-Hilaire, Ampère, d'Hallo, Waagen, K. A. Lossen, and other upholders of the Evolution theory in one form or another, were good Catholics. There is, indeed, one form of the theory which dismisses the idea of a Creator, but there have been and still are scientists of the first rank who were (and are) evolutionists without ceasing to be Christians, and who vehemently deny that the two are opposed to one another. "The theory of Evolution," concludes our author, "is not, therefore, atheistical."

As Father Kneller includes living authorities amongst those to whom he appeals, we are somewhat surprised that he does not give a more extended notice to his fellow-religious, Father Eric Wasmann, who is recognized as one of the greatest authorities upon the Evolution theory, and whose masterly article on the "Attitude of Catholics toward Evolution" in the *Catholic Encyclopedia* furnishes an exhaustive and satisfying treatment of this difficult subject. But, as Father Kneller says, it is not the purpose of his book to inquire whether Evolution is in accord with the actual facts of nature or not. The point is that it is not essentially nor necessarily opposed to faith.

The American or English reader will find many French and German scientists quoted whose names are not familiar to him; but Father Kneller gives excellent biographical notices of his authorities and so puts us in possession of sufficient knowledge of the men to make them more than mere names to us. Besides this, we find quoted such well-known scientists as Asa Gray, Bayle, Bell, Boyle, Brewster, Frank Buckland, Dalton, James Dwight Dana, the great American geologists, Davy, Lord Bridgewater (F. Egerton), Faraday, Humboldt, Joule, Lord Kelvin, Lyell, Maxwell, Simpson, Sedgwick, Stokes, Strutt (Lord Rayleigh), Tennison Woods (Vicar-General of Adelaide), and many others. The fact is that first-rate scientific men who are also believers in, or at least favorable to, Christianity are in a large majority over the few who have adopted materialism or agnosticism.

As Father Kneller says in his retrospect: "The scientists to whom we may appeal may be divided into two classes. In the first are to be ranked those who accepted at least the existence of God, and of a spiritual principle in man, whatever further development they gave to their religious views. We are warranted in calling these as witnesses favorable to Christianity. For if the assault of science is to be successful, the points of attack must be those natural truths which form the basis of Christian belief. . . . The second group comprises those who were in the fullest sense Christians, very many of them being Catholics. Our list is very far

from complete, but we have been able to adduce a goodly number, and every name is a name of the first importance" (pp. 388, 389). As a matter of fact nearly three hundred names are cited by Father Kneller.

In a telling passage the author puts the result of his investigation into concrete form. "Let us imagine," he writes, "a Samaritan of unbelief, a man so passionately hostile to Christianity as to reject in science and in practical life all aid or help that comes from a Christian hand. In what a sorry plight would he not find himself!

If he turns to Chemistry he will have to go his way without Berzelius, Dumas, Liebig, Saint-Claire Deville, Chevreul; in other words, he will have to rediscover practically the whole of Modern Chemistry. If he fixes on Electricity he will have to put aside the work of Galvani, Volta, Ampère, and Faraday; if on Optics, he must step back over the despised discoveries of Fresnel, Fraunhofer, and Fiyeau, to the old theories of emission; if on the theory of Heat, he must reject Mayer and Joule. As for Astronomy, when he has shorn away the discoveries made possible by Fraunhofer's telescope, and the work of Leverrier and Laplace, there will be very little left. So much for speculative science. And what of practical life, of trade and commerce, art and industry?

"Our consistent unbeliever will have to light his house with tallow candles, for stearine comes to him from the Catholic hands of Chevreul; and he cannot use electricity without tribute, in the very quantitative terminology in which his bill is calculated, to the Catholic names Ampère and Volta. Aluminium he must refuse and abandon, for he owes it to the Catholic Saint-Claire Deville. He cannot continue to Pasteurize his wine; he cannot use Schönbein's collodium in photography, nor can he use water-glass or cement. His medicine will have to manage without Pelletier's quinine, Laënnec's auscultation, and Pasteur's whole fabric of bacteriology. The list of necessary abnegations might be continued almost at pleasure. It has been pushed far enough to show the retrogression and utter bankruptcy in which science would be plunged by the rejection of the work of Christian, or even merely of Catholic, pioneers" (pp. 390, 391). Even Darwin is shown to be but a sorry advocate for irreligion and atheism. Claude Bernard is shown to have been misrepresented by those who have quoted him as an unbelieving scientist. "Bernard signalizes as the most fatal error of Physiology before Lavoisier 'the assumption that vital manifestations proceed in complete independence of ordinary physico-chemical laws, and are produced and directed by vague, hidden forces (vital principle, spirit, physiological soul, vital force), which cannot be localized or scientifically understood.' The first impression which would

be gathered by a hasty reader from this passage is that Claude Bernard was a materialist. But closer study will show that this is not the case. To dismiss the notion of a vital force or a physiological soul is, to his mind, to deny, not the existence of a spiritual principle in man, but merely that conception of it which makes it totally independent of physico-chemical laws" (p. 318).

It may be asked how it comes about that, notwithstanding the fact which the author has so conclusively proved, namely, that science is not really in opposition to Christianity at all, the common opinion that the two are in opposition still holds the field. Father Kneller has a word or two to say in reply to this. The origin of this idea, of opposition between Science and Religion, is probably to be sought in the fact that the (few) scientific apostles of unbelief possess, in a much fuller measure than their Christian colleagues, the faculty of getting themselves talked about. "Everybody in Germany knows the names of Haeckel and Karl Vogt, and everybody in England knows the names of Tyndall and Huxley. Men who count for very much more in the progress of general research are not known beyond an extremely limited circle" (p. 395). Popular biographies, encyclopedias, and similar works, are also largely responsible for the common mistake. "We, on the Catholic side," says Father Kneller, "display a culpable indifference to such matters as these." Other reasons are given by the author, which we may not stay to quote; but all who read this excellent and thorough work will agree that Father Kneller has done much to remove from Catholics the reproach which he mentions, and to destroy the common delusion which it was his object to get rid of.

One is surprised to find no mention, either in the section on Botany, or in that on Evolution, of Gregor Mendel, Abbot of the Augustinian Monastery of Brunn, who was born in 1822, and died in 1884. His researches in the department of plant life and reproduction have so considerable a bearing on the questions of evolution and natural selection that Father Wasmann says of de Vries that "his greatest service is the rediscovery of Mendel's laws and their introduction into the realm of biological investigations". The number of untranslated notes in French, and especially in German, will prove rather disconcerting to those who cannot read these languages; but, apart from this slight defect, if the fact that the English version reads as smoothly and well as if the work had been written originally in our mother-tongue is anything to judge by, the translator has done his work excellently, and is to be congratulated on having placed so useful a volume within the reach of English-speaking people.

THE INTELLECTUALS. An Experiment in Irish Club-Life. By Canon Sheehan. Longmans, Green & Co. 1911. Pp. 386.

Father Dillon, an active and cultured young Irish priest, wishes to form an association of intelligent people who shall meet somewhat informally at one another's houses and discuss amicably and tolerantly all matters upon which such people are apt to form opinions in their idle moments and to express the opinions in cultivated conversation. The association is to be very small in numbers—eight or nine people—and is to be nevertheless inclusive and comprehensive in membership, so that Catholic and Protestant, Englishman and Irishman and Scotchman, the active and the academic man, the professional and the business man, may expound, defend, or criticise (but always politely and tolerantly) the various views that may come before the meeting for discussion. "Man" has figured largely in this brief description of the proposed membership; and, indeed, the association was planned to include only men. The first snag was met in this requirement, and was evaded only by giving *place aux dames*; so that a slight but highly pleasant suggestion of a love story (indeed, love stories) helps to bind together both the meetings and the participants with the cords of Adam. Brief "papers" and even original poems, as well as vocal and instrumental music, figure in the meetings of "The Intellectuals".

The prospective reader of such a volume may at first share the pessimistic view of Bob Skelton, a banker who loves the easy and unreflecting familiarities of male Club-life, and who is dreadfully bored by the academic papers and poems. But the reader who recalls the brief, beautifully expressed, striking and unconventional thoughts of Canon Sheehan in *Under the Cedars and the Stars* and its companion volume *Parerga*, or the original types and interesting dialogue, the fresh and delightful humor of the gifted Canon's novels of clerical and of Irish life, need not fear anything like boredom in this latest (and let us gratefully hope, not last) achievement of its scholarly author. In truth, the volume has the interest of a novel, is brightened throughout by very clever touches of humor and pathos, is made interesting by carefully drawn character sketches of the Intellectuals and by vivacious and felicitous dialogue. On the other hand, the occasional stately (but never long) papers, the thoughtful comments elicited from members of such diverse nationalities and religious convictions, the irrepressible flashes of racial or insular prepossessions which at times come perilously close to an explosion of some deeply hidden magazine in their several natures, the acute observations concerning current thought and feeling in Ireland, will stimulate the thought of the

reader in no unpleasant fashion—that is, if the reader be somewhat of an “Intellectual” himself, and not another Bob Skelton. Anyone familiar with the muse of Canon Sheehan will appreciate the slight leavening of papers and discussions with the occasional poems that appear in the pages. One feels greatly tempted to make space in this review for some illustrations of the humor and vivacity of the dialogue (such as the metamorphosis of Mrs. Holden’s servant, Bridgie O’Mahony, into what Dr. Holden, as he looks all around the sky as if he were searching for a new star, styles the “High Dutch” of “Beatrice Ommaney”, with the accent strongly marked on the first syllable, “Om”); but it may be desirable instead to emphasize the thought of the author in his Preface: “It should be superfluous to say that, where so many different and even contradictory opinions on all subjects are so freely expressed, it would be quite illogical to identify the author with any class of sentiments . . . If it (the volume) will help to show that there are really no invincible antagonisms amongst the peoples who make up the commonwealth of Ireland,—no mutual repugnances that may not be removed by freer and kindlier intercourse with each other, he will be sufficiently rewarded.”

H. T. H.

EVANGILES APOCRYPHES. Vol. I. Protévangile de Jacques, Pseudo-Mathieu, Evangile de Thomas, Histoire de Joseph le Charpentier. Par PP. Michel, Peeters, S.J. (Textes et Documents.) Paris: A. Picard et Fils. 1911.

The admirable series of *Textes et Documents* is growing apace. M. Hemmer has secured the coöperation of many of the most eminent men in France, and now the thirteenth volume is issued. It is quite as scholarly and as useful as any of the preceding ones.

There can be no doubt that of late years a considerable advance has been made in our knowledge of the Apocryphal Gospels. The original texts have been correctly edited with the aid of MSS. formerly unknown, in many instances the relative value of versions has been ascertained, and various questions regarding authorship, time and place of appearance, quotations, etc., have been answered. The volume now before us marks the latest stage of progress in the investigation of what is probably the least unreasonable and the most entertaining among those fantastic creations in which ages ago a large number of readers in different parts of the world delighted. We mean the *Protoevangelium Jacobi*. Any one who compares the editions by Cowper, Walker, etc., excellent for their respective time, with the present one, will see the superiority of Michel’s work. To

be just, however, it should be said that the superiority is due in part to the fact that Michel has been able to avail himself of the critical labors of Hennecke (1904), and also that Michel acknowledges his indebtedness. It is interesting to know that the so-called "Protoevangelium" is made up of three distinct narratives. The translation and the notes are excellent. So too are those of the Gospel of Thomas. The translation of the History of Joseph the Carpenter is by the learned Bollandist Fr. Peeters, who has in its preparation gone to the pains of collating the Arabic, Bohairic, and Sahidic versions.

It would be hard to put more learning into so small a volume, and to put it more clearly. We can confidently recommend the present instalment of *Textes et Documents*, not only to all professors and students in our seminaries, but also to every other ecclesiastic desirous of knowing the contents of some early works of fiction—these Apocryphal Gospels.

MODERN BIOLOGY AND THE THEORY OF EVOLUTION. By the Rev. Erich Wasmann, S.J. Translated from the third German edition by A. M. Buchanan, M.A. B. Herder : St. Louis, Mo. 1910.

Probably nothing is more interesting to trace in the history of human thought than the distrust of men in their understanding of the Creator's work. They get an idea of it in their own limited fashion, they make pronouncements with regard to it; then if anything turns up that disturbs the scheme of the universe as they have planned the explanation of it for themselves, straightway they announce, not that their theories are crumbling, but that the Almighty's own scheme of the universe is being disturbed. It is said that when Helmholtz as a young man studied the eye he once declared that if he were an optical instrument maker he would be ashamed to have so defective an instrument as the human eye go out of his shop. Later in life when he had studied the human eye more thoroughly, when he had recognized that its defects were the necessary limitations of its qualities, while its qualities were marvelous, and its compensations for its defects very wonderful, he took back the expression of his earlier years and declared that there was nothing more admirable than the human eye.

Succeeding generations of philosophic thinkers seem to occupy very much the positions corresponding to Helmholtz's change of views with regard to the microcosm of the eye in their attitude toward the macrocosm of the universe. When Copernicus announced that the earth was not the centre of the universe, and that probably

even the sun was only the centre of its own solar system, and that there were many such systems extending far out into space, men did not at first think that he was contradicting their views of the universe, but that he was disturbing the order of the Creator. Something of this same thing was true with regard to evolution. The theory of evolution may or may not be true. It is yet under discussion. There are many conservative thinkers, however, who seem to feel that if the theory should prevail it would not be a contradiction of their views, but an insult to the Creator. It is this attitude of mind that it seems extremely important to correct.

Such considerations apparently should precede a review of Father Wasmann's book on *Modern Biology and the Theory of Evolution*. The discussion of evolution during the second half of the nineteenth century brought about a disturbed state of mind corresponding very closely to that which followed the discussion of Copernicanism in the first half of the sixteenth century. There were many who said that the prevalence of Copernicanism would mean the end of old-fashioned religious teaching. Of course it did not. That was only their short-sighted way of looking at it. On the contrary, Copernicanism has given us a new and broader outlook on the Creator and His work. If evolution prevails it will probably do the same thing. Father Wasmann is an evolutionist in the sense that he has seen and studied species developing out of other species. He is not a believer in the permanence of species. That does not mean, however, that he accepts the exaggerations of the materialistic evolutionists. He accepts the theory of descent, that is that certain species are descended from others. He states very clearly his reasons for accepting this. It is the evidence that he has in hand. He adds however that the acceptance of it puts Catholic philosophers into a better tactical position in order to combat successfully atheistic theories of evolution. He says: "If we wish successfully to combat the modern theory of descent in so far as it has proved serviceable to atheism, we must carefully distinguish truth and falsehood in it. We shall then have no difficulty in depriving our antagonists of their weapons, and even in smiting them with the same sword with which they fancied we were already conquered. If we let ourselves be misled by the skilful tactics of our monistic opponents, and take up an attitude hostile to evolution in every form, we shall be playing into their hands and giving them an easy victory. We shall in fact assume the same mistaken position as the champions of the Ptolemaic system once assumed against the advocates of the Copernican theory. They were obliged to be always on the defensive, and to limit themselves by weakening this or that actual piece of evidence adduced by their opponents, as not holding good.

In an intellectual conflict such a position must, in course of time, be abandoned."

Very few people realize that Darwin himself considered that his theory of evolution added to our idea of the value of creation and to our reverence for the Creator, rather than that it tended toward atheism. While toward the end of his life he came to think that we could know nothing definite about Creation or Providence or a hereafter, and apparently became what is known as an Agnostic, yet the last sentence of his *Origin of Species* was never modified, and in the sixth edition (published after his death) this beautiful passage still occurs: "There is grandeur in this view of life with its several powers, having been originally breathed by the Creator into a few forms or into one; and that, while this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning endless forms most beautiful and most wonderful have been, and are being evolved." As a commentary on this Father Wasmann's paragraph, which he puts in italics, is worth while quoting. "*If the theory of descent holds its ground, and takes the place of the old theory of permanence, the theory of creation, and with it the Christian cosmogony, remains as firmly established as ever. Indeed the Creator's wisdom and power are revealed in a more brilliant light than ever, as this theory shows the organic world to have assumed its present form, not in consequence of God's constant interference with the natural order, but as a result of the action of those laws which He Himself has imposed upon nature.*"

These quotations will probably give the best idea of the contents of Father Wasmann's book. Anyone who wants to know how a Catholic scientist, looked up to as one of the important original investigators of our time in science, views the theory of evolution, will find it here. Father Wasmann has been thoroughly trained in scholastic philosophy; he knows where and when to make his distinctions; he surprised Germany and the university men of his generation there by his power in controverting the arguments of dozens of their most revered scientists, in pointing out where the fallacy of their arguments lay. For anyone who wants to know, not what is the old-fashioned view, but what a thinker in the forefront of advance, yet one who has all the conservatism of profound Jesuit training holds on these subjects, Father Wasmann's book offers the best possible reference. The translation, coming as it does after his discussion with Haeckel and the German scientists has made him famous, should be widely read and deserves the greatest possible attention.

JAMES J. WALSH.

New York.

LA RESURRECTION DE JESUS. Suivie de deux Appendices sur la Crucifixion et l'Ascension. Par l'abbé E. Mangenot, Prof. d'Ecriture Sainte à l'Institut Catholique de Paris. Paris: Gabriel Beauchesne & Cie. 1910. Pp. 404.

The recent developments of historical criticism as represented by the rationalist school of critics have been largely influential in shaping the exegetical theories of the Modernist theologians in explaining the miracles of the New Testament. Among these is chief the Abbé Loisy, who did not hesitate to impugn the historical fact of the Resurrection, and thereby fashioned a destructive instrument which serves to undermine the broad basis of Christian doctrine and Apostolic tradition. Defenders on the Catholic side have not been wanting, and the Abbé Mangenot, who has before this gained for himself the reputation of an able exegete, gives us in the present volume an admirable reply to the assumptions and deductions of the Modernist theory. He writes not as an exegete but rather as an apologist who manages to establish and emphasize the historical truth of the evangelical facts by purely objective historical evidence and logical argument. He is intimately familiar with the whole range of discussion on the subject by both Catholic and Protestant writers. His starting-point is the doctrine of St. Paul and the attitude of mind on the part of the early Christians who were asked to believe in the facts of the Crucifixion and the Resurrection of Christ. Thence he proceeds to examine the account of the Synoptic Evangelists, the value of the various hypotheses which have been brought forth to account for the statements and the true grounds for the belief. It is altogether one of the most convincing pleas on this subject of doctrine because of the simplicity and directness with which the author approaches his subject and the spirit of fairness in which he takes cognizance of the opposing arguments.

FORGOTTEN SHRINES. An Account of Some Old Catholic Halls and Families in England, and of Relics and Memorials of the English Martyrs. By Dom Bede Camm, O.S.B., B.A.Oxon. St. Louis, Mo.: B. Herder; London: Macdonald & Evans. 1910. Pp. 409.

Here is one of those delightful volumes the form and contents of which make us proud of being Catholics. It tells of the days of persecution for the faith in England during the so-called Reformation period, and sketches some of the ancient manor houses, with their inhabitants, which became the last refuges of the ancient faith when it was proscribed throughout the land. Our sense of reverence is aroused by the air of "mystery and romance which seems to

exhale from the crumbling walls of these old houses", and we are irresistibly drawn to that higher plane of aspiration to make noble sacrifice for the faith of Christ. The tragedy of the Fitzherberts at Norbury Hall, the martyrs of Stonor Park and of Ripley Castle, Father Edmund Arrowsmith, the Jesuit martyr at Lancaster, the Home and Flock of the Franciscan Apostle, Father John Wall, the story of an Oxford Martyr, the Venerable George Napier of Holywell Manor House,—these and many other themes are so engagingly discussed, and so charmingly illustrated in photograph and etching of truly artistic quality, that the treasure of a handsome volume becomes a treasury of historical reminiscences serving the purpose of increasing our love for the old faith and our respect for Catholic heroism.

VADE MECUM PAROISSIAL de l'Accompagnateur Grégorien. I (Accompagnement d'Orgue ou d'Harmonium pour le Kyrieale Vatican, la Messe des Morts et les Funérailles). By Aug. Le Guennant. St. Laurent-sur-Sèvres (Vendée), France: L. J. Biton. New York-London: Breitkopf & Haertel. (Net, 5 francs.) 94 pp., paper cover.

This judicious selection of Gregorian Masses comprises, in addition to all the responses at Mass and the complete Mass and Service for the Dead, two Asperges Me, the Vidi Aquam, and Masses I-V, VIII, IX, XI, XII, XVII, XVIII; Credo I, III, IV; as also, of the *Cantus ad libitum*, Kyrie I, IV, VIII; Gloria I, Sanctus III, Agnus I, II. The eleven Masses (exclusive of the Requiem Mass) included in this collection offer abundant variety, while the conscientious completeness of the Funeral Mass and Service is worthy of commendation. The accompaniment forms with the melody a 3-voice harmony, sometimes increased to 4-part. The composer follows the rhythmical scheme of Solesmes, and is careful to avoid impeding the free melodic movement of the singer. Written for organ or harmonium, this work can be commended as a simple, easy, carefully written harmonization of the chants, respecting alike the laws of the chant and of harmony and the needs of ordinary choirs and organists. The publisher deserves a word of praise for the neat engraving, deep black impression, heavy cream-paper.

H. T. H.

SELECTA OPERA pro Organo vel Harmonio, ad mentem "Motu Proprio"
S. S. PII. X (22 Nov., 1903). Nos. 5, 6, 16, 19, 22. Same publisher.

No. 5 (12 pp.—Net, I. 75 fr.) contains ten pieces selected from the "450 Noels" of the same editor (Marcel Rouher), three of

which are in the I Mode. The Noels are ancient songs of Lorraine, Provence, Burgundy, etc., harmonized to serve as Offertory, Communion, etc. The composer's taste both in his harmony and his assignments is commendable. The ten selected pieces create an appetite for his complete collection.

Nos. 4 and 6 are "Suites d'Orgue" for organ or harmonium, by F. de la Tombelle, on plainsong themes. No. 4 (12 pp., 1. 75 fr. net) is suitable for the Feast of Corpus Christi, comprising an Offertoire (*Cibavit nos*), and Elevation (*Oculi*) and a Sortie (*Lauda Sion*). No. 6 (16 pp., 2.50 fr. net), is suitable for Christmas, comprising four pieces composed on Christmas plainsong themes, and one piece on an old French Noel.

No. 16, by the same composer, is a "Salut" or Benediction Service (16 pp., 2.50 f. net), comprising eight pieces for 3 or 4 mixed voices with organ accompaniments and interludes. Nos. 4, 6, 16 of the "Opera Selecta" indicate the composer's originality and reverence.

No. 19 is a Vespers of the Bl. Sacrament, by L. Saint Requier, director of the Palestrina Society and of the Chanteurs de St. Gervais (Paris). Written for 3 equal voices with organ accompaniment and interludes. The psalms are mostly in plainsong alternating with falsibordoni. (12 pp., 2.25 f. net).

No. 22 is a Mass *in honorem* B. V. M. "Regina Cordium", by Oscar van Durme (op. 66), for 2 or 3 equal voices or for S. A. T. B. It is short, simple, easy. It has no Credo. (7 pp., 2 f. net).

H. T. H.

Literary Chat.

We are informed that the *Official Catholic Directory*, which has been published by the Wiltzius Company, will no longer be issued in Milwaukee. The Wiltzius *Directory* business has been transferred to P. J. Kenedy & Sons of Barclay Street, New York, and will be carried on without any interruption or change.

The Benziger Brothers are bringing out a *Geography* which is a decided improvement on what we have at present in the shape of atlases and textbooks on the subject for Catholic schools. The secular publication houses which have controlled the school supply thus far, furnish good material in maps and descriptive illustration; but they allow those features of geographical study which are essentially of religious interest, either to remain in the background, or to be so modified as to lend themselves to anti-Catholic prejudice. It is well that our children should know that the first discoverers and explorers of our land, with its wonderful resources, were priests; that the rivers, mountains, and settlements which bear distinctly Catholic names owe that distinction to the pioneers who, if they sought new fields of in-

dustry and social betterment, were Christians who honored religion and who endeavored to impress upon the new colonists, as well as upon the natives with whom they allied themselves, the remembrance of the mysteries of their faith that would prevent lawlessness and rapacity and build up a commonwealth on moral principles. In this sense we require a Catholic school book on Geography, wherein the text when commenting upon the maps and illustrations will tell the pupil whence are such names on the Pacific coast as that of the City of Saint Francis, Promontories and Capes like Pt. Conception and St. Lucas; why settlements such as Sault Ste Marie, St. Joseph, St. Claire, St. Thomas round about Lake Huron bear the names of Christian saints, or why Marquette is called after a French Jesuit. These significant matters are barely touched on in the geography manuals in use in our schools, and it is one reason why Benziger's *Geography* should find a liberal patronage; all the more as it is really superior in its charts and illustrations to any of the books we have seen in this department from other reputable publishers of school-books in competition with Catholic trade.

The learned Franciscan Conrad Eubel, Ord. Min. Conv., has added a notable part to the great work which the Görres Historical Society undertook some years ago, of furnishing a complete and accurate list of the Pontiffs composing the Catholic Hierarchy throughout the world, from the thirteenth to the sixteenth century. The present, third volume, had been left to the care of Dr. Wilhelm van Gulik, who was to follow the method adopted by P. Eubel in his preparation of the two previous volumes, since the latter after a residence of nearly twenty years in Rome had been recalled to Germany to superintend more pressing historical research work. The sudden death of Dr. Gulik left the work incomplete and P. Eubel was prevailed upon, with the assistance of Mgr. Stephen Ehses, the archeologist and historian, who represents the Görres Society in Rome, to take up the unfinished task. It is now completed, beginning with the election of Pius III in 1503 and ending with the nominations made under the reign of Clement VIII, who died 5 March, 1605.

Students of Church History are of course familiar with the pioneer work of P. Gams, whose *Series Episcoporum* was published some forty years ago. But besides the numerous corrections which P. Eubel shows to have become necessary in the older list of the erudite Benedictine, the information in detail about the persons who ruled the Church during the four most critical centuries of her existence as the propagator of faith and the conservator of discipline, here found, is of such value as to admit of no comparison between the two works. The *Hierarchia Catholica Medii Aevi* covers, it is true, a limited space and does not, as does Gams's work, reach beyond medieval times. But there is much less need for accurate information during the age preceding that covered by the *Hierarchia Medii Aevi*, and for the subsequent centuries we have the permanency of such records secured by the art of printing. P. Eubel's notes and the references to the Roman Congregations contained in these three volumes make it a necessary part of the department of ecclesiastical history in any library of even moderate pretensions. The volume here referred to is published by the Regensbergische Buchhandlung, Münster, Germany.

The Story of the Mountain is the title under which the first volume of the history of Mount St. Mary's College and Seminary, Emmitsburg, Maryland, has just been published. The work was originally begun by Miss Mary Meline and later on taken up by the late Dr. Edward F. X. McSweeney, who was identified for many years with the venerable institution. The present instalment brings the history of the "College" down to the year 1858. We shall have more to say of the book hereafter.

The *Ave Maria*, which has made so many beautiful pieces of literature popular, issues a neat volume under the title of *Father Damien*. It is Robert Louis Stevenson's "Open Letter to the Rev. Dr. Hyde of Honolulu," and contains a statement by Mrs. Stevenson, testifying to the esteem in which her husband held to his dying day the saintly martyr of the leper island. Dr. Rawnsley's exquisite sonnet on the hero whose life has been so charmingly told by Charles Warren Stoddard (*Ave Maria Press*), adds to the value of the little book.

Arthur Preuss, the indefatigable editor of the *Catholic Fortnightly Review*, a well-conducted magazine which contains excellent bits of wisdom for clergy and laity, has found time amid his numerous labors to translate Dr. Joseph Pohle's admirable Dogmatic Theology. The first part appears in a volume of 480 pages, entitled *God: His Knowability, Essence, and Attributes*. Not the least important part of the treatise is the Introduction to the Study of Dogmatic Theology, in which due reference is made to works accessible to the English reader (B. Herder, St. Louis).

Books Received.

THEOLOGICAL AND DEVOTIONAL.

THE CHIEF IDEAS OF THE BALTIMORE CATECHISM with some Additions Arranged According to the Method of the Rev. John Furniss, C.S.S.R. By the Rev. John E. Mullett. New York, Cincinnati, Chicago: Benziger Bros. 1911. Pp. 96. Price, \$3.25 per hundred.

DIE CHRISTLICHE VOLKSCHULE. (Nr. 36—*Apologetische Volksbibliothek*.) M. Gladbach, Volksvereins-Verlag. 1910. 16 Seiten. Preis, 5 Pfg.

THE CONTEMPLATIVE LIFE. Considered in its Apostolic Aspect. By a Carthusian Monk. Translated from the seventh French edition by A. M. Buchanan, M.A. New York, Cincinnati, Chicago: Benziger Bros. 1910. Pp. 140. Price, \$0.75, net.

DIE SAKRAMENTENLEHRE DES WILHELM VON AUVERGNE. Von Dr. Ziesché, Privatdozent in Breslau. Separatabdruck aus Weidenauer Studien, IV. Band. Wien, 1911. Selbstverlag.—Buchdruckerei Ambr. Opitz Nachfolger, Wien. Pp. 80.

THE CHILD PREPARED FOR FIRST COMMUNION. According to the Decree "Quam Singulari". By the Rev. F. M. De Zulueta, S.J. New York, Cincinnati, Chicago: Benziger Bros. 1911. Pp. 58. Price, \$2.25 per hundred.

L'ACTION CATHOLIQUE. Discours prononcés en divers Congrès. Par le R. P. Janvier, des Frères Prêcheurs. Paris: P. Lethielleux. 1911. Pp. 354. Prix, 4 fr.

THE CATHOLIC ENCYCLOPEDIA. An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church. Edited by Charles G. Herbermann, Ph.D., LL.D., Edward A. Pace, Ph.D., D.D., Condé B. Pallen, Ph.D., LL.D., Thomas J. Shahan, D.D., John J. Wynne, S.J., assisted by numerous collaborators. In fifteen volumes. Vol. X: Mass—Newman. New York: Robert Appleton Co. 1911. Pp. xv-800.

DICTIONNAIRE APOLOGÉTIQUE DE LA FOI CATHOLIQUE: contenant les Preuves de la Verité de la Religion et les Réponses aux Objections tirées des Sciences humaines. Quatrième édition entièrement refondue. Sous la direction de A. d'Alès, Professeur à l'Institut Catholique de Paris. Avec la collaboration d'un grand nombre de Savants Catholiques. Fascicule VI: Évangiles—Fin du Monde. Paris: Gabriel Beauchesne & Cie. 1911. Pp. 1601-1920. Prix, 5 fr.

PENSÉES ET MAXIMES DU R. P. DE RAVIGNAN DE LA COMPAGNIE DE JÉSUS. Extraites de sa vie et précédées d'une introduction. Par Charles Renard. "Defunctus adhuc loquitur." Paris: P. Téqui. 1911. Pp. ix-116. Prix, 0 fr. 50.

LE SALUT ASSURÉ PAR LA DÉVOTION À MARIE. Témoignages et Exemples. "Devotus Mariae nunquam peribit." Deuxième édition. Paris: P. Téqui. 1911. Pp. xi-185. Prix, 1 fr.

LA PIÉTÉ: LE ZÈLE. Par l'Abbé P. Feige, Chanoine honoraire, Supérieur des Missionnaires diocésains de Meaux, Directeur de l'Œuvre de Marie-Immaculée. Troisième édition. (*Ange et Apôtre*) Paris: P. Téqui. 1911. Pp. xiii-481. Prix, 3 fr. 50.

BAUSTEINE ZUM EINHEITSKATECHISMUS. (Die Glaubenslehre.) Von H. Stieglitz, Stadtpfarrprediger in München. Kempten und München: Verlag der Jos. Kösel'schen Buchhandlung. 62 Seiten. Preis, Geheftet M.—.60.

THE MISSION OF PAIN. By Père Laurent. Translated by L. G. Ping. New York, Cincinnati, Chicago: Benziger Bros.; London: Burns & Oates. 1910. Pp. 177. Price, \$0.75, net.

DEVOTIONS FOR HOLY COMMUNION. Compiled from the Roman Missal and Breviary, the Paradisus Animae, the Following of Christ, the Hymns of the Church, and the Writings of Saints. With a Preface by the Rev. Alban Goodier, S.J. London: Burns & Oates. 1910. Pp. xxxi-246. Price, 1 shilling net.

THE INNER LIFE AND THE WRITINGS OF DAME GERTRUDE MORE. Revised and edited by Dom Benedict Weld-Blundell, Monk of the Order of St. Benedict. Two volumes. New York, Cincinnati, Chicago: Benziger Bros. 1911. Pp. xlii-310 and xvi-290. Price, \$3.00, net.

TOWARD THE SANCTUARY. By the Rev. J. M. Lelen. St. Louis, Mo.: B. Herder. 1911. Pp. 162. Price, \$0.25.

GOD: HIS KNOWABILITY, ESSENCE, AND ATTRIBUTES. A Dogmatic Treatise. Prefaced by a brief general Introduction to the Study of Dogmatic Theology. By the Rev. Joseph Pohle, Ph.D., D.D., formerly Professor of Apologetics in the Catholic University of America, now Professor of Dogmatic Theology in the University of Breslau. Authorized English version with some abridgment and added references by Arthur Preuss. St. Louis, Mo. and London: B. Herder. 1911. Pp. 749. Price, \$2.00.

THEOLOGIA FUNDAMENTALIS. Auctore Ignatio Ottiger, S.J. Tomus II: De Ecclesia Christi ut infallibili revelationis divinae magistra. Cum approbatione Revmi. Archiep. Friburgensis et Super. Ordinis. St. Louis, Mo. and Freiburg, Brsg.: B. Herder. Price, \$7.50.

OPUSCULA ASCETICA SELECTA JOANNIS CARDINALIS BONA, O. CIST. (Bibliotheca Ascetica Mystica) Denuo edenda curavit Augustinus Lehmkuhl, S.J. St. Louis, Mo. et Friburgi, Brsg.: B. Herder. 1911. Pp. 385. Price, \$1.25.

GEBETSSCHULE DER HL. THERESIA. Neu herausgegeben von Fr. Joseph von hl. Geiste, Carm. Disc. Regensburg, Rom, New York und Cincinnati: Fried. Pustet & Co. 1911. Pp. 208. Price, \$0.45.

DAS BUCH DER PSALMEN. Lateinisch und deutsch mit erklärenden Anmerkungen von Augustin Arndt, S.J. Regensburg, Rom, New York und Cincinnati: Fried. Pustet & Co. 1911. Pp. 480. Price, \$0.50.

SHORT CATECHISM FOR THOSE ABOUT TO MARRY. By the Rev. Andrew Byrne, St. Bernard's Seminary, Rochester, N. Y. 1911. Pp. 72.

DEKRET PIUS X über die Entfernung der Pfarrer vom Amt. Deutsch und Lateinisch. St. Louis, Mo. und Freiburg, Brigg.: B. Herder. Pp. 33. Price, \$0.14.

DOPPELBERICHTE IN DER GENESIS. Kritische Untersuchung von Dr. Arthur Allgeier, Geistl. Lehrer am Friedrichsgymnasium zu Freiburg Brigg. St. Louis, Mo.: B. Herder. 1911. Pp. 142. Price, \$0.85.

PHILOSOPHICAL.

DIE LIBERALE SCHULPOLITIK IN PREUSSEN UND UNSERE AUFGABEN. Von Dr. Otto Müller. 1-4. Taus. M. Gladbach 1910 Volksvereins-Verlag GmbH. 129 Seiten. Preis, 1.20 M.

DIE SIMULTANSCHULE. (Nr. 37—*Apologetische Volksbibliothek*.) M. Gladbach, Volksvereins-Verlag. 1910. 16 Seiten. Preis, 5 Pfg.

WAS HABEN WIR AN DER VOLKSCHULE? (Nr. 38—*Apologetische Volksbibliothek*.) M. Gladbach, Volksvereins-Verlag. 1910. 16 Seiten. Preis, 5 Pfg.

SCIENCE AND EDUCATION. By T. P. Keating, B.A., L.C.P. With an Introduction by the Rev. T. A. Finlay, M.A., University College, Dublin. New York, Cincinnati, Chicago: Benziger Bros. 1911. Pp. 130. Price, \$0.90, net.

DAS NATÜRLICHE SITTENGESETZ nach der Lehre des hl. Thomas von Aquin. Von Dr. Theol. et Phil. Friedrich Wagner, Benefiziat am Dom zu Breslau. St. Louis, Mo. und Freiburg, Brigg.: B. Herder. 1911. Pp. 120. Price, \$1.00.

MOTUPROPRIO Pius X gegen die Modernistengefahr. Deutsch und Lateinisch. St. Louis, Mo. und Freiburg, Brigg.: B. Herder. 1911. Pp. 59. Preis, \$0.22.

GRUNDLAGE UND AUSBILDUNG DES CHARAKTERS nach dem hl. Thomas von Aquin. Von Dr. Joseph Mausbach, Prof. Univ. Münster. St. Louis, Mo. und Freiburg, Brigg.: B. Herder. 1911. Pp. 98. Price, \$0.75.

HISTORICAL.

THE STORY OF THE BRIDGETTINES. By Francesca M. Steele (Darley Dale), author of *The Story of the English Pope, The Beautiful Queen, St. Bridget of Sweden, Anchoresses of the West, Convents of Great Britain, Monasteries of Great Britain*. New York, Cincinnati, Chicago: Benziger Bros. 1910. Pp. 292. Price, \$1.80, net.

LES CHRÉTIENNES CELTIQUES. Par Dom Louis Gougaud, Bénédictin de Saint-Michel de Farnborough. (*Bibliothèque de l'enseignement de l'histoire ecclésiastique*.) Paris: J. Gabalda & Cie. 1911. Pp. xxxv-406. Prix, 3 fr. 50.

LOI D'EXIL. Par Edmond Thiriet. Troisième édition. Paris: P. Téqui. 1911. Pp. 319. Prix, 3 fr. 50.

FORGOTTEN SHRINES. An Account of Some Old Catholic Halls and Families in England, and of Relics and Memorials of the English Martyrs. By Dom Bede Camm, O.S.B., B. A. Oxon., author of *Lives of the English Martyrs*, etc. St. Louis, Mo.: B. Herder; London: Macdonald & Evans. 1910. Pp. 409. Price, \$6.00.

FATHER DAMIEN. An Open Letter to the Rev. Dr. Hyde, of Honolulu, from Robert Louis Stevenson. With a statement by Mrs. Stevenson. Notre Dame, Indiana: Ave Maria Press. Pp. 45. Price, \$0.30 bound.

HIERARCHIA CATHOLICA MEDIÆ AEVI, sive Summorum Pontificum, S.R.E. Cardinalium, Ecclesiarum Antistitum series. Volumen tertium: Saec. XVI ab anno 1503 complectens quod cum Societatis Goerresianae subsidio inchoavit Guilelmus Van Gulik, S.Th.D., absolvit Conradus Eubel, O.M.C. et S.Th.D. Monasterii MDCCCX. Sumptibus et typis Librariae Regensbergianae. Folio. Pp. vi-384. (Regensbergische Buchhandlung, Münster, Westph., Germany.) Price, 25 M.

THE STORY OF THE MOUNTAIN. Mount St. Mary's College and Seminary, Emmitsburg, Maryland. Begun by Mary M. Meline, niece of President Butler, and continued by the Rev. Edward F. X. McSweeney, S.T.D. Volume I. Emmitsburg: The Weekly Chronicle. 1911. Pp. 555.

LUTHER. Von Hartmann Grisar, S.J., Prof. Univers. Innsbruck. Drei Bände. Bd. I: Luther's Werden. Grundlagung der Spaltung bis 1530. St. Louis, Mo. und Freiburg, Brisg.: B. Herder. 1911. Pp. 656. Price, \$3.90.

MISCELLANEOUS.

PAUL OF TARSUS. A Character Sketch. By M. J. Kelly. St. Louis, Mo.: B. Herder. 1910. Pp. 80. Price, \$0.25.

JOHN THE BELOVED. A Character Sketch. By M. J. Kelly. St. Louis, Mo.: B. Herder. 1910. Pp. 80. Price, \$0.25.

IZAMAL. By Joseph F. Wynne, author of *A Blighted Rose*, etc. Detroit, Mich.: Angelus Publishing Co. 1911. Pp. 280. Price, \$1.00.

THE BROAD HIGHWAY. By Jeffery Farnol. Boston: Little, Brown, & Co. 1911. Pp. xi-518. Price, \$1.35 net.

A SHEAF OF STORIES. By Joseph Carmichael, author of *Chronicles of Semperton*, etc. St. Louis, Mo.: B. Herder; London: Catholic Truth Society. 1910. Price, \$0.80.

THE DOORKEEPER and Other Poems. By the late John W. Taylor, M.Sc., F.R.C.S., author of *The Coming of the Saints*. With a Memoir by his Wife. New York, London, Bombay, and Calcutta: Longmans, Green, and Co. 1910. Pp. xxxiv-78. Price, \$1.20.

HER JOURNEY'S END. By Frances Cooke, author of *The Secret of the Green Vase*, *My Lady Beatrice*, *The Unbidden Guest*, etc. New York, Cincinnati, Chicago: Benziger Bros. 1911. Pp. 307. Price, \$1.25.

THE LITTLE GIRL FROM BACK EAST. By Isabel J. Roberts. New York, Cincinnati, Chicago: Benziger Bros. 1911. Pp. 132. Price, \$0.45.

DANTE'S GASTMAHL. Uebersetzt und erklärt mit einer Einführung von Dr. Constantin Sauter. Illustr. St. Louis, Mo. und Freiburg, Brisg.: B. Herder. 1911. Pp. 385. Price, \$2.00.

THE ECCLESIASTICAL REVIEW

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THE WORK OF THE "HOLY NAME SOCIETY" IN AMERICA.

THE blessing of a Holy Name Society in a parish is recognized by the illustrious prelates and zealous priests of our hierarchy. Nearly all our Bishops east of the Rocky Mountains have written me commending the general establishment of the Holy Name Society throughout their dioceses. To bring about this recognition and to effect the strong organization that we have to-day has been on the part of many a labor of love for God. Many silent but effectual forces of priestly and religious lives have been spent in the service of the Master and for the honor of His Name.

A RETROSPECT.

I may be permitted to say to my brethren of the clergy that in the retrospect of forty years in Holy Name activity I see scores of zealous, saintly priests, now dead, whose names will never be associated with the great movement but who worked enthusiastically for the honor of the Holy Name. Surprise is sometimes expressed at "the prominence into which the Holy Name Society has come in recent years". We priests of the older generation who saw the sowing of the seed see no disproportion in the harvest. The work was done quietly, but effectively. The ground was well prepared. In the greater number of dioceses, and in most of the principal cities of the country, at least one or two Holy Name Societies flourished and furnished proof of the important factor that a well-organized society of men is in the life of a parish. The Holy Name Society seems to be peculiarly well adapted to unite and to preserve in unity the Catholic men

of the United States. It requires the mere essentials of a decent, honest, church-going man of clean speech. As Bishop McFaul has aptly expressed it, the Holy Name Society supplies members with "just that amount of 'moral suasion' which many men need in order to keep them loyal to the regular reception of the Sacraments". When we see to-day the desertion of Catholic men in Catholic countries the fact is forcefully brought home to us that in the Old World there was not enough attention given to the organization of boys and men into church societies or confraternities along lines that would not have been too exacting. Throughout the Latin countries a great number of sodalities and pious confraternities have existed, but the membership of these was practically made up of women. A few devout men, of course, sought the spiritual advantages of these societies. So far as I know, I have not learned of a confraternity or society on the Continent for the past four decades, requiring corporate action in the practice of the essentials of their religion, that has been successful in uniting the majority of the men of the parishes throughout a diocese.

Thank God, our priests here in the United States appreciate fully how necessary it is for the Church to have a hold on our men through the organized effort of a church society. It is recognized that such an organization can not ask too much of our men without failing to hold the majority of them. The Holy Name Society in the providence of Almighty God has filled just the requirements that our priests would have asked for had they been assembled in council with the authority of the Holy See to form a society peculiarly adapted to the Catholic men of America. The Society says to our American Catholic men: "No decent man can refuse to do what the Holy Name Society requires of you. It asks nothing but what the Church asks, but in discharging the obligations imposed on you by the Church, the Holy Name Society merely requests you for a corporate action, that you may have strength in unity and that the strength of your numbers may be an example and an invitation to all weak-kneed men, who, left to themselves, would be devoid of courage or indifferent or careless about the practice of their religion". Writing of the Holy Name Society, His Excellency, our pres-

ent Most Reverend Apostolic Delegate, Monsignor Falconio, says: "Example is a powerful force for good or evil, and the example of a large body of men in a parish practising their religious duties faithfully is at once a stimulus and a help to the members to fervor and perseverance and an inducement to others who, without this example, might be careless and indifferent."

The facts that our priests to-day are so successful in keeping our men faithful to the essential obligations of religion in the Holy Name Society speaks volumes of praise for the priests of the last two or three generations. The fruit of their labors is the material with which we have to work. Many unsuccessful attempts have been made to organize Holy Name Societies among some of our non-English-speaking foreigners who show themselves careless or indifferent to every expression of their religious belief. Undoubtedly, similar attempts would fail to-day in Portugal, France, Spain, and Italy among the very men who need a Holy Name Society most. Without seeking to place blame where it belongs, or without attempting to learn the causes of the conditions existing in these countries, we simply wish to contrast the material with which our American priests have to work with in organizing Church societies for men and that which the priests of Latin countries find in all their endeavors to give men some little respect and appreciation for religion.

While rejoicing at what has been done and what is being done by our priests, and while thanking God for the firm hold the Church has on our American men, we must not fail to recognize the Divine element that has been at work. Men united in the Name of God found the Master in their midst. Their union must have been dear to His Divine Heart; and with infinite affection must He have blessed the laborers and their work, or vain would have been the efforts of His priests, however heroic; vain, as St. Paul said, would have been our preaching. While passing these thoughts over in our minds let us not forget to ask ourselves whether the priests of the next two or three generations will have, in so far as it depends on us, as good material to work with as we have had through the efforts of the saintly priests who have gone to their eternal reward. Let us also incessantly invoke God's

benediction on the work, without which the blessing of development and permanence of the Holy Name Society in America will not be granted.

This leads me to a subject dear to my heart, and that is the organization of our boys and young men into Holy Name Societies. We are living in a day of organization. Men in all walks of life are reaching out to bring everything under organization. Our young men see this and desire it, and if they can not have organization within the Church they will seek it outside. Let not our boys and young men get away from us. Let the hand of religion ever hold them gently but firmly. If we show interest in our boys and young men, as we can in a hundred ways; if by solidly practical instruction, suited to the temperament of their years, we prove to them that religion is the best thing in the world and that without religion they can not be men in the truest and best sense; if our priests will only study their boys and young men, and according to circumstances, locality, and conditions of parishes devise methods of interesting them in religion, success will attend their efforts. Thus will our successors in the royal line of the priesthood of Jesus Christ have material to work with in organizing and keeping the men of America devout Catholics.

HISTORY OF THE SOCIETY.

The Holy Name Society owes its origin to the Second Council of Lyons, in 1274, when it was enjoined that the faithful should "demonstrate more reverence for that Name above all names, the only Name in which we claim salvation—the Name of Jesus Christ". Pope Gregory X, in effecting this reformation of giving more honor to the Adorable Name and of making reparation for the blasphemies of the Albigensians and other heretics of that period, deemed it practical to entrust this special commission to the newly-founded Order of St. Dominic. His apostolic letter was directed 20 September, 1274, to Blessed John Vercelli, the sixth Master General of the Dominicans. The brief letter we give in full:

Gregory, Bishop, Servant of the Servants of God, to our very dear son, the Master of the Order of Preachers, salutation and apostolic benediction.

Recently, during the Council held at Lyons, we deemed it a useful commendation to exhort the faithful to enter the house of God with humility and devotion, and to conduct themselves while there in a becoming manner, so as to merit the divine favor and at the same time give edification. We have also judged it proper to persuade the faithful to demonstrate more reverence for that Name above all names, the only Name in which we claim salvation—the Name of Jesus Christ, who has redeemed us from the bondage of sin. Consequently, in obedience to that apostolic precept, "In the Name of Jesus let every knee be bent," we wish that at the pronouncing of that Name, chiefly at the Holy Sacrifice, every one would bow his head in token that interiorly he bends the knee of his heart.

Wherefore, very dear son, we, by our apostolic authority, exhort and enjoin upon you and the brothers of your Order to use solid reasons in preaching to the people, that they may be led to comply with our desires. Thus you will win the crown of justice in the day of recompense.

Given at Lyons, XIII Kalends of October, third year of our Pontificate.¹

The Master General lost no time in addressing the Provincials of his Order. On 4 November, 1274, he wrote instructing each Provincial "that the preachers subject to your jurisdiction carry out the ordination of His Holiness with scrupulous diligence and by methods calculated to persuade. This we command".² It was singularly fitting that this apostolic commission should have been given to the sons of Dominic. The Saint, according to a tradition, used to add the Name of Jesus to the Hail Mary, a practice not then adopted in the Church. The successor of St. Dominic, Blessed Jordan, composed the Little Office of the Most Holy Name, recited even to-day by his children. So dear was this Name to him that he used to sing five psalms, the initial letters of which spelled the name of Jesus. Blessed Jordan, speaking of his contemporary, Fr. Henry, O.P., of Cologne, says: "He used to advise all Christian people to practise devotion to the Holy Name of Jesus." The martyred Dominican, St. Peter, who died in 1252, was accustomed to gather pious people together to sing the praises of the Adorable Name.

¹ Bullarium Ord. Praed. Constit. *Nuper in*.

² Letter Ency. Mag. Gen. Ord. Praed. Reichart, p. 96.

This devotion of the first sons of Dominic to the Divine Name may have been known to the Sovereign Pontiff Gregory X. At any rate he knew that the Friars Preachers spoke with the zeal of their Founder, whose life and death were still fresh in their minds; he knew that all Europe resounded with their preaching; he knew that the office of preaching, as their special work, was in perpetuity given to them by apostolic authority; and, therefore, what more wise provision could be made than that they should receive the perpetual commission of preaching greater reverence for the Name of God?

Not satisfied merely with preaching, the Dominicans everywhere erected in their churches an altar to the Holy Name. This devotion continued to be cultivated among the sons and daughters of Dominic. Blessed Henry Suso, O.P., who died in 1365, cut the letters of the Sacred Name into his flesh. St. Catherine of Siena, whose death occurred in 1380, began all her letters "In the Name of Jesus Crucified". To give permanency to the devotion, societies or confraternities were established in Dominican churches. Naturally these, in the beginning, had not that definite organization which subsequent Papal Constitutions gave them. Thus during the fourteenth and fifteenth centuries the history of these confraternities is somewhat obscure. We find, however, that Boniface IX, in his Constitution *Hodie*, dated 31 October, 1401, granted indulgences for visiting the altar of the Confraternity in the Dominican Church of Schusen, Saxony.

Portugal, now almost in a state of anarchy, and sadly in need of a Holy Name Society to renew the faith of its men, and to imbue them with courage for the defence of their religion, has the honor of having organized the Holy Name Society, practically in the form in which we have it to-day. For some years the retired Dominican Bishop Andre Diaz preached energetically devotion to the Holy Name, urging the establishment of a confraternity. There was raging a plague in Lisbon during the year 1432. The saintly prelate, putting his trust in the Sacred Name, besought the faithful to join the confraternity as a means of delivering their affected city, assuring them that the compassionate Master would not turn a deaf ear to their petitions. He blessed water in honor of the Sacred Name of Jesus, distributing it among

the plague-stricken people. The effect seemed miraculous. The Bishop was regarded as an instrument in God's hands for the deliverance of the people. Taking advantage of his influence, he assembled the faithful of the Confraternity in honor of the Holy Name, 1 January, 1433, to give thanks to God. Statutes for the Society were drawn up. It was then determined that the Feast of the Circumcision should be the principal feast of the Confraternity, as it was on that day Jesus received His Name. A ruling was also adopted that on 1 January there should be a solemn procession in which an image of the Infant Jesus should be carried.

Some years previously St. Vincent Ferrer (d. 1419) had powerfully preached on devotion to the Holy Name. This great Dominican Saint, known as the preacher of the Apocalypse, on leaving Italy announced the advent of another Saint, his brother in the Franciscan family, Bernardine of Siena, who became the renowned promoter of the devotion in Italy. In the sixteenth century Charles V and Philip II of Spain, wishing to suppress in their kingdoms blasphemies, perjury, and the terrible profanation of the Divine Name, urged the Dominicans to establish everywhere the Confraternity of the Holy Name of God. The greatest preacher and leader was Father Didacus, of Victoria. Pius IV wrote 13 April, 1564: "We have learned that our beloved son Didacus of Victoria, a religious of the Order of Preachers, a man eminent in the word of God and in zeal, has instituted a most useful Confraternity called the Society of the Holy Name of God, in order to prevent improper language and blasphemy This Confraternity has been canonically erected and received in different cities and villages of Spain. The faithful have joined it in great numbers, and have used all their endeavors to prevent blasphemy, perjury, and other unlawful swearing . . . And we command all and every one of our venerable brethren, patriarchs, archbishops, bishops, ordinaries of places, vicars general, and their officers, to favor with all their power the aforesaid Confraternity; to assist and sustain it when and where it is necessary and as often as may be required by the Confraternity". The Society established by Bishop Diaz and the loosely organized sodalities to promote devotion to the Holy Name first founded and existing in Dominican

churches now came under the approbation of Pius IV. From a work written by Ponce de Leon,³ dated 27 May, 1590, we learn that he considered the Holy Name Society in his day among the sodalities and confraternities that flourished in the Church, "deguissima maximeque necessaria . . . et utilisima."

The Society was known, under different names, such as Confraternity of the Holy Name of God, Society of the Holy Name of Jesus, Confraternity against Oaths. Benedict XIII, 26 May, 1727, mentions this in his constitution *Pretiosus*.⁴ The official title is now "The Society of the Holy Name of Jesus". Many of the Popes, principally Gregory XIII, Pius V, Innocent XI, and Benedict XIV, Pius IX, Leo XIII, approved of the Society. Pope Pius X on two occasions has by an autograph communication to the Bureau of the Holy Name Society blessed the Society and its work in the United States. In one of these letters he granted three distinct indulgences to the Society throughout the world. Bishop O'Connor, of Newark, has sent a yearly cablegram to Pope Pius X on the occasion of the annual demonstration of the Holy Name Society. In the year 1910 the homage of 65,000 men in the Newark diocese participating in the demonstration was offered to His Holiness. When Pius X was told for the first time of the great army of Holy Name men in the United States, and of their fidelity to the Church and of their regularity in receiving the Sacraments, he took his pen and wrote: "Sit Nomen Domini benedictum".

PRACTICAL WORKING OF THE SOCIETY.

For the canonical establishment of the Society a diploma must be issued from Rome. These diplomas are sent to me in great numbers, duly signed, and I am authorized to fill them out for the various churches. In the last few years I have issued more than a thousand diplomas. During the first three months of the present year one hundred and sixteen pastors have applied and have established in their churches the

³ "Sanctissimi Nominis Dei Sodalitas adversus Perjuriam et Blasphemiam. Per Diconsalvum Ponce de Leon. Hispalensem." Preface dedicates the work to the Master General and to the Dominican Fathers of the Minerva Convent, Rome, which Ponce de Leon says he leaves unwillingly after living for five years with the Fathers.

⁴ Bull. O. P. Tom. VI, pp. 337, 344.

Holy Name Society. Formerly only one Society was permitted in a city. This Clementine restriction prevented the expansion of the Society. Many years ago I requested the Procurator General, Fr. Cicognani, that he explain our conditions here to the Holy Father and that he address a petition to the Holy See that our Bishops be authorized to dispense with the law of Clement VIII. The petition was graciously granted by Leo XIII. Our Bishops welcomed the authorization and many of them addressed letters to their priests urging the general establishment of the Holy Name Society. When the diploma has been granted, every pastor is authorized to proceed with the formal establishment of the Society, and is given faculties to receive into it the men of his parish. Very much depends upon the proper beginning of a society. I may be permitted to state briefly a few points about its organization, also to lay down some principles which, as experience proves, have governed the flourishing societies.

1. Priests desiring the Roman diploma of institution can procure it directly and within a few days from me. I would ask priests who know from experience what a blessing a Holy Name Society is for the good of religion in a parish, to call the attention of their brother priests to the simple requirements of establishment. Such coöperation will effect within the present year the establishment of a Holy Name Society in practically every parish of the United States. The Apostolic blessing is granted to all priests who promote the extension of the Society.

2. On the day of establishment it is advisable to invite a priest who has had some experience with the Holy Name Society, a neighboring spiritual director, or a missionary of the various religious orders or diocesan bands. Let the men get together at an hour best suited to the convenience of the majority. At the meeting make sure to get the Christian and family name of each man. Equally important as the name is the address. There is a certain amount of mission or triduum enthusiasm which brings men in large numbers to the organization of the Society. Some priests have made the mistake of thinking that this gives a parish only a large paper membership. A Brooklyn priest who was one of the most successful Holy Name directors in the country, when asked

the secret of his success replied, "Shoe leather". This meant that he went to the homes of the delinquents. If the addresses be secured on the day of organization, and if the spiritual director, with a committee which he may appoint, determine to visit the careless, it will be found that nine-tenths of those who give their names will prove faithful. Even where the name has not been secured in advance of the day of organization, ten, twenty, or thirty young men can go about quickly at the first meeting and secure the names and addresses of all. In a very short time the Society will become moribund if the spiritual director lose interest and "leave the Society to the men themselves". In such a strictly religious organization the men can not be kept together nor their religious enthusiasm maintained unless the spiritual director be the very soul of the Society.

3. The spiritual director should appoint for the first time the officials of the Society. So much depends upon the co-operation that the spiritual director gets, and he can hope to secure this only from the right kind of officers. He knows the men who will work best with him.

4. The names of the members should be entered in a parish registry of the Society. This is a necessary condition to gain the indulgence. In most parishes one of the assistant priests is spiritual director. When this is the case, he should ask the pastor to sign his name once at the bottom of each page of the registry. Assistant priests can secure this personal faculty for themselves.

5. Teach the men from the very beginning that the Holy Name Society is a strictly religious organization, as much so as the Blessed Virgin's Sodality or any confraternity in the parish. Men must realize that the primary object is to keep them practical Catholics, men of clean speech, who are willing in a sensible, prudent way to suppress as far as they can in others every form of unbecoming speech. The Holy Name Society is not merely a society made up of Catholic men: it is a part of the very life of the parish. Each Society must be interested in its own parish church. Instruct the men that whatever affiliations they have to religious confraternities or sodalities, the Holy Name Society requires them to be an example and an apostle for the good of religion in their own

parish. The members must make their pastors and spiritual directors feel that they will have their coöperation in every way for the good of religion when sought. Every Holy Name Society is as independent as each parish is independent. When the Societies unite in a diocesan union this independence is not lost. The union depends strictly upon the authority of the bishop and the diocesan director to whom the bishop delegates his authority. As the bishop may make a regulation for all the parishes, so he may command through his diocesan director all the Holy Name Societies. Our diocesan unions do not frame laws; they simply counsel, inviting the co-operation of all the local spiritual directors.

6. It is left to each local director to say how often the Society should approach the Sacraments in a body. In some sections of the country it is customary for the Holy Name Society to receive Holy Communion once every three months, but in most places the members go once a month in a body. Individual members should be encouraged to go as often as they can. The second Sunday of the month is the regular Communion Sunday for the Society. This was determined by Gregory XIII in 1580.⁵ Holy Name men can gain a plenary indulgence by going to Communion on every second Sunday.

7. Holy Name directors should be on their guard against too highly organized societies for men. From experience we know that men can not be governed along the lines of a young ladies' organization. The principal thing is to get the men to approach the Sacraments in a body. If they be a little careless about the meetings, do not expel them for that reason. The meetings should be short, never more than from fifty minutes to an hour. The meetings can and must be made interesting. They can be held at any time during the month, on Sunday or week day evenings, that will suit the convenience of the greater number. Now that the Holy Name Society is increasing by the hundreds of thousands there is a greater temptation for men in politics and men who would advance their own selfish interests to seek opportunities to address Holy Name meetings. Let Holy Name Societies be on their guard against these. The good practical judgment of the local

⁵ Bull. O. P. Tom. I, p. 524, and V, p. 96.

spiritual director, which is founded on knowledge of the circumstances, locality, and existing conditions, must be counted on as the real assurance for the success of the Holy Name meetings.

8. Great good has been accomplished by Holy Name demonstrations. They are at once a public profession of faith and a protest against profanity, false oaths in and out of court, and all immodest and indecent language. The demonstrations must vary according to dioceses. In some places ten, twenty, and even thirty thousand men parade in the episcopal city. This is not possible in dioceses where the cities and parishes are separated by great distances. The Brooklyn and Newark and Boston Unions have admirable arrangements by which the dioceses are divided into a certain number of sections. Each section or group of Societies at the same hour conducts its public demonstrations. In this way near-by small towns can unite and the place of demonstration may be changed each year. These demonstrations have a wonderful effect not only on the Catholic population, but even more wonderful on our non-Catholic brethren. When we see fifty, sixty, and seventy thousand people gathered together for public Benediction we realize that we are living again in the ages of faith.

9. Untold good is being done by establishing Holy Name Societies for boys and young men. An ounce of prevention is worth a pound of cure. The best way to have no profanity and indecent language among men is to prevent them as boys and young men from contracting the habit. Boys are soon taught that profanity and obscenity are unmanly. In some places a boy enters the Holy Name Society as soon as he has received his First Communion. The boys' society meets weekly at the Sunday-school hour. After a little meeting, in which the boys take great interest, the priest or Sister gives an instruction in Christian Doctrine.

Let us take care of our boys and young men now and thus will we ensure, so much as it depends on us, a loyal Catholic manhood in the next generation. Praised be God and blessed be His Adorable Name for all that the Holy Name Society has done for the good of religion among the men of the United States!

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PREPARATION FOR PULPIT PREACHING.

THERE are two classes of priestly men for whom the subject of preparation for pulpit speaking can have no interest—the twelve Apostles and the genius who is at the same time a Saint. For to the first it was said: “Be not thoughtful how or what to speak; it shall be given to you in that hour what to say; for it is not you that speak, but the spirit of your Father that speaketh in you”; and as for the other class, it is of the nature of genius to attain excellence without tuition, and of the Saint to speak “*ex abundantia cordis*”.

Nevertheless the power of the spoken word is the foremost of the human means the Church uses in drawing men to Christ. Unlike the modern sects she does not substitute the pulpit for the altar, nor look to the preaching of God’s word as to the main source of her strength. She has the supernatural power of her Sacraments and her Liturgy, and yet her Divine Founder Himself made much of the spoken word. It was “the multitude who came to hear him”, who followed Him into the wilderness forgetful of hunger and fatigue, who said, “never did man speak as this man”; and Christ Himself adduced as an evidence of the divinity of His mission the fact that “the poor have the Gospel preached to them”.

It is not invidious to say that more should be done in the seminary course to increase the pulpit efficiency of candidates for the priesthood. With a few notable exceptions, much of the work in this regard is perfunctory and conventional. The general policy seems to be to rely upon individual talent and private effort rather than to raise the general standard of efficiency; a conclusion which accords well with the average mediocrity of modern preaching. On the whole, much stress is laid upon practical work, too little insistence on theory. In at least one case, “All practice, no theory”, is laid down as a cardinal principle. No one doubts the value of practice, but practice is labor lost without a thorough grounding on theory. This paper presumes to show that theory must precede and accompany all practice, that a correct theoretic knowledge of principles is the only safe guide to success.

In treating of this subject I shall consider, first, personal

preparation on the part of the individual; and secondly, suggest a plan for organized class-room effort suitable at least for those possessed of fair talent, and sincerely in earnest to achieve success.

I.

Before all else the individual must determine for himself the particular style of speaking for which he is best fitted by his own gifts, talents, and limitations. We may eliminate at once the attainment of that peculiar excellence which is known as oratory, that rare gift possessed by few men in a generation which postulates extraordinary endowments of mind and soul and the perfect power of self-expression. And yet it is precisely the striving for the unattainable, the vain and empty simulation of great power, the presumptuous straining after an end without the requisite means of attaining it, that explains many failures in pulpit speaking where success might have rewarded less pretentious efforts. Here as elsewhere, ill-regulated ambition defeats its own purpose. To some may be given the power of clear and simple exposition, to others the special gift of addressing children and the ignorant; some may possess the ability to move through gentleness to devotion and contrition, and others again may excel in anecdote and illustration, drawing thence a moral for the betterment of their hearers' lives. "Which of you", says Christ, "having a mind to build a tower, doth not first sit down and count the cost, whether he have wherewithal to finish it? lest after he hath laid the foundation and is not able to finish it, all that see it begin to mock him saying 'This man began to build and was not able to finish'".

Prayer and piety of life are so constantly urged as a requisite for effectual preaching that the statement is assumed as a truism. Still if this principle were an unqualified truth, a preacher's pulpit efficiency would be in direct proportion to the piety of his private life,—a result quite at variance with the facts of observation. Examples are sometimes adduced where miracles of grace have followed the words of saintly men who had no external qualifications as orators, and the words of St. Paul are cited; "My preaching was not in the persuasive words of human wisdom, but in showing of the

spirit and power". It is true that miracles are as possible in the spiritual as in the physical order, and yet to rely on their aid is a rashness of which these who actually received such aid were never guilty. Thus, Blessed Antony Balducci, if we are to believe his biographer, slaved persistently in the preparation of sermons, even though in their actual delivery he was inspired invariably to quite a different theme or quite another manner of preaching. As for St. Paul, the commentators seem agreed that these words to the Corinthians do not refer to his ordinary method of discourse, for St. Paul, even according to human standards, was one of the most persuasive of the world's orators. Whether by "the persuasive words of human wisdom" the Apostle refers to the luxuriant style of decadent Greek eloquence as he found it; whether his physical infirmities on this particular missionary journey were aided by an actual intervention of Divine power; or whether the ignorant Corinthians were incapable of following such a logical and persuasive exposition of his creed as he gave to the Athenians, Ephesians, and Colossians, are questions which call for further solution.

But however important prayer and piety may be for the preacher, it would be erroneous to assume that they are sufficient in themselves for the ministry of the word. It is more reasonable to suppose that in this case God works as is His wont, through human means; that in every spoken discourse there is a body and a soul, the body being the endowment of human talent, and the soul being the unction of divine grace; each requisite, each insufficient without the other, and each in a different way proceeding from the free hand of God. But since God's grace and fervor of life are "good things given to him who asks them" and depend upon the good will of the individual, we may dismiss them from the present consideration, and apply ourselves exclusively to the other element, not easy of acquisition nor so certainly the result of effort, the perfecting of individual talent by persistent training in the rules of art.

The general knowledge which is necessary in a preacher and which should form the basis of his preparation is twofold,—knowledge that is essential and knowledge that is useful. The knowledge that is essential is a full and accurate

acquaintance with Theology, Dogmatic, Moral, and Ascetic. This is so true that a preacher unversed in Theology is as great an anomaly as a lawyer unversed in law. All preaching is but the popular exposition of theological truth; in fact, the mandate which the Ambassador of Christ holds from his Master rests on the words, "Going, therefore, teach all nations". This teaching is not through the medium of the syllogism or in the dead formulas of the Schoolmen, but in living words of truth affecting at once the intellect, the heart, and the will. Scholastic form and metaphysics have served their purpose and have been of inestimable value to the preacher himself. They have taught him logical habits of mind, the power of clear and forceful thinking, accurate distinction of ideas, and the ability to move steadily forward to his end. But having served these purposes they may be dismissed. The Schoolman in the pulpit who remains a Schoolman, can never hope for high efficiency. There is requisite a broader balance of powers. If the artistic spirit divorced from logical restraint puzzles whilst it pleases, and distracts whilst it displays, mere logical power appeals only to a single faculty in man and leaves the others cold and unresponsive.

Closely allied to the knowledge of Theology and quite as essential is a ready acquaintance with the Holy Scriptures. The story of the Gospels, more particularly, should become through years of study and meditation so intimate and personal to the life of the preacher that the maxims, the parables, the incidents in the life of Christ, may be referred to without effort and their lesson expressed with the power which can follow only sympathetic conviction. It was this power which the Apostles owed to their intimate companionship with the Son of God, and the same power, with due proportion, can become his who by careful and sympathetic study has made his own the story of the earthly mission of the Word made Flesh. A suggestion of Father Bernard Feeney on this point is worthy of note: "Perhaps no easier or more useful means of doing this", he says, "could be found than to write a paraphrase of a chapter of the Bible every day".

To the knowledge which is useful for the preacher it is difficult to assign limits. As happy illustration, anecdote,

analogy, and example must enter largely into the popular presentation of truth, it follows that the greater the wealth and variety of his knowledge, the greater will be the consequent power of illustration. The analogies drawn from science, the parallels from literature, and the examples from history, Biblical, ecclesiastical, and profane, are so varied and powerful that the pulpit speaker is justified in taking all knowledge for his province, according to the measure of his capacity and the opportunity afforded him for pushing ever further and further the boundaries of his information. In thus learning new truth and discovering new analogies he will be delivered from the common failing of employing day after day the conventional illustrations which have served preachers and ascetical writers for a thousand years and which through repeated use have lost all power of impression.

Finally, a general acquaintance with current topics should be a part of his equipment in order to remove the common prejudice that priestly men dwell exclusively in a world apart, and that while they may be wise guides in the life of the spirit they have little knowledge of the life of the world. This same truth St. Francis Xavier expresses in his letter of instruction to Father Gaspar Baertz in India.

When men of the world are admonished by religious persons they generally despise them, because they think that they have no experience of affairs. But if they find that anyone is quite as well versed as they are and has as much experience as they have themselves in the common usages of civil life, they will hold such a one in admiration, trust themselves to him and will not hesitate . . . to carry out what he advises . . . Therefore you must now consider that it is your business to labor in acquiring (this knowledge) as much as in old days you labored to learn philosophy or theology. . . . With this knowledge you will do more good than if you poured forth upon the crowd whole libraries of speculation.

To turn from general to particular qualifications demanded in the preacher, we must recognize before all else that preaching is an art, and that all success must proceed from a broad understanding and a constant application of the rules of art. In all times and countries, the Church has consistently invoked and sanctified the aid of Art. In her liturgy, her music,

her painting, her sculpture, and her architecture, she has striven to symbolize her truth and appeal to man through means best calculated to arouse and refine his sensibilities. This seems so evident that one is almost afraid to advance what no one should deny, and yet it is urged precisely because it is denied by some whose authority has weight. "Simplicity rather than art", is the shibboleth of one who has written to the writer, forgetting that simplicity is the crown of all art, its highest expression, its ultimate perfection, the end and aim of all practice and effort. Yet many lay the flattering unction to their souls that simplicity means crudeness and unpreparedness, and art is erroneously confounded with insincerity, false taste, and the mimicry of external form without the vitalizing influence of the soul within.

"Naturalness" is another quality which art is erroneously supposed to destroy, for naturalness is but the power of self-expression, attainable if at all, through years of effort and application of the rules of art. "It is not the voice of nature", says Professor J. P. Mahaffy, "but the voice of consummate art which speaks simply from the heart, clear and striking thought". That which is natural and inevitable in the untrained speaker is mannerism, and of all faults mannerisms are the most difficult to overcome because the mannerist himself is unconscious of their existence. Naturalness in the pulpit assuredly does not mean a display of bad taste, timidity, awkwardness, monotony of cadence, false use of the voice, exaggerations, and deficiencies, which may have become through years of vicious habit a second nature to the preacher; but it does mean the perfect self-expression of the habits of thought and feeling peculiar to the individual and this through the medium of his own powers perfected and disciplined by training in the rules of art. Thus the dialogue in fiction and drama at their best is natural, not the dialogue we may ever hope to find among men and women as they actually exist, but the ideal and perfect self-expression of certain types of character. And so all public discourse must be based on that which is most natural to man in his intercourse with his fellow-men—the language and manner of ordinary conversation. But language and manner must be idealized and made perfect—the last and most difficult quality to acquire. Art at

its highest and nature in her perfection are one, but the expression of nature made perfect is the province of art.

"Avoid Rhetoric and Elocution", is another rule urged on the young preacher, "as if", says a recent writer, "the majority of preachers were as a rule excessively elaborate in the composition of their sermons, finically elegant in the construction of their sentences, and ultra-luxuriant in their use of ambitious figures of speech". What crimes against good taste have been committed in the names of Rhetoric and Elocution, the memory of everyone can bear unpleasant testimony, yet Elocution means no more than the art of speaking well and Rhetoric is the adaptation of means to the end of Oratory; and that end is to please, convince, and persuade. That which too often passes as Rhetoric and Elocution is external and imitative, tawdry, commonplace, and above all discordant with actual habits of thought and forms of feeling, and like all discord the precise reverse of art. The foundations of Rhetoric and Elocution must be laid deeper than surface rules or tricks of expression: they must rest on broad general culture, on the harmony of feeling and expression, and on that instinctive perception of truth in form and beauty of expression which we call "good taste". Although this perfect balance of powers is unattainable by the majority of men, as the perfect prerequisite of every art is denied to most, still from the recognition of an ideal and from the conscious effort of attainment there will result an art that is *true* even though it fail of supreme excellence through deficiency of power.

In his *Roadside Songs of Tuscany*, Ruskin has laid down a universal canon for failures in art. "All fatal faults in art that might have been otherwise good arise from one or other of three things: either from the pretence to feel what we do not; the indolence in exercises necessary to obtain the power of expressing the truth; or the presumptuous insistence upon and indulgence in our own powers and delights and with no care or wish that they should be useful to other people, so only they be admired by them".

We may briefly apply these general canons of Art to the art of public speaking and perceive how readily false or defective preaching may be traced to these sources.

First, insincerity, or "the pretense to feel what we do not".

There is no question here of positive hypocrisy; it is supposed that every priest has a conviction of the truth of his creed and the nobility of virtue; the insincerity arises from a pretence to feel what is not actually felt at the moment of expression, or from a discord between the actual form of expression and the thought or feeling within. It is due in many cases to a reliance on memorized discourse, the simulation of passion which has either never been strongly realized or is no longer felt by the preacher. It is due in the majority of cases to faulty forms of expression, unreal and extravagant metaphors, studied emotion and factitious indignation. Theoretically, and in many cases practically, the remedy lies in the utterance of carefully premeditated thought, through the medium of extemporaneous language; or, if the courage for this is lacking, in the gradual development from single thought consciously realized and clearly expressed, to the more complex forms of feeling and expression; keeping always within the limits of the preacher's growing power of realization.

Perhaps the second cause assigned is the most fruitful cause of failure, "the indolence in exercises necessary to obtain the power of expressing the truth". By these exercises as applied to the art of speaking are meant the exercise of thought and the exercise of writing. Of these two, the first is the more important, the second is the more practical and certain; moreover as writing presupposes thought and enables one to retain and alter both thought and expression, it has been universally urged from the days of Cicero up to the present time. The value of the exercise of writing is well summed up by Bishop Hedley; "Writing," he says, "stimulates the thought, forces the imagination to work, reveals the obstacles and the pitfalls, makes a man realize how much he does understand and how much he does not, and also, in the very process, gradually informs his mind with knowledge."

Finally, by "the presumptuous insistence upon and indulgence in our own powers and delights and with no care or wish that they should be useful to other people, so only they be admired by them" are included in one sweep all the disastrous consequences of that pettiest of human weaknesses, "conceit". The exploitation for its own sake of a powerful voice, of an exuberant fancy which ranges over earth and

sky for far-fetched metaphor and illustration, the lugging in of what is startling and novel to draw attention to the speaker and excite a passing wonder, the preference for unusual words and forms of expression which dazzle and distract, the citation of poetical passages which serve no purpose to convey spiritual truth; mouthing and ranting and exaggeration, the sounding of brass and the tinkling of cymbal, in a word, "the interposition of man with his borrowed finery between Christ and His people", these things can only excite ridicule and disgust. And the pity of it is that the preacher is saved from the merited jeers of his hearers by the sacredness of his theme and his surroundings.

As these faults are all faults of art, there exists for them a single remedy,—the careful study and appreciation of art and the unremitting application of its rules.

Since the direct purpose of preaching is to secure a result, it is one of the two things in life which must be judged absolutely by the single standard of success. When Aeschines had quitted Athens in the hour of his crushing defeat at the hands of Demosthenes he fled to Rhodes and was in the course of time invited to declaim anew his great oration against Ctesiphon. Incredulous that such a masterpiece should have failed of its effect, the orator was asked to read on the following day the speech of his opponent. When he had finished the reading in the midst of prolonged applause, he cried aloud to his auditors: "How much more would you admire it had you heard him deliver it himself!" Whatever of historical value this anecdote of Cicero's may have, it illustrates a simple psychological truth, that in the presence of perfect art criticism is silent. By "perfect art" is not meant great power exerted in a lofty theme, but the perfect adaptation of means to an end, and that end to convince and persuade. What should be the scope of and what the means employed for conviction and persuasion may well claim brief notice here.

To secure conviction there is requisite the presentation of sound doctrine coupled with clear exposition and logical power. By "sound doctrine" is meant the insistence on great cardinal truths, such as the motives of Faith and credibility, the Incarnation, the mediation of Mary, the nature of Grace and the indwelling of the Holy Ghost, the doctrinal exposition

of the Sacraments, particularly the Holy Eucharist and Penance, and the sanctity and indissolubility of the marriage-tie.

No one will dispute that the preaching of morality has a place and a great place in the Catholic pulpit; but it seems to have displaced the popular exposition of dogma to such a degree that a due proportion should be restored. For one sermon which is a doctrinal instruction, there are ten whose general theme is morality and nine of these are more or less vague appeals to sentiment. The custom is defended by the well-worn commonplace, "The people know well enough what they should believe, they must be reminded what they should do." Whatever traditions in this respect we may have received from the Latin nations and former times, the way to the American people of this twentieth century is through the reason first and the emotion last. We are dealing with a people vain perhaps in their own conceit, but among whom the standard of intelligence is high; a people accustomed to be addressed annually by their political leaders in great campaigns of education; a people of business principles and business methods accustomed to seek out the reason for every course of action; a people whose periodicals are filled with sophisms and erroneous principles and who must be grounded on a solid basis of rational truth; a people among whom Faith readily passes to Indifferentism because their pastors are slow to recognize their needs; a people who ask for bread and are given a stone. It was such an audience as this that St. Paul addressed on the Hill of Mars in the clear, earnest, straightforward appeal to thinking men:

Ye men of Athens, I perceive in all things you are too superstitious. For passing by and seeing your idols, I found an altar also on which was written "To the Unknown God." What therefore you worship without knowing that I preach to you.

For the exercise of logical power the Catholic priest has an advantage possessed by no other public speaker in the world. He has received a thorough grounding in the laws of formal logic and has applied its principles through a long course of Scholastic Theology. It would seem that any fault in this respect might lie in an undue excess. Why is it then that in so many instances clear, logical presentation does not evince

itself in modern preaching? It may be that the preacher realizes that no mere course of reasoning has ever influenced a hearer for good, while forgetting that persuasion should only follow intellectual conviction. The logical treatment of a subject should show itself in the remorseless elimination of everything, however good in itself, that does not lead straightforward to the end in view. To secure this skill the Principle of Economy as enunciated by Herbert Spencer should be carefully analyzed and consistently applied. The principle is thus expressed :

A reader or listener has at each moment but a limited amount of mental power available. To recognize and interpret the symbols presented to him requires part of the power, to arrange and combine the images suggested requires a further part; and only that part which remains can be used for realizing the thought conveyed. Hence the more time and attention it takes to receive and understand each sentence, the less time and attention can be given to the contained idea and the less vividly will that idea be conceived.

It follows from this principle that to secure from the hearer a full realization, the thought must be clear, the development orderly, and the pathos and feeling spontaneous. Applied to the external expression of thought and feeling, it requires as far as possible the use of the short sentence or longer sentences of the antithetical type, as well as the orderly arrangement of paragraph and division; applied to the manner of expression, it demands a use of voice and gesture *in exact proportion* to the importance of the thought or the strength of the feeling. It forbids equally the deficiency of a lifeless manner and the excess which "drowns the sense in a sea of sound". It is no exaggeration to say that the right understanding and consistent application of the Principle of Economy in some form or other is absolutely essential to all who would hope for efficiency in public speaking.

Finally, to secure conviction there is requisite the happy and appropriate use of analogy, illustration, and anecdote. As the Rev. John E. Burke, the well-known Paulist, remarked in a letter to the writer, "A preacher should always remember that as far as religion is concerned, people are children". No one who has had the personal experience of the class-room

can doubt the truth of Seneca's dictum, "*Longum est iter per praecepta, breve et efficax per exempla*".

No one will of course believe that conviction is the final achievement of the preacher: the more important and difficult task of persuasion still lies before him. But it is no less an error to suppose that conviction and persuasion should be kept separate. The preacher is addressing himself to the souls of men, and of the two chief faculties of the soul, the will and understanding, one is never wholly at rest while the other is in action. Hence to address the whole man, the arguments which insure conviction should be presented in a manner calculated to inspire persuasion. It is the clothing of convincing argument in a persuasive style, the basing of a persuasive manner on strong motives of conviction, the masterly combination of the two powers that constitutes the final external perfection of the art of public speaking.

St. Augustine has laid it down as the first requisite in the presentation of truth, "*Ut veritas placeat*". This end is unattainable except through literary power and literary expression. As man is constituted he is most strongly impressed by what is beautiful in thought and form, and the impression thus conveyed is more permanent and more deeply realized in proportion to the striking and original manner in which the truth is presented. Moreover, it is difficult to impress men by truth of which they are already intellectually convinced, and since the novelty cannot proceed from the thought itself, it is the province of literary expression to convey old truth in new and original forms and thus secure the desired effect.

By literary power is meant the ability to perceive and establish new relations between truths externally distinct, and the critical taste which forbids the intrusion of what is crude, commonplace, and ill-adapted to the audience or the sacredness of place or theme; by literary expression is meant the power to clothe abstract ideas in concrete form and to present these images in accurate and striking language. Literary power means far more than this; but these seem to be its special functions in relation to public speaking.

Of all the requisites for successful preaching, this seems the most difficult to acquire. Granted certain qualities of soul, not given to all in the same measure, its quickening power

may be awakened and cultivated by the sympathetic reading of classical literature, and of this literature poetry has the first place. The instance of Bossuet preparing himself for the delivery of his funeral orations by reading aloud a chant of Homer is worthy of note. So intimate is the relation between oratory and poetry that the power of one almost necessarily presupposes at least an appreciation of the other. Both aim at reaching the soul through the imagination. The dignity, the majesty, the cadence of verse may fitly find expression in so lofty a theme as the presentation of the word of God. There can be no stronger confirmation of this truth than the fact that the Holy Spirit of God has clothed the inspired utterance of the Prophets in a form analogous to poetic expression.

That a preacher should lose himself in his theme and forget his hearers is a danger inherent in the nature of his subject-matter. Hence, in the best sense of the abused term, he has need of a popular style. By this it is not meant that the priest of God should imitate the efforts of some sectarian preachers who strive to fill their pews by a straining for grotesque effects, by the utterance of startling paradox, or by the effort "to get down", as they term it, "to the level of the man in the street"; means which lower the pulpit by wiles more becoming the mountebank than the dispenser of God's word. The model of the Catholic preacher is rather the Apostle who "became all things to all men, to win all to Christ". Without seeming to speak down to his auditors, he carefully adapts the tenor of his discourse to their capabilities; without a suggestion of offence he understands and ministers to their spiritual needs; in a word, whilst employing all the arts calculated to insure good will, he will dignify and elevate them to a plane worthy of an ambassador of Christ.

Finally, the persuasive speaker must show in all he says the mark of individuality. There is in all his words the ring of genuine conviction, not the echo of other men's words and thoughts. The copy of a great painting is cold and formal; the copy of a great style or a great sermon is weak and unconvincing. A recent writer has referred to "the mysterious quality of personal attraction". There is no mystery in the power of attraction; the character possessed of strong individuality will always attract men, provided only the in-

dividuality be disciplined, not destroyed, by the practice of self-control. And the priest in the pulpit whose individuality is marked, who has patterned himself after no earthly model, but who has schooled himself in the humility, the gentleness, and the zeal of Christ, will like his Divine Model draw all things to himself.

II.

In conclusion, let us suggest a practical system of classroom instruction for candidates for the priesthood in the seminary course. We use the word "practical" to indicate that in this system all means are regulated by and all rules subordinated to the accomplishment of results, and that result a higher standard of efficiency in the pulpit. We shall consider very briefly the qualities of an ideal instructor for such a course and the means he is to employ in voice-culture, theory, and practice.

The instructor should be no mere professor, no mere critic, but a man who is himself a master of oratory, and this for two reasons; first, because thinking men will not as a rule submit themselves absolutely to the judgment of another of whose ability they may justly doubt; and secondly, because correct guidance must be based on the certain accomplishment of results. A single error in principle will, of course, result in countless consequent errors of practice. The instructor must possess too that broad general culture which enables him to recognize as many accidental differences in style and delivery as there are differences in personal character and talent. He, surely, would be a very unsafe guide for others, who, however efficient he might be himself, would strive to impress on them his own peculiar characteristics. Granting these qualities, the training-power of such an instructor would follow almost as a necessary consequence, for it is of the nature of an efficient speaker to impress others with the truth and reasonableness of his views and to lead them to reduce such theory to practice.

Foremost in this course of training would be a sane and rational system of vocal culture. Without the power of using this great human instrument, of making it obey instantly the direction of the will, of expressing by its means every shade

of thought and feeling, all subsequent training is as the building of a house on shifting and uncertain sands. Yet how little is this requisite appreciated among Catholic preachers of to-day! If the professional singer requires a long and careful course in vocal training, why should the professional speaker disregard this prerequisite for success? We may as well expect one possessed of a soul for music and a correct judgment for tone and harmony to produce from an organ great effects without training, as to find a man with taste and talent for preaching able to use the human voice with power and effect without a proper course of vocal culture. The vicious habits of many years have so perverted the use of the voice that it has ceased to be the ready and docile servant of the will; persistent and systematic training alone can bring it back to that obedience and develop the latent powers long atrophied from disuse. And this training the instructor can secure only in a few secular institutions where vocal culture is placed on a scientific basis.

Secondly, in this proposed course of instruction theory must precede and accompany all practical effort. This point has been insisted on so constantly throughout this paper that there is no need to dwell on it here. One thing alone might be added: the instructor must have studied and analyzed for himself the great masterpieces of oratory, sacred and profane, and learned for himself the secret of their power. The principles of oratorical compositions will thus be presented in no dry formulas of the text-book, but with the power of one who has made himself a free citizen of the agora, the forum, and the parliament, as well as the Catholic Church in all lands and times.

It is important that this seminary course in public speaking should be optional; no one should be forced into the severe training which alone can secure results, but should enter of his own free will and earnest desire. This would eliminate the discouraging presence of those who have no heart for the work and will not submit to the remorseless criticism necessary for success.

As to the manner of conducting practical work, a remark of Professor L. C. Briggs of Harvard in his *School, College and Character*, has application here. Professor Briggs de-

plores the fact that the only perfect efficiency in college life is attained not in the class-room but on the athletic field, in the training of the football squad; and this because only there is the discipline merciless and willingly undergone, and because the immediate consequence of inefficiency and lack of effort is humiliation and public failure. The same principle, with due proportion, may be employed in the training of the speaker to secure a corresponding degree of practical efficiency. In the weekly class, each member should be ready to deliver if called upon a prepared five-minute sermon or part of a sermon on an assigned subject; and in the delivery he may be sharply interrupted and brought to task for faults in manner and expression. He must be brought down to earth whenever his manner suggests exaggeration; and obliged to bring to an unreal and affected composition the severe and searching test of repeating it throughout in conversational tones addressed to one a few feet away. He must be schooled in the Principle of Economy and taught to avoid all that might distract the hearer from the truth to be conveyed; and at any time he may be called upon to defend and explain his use of tone, gesture, and inflection.

Only in this way, by hard work, unremitting effort, and a willingness to accept severe correction can high results be obtained. Finally, each speaker should keep constantly before his mind the excellent suggestion of Dr. Lyman Abbot: "When he rises to speak he must forget himself, pray to be delivered from the ambition to be eloquent by an ambition to win a result, be careless of admiration and covetous of practical fruits in his auditors' lives. Without this moral preparation he will be a mere declaimer; with it he may be an effective speaker. And whether he is what men call an orator or not is a matter of no consequence."

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ASOETIO THEOLOGY IN THE SEMINARY.

Seminary Substitutes for the Teaching of Jesus.

JUNIOR COURSE.

ASCETIC theology is the science of the spiritual life, that life which is born in us of water and the Holy Ghost, and which our Divine Redeemer came to give us in superabundance.¹ His own Life, as revealed in His works and words, is the model and norm of this new life; for He is "the Way", and He has given us an example, that as He has done to us, so we do also. "*Quos praescivit et praedestinavit conformes fieri imaginis Filii sui, ut sit ipse primo-genitus in multis fratribus.*"²

Analogous to all other species of life, the spiritual life has three stages; infancy, adolescence, and maturity. These correspond with the Three Ways of ascetic writers: the Purgative, the Illuminative, and the Unitive; and these in turn with the Neoplatonic division: Katharsis, Askesis, and Ecstasis. In the first stage, the soul is freed from the domination of sin, by the eradication of vicious tendencies. In the second, the new life grows in beauty and strength by the practice of the divine and moral virtues. This practice, continued until the virtues become acclimated in the soul, raises the Christian to the third and last stage, in which he, purified from all moral defilement and embellished with every virtue, is united to God by charity. He lives, now not he; but Christ liveth in him. "*Respondit Jesus, et dixit ei: Si quis diligit me, sermonem meum servabit, et Pater meus diliget eum, et ad eum veniemus, et mansionem apud eum faciemus.*"³

Ascetic Theology is taught by the spiritual director in conferences, usually given in the chapel. The end which he keeps always before him is not knowledge, but practice. With this in view, he concentrates all the spiritual exercises of the day on the subject of the conference. It is the matter proposed for the morning meditation; the spiritual reading, as well as the particular examen, is confined to it; and during the Holy Mass, in the thanksgiving after Communion, and in

¹ John 10: 10.² Rom. 8: 29.³ John 14: 23.

all the visits to our Divine Guest in the Tabernacle, it is the chief topic on which we speak with Him; and our petitions center chiefly in the grace corresponding to the matter of the discourse. Without such concentration little practical good will be done by ascetic teaching. We may interest; but we shall not impress. In truth, much harm is done by the lack of coherence, direction, convergence, organic unity, in the daily spiritual exercises of the seminary. Meditation presents one subject for reflexion; spiritual reading, another wholly different; the conference, a third; the particular examen, a fourth; the reading at meals, a fifth; and no two have any apparent mutual bearing or connexion. If this disorder be permitted to go on daily for six years, it is easy to imagine what a confused jumble of ascetic knowledge the young priest will bring with him on the mission, and how pointless and ineffective will be his direction of souls in the Confessional.

Another possible defect in the teaching of Ascetic Theology would be an effort to cover the whole ground and leave nothing unsaid. This may be necessary in the other branches of theology: in this it is not necessary, but rather harmful; for the end to be attained is the practice of the Christian Virtues, and practice depends more on the intensity than on the extent of knowledge. Impress one truth on the intellect, and imagination, the feelings and the will; and it is worth a hundred impressed on the intellect alone, no matter how comprehensive and scientific the impression may be. Now for intensity or depth of impression time and repetition and varied presentment and abundant illustration and emotional appeal are absolutely necessary. Hence, I would say that several conferences should be given on each virtue: in many cases, even on each office of a virtue. The vices and other subjects belonging to the *Via Purgativa*, except venial sin, may be treated more briefly; as more emphasis ought to be laid on the positive than on the negative side of the spiritual life. But such are the disastrous consequences of deliberate venial sin that it demands the amplest consideration.

In this intensive method of teaching Ascetic Theology many subjects will have to be omitted or treated cursorily. No matter. Let the general outlines and the main divisions be

stamped well on the memory, and let a careful selection of the most important subdivisions be taken for detailed and prolonged study; and the consideration of those passed over may be left with confidence to the student himself. The sensitive, upright conscience he is developing, and the earnest purpose he has formed of uniting his will in every detail to the Will of God, are sufficient guarantees for his fidelity in the least, as in the greatest, things of the Law.

It must be explained with all possible clearness and force that Ascetic Theology is simply the moral teaching of Jesus arranged and developed in the Church for the guidance of souls to the highest perfection. Every evangelical virtue and precept is as much a Divine revelation as the Incarnation and the Resurrection. To deny or undervalue it, therefore, would be substantially the same as to deny or undervalue either of these dogmas. So, too, the Evangelical Counsels belong to the *depositum fidei*, as expression of the non-mandatory Will of God,—of what, without commanding, He wishes man to do. The distinction of revealed truth into *credenda* and *agenda* does not mean that the latter are not objects of faith quite as much as the former. Humility is not a supernatural virtue, unless we believe that it has been revealed as a condition of Christian life. Neither would the Decalogue, if not Divinely promulgated, open Heaven to us.

But it must not be supposed that the *agenda* are limited to Divine precepts. They include everything revealed by Jesus Christ, whether necessary or conducive to perfect spiritual manhood. Temperance, for example, is necessary: mortification, helpful; the lowest degree of charity is *de praecepto*: the higher degrees are *de consilio*; but all are equally the declared Will of God. It is necessary to keep this in mind; as the purely ethical ideas of Law and Sin too often overshadow all others in our conception of Religion, and we are liable to minimize or disregard whatever comes under neither head. Yet the characteristic feature of the teaching of Jesus was not Law but Love.

The Legislator is merged in the Father; the servant in the child. The service, indeed, is the same; but it is lightened, exalted, sweetened, by the new relation of Sonship attached to our Redemption. “Jam non estis hospites et advenae; sed

estis cives sanctorum et domestici Dei." ⁴ "Non enim accepistis spiritum servitutis iterum in timore, sed accepistis spiritum adoptionis filiorum, in quo clamamus: Abba (Pater)." ⁵

Such also should be the characteristic feature of the teaching and practice of Ascetic Theology in the seminary. Looking for the Will of our Father in everything we do; hating all deliberate offence of Him; scorning the meanness of indifference to venial transgressions; longing for opportunity to give Him of our best; shrinking from no sacrifice He may ask of us,—such was the spirit with which Jesus inspired His Apostles, and such is the spirit He would inspire in all those who are preparing to take up their work.

Now that our Divine Master is no longer teaching visibly in the flesh, He will surely supply to professors and seminarians all necessary light and help, so that the world may suffer no loss by their later coming. It will therefore be their own fault, if the spirit of the Apostles be not the spirit of the seminary and the priesthood, and do not produce apostolic results. But for this end the original means must be closely adhered to and used. Hence in teaching the theory, the work, the helps, the practice of the spiritual life, the director, while taking the arrangement of his matter from theology, must go back to the Divine Master for his treatment of each subject. He must be familiar with everything He (in the Gospels) and His disciples (in the Acts and the Epistles) have said about it. Each text must be interpreted and paraphrased in accordance with correct, scholarly exegesis; but I need not say that there is to be no obtrusion of critical niceties on the hearers,—no citation of authorities, no appeal to Codices, no vain display of erudition.

But it is in the setting of the text—the context—the director will find his best opportunity for vitalizing his subject, by describing the circumstances, connexions, and forms, in which it was first taught. In this way it will be made concrete and interesting; its doctrinal basis will be manifested and emphasized; and its bearing on individual life will be seen in all its definiteness and urgency. Above all, the Spirit of Jesus

⁴ Ephes. 2:19.

⁵ Rom. 8:15.

Christ, in its sublime strength, simplicity, and beauty, will thus become more and more familiar and lovable to the student, and grace will do the rest.

Such is a general outline of spiritual teaching in the seminary. But before beginning a formal course of Ascetic Theology, it is advisable, if not necessary, to educate and train the junior classes in the daily, weekly, monthly, and yearly duties of seminary life, and also to give them a clear idea of what the priesthood is and of the necessary conditions for entering it worthily. To this preliminary course I would devote the first two years, corresponding with the first and second of philosophy. The last term of the course should be given to conferences on the inspiring examples of apostolic priests in every age of the Church.

During those two years a solid foundation will be laid for that superstructure of eminent sanctity afterward to be built up as a condition of an apostolic priesthood. *The Manual of Piety* will be placed in the hands of students from the first day of their enrolment, and will be explained by the director, chapter by chapter, and article by article, with little or no new matter, but abundant illustration, repetition, and enforcement of the text. The explanation however, although essential, will be secondary to the faithful, exact practice of what is explained in each conference. This correspondence of practice to conference must be urged and insisted on from the start, else a fatal habit of apathy or unresponsiveness will be the result. At the same time the practice must be adapted to the early stage of the spiritual life in which junior seminarians are usually found. Few things are more hurtful to future spiritual growth than advanced asceticism in young fervent beginners. And hence the necessity of singular prudence in selecting matter for their meditation and spiritual reading, as well as deciding the amount of self-examination that is good for them and the degrees of the Christian virtues best suited for exercise. In regard to those degrees it is to be feared that we are sometimes too hasty in our efforts to change natural, into supernatural, virtues, the consequence being that we leave the student or penitent without one or the other. *Festina lente.*

As a large portion of the first year's spiritual instructions

will be taken up with the method and practice of Meditation, I think a few suggestions on the work will not be altogether unprofitable.

1. Impress deeply by endless repetition the essential nature of meditation: speaking with God, or equivalently, conversing with Jesus in the Tabernacle. As long as we can do this continuously, we have no need of directions or methods. Yet we soon find that some method is necessary to fix the attention and to help us to treat consecutively on the matter of our conversation. Any method adopted will appear mechanical in the beginning.

2. The Sulpician method of meditation given in *The Manual of Piety* has to be very much simplified for juniors. Retain the main features: "Jesus is our *Model*, particularly in regard to the present subject. Contemplate the *contrast* between Him and oneself in this regard. *Regret* it sincerely. Pray for help and resolve to lessen it." Details will be filled in gradually; but only when this outline will have become perfectly familiar to students.

3. Above all things else, inspire love of meditation. Our God, our King, our Saviour, our Friend and Brother, invites us to spend a little time with Him. See what He has done for us; what He can do for us; what He has promised to do for us. Realize the honor of an audience with Him.

4. Prudently remove or lessen obstacles to the love of meditation; dissipation, the predominant passion, inordinate affections, habitual sin, light reading, etc.

5. Urge and develop a taste for reading the Bible, the history of the Jewish people, the topography and archeology of Palestine, the Life of our Divine Lord, the history of the Church, the lives of the saints, and spiritual books recommended by the director.

For the conference on the Priesthood I would recommend a director to take the matter of his conferences from the (harmonized) Gospel narrative of the training of the Apostles, from their call to the beginning of the Passion. This narrative, to be interesting and profitable, must be given in a series of word-pictures artistically colored with descriptions of scenery, persons, mental attitudes, customs, dress, etc. There should be no sermonizing and little moralizing in those plain

daily "talks". Paraphrase and amplify the inspired words, and give them a setting somewhat similar to that of their original utterance; and leave the rest to the Holy Ghost.

The morning meditation will correspond to the subject of the previous conference, and may be taken from a meditation book; or, better still, let each student use his copy of the New Testament for the purpose.

As to spiritual reading on the Priesthood I would recommend, first of all, the three Pastoral Epistles of St. Paul, and next the *Selva* of St. Alphonsus, *The Eternal Priesthood* of Cardinal Manning, and *The Ambassador of Christ*, of Cardinal Gibbons.

At the end of this preliminary but most important course, a director should not expect to find all his students converted into apparent saints. A few, indeed, owing to a singularly plastic nature, may seem faultless; but the others will be passing through that nondescript, painful interval of struggle between the tutelage and dependence of youth and the self-government of manhood. Conscience has awakened to the urgency of responsibilities; but natural passions are awake also, and the consequence is severe and often violent conflict between self-indulgence and self-denial. Evidences of this conflict will appear in various forms,—despondency, carnal temptations, unevenness of temper, irregularities of conduct, perplexities of faith, confessions and communions occasionally omitted, etc. Here the charity and prudence of the director will be called into action. His own experience will have previously convinced him that there are psychical states or moods, abnormal and transitory, that modify the gravity of sin; and when he finds students, as in the present case, wading through a nebula of those moods, he will not only give all necessary spiritual help, but he will shield those he directs from the consequences of many serious violations of discipline. Were this always done, many strong capable men would have been saved for the priesthood. Hard and fast rules to which the sanction of expulsion is attached should be executed with extreme caution. *Litera occidit.*

As to the examples of apostolic priests, many may be taken from Butler's *Lives of the Saints*; but the majority, I think, should be pioneer missionaries of our own country.

Father Campbell's *Lives of American Missionaries* will be most helpful for this work.

SENIOR COURSE.

The end to be attained in this course is a healthy, growing spiritual life, characterized by habitual avoidance of deliberate sin, habitual practice of the moral and divine virtues, particularly fraternal charity, habitual use of the means of grace (prayer and the sacraments), a well-balanced, well-informed conscience, and a will on fire with zeal for bringing the world captive to the feet of Jesus Christ. There will be various degrees in the attainment of this end; but every student promoted to the priesthood should have manifested, at the very least, (1) appreciation of the end itself, (2) knowledge of how it is to be attained, and (3) serious and continued effort to attain it. Yet in an Ideal Seminary mediocrity of spiritual attainment should be a rare exception.

The means to this end are to be a reasoned, systematic, practical knowledge of the spiritual life in its source, exemplar, birth, growth, and maturity, combined with corresponding embodiment of each lesson in daily conduct. Such practical application is, I am convinced, the most essential work of a seminary; and therefore earnest enforcement of it is the chief duty, not alone of a spiritual director, but of every member of the faculty. Students do not take kindly to it; because many circumstances lead them to form the erroneous opinion that the chief and primary work of the institution is intellectual. Until this error is rooted out *by the united action of the seminary*, the director's labor will be seriously impeded, and the results from it will be meagre and superficial.

As the Exemplar, nay more, the Life of the spiritual life that is growing in us is that of Jesus Christ, we must necessarily keep our eyes fixed on this Divine Model, study its every feature, interpret its spirit, appreciate, admire, and reverence its simplicity, beauty, strength, grandeur, transcendence. It must be at the same time a reproach and an inspiration to us; and with that generosity and self-sacrifice which it quickens in us, we must set about taking it into us and assimilating it, slowly, steadily, progressively, until it becomes the dominating principle of our lives, and men may say of us as was said of St. Paul: "Cor Pauli Cor Christi."

This assimilation of the spirit and features of our Divine Model will be half-hearted and ineffectual, unless it be urged and inculcated as an imperative duty, not merely in the technical sense of mortal or venial sin, but from the broad view of the priesthood as incorporation with Jesus Christ in His eternal Priesthood. How can a vain, proud, arrogant man aspire to personate the meek and humble-hearted Saviour in the Mass? How can an unforgiving man undertake to preach forgiveness of injuries in the pulpit? How can an ease-loving, self-indulgent man dare to become an apostle of Him who was born in a stable, who during His life had not where to lay His Head, and who died on a Cross? The more thoroughly we realize the sublime offices of the priesthood, the more sensibly and keenly we shall feel the unseemliness, the indignity, the profanity of approaching the Holy of Holies with unclean hands and an uncircumcized heart.

The spiritual life to be developed in this course should make for the formation of a strong, consistent, well-balanced, beautiful, lovable character. Holy priests are sometimes hard, cold, angular, unsympathetic, repellent, and repulsive. Others, also holy men, appear effeminate and sentimental. They preach sweet, affecting sermons; pray for sinners, instead of inspiring them with the fear of Divine wrath; sit for hours in the Confessional, directing pious souls in the Ascent of Carmel, but never going after the Lost Sheep. Others again are overflowing with zeal, but hot-tempered, impatient, fussy, a trial to weak nerves, a ferment without reaction in an easy-going, self-satisfied community. Each of these would do perfect work if, without changing, he modified the salient feature of his character, so that its eccentricity might not be a rock of offence to his people. But the modification, if not made in the seminary, will never be made at all. Yet the laity have a right to find in their pastor, not a lop-sided, but a well-rounded, symmetrical person.

Another suggestion. I have made it in regard to the junior division, but it applies equally to the senior. Young men may be over-spiritualized in the seminary, at the great risk of collapse and reaction in the priesthood. Hence I would make sure of the natural virtues whilst inculcating the supernatural. I would urge every legitimate motive for practising

them; and I would show how they may be sanctified, (1) by the morning offering, and (2) by the motive of charity. For a priest's violation of a natural virtue, say truth or honesty, would in most cases give grave scandal. Therefore, to practise the virtue in order to avoid disedification, becomes a supernatural act of fraternal love. Even the supernatural virtues, with one exception, should not be urged for practice beyond their first stages. Make them be admired and loved with all the eloquence and zeal at your command. Show clearly and emphatically their necessity as part of that eminent sanctity which the priesthood demands,—the necessity, therefore, of daily growth in them. But explain that the growth, to be solid and permanent, must be slow and wisely regulated by spiritual direction.

The one exception is fraternal charity. "In hoc cognoscent omnes quia discipuli mei estis, si dilectionem habueritis ad invicem."⁶ I have never been able to understand why the imperativeness of these and similar words of our Divine Lord does not cause the Catholic to shudder, and ask his conscience with pale, trembling lips: "Am I living in a fool's paradise, expecting religious exercises to save me, whilst I make charity characteristic of my life neither before God nor the world?" And if the conscience of a Catholic layman be horror-stricken by the possibility of an affirmative answer to this question, what about the conscience of the Catholic priest who is obliged to preach and, still more, to *live* charity and make it the distinguishing feature of his priesthood?

It follows that all the offices of fraternal charity must be taught and inculcated in the seminary, and practised by the faculty and the students, as its *primary* and *most essential* work. The world is waiting to be converted to Jesus Christ; and her hesitancy is largely due to her expecting and not finding in individual Catholics that uniform and eminent brotherly love which He foretold would characterize His disciples. There is a Christian semblance of charity offered by the sects and a non-Christian substitute for it paraded by Philanthropy; and although both ignore the essentially supernatural motive of the virtue, they threaten with their command

⁶ John 13:35.

of unlimited wealth to obscure our claim not only to possess the charity proclaimed by Jesus, but also to possess it in so eminent a degree as to make it a distinctive mark of the Divine origin of the Catholic Church. The dangers to faith in our time from external and internal enemies are trivial compared to the dangers from moribund charity with which we are threatened. There must be a crusade coëxtensive with the Church for the revival of Christian charity. "God wills it;" wills, too, that the seminary take the initiative.

Note. Father Le Gaudier, S.J., in his classical work *De Perfectione Vitae Spiritualis*, treats of Ascetic Theology under six heads with the following subdivisions:

Pars Prima: De Perfectionis Natura et Causis.

1. De Natura Perfectionis. 2. De Causis Perfectionis.

Pars Secunda. De Triplici Perfectionis Gradu seu Statu.

1. De tribus illis Gradibus in genere, praesertim de primo.
2. De secundo Perfectionis Statu.
3. De tertio Perfectionis Statu.

Pars Tertia. De Praxi Perfectionis.

1. De Perfectionis Idea, Desiderio, et Examine Particulari ad eam necessario.
2. De duplici Praxi Cognitionis seu propriae seu Divinae, et Conformitatis Voluntatis nostrae cum Divina.

Pars Quarta. De Perfectionis Mediis, hoc est, de Virtutibus. (Nulla Subdivisio.)

Pars Quinta. De Instrumentis Perfectionis.

1. De primo Instrumento, quod est Exhortatio.
2. De secundo Perfectionis Instrumento, quod est privata Directio spiritualis.
3. De tertio Perfectionis Instrumento, Meditatione et Oratione.
4. De Quarto Instrumento Perfectionis, Examine generali Conscientiae.
5. De quinto Instrumento Perfectionis, Examine particulari.
6. De sexto Perfectionis Instrumento, quod est Electio.
7. De septimo Instrumento Perfectionis, Manifestatione Conscientiae, quae fit Superiori extra Confessionem Sacramentalem, praesertim in Societate Jesu.
8. De octavo Perfectionis Instrumento, quod est Exercitium Praesentiae Dei.
9. De nono Instrumento Perfectionis, Confessione Sacramentali.
10. De decimo Instrumento Perfectionis, de multiplici et recto Eucharistiae Usu et Cultu.

11. De undecimo Instrumento Perfectionis, Officio Divino.
 12. De decimo secundo Instrumento Perfectionis, Renovatione Votorum.
 13. De tertio decimo Instrumento Perfectionis, Mortificatione.
 14. De decimo quarto Instrumento Perfectionis, Methodo recte formandi Actiones nostras.
 15. De decimo quinto Instrumento, Conversatione.
 16. De decimo sexto Instrumento Perfectionis, recto Modo agendi Nostrorum cum iis qui curae ipsorum subsunt, praesertim Convictoribus.
- Pars Sexta. Introductio ad solidam perfectionem, per Manuductionem ad Exercitia Spiritualia S. P. N. Ignatii, integro Mense obeunda.
(Nulla Subdivisio.)

This excellent work, of which the foregoing is a summary, ought to be in the hands of every spiritual director. Yet written as it was some three centuries ago, in Catholic France, for Jesuit scholastics living and destined to live permanently in a religious community, it is not suited, without large modification, to the requirements of our American seminaries. The vow-bound spiritual life, developed under rigorous supervision and cast in one unbending mold, grows toward contemplation rather than action, self-sanctification rather than apostolic work. Thrice happy is the young man who is called to such a life; but those not called to it need other training. They must be equally spiritual-minded, chaste, meek, humble, self-denying, mortified, obedient, charitable. They must pray, meditate, examine, confess, communicate with the same fervor. But they must be trained to do all this irrespectively of superiors, rules, supervision, censure, or other human motive,—simply because of the necessity and benefit of it for their own life and work. Yet, reconciled and fitted to this spiritual training, must be the development of the individual character, responsibility, self-reliance, well-balanced judgment, refined deportment and address. Hence, the *Media Perfectionis*, or the Virtues, must be treated with greater, and the *Instrumenta* with less amplitude than Father Le Gaudier has given them. Hence also, a spiritual director must not rely so much as he does on the desire of an ideal perfection for the enforcement of our teaching; but he must make constant appeal

to sound judgment, sense of congruity, consideration of consequences, public opinion, example, etc., to support the primary, supernatural motives of persuasion.

As no motive can have the persuasive force of the Voice and Words of our Divine Master, I repeat what I have already said more than once, that our teaching of theology—and, most of all, of Ascetic Theology—should keep in closest touch with the teaching of Jesus, interpreted of course by Catholic exposition or practice, but kept in its own Divine sphere, unmixed with human theory or manipulation.

Let us take, then, Father Le Gaudier's division of Ascetic Theology as the framework of our spiritual conferences; but let us expand or contract his subdivisions, or ignore them altogether, without scruple, when we prudently judge the change to be for the best interests of our students.

Our next preparatory step will be to find what is the teaching of Jesus on our subject, and to study it exegetically in itself, and in the circumstances in which it was delivered. Finally, we make practical application of the moral truth, show its place in the necessary or befitting equipment of a priest, and urge its acceptance. When the meditation, examination of conscience, and spiritual reading are made on this selfsame subject, and this for some days, we may rely confidently on our Divine Master for the grace which alone can make our teaching effective. "*Non volentis, neque currentis, sed miserentis est Dei.*"⁷

We must bear in mind, however, that between the spiritual conference in the chapel and the adoption of its lesson by each student, a battle has to be waged within himself and a victory won by aid of grace in which the director and confessor can give much help. Confidence in self-direction and self-management comes from lack of self-knowledge, and is not easily shaken in students. Yet shaken and shattered it must be, before there is any real growth in the spiritual life. The director, then, must win the affectionate esteem and trust of his pupils. He must next point out the very different grounds for confidence in the management of self, and confidence in the management of business affairs. In the latter

⁷ Rom. 9: 16.

we are safely guided by the virtue of prudence; in the former, not so, because of the bias given by self-love to the judgment, and of the difficulty that each one experiences to understand and estimate the finer, evanescent workings of the soul. Consciousness often fails us as a criterion of consent to internal temptation, or, indeed, to our spiritual state before God. "Nihil conscius sum," writes St. Paul, "sed non in hoc justificatus sum." Everyone sees us better than we see ourselves. Everyone also knows our character, oddities, weaknesses, capabilities, limitations, much more clearly than we ourselves know them. *A fortiori*, then, a director, aided by experience and the knowledge we give him by candid revelation of all we know about ourselves, is competent to advise us and to help us to make the most of our lives.

Direction is all the more effective when given in connexion with Sacramental Confession. Yet, even here it is well to remember the adage: "Merces ultroneae vilescunt." When counsel is not asked, a few words will be enough; but asked or not, it should be concise, appropriate, kindly, and encouraging. Unmitigated harshness deserves suspension *ipso facto*. The Prodigal Son would have starved on the swine-husks, if he were not drawn homeward by the hope of a warm welcome from his father. And still the knife must cut deep sometimes. The tendency never to delay Absolution is practically as well as theoretically unjustifiable; and in certain circumstances it is more necessary in case of weekly, than of yearly, penitents. Extraordinary signs of sorrow are less equivocal in the latter than in the former. After administering an anesthetic in the form of paternal interest, encouragement, final victory, peace of soul, etc., the kindest as well as the wisest direction of an aspirant to the priesthood will deal drastically with all bad habits of a serious nature, and continue to do so until there are sure evidences of amendment. There is no more harshness in this than there is in a mother's holding her child while the surgeon is cutting into its flesh to save its life.

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VASECTOMIA ILLICITA.

LIBENTISSIME D. Editori invitanti me ad respondendum in ECCLESIASTICAL REVIEW morem gessi; occasio enim peroptata mihi offertur clarius et efficacius proponendi meum argumentum. Non est meae intentionis, sicut nec fuit in articulo in *Zeitschrift für Kath. Theologie* publicato, carpere defensores adversae sententiae vel eorum modum argumentandi—immo explicite agnovi, ex utraque parte stare graves rationes—sed discussioni inservire volui et volo, considerando totam rem sub alio respectu; et in hoc conatu per ipsas exceptiones factas a RR. PP. Labouré et Donovan non parum adjutus sum.¹

Primum et praecipuum, quod ex sententia horum theologorum in mea argumentatione desideratur, est *probatio majoris*; dicunt me non probasse actionem illam incisionis habere etiam effectum malum, scil. moraliter malum; et hoc esse punctum saliens totius quaestionis.

Sed omnino negandum est, in principio a me allato *semper* agi de effectu *moraliter malo*, i. e. de actione alterius mala, cuius ego causa sum. Sunt casus (ut de scandalo, de co-operatione ad res inhonestas) ubi hoc obtinet. At idem omnino principium etiam applicari debet in casibus damnificationis, ubi effectus ex mea actione sequens est *malum physicum* alterius, scil. privatio alicuius boni. Et quaestio tunc solvenda est, num hoc malum physicum imputari debeat agenti, ita ut per connexum quem habet eius actio cum hoc effectu, ipsa fiat moraliter mala. Nam etiam malum physicum alterius non licet mihi intendere, quia est iniuria, in nostro casu etiam erga Deum, qui habet dominium plenum in membra hominis.

Obiiciet qui alteram sententiam defendit: Saltem si alius consentit, licet damnum eius intendere, quia non est iniustum nec vera damnificatio.—At respondeo, numquid in omni casu *potest* consentire vel renunciare suo iuri? Hic illa mea distinctio inter *liberum usum* alicuius membri vel facultatis et *ipsam existentiam* huius membri vel facultatis summi est momenti. Nam *liberum usum* Deus hominis arbitrio commisit,

¹ Valde ingratum mihi accidit, quod articulum P. Labouré celeriter legens, cum iam sub prelo esset mea elucubratio, erronee ejus sententiam retuli. Revera damnat vasetomiam in utroque casu, tantum diversas affert rationes. Quod hisce quaeso excusatum velit.

ideoque possum renuntiare huic usui ob maius bonum, praesertim supernaturalis ordinis; ita possum me castigare, magnos dolores inferre mihi, famem et sitim tolerare etc. Sed *ipsius membri vel facultatis* plenum dominium, ita ut etiam destruere possim, Deus mihi non commisit; et haec est ratio, cur ne ad peccatum quidem vitandum possim abscindere membrum vel destruere facultatem. Si vero non possum ad malum supernaturalis ordinis vitandum, neque ad malum inferioris ordinis licebit.—Utique auctoritati publicae Deus censendus est concessisse aliquod dominium ad poenam infligendam eo ipso quod hominem voluit in societate ordinata vivere; de ratione vero huius domini in II° argumento agetur.

Utrum tale damnum proximi agenti imputetur nec ne, non pendet solum a causa proportionata gravi, sed etiam ab intentione agentis et a connexu actionis cum illo damno; ut *non imputetur*, debent 4 illae conditiones verificari; si una vel altera non verificatur, illud malum physicum imputatur agenti, i. e. eius actio fit in his circumstantiis iniusta erga alterum.

Exemplo illustrabo, quod passim adhibetur. Medicus vult praebere mulieri praegnantī medicinam, ex qua praevidet secuturum abortum. Quaeritur, num eius actio (applicatio medicinae) sit moraliter mala, necne. Habet haec actio duplicem effectum, bonum alterum, i. e. sanitatem matris, alterum malum, mortem infantis. Si dico, mortem infantis esse *malum*, nemo intelligit esse *moraliter malum*, moraliter mala potest esse *actio producens* mortem infantis, sed *mors ipsa* est effectus physice malus. Quando nunc medico imputatur hic effectus, ita ut eius actio in se indifferens, fiat moraliter mala? Respondent omnes, si una ex illis 4 conditionibus non verificatur. Sumamus nunc circumstantias similes sicut in casu vasectomiae. Actio ipsa (praebere medicinam) est in se adhuc indifferens; causa proportionata adest: mater servanda in bonum familiae. Ergo 1^a et 4^a conditio impleta est. Sed supponamus nunc, medicum intendere, non solum permittere, mortem infantis, (defectus 3^{ae} conditionis), vel medicinam esse talem, ut primario efficiat mortem infantis et tantum *per hunc malum* effectum obtineatur bonus (defectus 2^{ae} conditionis); mors infantis *imputatur* ei, i. e. eius actio, quamvis in se indifferens, fit moraliter mala, non obstantibus rationibus gravissimis suadentibus conservationem matris esse moraliter necessariam.

Si circumstantiae tales essent, ut medicina directe ordinaretur in remotionem febris vel alterius infirmitatis, ita ut primario obtineretur bonus effectus, quamvis certo praevideat secuturum abortum, quem vero non intendit, effectus hic physice malus non facit eius actionem moraliter malam.

Et si medico non licet in priori suppositione praebere medicinam, numquid auctoritati civili licebit, tale quid praecipere? Talis lex esset inhonesta, proinde invalida.

Nunc applicatio huius exempli ad nostrum casum erit facilis. Actio, h. e. incisio ipsa, est indifferens; causa proportionate gravis adest: praeservare societatem a generatione defectuosa. (Proinde P. Labouré non potest a me postulare, ut refutem eius argumenta; ipse agnosco, adesse vere gravissimam rationem ad faciendam illam operationem.) Et si medium inveniretur, per quod primario bonus effectus obtineretur, etsi certe praevideretur secuturus malus, si ex. gr. inveniretur modus purgandi spermata vel separandi spermata infecta a sanis, quamvis gravis infirmitas patientis sequeretur, statim summo cum gaudio proclamarem hunc modum esse licitum et optimum. Sed quamdiu ex incisione primario sequitur privatio facultatis generativae, quae certe est malum physicum, ita ut haec *directe* debeat *intendi*, et tantum *per hanc* obtinetur bonus effectus,—tamdiu ratio mihi dictat, actionem fieri malam, non obstantibus rationibus gravissimis. Quo vero posito neque auctoritas publica eam potest praecipere; nam iisdem legibus moralibus regitur ac individuum.

Et privationem facultatis generativae esse malum physicum puto me sufficienter probasse, adducto etiam S. Thoma et concedente ipso adversario meo. Nam si non esset effectus physice malus, certe liceret eum admittere ad peccatum vitandum, certe etiam P. Labouré permetteret privato homini, illi operationi se submittere ob illas graves rationes. Sed si non licet (secundum St. Thomam et communio rem sententiam) ad *peccatum vitandum* privare se (non solum *libero usu*) sed *physica facultate aliqua* (v. g. videndi, loquendi, generandi), neque licet hoc ob bonum inferioris ordinis; peccatum est malum ordinis *supernaturalis*, et quod ad hoc cavendum non licet, neque ad malum naturalis ordinis praecavendum licebit.

Utique respondebit P. Labouré negando paritatem; scil. ad peccatum vitandum semper alia remedia praesto esse. Sed

idipsum obtinet etiam quoad rempublicam: alia remedia praesto sunt, ut ipse mihi concedit; et si haec media *per accidens* in aliquo statu non sufficiunt, per talem infelicem conditionem non iustificantur media iniusta, sicut neque homini privato licet, si media moralia insufficientia sunt per accidens in aliquo individuo, quod accidere potest, adhibere media mala.

Alterum nunc argumentum addam, quod probat directe, rempublicam non posse talem operationem perficiendam curare; *excedit enim hoc competentiam auctoritatis publicae*. Auctoritas publica habet certe et debet habere omnia iura, quae ipsi necessaria sunt, ad finem suum consequendum, i. e. ad bonum publicum *communi et libera conspiratione* assequendum; sed etiam *sola haec iura* habet et in tantum, quantum necessaria sunt. Debet ergo liberam actionem singulorum et liberum usum bonorum non suppressere, sed tueri et ordinare. Comparatio cum membris humani corporis, quam P. Labouré affert, non potest applicari cum omnimoda paritate sed tantum valde analogice. Nam singula membra corporis relate ad totum non habent propriam libertatem et proprium finem, proinde possunt destrui in bonum totius. Sed membra societatis civilis retinent suam propriam libertatem, habent proprium finem, nec unquam possunt sine laesione iustitiae deprimi in mera media; auctoritas civilis debet tueri eorum libertatem et liberum usum omnium bonorum; si destruit, competentiam suam supergreditur. Si agitur de bonis infimi ordinis, i. e. de bonis fortunae, aliqua ingerentia reipublicae conceditur, scil. dominium quod dicitur altum, sed valde limitatum et conditionibus variis circumscriptum, v. g. ut indemnem faciant proprietarium. Sed quoad bona corporalia nullum scio auctorem, qui tale quasi-dominium altum concederet; et quomodo indemnem faceret illum hominem? Nunquam vero competit auctoritati publicae, exigere actionem quae habet effectus malum et bonum ita coniunctos vel subordinatos, ut bonus nonnisi per intentionem mali obtineri posset.

Certe quis obiciet, auctoritatem civilem habere ius, poenas etiam corporales, immo poenam capitis statuendi.

Sed imparitas magni momenti est inter rationem poenae et illum effectum bonum obtinendum per vasectomiam, scil. praeservationem ab infantibus male dispositis. Potestas poenam,

si opus est etiam capitis, imponendi competit auctoritati publicae, quia societas civilis omnino non consistere potest sine hac potestate; non solum in uno vel altero statu, sub his vel illis circumstantiis, ad hoc vel illud bonum publicum obtinendum necessaria est haec potestas, sed simpliciter ubicumque habentur homines capaces abusus libertatis, in quovis statu, ad ipsam existentiam et ordinatam activitatem auctoritatis publicae requiritur potestas coercitiva. E contra in casu vasectomiae non agitur de ipsa existentia auctoritatis publicae, nec in omni statu et sub omnibus conditionibus tanta necessitas erit, nec agitur de bono, quod aliis mediis obtineri non potest. Brevi, potestas coercitiva est *necessaria per se et simpliciter et ubique*, ad *ipsam existentiam ordinis publici*—bonum per vasectomiam obtinendum vero *non est tam universale nec necessarium* nisi per accidens.

Si quis omnimodam paritatem statuere vellet inter bonum commune per poenam et per vasectomiam obtinendum, cogeretur ad consequentiam, quod respublica posset etiam (si opus est) *occidere* hominem defectivum nocivum (v. g. pestiferum), sicut potest malefactorem (si opus est) in poenam criminis. Hanc vero consequentiam nemo affirmabit—proinde nec licet talem paritatem urgere inter potestatem poenas statuendi et potestatem operationes perficiendi.

Si status quaestionis poneretur juxta placitum P. Donovan: "In aliquibus statibus statuta est haec lex de vasectomia; estne haec lex valida?"—iterum inter conditiones ad validitatem legis requisitas negarem adesse secundam (honestam) et tertiam (iustam).

Pauca adhuc de atrophia testiculorum ex iudicio quorundam medicorum sequenti ex illa operatione. Secundum ea, quae novissimè audiavi a medicis catholicis, multum pendet, in quo loco vasis deferentis illa incisio fiat. Si fit in loco, ubi simul vas sanguinem deferens scinditur vel ita ut comprimatur pars abscissa, utique atrophia certe sequetur, dum sub aliis circumstantiis etiam potest praecaveri. Sed quidquid sit de hac sequela, si meum argumentum est validum, in omni casu est illicita operatio. Hoc etiam complures medici catholici, quamvis non tam praesentia habeant principia moralia, mihi responderunt, ubi primum casum audierant, quin multum deliberarent vel dubitarent.

Manet ergo meo iudicio operatio haec illicita sive a privata sive a publica auctoritate fiat ob bonum commune; quod attinet aptitudinem huius operationis ad poenam, videntur adversarii consentire meae opinioni, eam non esse aptam ob rationes allatas in priori articulo.

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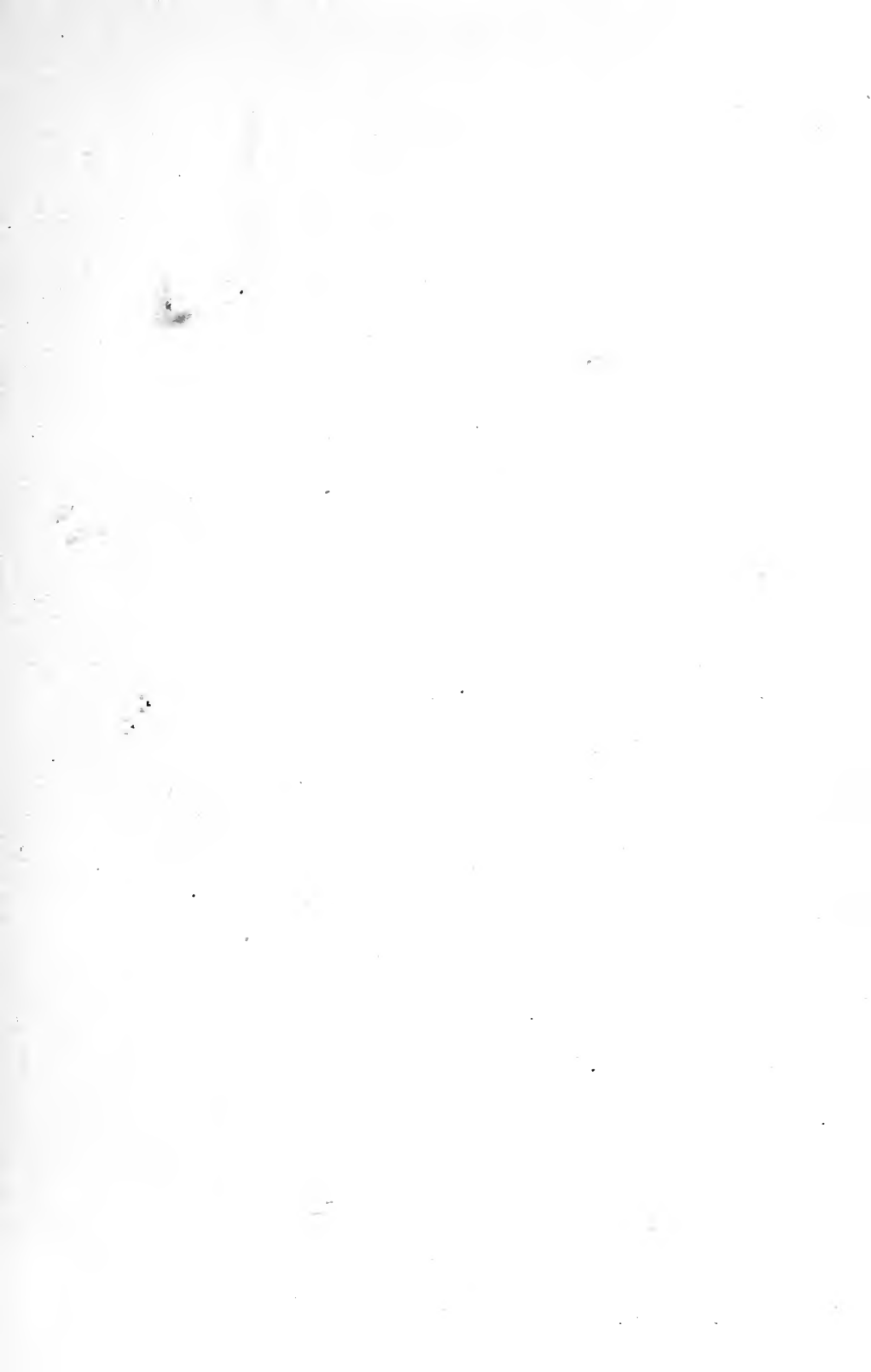
VASECTOMY IN DEFECTIVES.

THE State of Indiana in 1907 enacted a law that obliges the superintendents of some prisons and asylums to appoint two surgeons whose office is to sterilize sexually criminals, idiots, imbeciles, and similar persons, if these surgeons in consultation with the chief physician of the institution deem it advisable to prevent the propagation of children by such so-called degenerates. Since 1907 in Indiana about 800 male criminals have been sterilized, and in 176 of these cases the patients themselves asked for the operation. Similar laws have been promulgated in Connecticut, California, and Utah; and physicians of several other States are trying to have this practice more widely extended in America. The law passed the Pennsylvania Legislature in 1905, but the Governor would not sign it. French and English physicians also are advising its adoption in Europe.

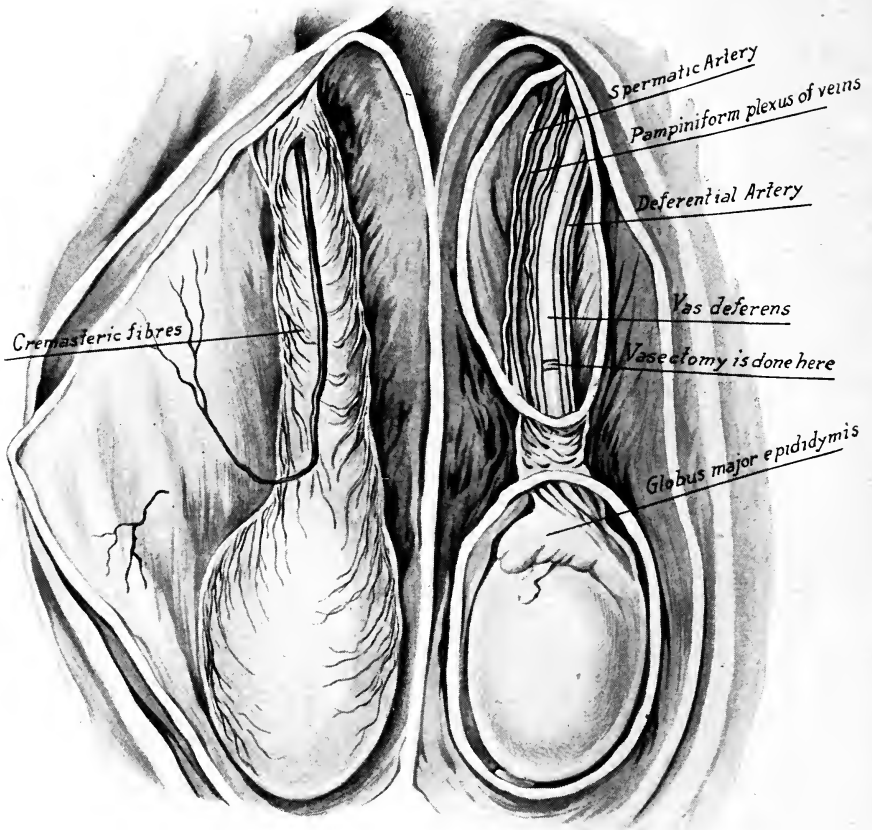
The motive for this law, its advocates say, is that it is a practical method of preventing sexual crimes, and the procreation of degenerates who are harmful to society. Extrémists wish to include as the persons affected by it "the insane, the imbecile and feeble-minded, chronic inebriates, confirmed criminals, habitual vagrants, the permanent pauper class, the congenital deaf and dumb, sexual perverts, and the like."¹

The contention is that the insane alone cost the United States \$85,000,000 annually; that insanity is steadily increasing, and heredity is by far the most important factor with which we have to deal in the consideration of the main types of insanity. It is the chief cause of from 60 to 70 per cent

¹ Dr. Lewellys F. Barker, *Maryland Medical Journal*, September, 1910.



VASECTOMY



THE VAS DEFERENS

At the left the testicle, vas deferens, and the blood vessels are shown as covered with the tissues that make the sheath of the spermatic cord. At the right the sheath is laid open to show the testicle, the epididymis at the top of the testicle, the vas deferens above, and the blood vessels.

of all forms of mental disease. Its cost advances 4 per cent each year.

The number of criminals in the United States in proportion to the total population in 1850 was 1 to 3442; in 1900 it was 1 to 586; and now it is about 1 to 500. There are at present almost seven times as many criminals in proportion to the whole population as there were in 1850. Criminals breed criminals; not by a direct inheritance, but through the environment into which they bring their children. Poellmann, of Bonn University, traced the descendants of one female drunkard through six generations: in 800 descendants, 107 were illegitimate, 102 were beggars, 181 were prostitutes, 76, criminals in a grave degree, 7, murderers; and they all cost the State \$1,206,000.

The Jukes Sisters, two illegitimate prostitutes of New York State, bred in five generations 709 criminals. 52 per cent of the women were prostitutes, whereas the ordinary ratio of prostitutes to other women is 1.66. These descendants have cost the State up to the present time \$1,500,000.

Alcoholics engender degenerates. Legrand in France examined 215 alcoholic families, and he found in three generations 814 descendants who were tainted or fully degenerate: 197 of these were alcoholics; 322 were weak-minded or idiots; 161, still-born; 37, prematurely born; 121 died shortly after birth. That is, 60 per cent were degenerates.

In a series of 1000 idiotic, epileptic, and weak-minded children in Paris, Bourneville found that 620, or 62 per cent, of these children had alcoholic parents. For 38 per cent of the remaining 480 children he could find no history—probably many of these also had the alcoholic taint. This percentage has been verified in many other places.

Hereditary transmission is certainly a cause also of many diseases of the nervous system. Friedrich's Ataxia is a progressive incoördination of the arms and legs, which finally involves the tongue, larynx, and eyes. It commonly attacks several members of the same family between the tenth and twentieth years. The waddling uncertain walk, and other symptoms, resemble those of locomotor ataxia. The disease is undoubtedly hereditary; it exists in the patient's ascendants and descendants. It has never been cured, or even alleviated.

The patient dies from intercurrent affections, and there is a marked liability to acute infectious diseases in the terminal stage.

Progressive Muscular Dystrophy is also hereditary and incurable. In the course of this disease the muscles of the trunk and legs atrophy. There is great difficulty in arising from a lying to a sitting position. The respiratory muscles may be involved and the tongue. The patient commonly dies from some infectious disease which he can not resist. Related to this disease are Hereditary Progressive Neurotic Muscular Atrophy, Progressive Spinal Muscular Atrophy, an infantile form also of the disease, and the Progressive Spinal Amyotrophy of adults.

Amaurotic (*amaurosis*, blindness) Family Idiocy is hereditary. It causes paralysis, blindness, and idiocy; and the child dies at about two years of age.

Huntington's Chorea also is hereditary. It is a widespread disease, but the cases are not numerous. Its symptoms are first observed between the ages of 30 and 40 years. Once it appears in a family it does not miss any succeeding generation of the affected members, but it does not appear in the offspring of those individuals in a family that escape the disease. It thus follows the Mendelian law of heredity. One group of families showed 117 affected and 99 unaffected descendants. The malady progresses from choreic and ataxic symptoms to dementia and death. There is a marked tendency to suicide in patients suffering from this heritage. Sometimes one or more members of a family that has shown Huntington's Chorea develop, instead of the chorea itself, epilepsy, imbecility, paranoia, grave hysteria, and similar neuroses.

Migraine, epilepsy, hysteria, are other serious diseases which have an hereditary element.

In the study of the Mendelian principles of heredity considerable work has already been done on such heredity in man as regards the recurrence of certain abnormal and pathological conditions. Nettleship and others gathered the history for many generations of certain families in which hereditary presenile cataract appeared, and they found the disease follows the Mendelian law of dominants and recessives.

The abnormality is likely to be dominant. When the condition occurs in any member of a family some of this individual's descendants will surely show the condition, and some will escape. Those that escape never generate affected children. In one group of nine such families, there were 148 cases of cataract, 155 cases without cataract, and 17 cases unknown.

Stationary Night Blindness, a disease in which there is a marked inability to see in a dim light—but the malady does not progress (it is distinguished from Progressive Night Blindness in which final complete blindness is common)—has been traced in one family through ten generations, the descendants of a man so affected who was born in 1637 in France. In this family there were 130 persons known to be affected by the disease, and 242 unaffected. Here the excess of the unaffected over the affected is not in keeping with the Mendelian law, but the full data were not available.

Retinitis Pigmentosa, a degenerative, progressive disease of the retina, is hereditary. There is a strong probability that Glaucoma is to be included in this category. Deaf-mutism is also an hereditary disease, and there are numerous less grave hereditary maladies.

In all these pathological conditions where there is consanguinity between the parents, the conditions that favor the recurrence of a given malady are, of course, intensified.

There is, then, a frequent occurrence of many and very grave hereditary diseases, and it is evident if a person affected with one of these pathological conditions is rendered sterile the spreading heritage of affliction will cease as far as he is concerned.

METHOD OF THE OPERATION.

The surgical operation by which the male is sterilized, according to the Indiana law, is double vasectomy, or severing of the vasa deferentia; the female can be sterilized by double fallectomy, or severing of the Fallopian tubes. In the male the operation itself is trivial. It is done in about three minutes, without general anaesthesia, and the man can go about his business immediately—it is not necessary even to stitch the small skin opening. In the female the operation

is somewhat dangerous—it requires a coeliotomy, an opening through the belly wall into the abdominal cavity, but that operation is done now without real danger, sometimes merely to clear up a diagnosis.

In the questions under review here there has been no consideration of fallocotomy, and for the present the discussion will be confined to vasectomy. The only difference, however, between the two operations is that in the female there is a certain risk of life from the coeliotomy, but in the male there is no risk whatever.

Vasectomy is a severing near the testicle of the vas deferens, which is a duct, passing from the testicle up along the groin, through the belly wall by the inguinal canal, down along the pelvis and under the bladder, where it opens into the bottom of the urethra a short distance in front of the bladder entrance. The vas is about two feet in length, and it has a diameter throughout the greater part of its course of one-tenth of an inch.

The spermatozoa, the fructifying part of the semen, are formed in the testicle; the liquid part of the semen is made at the other end of the vas deferens in the seminal vesicles, and the prostate gland, at the base of the bladder. Cowper's glands, also at this end of the vas, may form part of the fluid, but the physiology of these glands is not clearly known.

Running along the vas deferens, within the sheath of the spermatic cord, are the spermatic artery, the pampiniform (*pampinus*, a vine-tendril) plexus of veins and the deferential artery. These vessels with the vas and the sheath over the whole bundle make up the spermatic cord.

In vasectomy, under local anaesthesia by cocaine, a slit is made through the skin of the scrotum behind, the sheath of the spermatic cord is opened, the vas deferens is isolated carefully from all blood vessels, it is ligated by silk or gut, a short piece is snipped out between the ligature and the testicle, and the skin wound is left to close itself. The same operation is done on the second vas.

There is an erroneous notion, common among surgeons, (1) that the end of the vas near the testicle should be left open, not ligated. The reasons they give are that if this

part of the duct is shut the testicle will undergo cystic degeneration; (2) the testicular secretion, which has some tonic effect, should be permitted to exude from the open duct, to be absorbed by the pampiniform veins.

Both these notions are without foundation. Dr. Edward Martin, Professor of Surgery in the Pennsylvania University, and one of the best authorities on such matters, told me both ends of the cut vas may be tied without any ill effect whatever. He has found a testicle containing living active spermatozoa, which had been tied off for twenty years. If cystic degeneration takes place this is from other causes, not from shutting the vas. The testicle is the only duct-bearing gland that does not decay after its gland is occluded. When the vas is cut, and the testicular end is dropped into the scrotum unligated this end almost certainly heals shut. Should it remain patulous, any spermin exuded from its open end upon the pampiniform veins is negligible. Testicular secretion naturally reaches distant parts of the body through the blood vessels of the testicle.

Dr. H. C. Sharp of Indianapolis after ten years' experience with the operation, during which time he did 456 vasectomies, says² he has never seen any unfavorable post-operative symptom. "There is no atrophy of the testicle," he tells us, "no cystic degeneration, no disturbed mental or nervous condition following, but, on the contrary, the patient becomes of a more sunny disposition, brighter of intellect, ceases excessive masturbation, and advises his fellows to submit to the operation for their own good."

EFFECTS OF THE OPERATION.

Severing the vas in the manner described, carefully leaving the blood vessels intact, has no effect whatever on the testicle except to shut off the spermatozoa from the semen. Ligating the vessels will cause atrophy of the testicle, and be equivalent to castration, a very different result.

When the vasa alone have been severed the effects are:

1. the person on whom the operation has been done is conscious of no change;

² *Journal of the American Medical Association*, 4 December, 1909.

2. there is no possibility of impotence at any time;
3. the semen is discharged just as before the operation, except that it is sterile owing to the lack of spermatozoa, and owing to this lack also it is slightly reduced in quantity;
4. the entire function of the vas and testicle may be restored at any time by reuniting the cut ends (shortly after the operation, or twenty years after the operation, if you like) and the semen will then at once become fertile. If the end of the vas near the testicle is too short, or otherwise unavailable, the upper end can be united to the epididymis by Martin's operation. This has been done with complete success. The operation for restoration, however, is not simple; it requires skilled surgery, and in the best hands it may fail at first through a post-operative constriction of the lumen of the vas. This lumen is very narrow—about a tenth of an inch. Vasectomy, then, merely suspends the function of the testicle.

Dr. Carrington of Virginia, about a year ago, reported³ twelve cases of vasectomy on convicts. Ten of these twelve cases had been confirmed masturbators; all were cured by vasectomy. One masturbating epileptic was cured of both conditions. Two dangerous homicides were rendered perfectly harmless and peaceable.

His first case was a negro under a long sentence for murder. This man grew insane in prison, and whilst in the insane ward he committed a second murder. Later he was sent back to the gaol as cured of his insanity, but he became insane again; he recovered and relapsed repeatedly. He was a confirmed masturbator and sodomist, a dangerous, brutal savage. After vasectomy he improved physically and mentally, and a year ago he was "a sleek, fat, docile, intelligent fellow—a trusty about the yard."

The explanation of the fact that vasectomy quiets sexual excitement, according to Dr. Charles E. de M. Sajous, one of the best authorities on the human glandular system, is that "severing of the seminal path causes disuse and atrophy of the testicular adrenal rests, and a corresponding reduction of the adrenal secretion it contributes, as overflow, to the

³ *Virginia Medical Semi-monthly*, Vols. xiv, xv.

circulation at large. As the adrenal secretion sustains the vascular tonus, the diminution of its production *lowers correspondingly* the general blood pressure, and therefore the cerebrp-cerebellar hyperaemia, which in the subjects submitted to operation, had caused abnormal sexual excitement."⁴

What is implied in this statement is very technical and complicated, and difficult to make clear to one that is not a biologist, but, roughly, it means that in patients given to such pathologic sexual excitement, there is a chronic blood-congestion of the cerebrum and cerebellum, a consequent sexual erethism, and this congestion is brought about by an excess of spermin, the secretion from the testicular "adrenal rests", which are of a tissue in the testicle analogous or identical with adrenal tissue. If that spermin is cut off the excitement is allayed.⁵ In the female, the ovarian secretion acts exactly like spermin in the male. This explanation is not to be taken as indisputable—there is an element of theory in it, but the theory is very strong from analogy.

THE THEOLOGIANS' VIEWS.

The next subject for consideration is the morality of vasectomy. There has been much discussion of this phase of the operation by moralists, and, as commonly happens in medico-moral disputes, many of the moralists had extremely erroneous notions of the physical side of the question.

The Rev. P. A. Schmitt, S.J.,⁶ has given us one of the latest reviews of the question, and a consideration of his article will show how the moralists misunderstand the physical data. I have not his article; I quote from the résumé of it given in the THE ECCLESIASTICAL REVIEW, May, 1911.

He said: "Since there is disagreement among theologians regarding the effect of this operation as inducing the impediment of matrimony called *impotentia*, the conclusion adduced on either side of the assumption must remain doubtful".

There is positively no more question of impotence arising

⁴ From a letter to myself.

⁵ See Sajous: *Internal Secretions and the Principles of Medicine*, and his article, "True Versus False Opothrapy," in the *New York Medical Journal*, 4 September, 1909.

⁶ *Zeitschrift für katholische Theologie*, I. Quart., 1911, p. 66.

from vasectomy than from shaving your beard. If the *whole spermatic cord is ligated and cut*, that is, the blood-vessels together with the vas deferens, impotence will result, but that is not vasectomy at all.

He cites the statement of Father Ferreres, in *Razon y Fe*, that "several Spanish surgeons attest the invariable consequence of such operations to be *atrophia testiculorum*; sometimes this atrophy sets in rapidly and causes death; in other cases there is a gradual decay".

Evidently these Spanish surgeons were told the whole spermatic cord is ligated and cut, not that mere vasectomy is done. In such a case the testicle will atrophy. The assertion that "sometimes atrophy sets in rapidly and causes death", is untrue even when the whole cord is tied. There is no foundation whatever for that assertion. Either Father Ferreres misunderstood the surgeons, or the surgeons misunderstood him. The Spanish physicians are equal in skill to any in the world, and it is certain that the men quoted spoke from false data.

Father Schmitt says again, "the assumption of the restoration of the 'facultas generandi' is without sufficient ground. True, an operation which will successfully unite the parts of the duct that has been severed, so that it may again properly function, is possible; but such an operation would have to take place before atrophy has really set in, that is to say, very shortly after the performance of vasectomy. Now that is, under the circumstances of the proposed case, out of the question, since it would frustrate the ostensible purpose for which vasectomy is recommended".

These assertions all relate to a cut spermatic cord, and even in the latter case they are not true. There may be trouble, on the part of the surgeon, to restore completely the "facultas generandi" at any time after a vasectomy, but it can be restored years after if necessary. This restoration has been effected, by Martin for example.

He adds, "this process of physical degeneration is accompanied by a general lowering of the vital functions similar to that which accompanies castration, an operation which for this reason has been stigmatized by the reputable portion of the medical profession as a crime against humanity".

There are three statements here, and two are directly contrary to the truth. 1. There is no degeneracy of any kind after vasectomy; 2. there is no general lowering of the vital functions after castration—on the contrary, eunuchs are noted for their vigorous bodily and mental health; 3. reputable surgeons do look on castration as a crime against humanity unless it is done to save life, or as a legal punishment. To make a eunuch without these motives is, of course, “a crime against humanity”, but not because, as Father Schmitt says, it “lowers the vital functions generally”.

Further on he continues, “according to the admission of the advocates of vasectomy since the ‘*aptitudo ad coitum*’, and hence the ‘*libido, sed imperfecte satiata*’, remains, it follows that none of the noxious consequences incident to the dangerous habit of onanism will cease in the case of degenerate criminals”.

It is (1) untrue that the “*libido est imperfecte satiata*”; (2) if Father Schmitt will read the reports of the surgeons that have done vasectomy on criminals hundreds of times, and not the imaginings of men that are not physicians at all, he will find the second part of his statement also altogether erroneous—just what vasectomy actually does is to check a tendency to onanism.⁷

So far I am not defending or attacking vasectomy, but merely clearing away an accretion of untruth so that we may get at the question rationally.

The Right Rev. Mgr. Jules De Becker, Rector of the American College at the University of Louvain and Professor of Canon Law in that University, is of the opinion that vasectomy is immoral. He obtained the opinion of the Jesuit Professors Vermeersch, De Villers, and Salsmans, who agree with him. Mgr. De Becker says: ⁸ “*Mutilatio hujusmodi non probabiliter tantum sed certo dicenda est gravis; si enim ad solam procurandam sterilitatem tenderet jam gravis esset . . . verum,*

⁷ After my comment on Vasectomy had been put into type, I saw the excellent article by Father Schmitt which is published in this number of the REVIEW. He presents in it a correct general ethical doctrine with remarkable skill in argumentation, although he missed the exceptional case where there may be probability in favor of Vasectomy, as I shall show farther on in the course of this paper.

⁸ THE ECCLESIASTICAL REVIEW, Vol. XLIII, p. 356.

cum hominem impotentem reddat de gravitate nemo potest dubitare”.

Vasectomy does render a man sterile temporarily; it suspends the function of the testicle alone, but this may be restored at any time. It does not render him sterile always, therefore the condition is changed from Mgr. De Becker's notion of it in the first part of his statement.

The assertion that vasectomy ever, under any possible combinations of circumstances, did, or does, or will render any man impotent, I repeat, is absolutely untrue. He says it is the “communissima Doctorum sententia” that it renders men impotent. It is not the opinion of a single medical doctor anywhere, unless he is criminally ignorant.

He continues: “Vasectomia enim nihil aliud est quam sectio canalium virile semen deferentium, unde plena impossibilitas verum deinceps ejaculandi semen: aliunde vero, omnes admittunt ejaculationem *veri* seminis pertinere ad essentiam copulae carnalis, et ideo impotentem reputandum esse eum qui alios quidem actus perficere valeret sed capacitate ejaculandi semen, quacumque de causa, privatur existit; cujus rei applicatio habetur quoad eunuchos seu castratos quos Sixtus V impotentes declaravit, quamvis alios actus perficere valeant quod et ipsi vasectomiam passi perficiunt”.

He says truly that vasectomy is a cutting of the vas deferens, but the inference “unde plena impossibilitas verum deinceps ejaculandi semen” may be denied flatly, or at least distinguished: semen *fertile*, transeat; semen *sterile*, nego. The semen in the method of ejection, and all others qualities, remains exactly as it was before vasectomy except that it lacks spermatozoa. It is a genuine but a sterile semen.

He continues: “aliunde vero omnes admittunt ejaculationem *veri* seminis pertinere ad essentiam copulae carnalis”. I distinguish here again: *veri seminis saltem sterilis*, concedo; *veri seminis fertilis*, nego—and I shall prove this distinction. St. Alphonsus Liguori says (*Theol. Mor.* lib. vi., n. 882), “*Fines intrinseci essentialis* [sc. matrimonii] sunt duo: traditio mutua cum obligatione reddendi debitum, et vinculum indissolubile. *Fines intrinseci accidentales* pariter sunt duo: procreatio prolis et remedium concupiscentiae. *Fines autem accidentales extrinseci* plurimi esse possunt, ut pax concilianda,

voluptas captanda, etc. His positis, certum est quod si quis excluderet duos fines intrinsecos accidentales, non solum valide, sed etiam licite posset quandoque contrahere: prout si esset senex et nuberet sine spe procreandi prolem, nec intenderet remedium concupiscentiae: sufficit enim ut salventur fines substantiales, ut supra."

According to St. Alphonsus, then, and the practice of the Church, a man with sterile semen may marry; therefore he is not impotent. Furthermore, since vasectomy makes the semen only sterile, and does not affect it otherwise, Mgr. De Becker's contention for impotence from this point of view, here and elsewhere in this article, rests on no solid foundation.

The case of the eunuchs declared impotent by Sixtus V is different. Eunuchs lose the *potestas coeundi* together with the *potestas generandi*. There are only five cases in medical literature where a part of the *potestas coeundi* remained for a while in eunuchs, and these cases are doubtful. What Antonelli says⁹ concerning the sexual power of eunuchs is not true. For a correct statement see Curran,¹⁰ and Cheevers¹¹ on the eunuchs of India. There is much historical material also concerning noted eunuchs from the time of Bogoas, the eunuch of Alexander the Great, and the eunuch of Queen Candace converted by St. Philip,¹² down to the present day. An excellent analogous example is the gelding among male horses. For everyday work a gelding is much better than a stallion; the altered horse is as strong as the stallion and much more gentle and tractable. Furthermore, even when eunuchs have a temporary and partial *potestas coeundi* they lack semen—hence the decision of Sixtus V.

Father Ethelbert Rigby, O.P., Professor in the Dominican College at Rome, also opposes vasectomy,¹³ and his argument starts from notions of the physical side of the subject as erroneous as those presented by Mgr. De Becker and Father Schmitt.

If vasectomy is illicit, and it is illicit, except probably in

⁹ *Med. Pastoralis*, Vol. i, n. 170.

¹⁰ *Provincial Medical Journal*, Leicester, April, 1886.

¹¹ *A Manual for Medical Jurisprudence for India*.

¹² *Acts of the Apostles*, ch. 8.

¹³ *THE ECCLESIASTICAL REVIEW*, Vol. XLIII, p. 70.

one condition, it is not illicit for the reasons advanced by Mgr. De Becker and Fathers Schmitt and Rigby.

THE MORALITY OF VASECTOMY.

Now we may consider the morality of vasectomy. There are cases of pathological sexual erethism which are so violent that the patients must be put into straight jackets to prevent constant masturbation. The semen of these patients is sterile. If they are confined in straight jackets they will die. Vasectomy will quiet such persons; and as it is used here to save life it would evidently be licit in this particular condition.

If, however, we consider a man that after marriage will transmit to many descendants, say, Huntington's Chorea, a disease necessarily fatal, the condition is very different from that of the patients just described.

The man with Huntington's Chorea is normal sexually. There is no need of cutting his vasa to quiet sexual excitement. Vasectomy on him will solely prevent a propagation of his kind; it will cure no disease. There is a bad effect, which is the sterilization; and a good effect, the prevention of the extension of Huntington's Chorea to the offspring. The sterilization, too, is perpetual, intentionally, if not in itself, because as the patient is incurable a restoration of function would be foolish. There is no reason for sterilizing such a man at all unless he is to be left sterile for the remainder of his lifetime. His sterilization is a grave mutilation, done neither to save life, nor in punishment. There is, then, a good effect and a bad effect from the vasectomy.

2. The good effect, however, (the prevention of the spread of chorea), is not the immediate result of the vasectomy; but it is subordinate to the bad effect, and attainable only through the latter, which is (1) a grave mutilation; and (2) not the sole means to avoid the evil consequence.

3. The mutilation is deliberately and directly intended; not permitted. It is done as the means to the end.

4. There is a grave cause for the mutilation, but an insufficient cause, especially since there are other means to the end.

Therefore, in an incurable disease, where we have a patient with rational means (among these the Sacraments) to help

him to avoid marriage or unchastity, vasectomy may *not* be done.

Toletus defines a grave mutilation as an "Abscissio membri, vel vulnus quo membrum redditur inhabile ad actionem ponendam";¹⁴ and such a mutilation is permissible only to save life, or as a punishment. A private individual may not mutilate himself, nor permit another to mutilate him, except to save his own life. De Lugo¹⁵ says: "Sicut homo non est dominus sui, sic non est dominus suorum membrorum; nam homo est omnes suae partes simul; si ergo haberet dominium suarum partium esset dominus sui ipsius. Sicut ergo non potest de se disponere, sic nec de suis membris; quia suum esse componunt et integrant.

"Ceterum, quia licet non sit dominus est tamen administrator et gubernator sui ipsius; ideo quando abscissio alicujus membri necessaria esset ad conservationem vitae, potest illud abscindere, cum partes ordinari debeant ad totum, et consequenter postponi debeant bono totius".

Another kind of case would be a criminal or an insane person who has homicidal and dangerous sexual tendencies, like Carrington's first patient. Such a case may present varying aspects: (1) the patient may be a sane criminal, and responsible; (2) he may be insane, dangerous to society, but irresponsible; (3) sane or insane, up to the present time he may not have committed formal or material crime, but unless restrained he evidently will commit crime when the opportunity is present.

THE PHYSICIAN'S RIGHT TO OPERATE.

In the first condition, that is, when we have a sane criminal (a) may a physician in his private capacity, with or without the patient's consent, do vasectomy? (b) May the State have vasectomy done?

In condition (a) if such a patient is sterilized by vasectomy he is rendered harmless and peaceable; secondly, he can not propagate his kind; and either a grave mutilation is done on him, or a suspension of function, if there is an intention

¹⁴ *De Instructione Sacerdotum*, cap. 23, ad 3.

¹⁵ *Disputationes Scholasticae et Morales*, Tract. De Justitia et Jure, Disp. x.

to subsequently restore the vas. The first effect is entirely and certainly good; the second effect, the sterilization, is evil.

The children, supposedly yet unborn, of the patient will be degenerate, diseased, and criminal at least materially, but very probably not responsible morally, or only partly responsible. They will be a burden on society and a danger, but the more degenerate they are the less responsible they will be morally, and the more likely to attain eternal salvation if baptized. One or more of the children, if taken out of evil environment, may have reason enough to become self-supporting and harmless. All the children, however, at the time the patient is considered are merely possible; but although they are only possible, they have rights, as the possible heirs of an entailed estate have rights which effectually check the actual users of the estate from squandering it. On the other hand, a diseased or lunatic human being is immeasurably better than a none-existent being. It is sheer evil to breed diseased cattle, but that is not true of diseased human beings.

On the one side, then, we have a sane criminal, homicidal, from whom women are not safe; on the other, diseased, dangerous children, who are merely possible. If you do vasectomy you certainly tame, and possibly cure, the savage, but you make the possible children impossible if the sterilization is left permanent.

In any action like vasectomy which has a good and a bad effect, four conditions must be fulfilled to render the bad effect permissible.

1. The action that is the cause of the good and the bad effects must itself be good or indifferent morally.—Here it is vasectomy, which in itself is indifferent morally.

2. The good and bad effects must each be an immediate result of the act as a cause; that is, the good effect must not be so subordinate to the bad effect as to be attainable only through the latter.

Here the good effect (the quieting of the patient) is a direct result of the vasectomy, which shuts off the excess of spermin that is irritating the patient's sexual centres; secondly, it is not a result of the actual sterilization, which is the bad effect of the vasectomy. This statement, however, is not absolutely certain; there is a strong element of theory in it,

it is, however, *very* probable. The terms "probable" and "probability" will be used in this article in the technical ethical sense.

3. The bad effect must not be intended, neither immediately nor remotely; it can at best be admitted or tolerated as absolutely unavoidable.

Here the bad effect is done unwillingly; it is tolerated as altogether unavoidable. An extenuation of the bad effect might be offered by saying that vasectomy is only a suspension of function, since the restoration of the function of the testicle is possible later by reuniting the ends of the cut vas, and thus there would be no real grave mutilation, no serious bad effect at all.

4. There should be a relatively grave cause for the act. This grave cause is evidently present—the quieting of the dangerous symptoms.

Given, then, a patient like the man described in this case, a physician in his private capacity, has probability enough in favor of the operation to let him do vasectomy, whether the patient is sane or insane, or actually or possibly criminal. Remember this is only my own opinion, offered with much diffidence for whatever it may be worth. The case is one that must finally be decided by the Holy Office.

IS STATE INTERFERENCE LEGITIMATE?

If we have a sane adult criminal in the condition of Carrington's patient may the State do vasectomy on him?

1. If the vasectomy is done by the State on an unwilling patient merely as a therapeutic measure the action is illicit, because the State thus transcends its power, as I shall show hereafter.

2. If the patient is willing to have the operation done, he may probably (my opinion again) have a physician perform it; and in the same line of reasoning the State might have it done at the man's request.

3. The State may, however, have vasectomy done on a sane criminal as a punishment, provided the vasectomy is really a punishment; but that it is really a punishment in a case like Carrington's negro is extremely doubtful. Castration is undoubtedly a punishment, and the State might

inflict that mutilation for sufficient reason; but vasectomy may be even a decided advantage from the criminal's point of view: 176 cases on Dr. Sharp's list in Indiana were criminals who asked for the operation.

4. The State might (probably) have vasectomy done on an insane materially criminal patient like Carrington's as a therapeutic measure, but certainly not as a punishment, because punishment supposes responsibility in the punished.

5. The State may not do vasectomy, under any circumstance, on a sane patient that has a transmissible disease if the patient is not a criminal. The proof for this statement will be given below.

6. If there is a criminal that happens to have Huntington's chorea, or a like disease, may the State do vasectomy on him as a punishment, for, say, rape?

Supposing the vasectomy is really a punishment, there are two effects from the vasectomy: the punishment, a good effect; and sterilization, a bad effect; and each is an immediate consequence of the vasectomy. If the sterilization is permitted, not directly intended, there is seemingly no immoral quality in such a punishment—provided always it is a punishment. I can not see, however, how it is to be deemed a punishment practically.

That the State may mutilate a criminal in punishment is proved readily. St. Thomas says:¹⁶ "Quia ipse totus homo ordinatur, ut ad finem, ad totam communitatem, cujus est pars . . . potest contingere quod abscissio membri, etsi vergat in detrimentum totius corporis, ordinetur tamen ad bonum communitatis, inquantum alicui infertur in poenam in cohibitionem peccatorum. Et ideo sicut per publicam potestatem aliquis licite privatur totaliter vita propter aliquas majores culpas, ita etiam privatur membro propter aliquas culpas minores." See also Molina, *De Justitia et Jure*, vol. iv, tr. iii, disp. 5.

"Neoscholasticus", a writer in the THE ECCLESIASTICAL REVIEW (Vol. 43, p. 314), quotes the passage from St. Thomas just given, and tries to argue therefrom that, if the State may mutilate *in punishment*, it may mutilate those that are not

¹⁶ *Summa Theologica*, 2. 2., q. 75, a. 1.

criminals to prevent possible crime and disease. That is an enormous leap. There is no connexion whatever between the premises and the conclusion here.

Cardinal De Lugo¹⁷ offers the following difficulties with their solutions, which dispose of the argument of "Neoscholasticus", and define what the State may not do as regards vasectomy. In no. 103 De Lugo supposes that a tyrant demands the head of an innocent man in a city or this tyrant will burn the city and kill the inhabitants. Why may not the State, then, he asks, cut off that member for the safety of the whole body politic, as a person may cut off his own hand to save his whole body. Continuing the difficulty—the State has not dominion over the life of a citizen, nevertheless it may kill a citizen in punishment of crime, because the punishment is useful to the whole State for the common good. Why, moreover, should the State be permitted to kill a criminal rather than an innocent man since it has no dominion over the life of either, and we suppose the death of each is necessary for the common weal?

Still continuing the difficulty, De Lugo urges, if you answer by saying a man may cut off a diseased member, but not a sound one, to save his body, and the State in like manner may cut off a criminal member, but not an innocent one, this answer does not let us out of the difficulty: we may cut off a sound member of the body to save the whole body—suppose, for example, a man tied by the arm and in danger of death from flood or fire, he might cut off a sound arm to escape death, if no other means presented. In like manner the State might cut off an innocent (sound) member to save its life from the tyrant mentioned above.

De Lugo solves the difficulty thus: The State has no dominion over the life of its members, and there is a great difference between the members of the human body and those of a body politic. A member of a human body has no right in itself against the other members; nor is it capable of natural injury, since it is not separable from the whole suppositum or person. The suppositum or person has a right to the use of the members; it alone is injured when a member is cut off;

¹⁷ *Disputationes Scholasticae et Morales*, Trac. De Justitia et Jure, disp. x, sect. iv of the Paris edition of 1869.

and the members are solely for the utility of the suppositum. Therefore, we may licitly cut off a member to save the suppositum for which this member exists.

The State, however, may not wrest the life of its members to its own utility, or destroy them for its own utility; because the citizens are not for the State; on the contrary, the State is for them and their utility. That a rational being should be for the utility of another makes him a slave, and supposes dominion in the user. A slave is differentiated from a subject by the fact that the subject is only politically governed; that is, governed for his own utility and good; the slave is governed despotically; that is, only for the utility and good of his master. The State, then, may not as a master use the life of a subject for its own utility alone.

Although the suppositum does not own its members, yet since the members are not separable from the man, are not self-centred as the citizens in a State, the man may use them for his own utility. They are as stone or wood that have no rights in themselves, as slaves under a master, not as subjects in a body politic; therefore, they may be sacrificed for the good of the suppositum.

Molina¹⁸ has the same argument. He shows, too, that there is a great difference between a member of the human body and a human being as a "member" of the body politic—this identification if pushed far becomes a mere pun, a quibble by analogy.

De Lugo, in no. 108 of the same disputation, after making clear the difference between a member as such of the human body, and a citizen as a member of the body politic, sets forth another difficulty and its solution, which touches more closely the matter we have under discussion. The difficulty is: A ruler might not for the public utility kill an innocent citizen, but he might mutilate him, by cutting off, say, a hand or foot, if a tyrannical enemy demanded this as an alternative to the destruction of all the other citizens. The proof of this statement is, that then the State does not destroy that hand or foot solely for the State's own utility, but also for the utility of the man mutilated, because he is a part of

¹⁸ *De Justitia et Jure*, vol. iv, Tr. iii, disp. 5, n. 3.

the State, and the safety of the State is also a good to him. De Lugo solves the difficulty thus: Either the citizen himself then feared an evil to himself worse than the mutilation, if he refused to have his hand cut off (say, his own death and that of all his fellow citizens), or he did not fear such an evil.

If he did fear it, then as he himself might cut off a hand to save his life, the State also might command him to do the same deed in this supposed case; and if he resisted, it might itself cut off the hand, because all this act would be ordered to the citizen's own good.

If, however, he did not fear the worse evil the mutilation may not be done: because it would be done for the utility of the State alone, and not for the benefit of the innocent citizen, whom it certainly does not own as a slave. Some benefit might accrue to the man from the mutilation, but not any benefit commensurate with the evil done him. Therefore grave mutilation is not to be done except for the saving of the natural body.

Since, then, in the mutilation no attention is paid to the citizen's benefit, and only the benefit of the State is regarded, the State exceeds its governing power, which is not dominative, despotic, and which has no right whatever to act, except for the good and utility of the subject.

So far De Lugo. Molina¹⁹ and Lessius²⁰ have the same argument presented with slight differences. An excellent exposition of the limitations of the State's powers, drawn from a consideration of its end, is given by Cardinal Tarquini.²¹

No one, and the State no more than the private individual, may do what is intrinsically evil no matter what good may follow from the evil deed. You or the State may not deliberately lie in grave material to save a million lives. The expression "to lie like a gentleman" is an invention of Hell. *Fiat justitia, ruat coelum*, is the correct dictum.

The great fact here is that the State does not own the citizen. The State is for the citizen, the citizen is not for the State. Our forebears in this nation held to that truth; we tend at present to embrace the opposing lie to our own

¹⁹ *De Just. et Jure*, vol. iv, Tr. iii, disp. 5, n. 3, and Tr. iii, disp. 1, n. 6.

²⁰ *De Just. et Jure*, 1. 2, c. 8, dub. 7.

²¹ *Jus Publicum Ecclesiasticum*, vol. i, nn. 7 and 8.

slavery. The State nowadays is often no better than a meddling busybody, instead of an institution to help every man to enjoy his own rights. The State may take part of a man's wealth, for the use of this tax is to redound to his utility; but it may never mutilate him whilst he remains out of the criminal class, no matter what the benefit to the State itself may be from that mutilation.

We must keep the purpose for which the State exists clearly in view, because foolish ends have been set forth for it by dreamers, from Plato down to Schelling and Trendelenburg, and these false notions are growing more tyrannical yearly. The end of the State is not the public weal considered as an end in itself. That doctrine destroys the individual and sets up despots. The end of the State is public prosperity, or such a group of conditions as are required to bring to all the organic members of society, as far as is possible, every temporal happiness that is in keeping with man's ultimate end. Among these conditions are, first, the enjoyment of juridic order, which the very natural constitution of society demands; secondly, a sufficient plenty of spiritual and bodily goods to establish the happiness already mentioned, and which the private individual left to himself cannot attain. That this definition of the end of the State is true is as demonstrable as a theorem in Euclid. See, for example, Cathrein's *Philosophia Moralis*, or any similar textbook.

The State is for us, I repeat, for our good, as long as we are not criminals; and even if we are criminals it must try to reform us; but it may never so work against private good as to mutilate an innocent man. It has no more right to mutilate the innocent than to murder the innocent. It may not murder a man because he is tuberculous, nor may it mutilate him because he has Huntington's Chorea.

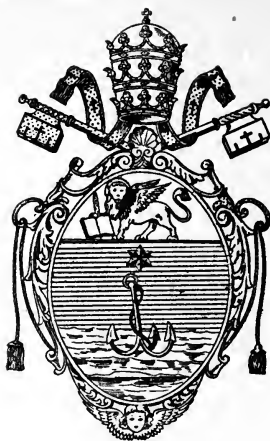
In the State of Indiana to-day there are about 300 women in an institution for the feeble-minded. If these women were released they could be self-supporting, but now they must be segregated at great expense to the community, because they have not intellect and will enough to resist the importunity of the male rascals they would meet outside. If they are released they return pregnant, or they marry and breed degenerates and criminals. May the State protect its pocket

by sterilizing these women? As President Taft said of the annexation of Canada—"Bosh!"

We should oppose any law of vasectomy or fallocotomy, not only because such laws are immoral, beyond the authority of the State, but because even if they were permissible they are open to very grave abuse. They will begin with Carington's negro and end with the unfortunate that has been convicted twice; for everywhere at present we find the driver on the social uplift, the underdone scientist, and the wry-brained politician, all infected with the itch of meddlesomeness, and these agitators have great influence for evil. Such laws applied to persons afflicted with hereditary neuroses or insanity, to vagrants, paupers, deaf-mutes, and the like, are sheer villainy. The very purpose of the State is to safeguard the helpless, not to mutilate them, nor to throw misshapen babes into an Apothetai as the brutal Spartan threw them.

Until recently there was a common opinion, *bombinans in vacuo*, like the Chimaera of Pantagruel, within the skulls of those who think they think scientifically, that the State could wipe away all tears, cure disease and poverty by legislation; now we are to remove these evils by a snip of a pair of scissors in the hands of a gaol-surgeon, not omitting the fee for the snip. We are our brothers' keepers, the more so when they can not keep themselves, and is it not enough that the Sons of God who are poor or diseased, but wet with the Precious Blood, should eat their bread in bitterness as they do without making capons of them?

AUSTIN O'MALLEY.



Analecta.

LITTERAE APOSTOLICAE.

I.

PARTIALIS INDULGENTIA PERPETUA PRO SOCIIS ARCHISODALITATIS AB INFANTE IESU, UBIQUE TERRARUM.

Pius PP. X.

Ad perpetuam rei memoriam.—Quum Nostrum subit animum grata ac iucunda Infantis Iesu memoria, talis haec recordatio ineuntis aetatis laetitiam renovat, germanamque fidem in Augustum Dominicae Incarnationis Mysterium excitat ac fovet. Quare devotionem erga Puerum Iesu magis ac magis in dies in Christiano populo provehere, salutare ac frugiferum consilium Nobis videtur, ideoque Archisodalitatem a Divo Infante Bethlemi canonice institutam, quae sibi eundem finem proponit amplificandi inter fideles erga Divinum Infantem pietatem, iam per similes Litteras Nostras peculiaribus privilegiis donavimus atque auximus. Nunc autem cum eiusdem Moderator Nos enixis precibus adierit, ut sodalibus piam in honorem Divini Pueri iaculatoriam precem recitantibus, de thesauro Ecclesiae partialem indulgentiam largiri,

de Apostolica benignitate, dignemur, Nos votis his annuendum ultro libenterque existimamus. Quamobrem de Omnipotentis Dei misericordia ac BB. Petri et Pauli App. Eius auctoritate confisi, omnibus et singulis fidelibus ex utroque sexu, in Archisodalitatem ab Infante Iesu Bethlemi institutam, sive in praesens adlectis, sive in posterum perpetuo, rite, in universo terrarum orbe adlegendis, qui corde saltem contriti, quovis idiomate, dummodo versio fidelis sit, hanc iaculatoriam precem devote recitent, quae latine audit “*Dulcissime Puer Iesu miserere nobis*” quoties id agant, toties de numero poenaliū dierum, in forma Ecclesiae consueta, trecentos expungimus. Insuper largimur fidelibus iisdem si malint liceat, hac partiali indulgentia vita functorum labes poenasque expiare. Contrariis non obstantibus quibuscumque. Praesentibus perpetuis futuris temporibus valituris. Volumus autem ut praesentium litterarum transumptis seu exemplis etiam impressis, manu alicuius 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 xxv Februarii MCMXI, Pontificatus Nostri anno octavo.

R. CARD. MERRY DEL VAL,
a Secretis Status.

L. * S.

II.

CONCEDUNTUR INDULGENTIAE PERPETUAE PRO SODALITIO
IUVENTUTIS ANTONIANAE, UBIQUE TERRARUM.

Pius PP. X.

Ad perpetuam rei memoriam.—Refert ad Nos dilectus filius hodiernus Procurator Generalis Ordinis Fratrum Minorum, novissime nonnullis in nationibus, ac potissimum in Hispania, pium Antonianae iuventutis Sodalitium invaluisse in honorem divi Antonii Patavini institutum. Propositum quidem esse huic Sodalitio finem christianam utriusque sexus iuventutem sub eiusdem Sancti Thaumaturgi patrocinio ponere et congregare, ut vel ab ineunte aetate religionis officia implere, et christianam fidem aperte profiteri non renuat. Addit idem

Procurator hoc sodalitium plures Sacrorum Antistites amplissimis verbis laudasse, spem prope certam foventes futurum esse, ut ex illo uberrima christiana res incrementa percipiat. Significat etiam Nobis ipse Procurator dilecto filio Dionysio Schuler, Ministro Generali Ordinis Minorum, opportunum visum fuisse consilium Antonianae iuventutis statuta in unum Codicem digerere, eiusque sodalitatis Internationale Centrum in Collegio Franciscali ad S. Antonii de Urbe constituere, ex quo alia nationalia ac secundaria centra regantur. Provisum ita fuisse Sodalitii eiusdem unitati, ita ut varii coetus mutuis inter se consiliis et auxiliis cohaereant et adiuventur; consultumque similiter fuisse incremento operis maxime frugiferi. Nunc autem cum ipse orator humili prece Nos adeat, ut ipsi pio sodalitie de thesauro Ecclesiae nonnullas spirituales gratias largiri dignemur: Nos quibus maxime cordi est, ut iuventus catholica in officiis et professione christianae fidei confirmetur, propositum eidem sodalitie finem summopere, quemadmodum superiore anno praestitimus, iterum laudantes, illudque cupientes, ut ad nomen suum ipsi sodalitie dandum magis ac magis fideles ex utroque sexu alliciantur, votis his annuendum propensa voluntate censemus. Quae cum ita sint, de omnipotentis Dei misericordia ac BB. Petri et Pauli Apostolorum Eius auctoritate confisi, omnibus et singulis fidelibus ex utroque sexu qui menstruis conventibus ubique terrarum ab adscriptis et adscribendis nunc et in posterum Societati Iuventutis Antonianae rite habendis, vere poenitentes et confessi ac S. Communione refecti intersint, eodemque die in quolibet publico templo pro Christianorum Principum concordia, haereseum extirpatione, peccatorum conversione, ac S. Matris Ecclesiae exaltatione, pias ad Deum preces effundant, plenariam; iisdem autem fidelibus ubique terrarum pariter existentibus, nunc et in posterum, eo die quo ex una ad aliam transeant trium classium in quas eadem Societas Iuventutis Antonianae dividitur, dummodo eodem die similiter admissorum confessione expiati atque Angelorum Pane refecti publicum quodlibet templum, uti superius dictum est, orantes celebrent, etiam plenariam omnium peccatorum suorum indulgentiam et remissionem misericorditer in Domino concedimus. Largimur praeterea fidelibus iisdem, si malint, liceat plenariis his indulgentiis functorum vita labes poenasque ex-

piare. Contrariis non obstantibus quibuscumque. Praesentibus perpetuo valituris. Volumus autem ut praesentium Litterarum transumptis, seu exemplis, etiam impressis, manu aliquius notarii publici subscriptis, et sigillo personae in ecclesiastica dignitate vel officio constitutae munitis, eadem, prorsus fides adhibeatur, quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum, sub annulo Piscatoris, die x Martii MDCCCXI, Pontificatus Nostri anno octavo.

R. CARD. MERRY DEL VAL,
a Secretis Status.

L. * S.

S. CONGREGATIO RITUUM.

I.

ORDINIS FRATRUM MINORUM: PROVINCIAE TERRAE LABORIS
CIRCA OCCURRENTIAM VEL CONCURRENTIAM QUORUNDAM
FESTORUM.

Admodum Reverendus Pater Valentinus Barile, Vicarius Provincialis Ordinis Fratrum Minorum Provinciae Terrae Laboris, Sacrorum Rituum Congregationi haec, quae sequuntur, pro opportuna declaratione reverenter exponit:

I. In Regione Neapolitana, Dominica secunda post Pascha, celebratur Festum S. Francisci de Paula, sub ritu duplici secundae classis cum Octava; ast in eadem Regione adest Conventus Casalucensis, pro quo huiusmodi Festum in Calendario Provinciae die secunda Aprilis fixum invenitur, cum praedicta Dominica secunda post Pascha impedita sit a Festo Beatae Mariae Virginis Indulgentiarum, Ecclesiae Titularis. Quaeritur:

1.º An Conventus Casalucensis praedictum Festum Sancti Francisci de Paula celebrare possit die secunda Aprilis, quae est vacua et libera in Calendario Provinciae, vel potius, iuxta leges occurrentiae, celebrare debeat post Dominicam secundam post Pascha? Et quatenus affirmative ad primam partem:

2.º An, si dies secunda Aprilis extra Quadragesimam ve-

nerit, supra dictus Conventus Festum Sancti Francisci de Paula celebrare debeat sub ritu duplici secundae classis cum Octava, vel sine ipsa?

II. Festum Sacrarum Reliquiarum, ante annum 1894, in toto Ordine sub ritu duplici minori, die decima quinta Martii celebrabatur; at praedicto anno ad ritum duplicem maiorem evectum fuit, et in Dominicam postremam Octobris fixe translatum. Interdum adest Neapoli Conventus Sanitatis, qui Indultum habet ab immemorabili dictum Festum sub ritu duplici primae classis celebrandi. Quaeritur: An iste Conventus praedictum Festum possit etiam nunc celebrare die decima quinta Martii, vel debeat in ultimam Dominicam Octobris reponere?

III. In aliquibus Conventibus eiusdem Provinciae non raro accidit, ut die Octava Sanctissimi Corporis Christi occurrat Festum Patroni principalis loci, vel Titularis propriae Ecclesiae. Quaeritur: An in secundis Vesperis facienda sit commemoratio sequentis, nempe Sacratissimi Cordis Iesu, iuxta concurrentiae leges, vel Sanctissimi Corporis Christi?

IV. Dedicatio Ecclesiae Cathedralis Beneventanae a Calendario eiusdem Dioecesis in Dominica post Octavam Omnium Sanctorum celebranda praescribitur. Hic autem notandum quod, cum praedicta Dominica fere semper sit Dominica secunda Novembris, accidit, ut Festum Patrocinii Beatae Mariae Virginis numquam tali Dominica celebrari possit. Hinc quaeritur: An Festum Patrocinii Beatae Mariae Virginis debeat tamquam fixum et in perpetuum reponi in prima die libera, seu potius in alia die ad beneplacitum Sanctae Sedis statuenda, vel transferri aut simplificari possit iuxta leges occurrentiae, nempe translatione tantum accidentali?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, exquisito Commissionis Liturgicae suffragio, omnibus accurate perpensis, ita rescribendum censuit:

Ad I. Quoad 1. et 2. Festum Sancti Francisci de Paula celebretur perpetuo Feria secunda Dominicam secundam post Pascha immediate sequenti, et eiusdem dies Octava commemoretur in die Octava Festi Titularis Ecclesiae.

Ad II. Negative ad primam partem; Affirmative ad secundam.

Ad III. Affirmative ad primam partem; Negative ad se-

cundam, iuxta Decretum num. 3712. *Urbis et Orbis*, 28 Iunii 1889, et Rubricas Generales Breviarii, Tit. IX, num. II.

Ad IV. Negative ad primam partem; Non expedire ad secundam; Affirmative ad tertiam.

Atque ita rescripsit, die 24 Februarii 1911.

Fr. S. CARD. MARTINELLI, *Praefectus*.

L. * S.

✠ Petrus La Fontaine, Episc. Charystien., *Secretarius*.

II.

CIRCA INITIA EPISTOLARUM B. PAULI APOSTOLI, NONAM
LECTIONEM IN FESTO S. IOANNIS ANTE PORTAM LATINAM,
HYMNOS IN PROPRIA HORA IMPEDITOS, VERSICULUM "ORA
PRO NOBIS" IN FESTO S. ELISABETH, ET CONCLUSIONEM
QUARUMDAM ORATIONUM.

Quum Ordinator Kalendarii Dioecesis Atrebatensis, de licentia sui Rmi Episcopi, a S. R. C. plurium dubiorum solutionem humillime postulaverit; eadem Sacra Congregatio, exquisito Commissionis Liturgicae suffragio, reque diligenter expensa, ad relationem subscripti Secretarii, ita iisdem dubiis respondendum censuit:

I. Initium cuiusvis Epistolae beati Pauli Apostoli alicui Feriae assignatum, in qua anticipatur Officium alicuius Dominicae post Epiphaniam; sicuti et Initia antecedentibus Feriis assignata, quatenus sint in sua ipsorum die utcumque impedita, debent omnino in antecedenti Feria vel etiam Dominica recitari, etiamsi aliquando tria simul Initia sic legi contingat, et omitti quoque oporteat Lectiones alicui Festo semiduplici, vel duplici per annum tam minori quam maiori, proprias vel de respectivo Communi per se tributas, prouti casus requirat. Lectiones autem eiusmodi propriae vel de Communi per se assignatae illi ex occurrentibus Festis vel Officiis, in quantum necessitas exigit, adimantur, quod habet Lectiones de Communi assignatas, prae altero minus etiam nobili sed Lectiones primi Nocturni proprias habente; vel quod alteri in concurrentia debet postponi: vel in cuius die Initium aliquod proprie cadit; vel denique quod posteriore tempore occurrit: et si ne hoc quidem pacto omnia recitari et reponi eadem Initia valeant, illa omittantur eo anno Initia, quae alioquin forent

posterius perlegenda, si nempe pro omnibus Initiis dies a Festis et Officiis duplicibus primae vel secundae classis libera quomodolibet haberetur. Initia denique, quae occurrunt post eam Feriam, in qua integrum alicuius Dominicae post Epiphaniam anticipatur Officium, debent illo anno prorsus omitti, iuxta Rubricas Generales Breviarii Romani sub Tit. XXVI. *De Lectionibus*, num. 8; quia per Officium integre de aliqua anticipata Dominica persolutum, iam nova incoepit hebdomada, infra quam nequeunt ulla praecedentis hebdomadae Initia reponi.

II. Initium cuiusvis Epistolae beati Pauli Apostoli illi alioquin assignatum Sabbato, in quo per integrum Officium, vel per Commemorationem aliqua ex Dominicis post Epiphaniam simul cum Septuagesimae Dominica veniens anticipatur, in una ex antecedentibus Feriis iugiter perlegatur, prouti sub num. I. superius edicitur, non obstante Decreto nu. 2503. *Urbis*, 28 Martii 1775 ad I.; atque in eodem Sabbato, si anticipata Dominica solam Commemorationem habeat, Lectiones semper ipsius Dominicae recitentur. Si tamen Festum vel Officium duplex primae aut secundae classis celebretur, Initium Dominicae anticipatae eo quidem anno prorsus omititur, etsi in Feriis Sabbatum ipsum praecedentibus dies liberi habeantur, quum nequeant omnino impedita Initia intra praecedentem hebdomadam anticipari.

III. In Festo S. Ioannis ante Portam Latinam tamquam proprie historica censi debet Lectio nona Matutini, quae de glorioso huius S. Apostoli Martyrio mentionem facit: ideoque, iuxta Decretum num. 2735, *Ordinis Minorum Capuccinorum*, 8 Augusti 1835, ad II.; eadem Lectio nona, quae praepeditur Homilia Feriae vel Dominicae, vel nona Lectione Festi utcumque simplicis, adiungi debet Lectioni octavae ipsius Festi.

IV. Hymni omnes proprii, qui ad integritatem historiae necessario non pertinent, prouti est Hymnus *Te gestientem gaudiis* ad II. Vesperas in Festo SS. Rosarii B. M. V., appositus tamquam summarium et repetitio ceterorum, si recitari nequeant ad eas Horas, pro quibus designantur, ex praecepto recitentur ad alias eiusdem diei Horas, in quibus alius hymnus vel de Communi utcumque desumptus vel iam in eodem recitatus Officio secus debeat adhiberi; imo, etiamsi Hymnus aliquis proprius in alia diei Hora minime recitatus possit, sine

ulla Hymnorum coniunctione, ad aliquam Horam antecedentem vel subsequentem amandari. Si autem eiusmodi Hymni proprii, qui ad integritatem historiae necessario non referuntur, nequeant servari nisi cum aliis coniungantur, tunc de congruo in privata tantum Officii recitatione cum aliis Hymnis quibuslibet eiusdem metri proximioribus uniri valent, prouti Rubricae Generales Breviarii Romani, Tit. XXVI. *De Lectionibus*, num. 3. 4. et 6., de Lectionibus in privata item Officii recitatione fieri concedunt; quoniam in publica Officii celebratione non arbitrarium onus sed necessarium tantummodo est urgendum atque in annuis Kalendariis adnotandum.

V. In Festo S. Elisabeth, Reginae Portugalliae, Viduae, sicuti et in aliis omnibus Officiis etiam votivis sub ritu semiduplici celebrandis, quibus ad Vesperas vel Laudes versus *Ora pro nobis* fuerit assignatus, idem versus pro ipso recurrenti Festo vel Officio iugiter asservetur, iuxta normam in similibus casibus generaliter observatam: atque in posterum, hoc in casu, pro Suffragio beatae Mariae Virginis adhibeatur, tam ad Vesperas quam ad Laudes, versus *Dignare me*, non obstante Decreto num. 1918 *Ordinis Discalceatorum SS. Trinitatis*, 18 Decembris 1649 ad I.

VI. In Officio beati Ioannis Mariae Vianney, Confessoris, omnibus Galliarum Ecclesiis concesso, legendum est in VI. Lectione *secretiorem lucum*, iuxta textum approbatum; non autem *secretiorem locum*, prouti aliquae exhibent editiones.

VII. Postcommunio Missae Lanceae et Clavorum D. N. I. C. pro aliquibus locis concessae, necnon Oratio Officii Votivi et Missae Votivae de Passione D. N. I. C. concludendae sunt: *Qui vivis et regnas cum eodem Deo Patre.*

Atque ita rescripsit, die 23 Martii 1911.

Fr. S. CARD. MARTINELLI, *Praefectus*.

L. * S.

✠ Petrus La Fontaine, Episc. Charystien., *Secretarius*.

S. CONGREGATIO CONSISTORIALIS.

I.

DE DECRETO "MAXIMA CURA".

I.

In generali conventu Sacrae Congregationis Consistorialis habito die 23 februarii 1911, proposito dubio: "An vigeat in Anglia novissimum de amotione administrativa ab officio et beneficio curato Decretum *Maxima Cura*" Emi PP., requisito Consultorum voto aliisque perpensis, respondendum censuerunt: "*Affirmative*".

Facta autem relatione SSmo D. N. Pio PP. X ab infrascripto Cardinali Secretario in audientia diei 24 februarii 1911, SSmus resolutionem ratam habuit et confirmavit.

Romae, die 28 Februarii 1911.

C. CARD. DE LAI, *Secretarius*.

L. * S.

Scipio Tecchi, *Adessor*.

2.

Ad dubium ab aliquibus propositum, "an decretum '*Maxima Cura*' vigeat pro dioecesibus Statuum Foederatorum Americae Septentrionalis" haec Sacra Consistorialis Congregatio respondit: "*Affirmative*", iuxta resolutionem datam pro dioecesibus Angliae sub die 28 februarii 1911.

Romae, die 13 Martii 1911.

C. CARD. DE LAI, *Secretarius*.

L. * S.

Scipio Tecchi, *Adessor*.

II.

DE MOTU PROPRIO "SACRORUM ANTISTITUM".

Cum in Motu proprio "*Sacrorum Antistitum*" statutum sit ut fidei professio cum iureiurando contra Modernistarum errores praestetur a parochis aliisque beneficiatis ante ineundam beneficii possessionem, quaesitum est "utrum adhuc maneat facultas facta a S. Concilio Tridentino, qua provisi de beneficiis quibuscumque, fidei professionem emittere possunt intra duos menses a die adeptae possessionis".

Re autem pertractata penes S. hanc Congregationem, cum Consultoris voto, ab infrascripto Cardinali relatio facta est SSmo D. N. Pio PP. X, qui, omnibus perpensis, proposito dubio mandavit ut respondeatur: "*Negative*" ac proinde in posterum fidei professionem emittendam esse ante possessionem beneficii.

Datum Romae, ex aedibus S. C. Consistorialis, die 1 Martii 1911.

C. CARD. DE LAI, *Secretarius*.

L. * S.

Scipio Tecchi, *Adessor*.

ROMAN CURIA.

PONTIFICAL NOMINATIONS.

By Apostolic Letter of Pius X and Decree of the S. Congregation of Consistory:

16 March, 1911: The Right Rev. Charles Maurice Graham, Bishop of Plymouth, appointed Titular Bishop of Tiberias.

11 March, 1911: The Right Rev. Thomas Francis Doran, Vicar General of the Diocese of Providence, nominated Protanotary Apostolic *ad instar participantium*.

14 March, 1911: The Rev. Edward Devlin, Vicar General of Winona, nominated Domestic Prelate.

Studies and Conferences.

OUR ANALEOTA.

The Roman documents for the month are:

APOSTOLIC LETTERS: 1. Indulgence is granted to the members of the Archconfraternity of the Holy Child.

2. Indulgences for the Sodality of St. Antony of Padua.

S. CONGREGATION OF RITES: 1. Decides a number of questions regarding the occurrence and concurrence of certain feasts:

2. also regarding some readings in the Canonical Office.

S. CONSISTORIAL CONGREGATION: 1. Answers that the Decree *Maxima Cura* includes the dioceses in the United States and in England.

2. Explains further the application of the *Motu Proprio Sacrorum Antistitum*.

ROMAN CURIA gives list of recent Pontifical appointments.

A MORE CATHOLIC CUSTOM THAN FLORAL TRIBUTES AT DEATH.

(Communicated.)

The matter of sending flowers for the dead is regulated sometimes by the wish of the deceased, sometimes by a varying custom, or again by a spirit of pride on the part of the deceased's relatives and friends. It cannot be denied that in many cases there is an expenditure on floral display far beyond the means of the bereaved family; and, on the other hand, friends and acquaintances, however much opposed they may be to the sending of flowers, feel called upon to give this special evidence of sympathy in the hour of trial.

There is noticeable a growing prejudice against the custom. More frequently we now read in death notices "No flowers". One hears the subject often discussed in Catholic family circles, and it would seem that a real and widespread opposition to the custom exists. Still it continues, because few like to depart from the established order of things, and no one likes to offend the sensibilities of relatives and friends when the angel of death is their guest.

The fact that certain Catholic societies, such as Councils of St. Vincent de Paul, the Knights of Columbus, and the Holy Name Society, have in certain localities put themselves on record as opposed to floral offerings will have a far-reaching influence. These Societies have not been unmindful of the dead. On the contrary, they have given proof of their real respect for the dead by having a certain number of Masses said instead of sending flowers. It is easily understood that for non-Catholics floral tributes mean very much; but to Catholics, whose faith embraces the dogma of the Communion of Saints, it seems strange indeed that the offering of the Holy Sacrifice of the Mass should not be their first thought both in the interest of the dead and as an expression of sympathy for the relatives of the deceased.

The clergy, as a body, have not felt themselves called upon to interfere with or to condemn the custom. Nor is the present paper an appeal for such a condemnation. It merely presents the statement of a devout layman who asks that his suggestion be put before the entire body of the clergy. Hoping, as he does, for their approval, he feels that in a very short time a new custom more beautiful and more Catholic will prevail in this regard.

In many places it is customary on the death of a member of the Holy Name Society for the spiritual director, with some members, to go to the house of the deceased and there say some public prayers. On one of these occasions the writer saw an altogether excessive display of flowers. When we had recited the five Sorrowful Mysteries, one of the men present said: "Father, why such quantities of flowers? May I on the way home propose an idea that I have had in mind for a long time?" He is a practical, Catholic gentleman, a layman, who knows human nature and who has given years of thought to common-sense methods of securing prayers for the dead. "Father" he continued, "I never send flowers when relatives or friends die, but I do have Masses said for them". This was almost startling, for I have heard priests who have grown old in the ministry and missionaries with long years of experience say, "In twenty or thirty years thousands of women have asked me to say Mass, but I could probably count on the fingers of one hand, or certainly on those of both, the

number of men who have made the same request". The experience of priests generally will probably confirm this statement.

The devout layman continued to explain his idea: "When I have a Mass said for a deceased friend or relative, I do not tell the family that I have had Mass celebrated, and I think people generally would not care to do this. And yet you know, Father, it is human nature to inform others of any favor that we do them. Wreaths and floral offerings at the time of death are proof of this, and the fact partially explains their popularity. One feels sympathy and wishes to express it, and the sending of flowers has been a manner of sympathetic expression deeply appreciated. And here I wish to ask you a question. Do you not think that many would prefer to have Mass offered up for the repose of the soul instead of sending flowers, if a simple and practical method were devised by which the relatives of the deceased could learn of the celebration of the Holy Sacrifice?"

This was growing more interesting as the idea was being evolved, and the other gentlemen of the visiting committee of the dead were all attention. "I have nothing against florists," he continued "and I have no desire to interfere with the success of their business, but I think that in the expression of our sympathy our thoughts ought to be more in the interest of the departed soul. If the many hundreds of dollars spent for flowers which we saw to-night at the house of our dead brother had been devoted to Masses, how much more beneficial would they be to his soul. I think I have a plan by which this can be carried out, and which at the same time would gratify the natural desire we have to let the relatives of the deceased know what we have done. Why can we not get out something like a small diploma, say ten by twelve inches, which we might call 'My Wreath'. On the diploma a wreath of flowers could be either engraved or printed, adopting some of the many beautiful designs appropriate for such a document. Within the wreath of flowers some suitable inscription might be placed, such as the following:

THE HOLY SACRIFICE OF THE MASS
will be offered up once (*or any number of times*)
IN ST. CATHERINE'S CHURCH, NEW YORK,
for the repose of the soul of
MR. JAMES P. LARKIN
at the request of
MR. THOMAS SCULLY

G. I. Conlan, Pastor."

These documents, or 'wreaths' as we shall call them, could be made in various forms to suit the taste of the donor and the expense he might wish to incur. The ordinary or simple style might be arranged in the form of a large writing-pad. The idea would be to have these kept in every priest's office or in the rectory of every parish, just as are our baptismal and marriage blanks. At the death of a friend or relative, one could call at the rectory, make the offering of the stipend for the Mass, and obtain one of the 'wreaths' signed by the priest of the parish."

The "wreaths" may be very elaborate, if desired. Some might be beautifully engraved; others hand-painted, etc. While few might be deterred from this expression of sympathy if the material object or "wreath" had no intrinsic value, many would prefer—and this is especially true of societies—that the wreath be an artistic document. It is not to be supposed that every priest's house would carry a great supply of these expensive wreaths, nor will this be necessary if the idea becomes popular. All Catholic dealers will be ready to supply them, just as they furnish beautiful Communion and Confirmation certificates. It is to be hoped that no Catholic dealers or publishers will attempt anything like a copyright on these "wreaths", any more than they do on baptismal certificates.

It is more than probable that religious organizations and Catholic societies will take favorably to the suggestion. These societies, such as the Holy Name Society, the Councils of St. Vincent de Paul, the Knights of Columbus, the Ancient Order of Hibernians, would most likely adopt a special style of "wreath" with the official seal of their organization.

When the priest has signed the document or certificate, it might be rolled up as a scroll and sent to the home of the dead.

These rolled scrolls could then be placed near the coffin or casket. Friends, viewing the remains, and seeing ten, or twenty, or thirty of these scrolls in the room where the corpse lies, would know that ten or twenty or thirty friends had arranged to have the Holy Sacrifice offered up for the deceased. Societies could have the official insignia affixed to the outside of the rolled scroll. When one should see the emblem of the Holy Name Society and of the Knights of Columbus, etc., he would say, "He is a Holy Name man, and a Knight of Columbus," etc. Would it not afford incomparably more consolation to the bereaved family to see the friends of the dead manifest their sympathy in this Christian way rather than by sending flowers which perish in a day? Again, a permanent evidence of true sympathy thus remains with the family in the "wreaths", which undoubtedly will be treasured.

The suggestion offered to the clergy for their consideration looks *a priori* as though it might become popular; considering its simplicity, we may wonder why some one has not thought of it before. The idea has been thought of and often spoken of, and carried out to some extent by small cards which are used in Canada; but the particular method here suggested may appeal to Americans as especially practical.

Should the idea meet with ecclesiastical approval, say in Diocesan Conferences, some priests with a sense of the artistic might be appointed as a committee to prepare, or have prepared, the design for the "wreaths". This would exclude unbecoming certificates which the local dealers, considering the matter from a purely commercial standpoint, might attempt to distribute.

If with the approval of the ecclesiastical authorities the question be put before the people, and if the local dealers in every diocese, with the consent of the Ordinary, carry a supply of these "wreaths", it is reasonable to suppose that what we may call the instinct of faith in the people will soon determine the merits of this suggestion.

THE EVENING MASS.

To the Editor, THE ECCLESIASTICAL REVIEW.

I confess that the above title of the conference by "An Old Pastor" in the last number of the REVIEW shocked me a bit.

But when I had read the able and rational plea of the old priest I thanked God that there were such men amongst us. He understands the needs of the people in these times in America, and it is fortunate that he has not been made a bishop, for then he might have forgotten them in the care over his own needs. I think we have largely become the slaves instead of observers of traditions in matters that do not belong to the essence of the Catholic religion. An evening Mass may not be needed in Italy and because it is not needed there we are afraid to say that we need it here, thinking that we might be snubbed by the authorities in Rome. If the Holy Father could read the plea of "An Old Pastor", or if it were brought to his notice, I feel sure he would grant it at once. Probably he does not know our circumstances, or is dependent for such knowledge on those who see only the sunlit tops of our golden mountains and not the narrow byways where the laboring masses are hungering for the spiritual bread of life. But you won't, I fear, publish this, so I need not go on. If however you do think it worth your while to give expression to my sympathetic outburst you can call me

IDIOTA.

THE CUSTOM OF THE EVENING MASS IN THE CHURCH.

An assiduous reader of the *Ami du Clergé* directs our attention to the issue of 12 January of the current year, in which appears an article "Quand et comment la messe est-elle passée du soir au matin?", from which we take the following facts.

During the entire period of the persecutions, that is during the first four centuries of the Christian era, the Sacred Mysteries of the Mass were celebrated generally at night; as a rule either late in the evening or early in the morning, so as not to attract the attention of the pagans and expose the sacred rite to profane interference. The ancient custom of the evening Mass is attested by what St. Luke relates in the Acts of the Apostles concerning St. Paul's sojourn at Troas. The evangelist, who was at the time the companion of St. Paul, tells how on a Sunday night the Christians came to-

gether "to break bread". Paul, who was to leave early the following morning on a journey by land to Assos, preached to them until midnight. "Then going up, and breaking bread and tasting, and having talked a long time to them, until daylight, so he departed" (Acts 20: 7-12). The same custom of celebrating Mass at midnight or in the evening or early morning hours is referred to constantly by Justin and Tertullian.

Later on when peace was established and the Christians were permitted to worship openly, Mass began to be celebrated during the hours of the day as well as in the night. Socrates and Sozomen, the historians, speak of certain Egyptian communities in which, contrary to the prevailing custom, Mass was being celebrated on Saturday evenings after meal-time. The emphasis here constituting the exception seems to lie in the words "Saturday evenings" and after meal-time as distinct from the common practice of celebrating publicly on Sunday. The daily private Mass did not come into general use until later.

According to the testimony of Sidonius Apollinaris (Ep. v, 7), Gregory of Tours (*Vitae Patrum*, viii, 14), and St. Gregory the Great (Homily, 37, 9), the custom in the Western Church, during the fifth and sixth centuries, was to celebrate the solemn Mass for the people on Sundays in the morning, usually about nine o'clock; the same custom was observed for days on which the faithful were not obliged to fast. A passage in St. Ambrose (Serm. 8 in Ps. 118, n. 48) indicates that a different practice prevailed at Milan, where the great Mass was celebrated at the hour of noon.

But in Lent Mass was invariably celebrated in the evening (*sub vesperam*). "There are Christians," writes Theodulphus of Orleans (+ 821), "who imagine that they are keeping the fast if they do not eat until the ninth hour (three o'clock in the afternoon); but they fail if they eat before the celebration of the evening service; for they must first hear Mass at the evening office, and then they can take their meal." On other fast days, such as the Quarter Tenses, Mass was commonly celebrated at the ninth hour, that is, at three o'clock in the afternoon. "On ember days," says the Council of Mayence, cited by Ivo of Chartres, "the faithful repair to the church

at three o'clock chanting the litanies for the celebration of Mass."

To this category of solemn Masses belong also the midnight Mass of Christmas; the Mass of Holy Saturday with the baptismal rite of the catechumens; hence the ancient liturgical codes quote this Mass under the rubric *in nocte sancta*; the Saturday before Pentecost; the eve of the Nativity of St. John the Baptist; the Saturdays of Quarter Tenses in which Holy Orders were given. These Masses and others on the so-called great vigils were always celebrated in the evening or during the night.

WHEN WERE EVENING MASSES DISCONTINUED?

Father Bowden, in his volume *The Religion of Shakespeare*, points out that the custom of evening Masses was maintained in the Church of France down to the eighteenth century; and Martene, who died about 1735, bears witness to the practice in his own day. St. Pius V had indeed abrogated evening Masses, and the prohibition was generally recognized throughout Italy, although in Verona and other places the custom appears to have lingered even to our own century. "Evening Masses are still said in several Italian churches, as at Vercelli on Christmas Eve by the Lateran Canons, and at Venice by the same; moreover in the Cathedral of Verona, and even in the Papal Chapel at Rome."¹ Here we have the custom of evening Masses almost three centuries after Shakespeare, who refers to the practice in his "Romeo and Juliet". If there were good reasons for abolishing the custom, as Benedict XIV indicates, in Italy and in other places where the churches were easily accessible to the faithful in the morning hours, there are equally good reasons to have it restored in countries like the United States where the churches are not accessible to large numbers of the faithful on Sunday or weekday mornings.

¹ Fr. Brenner, *Gesch. Darstellung d. Ver. d. Eucharistie*. Vol. III. P. 346. Bamberg, 1824.

FREQUENT COMMUNION AND THE EUCHARISTIO FAST.

To the Editor, THE ECCLESIASTICAL REVIEW.

Though I have little or nothing of a practical nature to suggest in reply to the communications of "Old Pastor", and "Pastor Urbanus", in your May issue, I hardly care to leave unnoticed the first public indications that the pastoral clergy are turning serious attention to the subject on which I have been dwelling for the past eighteen months.

The plan of "Pastor Urbanus" for a parish breakfast for children is, if practicable, an almost complete solution of the domestic difficulties that I spoke of in my letter of January last. Whether or not it is practicable depends upon the circumstances of each individual parish.

As any actual change in church discipline suggested by me would be the fruit of earnest and prayerful consideration, I must disown the idea described as an attempt to "tamper with" church law.

"Old Pastor's" recommendation of a fast of limited length at any time of the day, is one which will considerably relieve the present situation, provided that no definite number of hours be fixed upon until an exhaustive study has been made into the varying domestic and business conditions of our people.

Again I express my satisfaction that the practical side of the great theological question of the day has been brought into full light. That its solution will be slow and laborious, I have no doubt. But there are at least indications of the ultimate realization of the ideal—that not one soul will miss one Communion on account of the Eucharistic fast.

S. C. B.

"DEUS LAudem MEAM NE TACUERIS (PSALM 108)."

To the Editor, THE ECCLESIASTICAL REVIEW.

In the preface to his exposition of Psalm 108, Cardinal Bellarmine says:

Certain of the modern commentators take this Psalm to refer in its literal sense to the persecutors of David, Doeg the Idumean, Achitophel, and others. But as there is in the title no mention of David's persecutors, and as the ancient commentators, Chrysostom, Jerome, Augustine, Theodoretus, and Euthymius expound it simply of the traitor Judas and the Jews, while St. Peter in the first chapter of the Acts says expressly that it was written of Judas, I also interpret it literally of Judas and his associates.

I have been at the pains to look up the authorities here cited by Bellarmine. The first, St. John Chrysostom, in the course of his exposition of this psalm, says: ¹

Someone may ask whether what is said is prophecy or imprecation. It is prophecy in the guise of imprecation. For as the hearers were to be helped by the example of what befell others, many prophecies are uttered in this way in order that the very manner of the utterance may strike terror into men. It is not the same thing to say: This man will suffer so and so, as to say it as if moved to do so by anger or indignation. And that I do not advance this without warrant I shall make plain by quoting prophetic utterances. When Jacob was about to die, he said to his sons: *Come, and I shall tell you what will befall you in the latter days.* And then, proceeding to utter the prophecy, he begins as if in anger with an imprecation, saying: *Ruben, my first-born, hard to put up with, hard and headstrong, thou hast wrought dishonor, as water grow thou not,*² foretelling in the form of an imprecation the fate that was to overtake him [as head of his tribe]. So again when he tells of the good that will come to pass, he sets it forth in the form of a prayer, saying: *God give thee of the dew of heaven and of the fat of the earth.* And yet this too is a prophecy. Now that it is not human affections or passions which find expression here is plain. For in the case of Chanaan also his father does this, saying: *And Chanaan shall be his servant;*³ that, you may learn that God who stands by those who suffer injury punishes those who inflict it. . . . When the Israelites entered the land of promise, the son of Nave, dividing the twelve tribes into as many parts, is ordered by God to bless these and to curse those. Both blessings and curses were prophetic of what was to come. For he said, *Cursed be thou in the city, cursed in the field.*⁴

It may be well to point out that in Hebrew the same verbal form does duty for both the future and the third person of the imperative, for which there is no special form in that tongue. Hence we find in the foregoing the same Hebrew

¹ P. G., Tom. 55, Col. 260.

² St. Jerome translates from the Hebrew, *effusus es sicut aqua, non crescas* (P. L. tom. 28, col. 263), where the prophecy also takes the imprecatory form.

³ St. Jerome has here the optative form, *sit Chanaan servus ejus* (ib. col. 208).

⁴ St. Jerome has here the future tense, "Maledictus eris in civitate, maledictus in agro". (ib. col. 491).

expression variously rendered by the future and by the subjunctive or optative imperative.

St. Jerome gives us no commentary on this Psalm, the *Breviarium in Psalmos*, attributed to him, being of a later date. None the less does the exposition contained in that treatise reflect the mind of the early Church. The author prefaces it with the words: "From his [the Royal Psalmist's] saying, *in finem*, we gather that he is speaking not of the present, but of the future. And as he speaks of the future, the prophecy is of Christ." So he interprets the whole Psalm of Judas and the Jews who put Christ to death.

St. Augustine declares that anyone who reads the Acts of the Apostles will see that this Psalm is prophetic of Christ. He is not ignorant that there is a vast difference between a prediction and a positive wish. But, he holds with St. Chrysostom and the other Fathers who treat of this Psalm, that it is the use of Scripture to set forth the evils that will betide an individual or a people in the guise of a positive wish that these evils may betide. This being granted, whether what we have in Hebrew is an optative imperative (future) or an imperfect tense, we are warranted in interpreting the curse uttered in the guise of that positive wish as a prophetic denunciation. For the rest, St. Augustine brings out clearly the radical difference there is between curses uttered with evil intent, which are forbidden both in the Old Testament and in the New, and curses uttered with righteous intent by one inspired of God, which are found also in the New Testament. "These," he says, "are found in the mouth of holy men, as when St. Paul says: *Alexander the coppersmith did me much harm; the Lord will render to him according to his works* (2 Tim. 4: 14). Certainly the Apostle appears as if moved by anger and indignation to have wished evil when he exclaims, *And would that those who unsettle you would even cut themselves off!* (Gal. 5: 12). Which when you consider who it is that writes, you will rather say to have been meant, by a refined species of ambiguity, for a good wish, seeing that there are eunuchs who made themselves eunuchs for the Kingdom of Heaven's sake (Matt. 19: 12)." ⁵

Theodoretus has this comment under verse 1:

⁵ *Contra Faust.*, B. 16, N. 22.

This psalm foretells the life-giving passion [of Christ], the mad rage of the Jews, and the treason of Judas. St. Peter gives us this to understand in the discourse where he speaks of the treason of Judas, and of it interprets the prophecy. For the rest, no one who reads of the Lord laying down the law that we should pray for those who persecute us will deem the prophecy to be inconsistent with the spirit of the Lawgiver. For the Word of God in this place does not pray that evil may befall, but foretells the punishment of the Jews and of Judas. The prophecy is put in the form of a curse, as often happens in the Holy Scriptures.⁶

Euthymius, in like manner, tells us that, "The Royal Prophet in this psalm assumes the guise of one who curses, but in matter of fact does but weave a prophecy of the woes which awaited the traitor Judas and his associates. For this manner of speech," he adds, "is common in the prophets, and many instances of it are to be found in Scripture."⁷

Besides the ecclesiastical writers of the olden time cited above by Bellarmine, there is also Eusebius. He, too, interprets the Psalm throughout as a prophecy which finds its first and literal fulfillment in Judas and the enemies of Christ. "The present Psalm," he tells us, "is spoken in the person of Christ, as embodying incidents of His passion."⁸

When we come down to the Middle Age, we find St. Thomas of Aquin dealing thus with the various forms of imprecation contained in Holy Writ:

There are three ways in which the curses found in the Sacred Scriptures may be understood. One way as prophecies, not as positive wishes, and so the sense of Psalm 9, *Let the wicked be turned into hell*, is, *The wicked shall be turned into hell*.⁹ Another way as positive wishes, but in this case the wish has reference not to the punishment of the victims, but to the justice of the one who sentences them, as it is said in Psalm 57, *The just shall rejoice when he shall see vengeance*. For God Himself who punishes *takes not pleasure in the destruction of the wicked*, as it is said in Wisdom (1: 13), but in His own justice; for *the Lord is just, and loveth*

⁶ P. G., Tom. 80, Col. 1754.

⁷ P. G., Tom. 128, Col. 1071.

⁸ P. G., Tom. 23, Col. 1334.

⁹ St. Jerome translates from the Hebrew, *Convertantur impii in infernum*. (P. L., Tom. 28, Col. 1194). All our English versions have the future tense, in accordance with the explanation of St. Thomas.

justice. A third way also as positive wishes, the wish having regard to the doing away with sin, not to the punishment thereof, in such sense, namely, that the sin shall be done away with and the sinner be saved.¹⁰

Father Pope¹¹ says that "because St. Peter (Acts 1:20) saw in this Psalm, and in Psalm 68, a type of Judas, it does not follow that the Psalm itself was prophetic of him, though it does follow that under its literal sense it was typical of him." The words of St. Peter are, "Men, brethren, the Scripture must be fulfilled which the Holy Ghost foretold by the mouth of David concerning Judas" (Acts 1:16). The natural and obvious meaning of these words is that the Psalm is in the literal sense prophetic, and so the Fathers have understood it, as we have seen. There is nothing said about the Psalm being typical of Judas; what is expressly said is that it is prophetic of him—"the Holy Ghost foretold by the mouth of David concerning Judas." And, indeed, it does not appear that what is set down in the Psalm was verified in the letter of any of David's own enemies. True, David was, in a general way, a type of Christ. But if we compare the words in which St. Paul announces a typical sense with the words of St. Peter quoted above, we shall conclude that the latter embody a prophecy. "For it is written that Abraham had two sons, one by the handmaid and one by the freewoman . . . Which things are said by an allegory" (Gal. 4:22-24), i. e., are types of the two covenants. This is a very different thing from St. Peter's declaration of the prophetic sense of Psalm 108.

But if the curses of this Psalm are not predictions; if they are positive wishes; then they must be the positive and personal wishes of David regarding his enemies. Can we suppose this? No; the supposition is barred both by the character of David, and by his office as the spokesman of God's Holy Spirit. King David proved himself throughout his whole career to be a man of uncommon meekness. He showed the utmost forbearance under the bitter persecution which he suffered at the hands of Saul. Instead of seeking revenge,

¹⁰ 2a.2ae., q. 25, a.6, ad 3um.

¹¹ ECCL. REVIEW, Vol. XLIV, No. 3, p. 306.

he forbore to do harm to the latter when he had him in his power (1 Kings, 21-24), and mourned him dead (2 Kings, 1). Semei he spared, who did him most grievous wrong, and forbade his soldiers to slay him.¹² So he could truly say in the opening line of Psalm 131: "Remember, O Lord, David and all his meekness". Could he really have cherished in his heart such feelings as seem to breathe in the words of our Psalm? We cannot believe that he could, and therefore hold with Augustine and the other Fathers that we have here not the sentiment of one who curses but the presence of one who denounces.

Much less is the supposition in keeping with David's office as the inspired author of the Psalms. Grant for the sake of argument that Psalm 108 is to be understood in its literal meaning of David's own enemies, and only in a typical sense of Judas and the enemies of Christ. Still, both meanings are inspired; both meanings are to be traced to the Holy Spirit as their Author; for it is the official teaching of the Church that, "He so moved and impelled [the hagiographers] to write, He was so present to them, that the things which He ordered, and those only, they first rightly understood, then willed faithfully to write down, and finally expressed in apt words and with infallible truth." Are we to say that the Holy Spirit moved and impelled David to utter those curses against his enemies? that He not only moved and impelled him, but so influenced his every faculty in the utterance of them as to be Himself in a most real sense the Author of them? Surely not. For the sense in which the inspired penman understood and wrote the words is the sense in which the Holy Spirit understood and wrote them; the two phrases—inspired penman and Holy Spirit—are, as Father Von Hummelauer justly observes, to be regarded as in this respect equivalent. We cannot practise vivisection, and, by a deft use of the knife, sever the part due to the operation of the Holy Spirit from the part due to the instrumentality of the inspired penman; for Principal Agent and instrument constitute one complete principle of operation. Therefore, while inspiration is not revelation, inspiration is efficient

¹² Ib. 16:5-12.

causality, and extends to the sense and sentiment of every sentence of Holy Writ, so far as such sense and sentiment is that of the inspired writer himself.

Supposing then, as many modern commentators suppose, that this Psalm is to be understood in its primary sense of David's own enemies, and only in a secondary and typical sense of the enemies of Christ, it must be regarded as prophetic and not imprecatory even in that primary sense. The wish that any man, however great wrongs he may have wrought and however wicked, should when "judged, . . . go out condemned," would have been as grievously sinful under the Old Dispensation as it is under the New. For under that Old Dispensation God reserved vengeance to Himself, and declared with an oath that He willed not the death of the sinner but that he should be converted and live. It is impiety even to think that God's Holy Spirit inspired David to put such a wish in words.

What one may not do, that one may not wish to do. In his exposition of this Psalm St. Augustine, with the wondrous power of subtle analysis in which he stands preëminent, distinguishes six different ways of doing and not doing good and evil for evil and good: "to do good for evil, not to do evil for evil; to do good for good, to do evil for evil; not to do good for good, to do evil for good. The first two," he goes on to say, "are characteristic of the good, and of the two the former is the better; the last two are characteristic of the bad and of the two the latter is the worse; the other two stand midway between, as it were, but the former leans to goodness, and the latter to wickedness. Let us consider these in Holy Writ. The Lord Himself does good for evil, *who justifieth the ungodly* (Rom. 4: 5), and on the Cross said: *Father, forgive them, for they know not what they do* (Luke 23: 34). Following in His footsteps, St. Stephen prayed on his knees for those who stoned him, saying: *Lord, lay not this sin to their charge* (Acts 7: 59). To this appertains the precept, *Love your enemies, do good to them that hate you, and pray for them that persecute you* (Matt. 5: 44). That evil is not to be done for evil the Apostle Paul teaches, *To no man render evil for evil* (Rom. 12: 17); and the Apostle Peter: *Not rendering evil for evil, or railing for*

railing (1 Pet. 3: 9); and so we read in the Psalms, *If I have rendered to them that repaid me evils* (Ps. 7: 5). Of the last two the lesser evil is exemplified in the nine lepers, who when they were healed by the Lord gave not thanks (Luke 17: 12, 18); but the latter and worse in those of whom we read in this psalm, *Instead of making a return of love they maligned me*. They owed love for the so great benefits of the Lord, which they not only did not render, but instead returned evil for good. The other two, which I have said to be characteristic of men who are in some sort neutral [*mediorum* i. e., neither very good nor very bad] are such that the former, which is to render good for good, the good do, and the fairly good, and the moderately bad. Hence, our Lord does not disapprove of this, yet does not wish His disciples to be content with this alone, but would have them press on to higher levels, and so says: *If you love those who love you*, i. e., if you render good for good, *what reward shall you have?* i. e., what great thing shall you do? *do not even the publicans the same?* (Matt. 5: 46). He would have them do this, and a great deal more; that is, love not only their friends, but also their enemies. The latter of the two, which is to render evil for evil, the wicked do, and the moderately bad, and even the fairly good; so much so that the Law set them a limit of avenging, *Eye for eye, tooth for tooth* (Deut. 19: 21). And this, if I may so say, is the righteousness of the unrighteous. Not that it is unjust that one should get back as much as one gave [tit for tat] else the Law would not have so fixed it, but that the lust of vengeance is wicked, and that it is rather the part of the judge to mete it out than of the good man to seek it himself. And so the wicked, from that height of goodness where good is rendered for evil, to what depth of malice did they reach, in rendering evil for good! Unto what an abyss did they plunge through so many intermediate stages! Nor is it to be deemed of little significance that [the Royal Psalmist] does not say, *Instead of giving love for love they slew me*, but *they maligned me*. For they slew inasmuch as they maligned, denying Him to be the Son of God, and saying that *in the prince of devils He casteth out devils* (Luke 11: 15): and, *He hath a devil, and is mad; why hear ye Him* (Jo. 10: 20); and the like. By this calumny they turned

away from Him those whom He sought to convert. And so [the Psalmist] said this rather, to show that those who calumniate Christ, and thereby slay the souls of men, do more harm than those who in their rage slew His mortal body which was soon to rise again."

The "lex talionis," as St. Augustine points out, was given to the Jews for their hardness of heart, to curb the lust of revenge and keep it within bounds. But we should beware of saying or implying that it sums up the spirit of the Old Dispensation, as distinguished, that is from the spirit of many, not to say most, of those who lived under it. The spirit of the Old Testament, and of course of its inspired writers (for, to use again, the words of Father Von Hummelauer, the two phrases must be regarded as in this respect equivalent), is the spirit, not of revenge, but of justice, a justice that is divine, and so, far-reaching, awesome, inscrutable. And truly the manifestations of it are startling and awe-inspiring under that old covenant. The perverse and stubborn character of the Jewish nation called for such. And then "justice and peace", to use the words of the Psalmist, had not "kissed," for the handwriting of the decree that was against us had not yet been taken out of the way. But with this spirit of justice goes the spirit of divine clemency, which finds a voice in the words of the prophet Ezechiel: "As I live, saith the Lord, I will not the death of the sinner, but that he be converted and live" (33: 11). Even under the new covenant, however, as under the old, the sinner at times will not be converted, and dies in his sin. "O Jerusalem, Jerusalem," is the cry which the impenitence of the Jews wrung from the heart of Christ, "thou that killest the prophets, and stonest them that are sent to thee, how often would I have gathered thy children together, even as the hen gathered her chickens under her wing, and ye would not!" It is this wicked and incorrigible "would not" that kindles the spirit of divine justice, and it is this spirit that breathes in the words of the Psalmist. But it is for God, not for us, to judge and execute justice. "Vengeance is mine, said the Lord, I will requite". Therefore we see in the words of Psalm 108 not a prayer for the damnation of David's enemies, but a prophecy of woe pronounced upon the impenitent by the just Judge.

In his note on this psalm the learned Berthier says:

St. Peter speaks of Judas as *the leader of those that seized Jesus*, and then quotes the text of the prophet which concerns that traitor. Whence it is natural to conclude that the text concerns also the Jews who had bargained with Judas to betray Christ. This is the opinion of St. Augustine, who takes occasion thence to expound the whole psalm of Judas and the Jews. This view has the advantage of accounting for all the expressions that occur in the psalm, and of obviating the difficulties that beset those who understand it of the enemies of David, that is, Absalom, Doeg, Achitophel, Semei and others. For the psalm is full of curses, and one cannot bring oneself to believe that a man so holy and so mild as David could have wished his enemies the frightful evils that he mentions. One notes in fact that the greater part of the verbs which in our version are in the optative mood are in the future tense in the Hebrew, and so the curses sown throughout the psalm may be regarded as predictions not as imprecations. But assuming the sense of our version, which is not opposed to the Hebrew, as I shall show, if the psalm has but one literal sense, which concerns Judas and the Jews who put Jesus Christ to death, and if in the whole psalm it is Jesus Christ who speaks by the mouth of His prophet, one cannot deem even the curses to be out of place or revolting, seeing that they are not so much curses as judgments coming from the mouth of the Supreme Judge. When Moses declared to the Israelites the chastisements they should suffer if they forsook the law of the Lord, he made use of many dire threats couched in the form of curses; and these were so many judgments, on the supposition that the transgression of the law really was to have place. Now, the prophetic spirit with which David was filled would make him see the crime of Judas against Christ as actually consummated; and so it is that his psalm voices judgments rather than imprecations or curses. On the other hand, we know that all those judgments took effect in the case of Judas and the Jews, while we cannot see that they did in the case of the enemies of David. It is not written that Doeg was punished for his lying tales. The rabbins say he perished in the same battle as Saul, but that is not convincing proof. It is written that Achitophel hanged himself in despair but it does not appear that his family were involved in his fate. The same is true of Absalom and Semei; they alone suffered. And so all the woes pronounced in the psalms cannot apply to them.¹³

¹³ Migne's *Cursus Scripturæ Completus*, Vol. 16, Cols. 101, 102.

The same author pertinently remarks that, whereas we have the authority of Holy Writ for saying that the Psalm is prophetic of Judas, the assumption that it refers to David's enemies rests simply on the guesses of some commentators. What he says of the use of the future tense in the Hebrew is fully borne out by a celebrated Hebraist of the 16th century, Marcus Marinus, who in his *Adnotationes Literales in Psalmos* gives from the Hebrew text of this psalm, which he prints on the same page, a literal translation in which, verses 8 to 15, the future is used as many as twelve times and the imperfect (which he renders by the future) only two or three. He observes that the imperfect is used instead of the future—"preterito in futurum verso;" which stands to reason, for in verse ten, which the R. V. renders, "Let his children be vagabonds and beg, and let them seek *their bread* out of their desolate places," the two verbs that stand first are closely related in thought, yet the former of the two is in the future and the latter in the imperfect.

It is not only Eusebius, and Chrysostom, and Augustine and the author of the *Breviarium in Psalmos*, and Theodoretus, and Euthymius that interpret this psalm as prophetic of Christ and Judas. St. Athanasius, in his Commentary (the authenticity of which is somewhat doubtful), says that "whatever in this Psalm (108) is expressed in the form of a wish should be considered as a prophecy" (P. G. tom. 27), and interprets the whole of it in a prophetic sense in his *De Titulis Psalm.* (now attributed to Hesychius of Jerusalem). So, too, Didymus of Alexandria expounds it;¹⁴ so does Prosper, following in the footsteps of his master;¹⁵ and Arnobius the Younger;¹⁶ and Cassiodorus, who says that "the Lord Christ speaks throughout the whole text" of it.¹⁷ St. Ambrose does not treat expressly of this psalm, but we can gather his mind from his saying, in his exposition of Psalm 1, that the whole Psalter is prophetic of Christ: "In the psalms not only is Jesus born, but He suffers the life-giving passion, dies, rises again from the dead, ascends into heaven, sits at the right

¹⁴ Ib., Tom. 39, Cols. 1535-1558.

¹⁵ P. L., Tom. 51, Cols. 311-317.

¹⁶ Ib., Tom. 53, Cols. 493-495.

¹⁷ Ib., Tom. 70, Col. 782.

hand of the Father.”¹⁸ St. Hilary, in expounding the kindred Psalm 68, teaches that it is all of it prophetic of Christ, and remarks that the words “*egenus et pauper sum*” of Psalm 69 which are repeated in this psalm” (v. 22) do not fit David himself, the head of a wealthy nation, but are “the cry of Him who, to enrich us, Himself became poor.”¹⁹

The case then stands thus. There is a consensus of the Fathers, both Greek and Latin, that is to say, of the Fathers who treat of the subject, that Psalm 108 is to be interpreted as prophetic of Christ and Judas and the Jews. If we say that the Psalm in its literal sense is not prophetic of Christ and Judas, that it does but express the positive wishes of David regarding his enemies, and that even in its secondary sense it is not prophetic but typical only, do we not go counter to the interpretation put upon it by the Fathers? So at least it seems to me. Does not the Decree of the Council of Trent, Sess. IV, require us to abide by that interpretation? So at least it seems to me.

ALEX. MACDONALD, D.D.,
Bishop of Victoria, B. C.

THE ODDS AGAINST ORATORY.

The Rev. H. J. Schroeder, O. P., Answered.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the December number of the ECCLESIASTICAL REVIEW, 1910, there appeared an article on oratory, written by myself. I expressed and proved the view, first, that metaphysics and dogmatic theology are necessary for a priest in his oratorical work; and, secondly, that these scientific studies are in some sense a hindrance to oratory.

In last month's number of this magazine, an article entitled “Theology and Pulpit Oratory” was published, embodying a criticism of the view which I had proposed. The Rev. critic's objections are mainly these two: first, the scientific studies of the Church are not necessary for a priest *in the pulpit*, because they are rather destructive of the spirit of eloquence. For, metaphysics and the Church's formal way of teaching, if introduced into a sermon from the pulpit, will surely dissipate the warmth and glow characteristic

¹⁸ *Ib.*, Tom. 14, Col. 968.

¹⁹ *Ib.*, Tom. 9, Col. 492.

of true eloquence. Secondly, outside the pulpit, these studies are no hindrance to eloquence: (a) because metaphysicians as a rule are possessed in a high degree of the human elements essential to eloquence; and because the greatest orators in the history of the Church were remarkable for their proficiency in these studies; (b) because metaphysics and the Church's dogmatic way of teaching are rather a help to oratory. For the *matter* which they afford the preacher, lends him invaluable aid in his work, and the *formal manner* of teaching, definitely drawing the line, as it does, between truth and falsehood, gives the priest a sense of safety in his knowledge, which increases his oratorical efficiency; (c) because if sacred sciences are a hindrance to eloquence, so are all other sciences. But this cannot be. Therefore neither are these a hindrance.

To avoid the formality of a direct answer I purpose to answer indirectly, by explaining the meaning of the article to which exception has been taken.

First then, I did not mean to state, nor *did* I state, that metaphysical disquisitions and scientific formalities are to be introduced into the pulpit. It is true, I admit, that one of my sentences, when wrenched from its context, *can*, though it *does not of necessity*, express this meaning. But, in its context, it cannot have the absurd signification attributed to it. For, taken in the Reverend critic's sense, the sentence means, as he himself contends, that there is a contradiction, an utter incompatibility between these studies and eloquence. Whereas the *context* of my article, both before and after the sentence in question, goes to prove that there is no contradiction between them; because it goes to prove that there is a *paradox* between them, which is defined to be an *apparent* not a *real* contradiction. Evidently then the sentence as interpreted above, does not accord at all with the context. Hence I am represented as stultifying myself by first denying and then affirming, and finally denying again one and the same thing, in the same respect. But surely according to the rule of common sense and logic, I cannot be said to have done so, unless proof be brought *aliunde*, i. e. from some source other than the disputed sentence. However no attempt has been made in the critique to satisfy this dialectical requirement.

Now, after this explanation of what I did *not* state in the article on oratory, only a word is necessary with reference to what I *did* state. It was simply this: a proposition so evident as to admit of no dispute—i. e. that pulpit oratory, without years of preparation along the lines of scholastic philosophy and theology, is in the natural course of events bound to be a weak force in the service of God, if not an utter impossibility. Hence the words "in considering and explaining" mean: in the *work* of considering and explaining,

which is antecedent, both proximately and remotely, to *actual* preaching.

In the second place, I meant to say and said that metaphysics and the Church's dogmatic way of teaching are a hindrance to eloquence in a *very limited sense*. A distinction must be drawn between these scientific studies, *in the learning* and *learned*. In the seminary course they are *in the learning*; in the years that follow, they are or at least are supposed to be *learned*. When once learned, they help the spirit of eloquence as my Reverend critic contends and I admit; because then they lay out the field of theology before a priest, with the lines of demarcation between truth and falsehood visible; they give him power born of knowledge, and that sense of safety which springs from being on the right side, and knowing that he is there; that ease, freedom and masterfulness which are the ordinary accompaniments of certitude. Evidently such qualities are a valuable contribution to oratory.

But in the seminary course philosophy and dogmatic theology rather constrain the student. He is not acquainted with the whole field; he does not know all of its elevations and hollows; nor its boundaries; he does not enjoy, therefore, a sense of safety, ease, and freedom allied to certain and comprehensive knowledge; he is not a master, but a learner; he is constrained, his mind is in a state of suspense, until, at the close of his seminary course, when all the portions of the curriculum will have been gone through, he realizes that he understands the whole field, though maybe not wholly. Now that this repression and lack of confidence in his knowledge are a weight upon the effusive spirit of sacred eloquence is clear.

In my article I had the seminary in view, not the years that follow it. I spoke of the priest's "earliest seminary days", of his being "trained", of his changing from boyhood's way of thinking; of "courses" of study; of the "curriculum"; of his being trained in "the schools"; of the charm of eloquence coming "with time"; of his "personal efforts" of after days, etc. In the light of these expressions, it is apparent to what period of the priest's life reference was made.

Another distinction must be drawn between *matter* and *matter*. The truths taught in the seminary are in part metaphysical and in part not such. The content of Revelation, e. g. as taught by the Church, is largely concrete; and such is much of the truth connected with Revelation. I ventured the assertion, backed by proofs, that purely metaphysical matter is in some sense a hindrance to the purely emotional and imaginative element of oratory. But between oratory and the subject-matter of dogma on the *whole* I attempted to establish no opposition. For who could doubt for a moment that the

treasures of knowledge contained in the revealed Word, e. g. as explained by the Church, will wonderfully enrich the preacher's oratory, if he has recourse to them?

Again, I distinguish between the Church's studies being a hindrance to eloquence and being the *only* hindrance. No statement was made either explicitly or implicitly that sacred science is that *only* hindrance. For, just as all sciences *when once learned* are a help to eloquence, so all sciences in the *learning*, as explained above, in some limited way are a hindrance. This was clear to me last December as it is now; and it did not enter into my purpose, in the article, to call it in question. I simply affirmed that dogma in the seminary course is a greater hindrance, constraining the orator with more scruples (salutary ones) than profane science causes; because, dogma, besides involving objective truths, involves also the authority of the Church and the Word of God, upon which he may perhaps, in his partial ignorance of the dogmatic field, impinge, to his own inconvenience, unless he constrain his spontaneously expansive spirit of eloquence.

A third distinction which may help to make my position clear is the distinction between an *insuperable* hindrance, and one that *can be surmounted*. There is no evidence in the pages criticized that the first kind was spoken of. I dwelt indeed upon the difficulty of combining in the seminary the metaphysical and the oratorical spirit, but no mention was made of *impossibility*. Quite the contrary. The whole purpose of the article was to show a paradox—an apparent not a *real* contradiction; to present a seeming not a real incongruity between these scientific branches and eloquence; to note a difficult not an impossible combination; not a genuine but only an apparent incompatibility between them; *apparent* on account of the great, though not insuperable, obstacles placed by pure speculation and technical methods of expression, in the path of the purely emotional and imaginative element of oratory.

To distinguish again! There is a difference between a hindrance that is *exclusively* such and one that is only *partially* such, and partially a help. There is not the slightest indication of my having held that Church studies are *exclusively* a hindrance. I rather set myself to establish that they are both hindrance and help; for, it is in this double relationship which they have to oratory that their paradoxical character consists. I did not even go to the extent of saying that they are *more* a hindrance than a help. It is true I maintained and proved that pure metaphysics and the formal way of teaching Dogma in the seminary course are more a hindrance than a help—though not an insuperable hindrance—to the *emotional* and *imaginative* in oratory. It is also true that I dwelt longer on the

hindrance than the help. But I was amply justified in doing so. For I did not develop and prove the *help*, because I took it for granted; and because I supposed that all ecclesiastics were so thoroughly convinced of the assistance afforded oratory by priestly scientific studies that they would consider an attempt to prove the point a superfluous task. Moreover, I evolved the notion of *hindrance* more because I was aware that without copious explanation it would be open to the likelihood of misinterpretation. Finally, my space was limited; and after having treated the hindrance at some length, I had to leave the more elaborate consideration of the help to some future day or to some abler pen; not failing, however, to state and insist several times in the course of the article on the invaluable assistance given oratory by the Church's scientific studies.

There is one more distinction which up to the present I have been taking for granted. It is the difference between the rational element and the passionate element in eloquence. The one is concerned with thought and the mind; the other with feelings, imaginations and the heart. Both elements are necessary; but the "pectus" is the more characteristic of the two. Now, whatever hindrance is offered to oratory in the Church's course of studies, is not offered to the rational but to the passionate.

In the light of these distinctions and explanations the two objections referred to above vanish. Two more objections present themselves for a brief notice. First, it is said that I assumed the rôle of critic; secondly, I am hopelessly ignorant. My answer to the first is that I utterly repudiate the character of critic, with which the Reverend Father tries to invest me. For I distinguish between a *critic* and an *observer*; between *criticism* and *analysis*. I tried in my poor way to *analyze* and express certain conditions in the seminary course as they presented themselves to me, but I sedulously refrained from making any adverse reflections upon them; first, because I had no such reflections to make, and secondly, it would not have been in my place to make them even if they had existed in my mind. *Criticism* I believe is judgment passed upon things in accordance with the requirements of some norm or law or principle. There is not in my article a vestige of reference to any law or norm or principle according to which I pretended to find fault with the Church's studies. On the contrary, I expressed myself most warmly and loyally in favor of them.

My rôle was not that of critic, but that of teacher. As teacher, I had been interested in profane studies, scientific and literary; and in their mutual relationship; and in their combined effects upon students. As teacher I also became interested in the seminary studies, scientific and oratorical; I compared them, tried to discover their

points of sympathy with each other, and their points of divergence. All this was done in a speculative spirit. But practicality also had its influence upon me. For, I presumed to think that maybe my reflections if embodied in an article for the REVIEW would be of some interest and help to seminarians. I remembered how in my own seminary days the *human* had been under stress in the presence of the monopolizing *intellectual*, both in my own personal experience and in the experience of my fellow students; and I wished to suggest the use of some or other precaution, like the reading of Sacred Scripture, e. g. against the inclination which earnest students have to direct nearly all their energy into their heads, instead of saving a great part of it for their hearts; developing *grey* matter almost exclusively instead of carefully attending to the preservation and increase of *red* matter as well.

Finally, as my Reverend critic's references to the pitiable condition of my intellectual equipment are without any argumentative value, being purely gratuitous assertions, and, apparently, products of overwrought feeling, I dismiss them without further comment.

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"QUID MIHI ET TIBI EST, MULIER?"

To the Editor, THE ECCLESIASTICAL REVIEW.

Anent the rejoinder to my letter on the above text, which appeared in the April number of the REVIEW, permit me to ask Father Reilly:

(1) Is the version which he defends the original one "coming down to us from the enlightened minds of the Rheims translators"? I had been laying the flattering unction to my soul that I possessed a copy of the original version of 1582, which reads, "What is that to Me and to thee?" This is identical in sense with the American interpretation, though a little harsher in expression. I think Father Reilly will find that the translation which he states is read to our English brethren across the sea is taken from a revised version of the Rheims New Testament made more than a century and a half later by Dr. Challoner.

(2) Admitting that "What is Mine but thine?" is a literal translation of the Vulgate text (and it is certainly more intelligible than "What is to Me and what is to thee?"), why not give a like translation to the identical words in what is claimed to be a parallel passage, Mark 5:7, and read it "What is mine but Thine, Jesus, Son of the Most High God?"

(3) Dividing our Lord's life into "Mary's hour", "His hour", and "the Hour of His enemies", how does the writer account for Christ's frequent reference to His Passion (John 7:30, 8:20) as His hour? Would it not be preferable to interpret our Lord's words as referring to the time of the manifestation of His Divinity by miracles and not as in contradistinction to Mary's hour, and thus not dissociate even for a moment the Mother from the Son; for though circumstances necessarily ended the domestic relations of Nazareth, we cannot believe that Christ's public ministry "was too sacred for her to participate in" who was with Him at the beginning and the consummation of His earthly life?

I have no doubt but that Father Reilly can offer a satisfactory solution of those difficulties, which may be purely subjective; for he has evidently studied the question in all its bearings. The result of his scientific research accentuates the necessity of the work that Dom Gasquet and his learned Benedictines have now in hand. While not professing to be an authority on Hebrew idioms, I felt free to question deductions that seemed at variance with the accepted ideas of the Incarnation. It was the excess of realism, the overlooking of the fact that when dealing with the Trinity of Nazareth, the ideal is the real, the placing of our Lord and His Blessed Mother on the same plane with ordinary mortals, the suggestion that she, who never for a moment forgot that Jesus was God, approached Him on the occasion as any mother would approach her son under like circumstances, that prompted me to pen a protest. I am willing to have appeared in the rôle of champion of unscientific theories, provided my doing so serves to bring the truth to light; and, acknowledging the light that I have already received on the subject, I can say in all humility, "*Declaratio sermonum tuorum illuminat et intellectum das parvulis.*"

F. J. O'SULLIVAN.

Port Hope, Canada.

THE SCAPULAR MEDAL ATTACHED TO THE ROSARY.

(Communicated.)

A practical suggestion for the clergy is to consider the recommendation to the faithful that the scapular-medal be attached to the beads or rosary. Pope Pius X, on 31 July, 1906, granted an indulgence of 100 years and 100 quarantines for merely carrying about the person the beads blessed by a Dominican or a priest duly authorized to give the Dominican

blessing. This indulgence was granted by former Pontiffs, but was revoked by Leo XIII. Our present saintly Pope has renewed it. While the indulgence is granted only to Rosarians, the condition is so simple to become a Rosarian that all the faithful should be encouraged to avail themselves of this extraordinary grant. Simple registration in any church where the Rosary Confraternity is established makes one a Rosarian. The granting anew of this indulgence by Pius X has made many priests preach the devotion of carrying reverently, about the person, the rosary. Since this is the practice of most Rosarians, it would be a very simple arrangement to attach the scapular-medal to the rosary-beads which they carry about with them. Rome has authorized the Apostolate of the Rosary, 871 Lexington Avenue, New York City, to grant faculties to all priests in the United States who make personal application to give the Dominican blessing to beads, also authority to issue the diploma for the canonical establishment of the Rosary Confraternity.

J. T. M.

MEDICAL AUTHORITY REGARDING THE MORALITY OF VASECTOMY.

To the Editor, THE ECCLESIASTICAL REVIEW.

Will you allow me to add a few words to the discussion on Vasectomy?

The cell units of which, according to anatomists, the nervous system is composed, are called neurons.

By some physicians it is held that when there is a defect or are defects in the neurons of an individual, he may fail to respond readily to educational influences, either moral or intellectual, and consequently may be a drunkard, a thief, or any other kind of a criminal. In other words, according to them, when a man sins, he does so because his neurons are defective and are not in good working order.

In order to prevent criminals who are such because they have defective neurons, from bringing into the world beings who would also have defective neurons and who would consequently be guilty of the same crimes as themselves, the operation of vasectomy has been devised.

It does not take a very brilliant theologian to decide that vasectomy performed for that purpose is unlawful and that the reasons

given for performing the operation, as stated above, are contrary to the teaching of the Church.

It has been alleged that the operation of vasectomy does good in other ways. I deny that statement. It has no effect except the prevention of children.

Can the State order vasectomy for crime?

If the State can lawfully punish criminals by imprisonment, hanging or electrocution, it can also lawfully punish them by vasectomy, if vasectomy be a punishment.

Imprisonment, hanging, electrocution are punishments, but vasectomy is not a punishment. The operation is a trifling one and can be done with no danger. There is no criminal who would not willingly undergo the operation when the result is explained to him. He can have as much *libido* after the operation as before, with the added security (a very important one to him) that there will be no risk of the *propatio prolis*.

If we could convince many of our married men that there was no danger in the operation, our surgeons would have to work overtime.

In conclusion I repeat that vasectomy has only one effect, the prevention of the *facultas generandi*, for which reason the operation is unlawful; and secondly, that the State cannot condemn a criminal to vasectomy because it is not a punishment.

JOHN F. RODERER.

Philadelphia, Pa.

A STRANGE QUESTION OF PASTORAL DUTY.

Qu. How far is a pastor obliged to go in trying to bring non-Catholics, living in his parish, into the Catholic Church?

PAROCHUS.

Resp. As far as his head and his feet will take him.

"*Ite in universum mundum et docete omnes gentes*", means that a priest is to exercise his virtue in every direction for the care of souls, within his legitimately assigned sphere of pastoral action; and outside of it, if time and opportunity allow.

FR. DRUM'S CRITICISM OF FR. WEIGAND'S STORY.

To the Editor, THE ECCLESIASTICAL REVIEW:

The charming little incident related in the April issue of the REVIEW (p. 483) by Fr. Weigand on the authority of the *Theo-*

logische Monatschrift has evidently excited inquiry into the scientific value of such narratives. I note that Fr. Drum, S.J., a promising Orientalist, took up the matter in May (p. 598) and inclined toward the negative side.

The story is briefly this: Two Dominican missionaries in Kurdistan were greeted by an archbishop with the words: *Man bain anta un ana* ? which means literally, "What is between you and me?" The expression was presented as having an exegetical bearing illustrative of the Gospel passage, "Quid mihi et tibi est, mulier?" (John 2:4.) The reasons alleged against the story do not seem to me to be well-founded, and I doubt not that the author of them will welcome the following observations, which are offered chiefly for the sake of placing the story in its true historic setting.

First of all it should be borne in mind that Kurdistan is not a political unit. It is a region in Western Asia inhabited by the Kurds. It lies partly in Turkey and partly in Persia, two-thirds being under the dominion of the Sultan and one-third under the Shah. The extensive vilayets of Diarbekir and Mosul are largely within its borders.

The Kurds are of Aryan origin. They speak a native Iranian tongue akin to modern Persian, for the literary expression of which they have borrowed the Arabic alphabet from the Persians and the Armenian from their north-eastern neighbors. The former is the more widely used. There exist among them, especially along the frontier, numerous dialects containing an abundance of Turkish, Arabic, and Syriac words.

The Uniate Christians of Kurdistan are divided among various rites which are represented at Mosul and Diarbekir by four hierarchical dignitaries including a patriarch and an archbishop. The Dominicans, who have been established at Mosul since 1750, are to-day in possession of the Apostolic mission of St. Hyacinth, which embraces all Kurdistan and reaches out beyond it into Armenia and Mesopotamia. Five distinct languages are spoken by the natives of this region. The chief working-centre of the Mission is the city of Mosul on the Mesopotamian side of the Tigris. Here there is a flourishing community of fourteen religious actively engaged and in continual correspondence with two tributary missions in the heart of the Kurd district, namely, Mar Yacub and Seert. Mar Yacub marks the site of an older sanctuary. The erection of five other missions in Kurdistan is contemplated. The Dominican establishment at Van in Armenia, which can be approached only by crossing the Kurd Mountains, is another auxiliary. It is situated near the frontier of Kurdistan and commands a section of it. These resi-

dences have all been in existence since 1882. The Jezireh mission, also near, was not organized until 1885.

Quite naturally the history of the Kurds has yet to be written. Statistical information about them is at best largely conjectural. About all we know of them comes to us through travelers, though in recent years foreign consuls have gleaned much that is of a reliable character. For our knowledge of the language, customs, and inner life of the people we are little better off than when treating of the Bedawin of Egypt, Sinai, or Palestine. Popular story and the observations of travelers are our chief sources. We may, it is true, study the general characteristics of the language in the French-Kurdish dictionary by Chantre, but not the many dialects, for it is far too soon for a work like that to be complete. Again we may without hesitation connect the Kurds with the Carduchi of whom Xenophon tells; but the continuous chain of narrative that would interest the historian so intensely, has been broken for centuries. The folk-lorist and the explorer who analyze with sympathy the tales that are current among the people are almost alone in their position to enlighten us with fragmentary knowledge. Such knowledge is of course not to be despised. Even the Kurdish dictionary referred to contains much that is based on it and its author did not venture to publish it until nineteen years after he had presented to the scientific world the valuable "*Recueil de notices et RÉCITS kourdes*" (St. Petersburg, 1860).

These data furnish the background to Fr. Weigand's story. It seems to me that they are of a nature to solve Fr. Drum's difficulties about the possibility of their being "two Dominicans" in Kurdistan and of their consulting "the archbishop of the place", who need not have had a residence "*in Kurdistan*".

The criticism that the expression placed on the archbishop's lips is not in accordance with the rules of Arabic grammar would hold if Arabic were the language of the nation. But, as we have seen, it is but one among five languages currently used in this section of Asia, and it is not spoken by the Kurds. Moreover the archbishop was speaking familiarly and, living as he must have been, near the frontier, he could easily have chosen a popular form peculiar to a dialect. This would account abundantly for a mixture of the Aryan *un*, the Arabic pronouns, and the modern Syriac *man*—all in one phrase. Viewed in its internal structure and the light of the ethnical environment described above, the idiom strikes me as being quite intelligible.

To object that the narrative is mere story and to reject it on this ground, one would be obliged, if consistent, to deprive Oriental libraries of a vast amount of precious treasure now being collected

by scientists as aids to future study. Travels in Sinai and the Holy Land would share the common fate; and many a golden page would have to be torn from the carefully prepared volumes of Musil and Jaussen or the less pretentious itineraries of Sylvia and the Pilgrim of Bordeaux.

This being true, the exegetical bearing of the story, although not convincing, is pertinent. The literal translation of the presumed Kurd phrase agrees verbally with an old French translation of the Vulgate: "Qu'y a-t-il entre vous et moi?" But even this version is open to a twofold exposition—the one favorable, the other unfavorable. However, if in Kurdistan or any country the expression were habitually used in the same circumstances as the Biblical idiom, and if its idiomatic force were so strong as to exclude the unfavorable sense from the minds of those who used it naturally, I fail to see why we would not then have a very desirable parallel of the idiom used by St. John. As related, the story purports to meet these conditions. If it can be verified, it possesses, at least for the philologist, a value all its own, even though it falls short in explaining the Cana narrative.

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Criticisms and Notes.

THE POPES AND SCIENCE. The History of the Papal Relations to Science during the Middle Ages and down to our own time. By James J. Walsh, M.D. (Knights of Columbus Edition, 30,000.) New York: Fordham University Press. 1911. Pp. 431.

The attitude of the Church as represented by her official teachers, the Pope and the Clergy, toward that form of education which makes for progress in secular matters, has been a subject of much biased discussion among writers of history and pedagogics. The lessening prosperity of the Latin races, which for centuries have been directed and controlled by the Church, is taken as proof that the old religion has been at fault; and the awakening of fresh energies and of successful enterprise among the nations that have separated from allegiance to Rome has been taken as demonstrating the triumphant superiority of the principle of Protestantism. The fallacy is that of the superficial philosophy which denies the beneficent influence of the sun, because the old trees on which it has shed its light for centuries cease to bring forth fruit and the soil on which they stand produces weeds nourished by the remains of a former culture. Of course it does not matter much what the Church has done in the past except in so far as it demonstrates what she is capable of doing in the present and the future. She is a power that enlightens and strengthens; but her action is conditioned by the material upon which she works, and the worst material is the people who have had the faith and have grown lukewarm in its exercise, losing the savor of sound Catholic practice through lack of the salt which is to be supplied by an apostolic clergy.

To show that, when free in the exercise of her divine mission, the Church is the teacher and fosterer of everything that combines with truth for the production of virtue, we need to appeal only to the results manifested in her activity, the fruits she produced from the barren soil of pagan Europe during the spring season of the ages of faith. The art of the Middle Ages and of the Catholic races stands still an eloquent witness to the tendencies and principles of the Church to make the beautiful in architecture, painting, and literature a constant illustration of her doctrine of truth. But in regard to the sciences, especially those of the experimental kind, the evidence has not been so manifest, because our own time enjoys only the advantages of the developments which permit the full realization of the results of the previous experimental period. These results

are so manifold, so rapid in their multiplied application, and so serviceable in promoting the commonwealth, that we omit to attach due importance to the slow processes of growth and development which render the enjoyment of the fruit possible. While bigotry has used this omission to discredit the Church and her teachers, as though these could be enemies or hindrances to learning and science, very many writers have taken these charges for granted and given a currency to them which often embarrasses the Catholic student of history who meets them in the common sources of information.

Against this spirit of misrepresentation Dr. James Walsh, Dean of the Medical Faculty of Fordham University, whose recognized success in the field of science, especially of medicine, and in the study of documentary history, gives weight to his arguments, has set himself with untiring energy and a magnificent apparatus of collected and well-authenticated facts. His volume *The Thirteenth, Greatest of Centuries* was to many readers a revelation, and his biographical sketches of men to whom science in the present century owes its chief successes, and whom he shows to have been either patronized or educated by the Church, have won the general approbation of a thoughtful and honest public, outside as well as within the Catholic fold. The clergy especially owe to Dr. Walsh a debt of gratitude for the emphatic way in which he has asserted the just claims of Catholic ethics in his treatises on Pastoral Medicine, and for the lustre his writings have shed on the clerical body in general, as exemplified in his two series of *Catholic Churchmen in Science*.

The Popes and Science points out that as a matter of history the Sovereign Pontiffs were as liberal patrons of science as they have admittedly been of art. The relations of the Popes to men like Columbus, Eustachius, and Cesalpinus, or to Steno and Malpighi, our greatest medical discoverers, were those of enthusiastic patrons of science. "The Papal Medical School was for centuries the greatest medical school in Europe, and its professors were the most distinguished medical scientists of the time. This is a perfectly simple bit of history that anyone may find for himself in any reliable history of medicine." The scientific departments of the universities down to the nineteenth century taught botany, zoology and the biological sciences, chemistry, physics, mineralogy, and astronomy. In fact it is only at a comparatively recent date that the patronage of the scientific schools passed into the hands of civil or secular authorities and left to the Church exclusively the supervision of the theological schools. Dr. Walsh in proving by undeniable testimony, drawn from historical records, that the Popes at all times, but especially during the Middle Ages, maliciously and

ignorantly miscalled the Dark Ages, have been the promoters and guardians of scientific studies, and the protectors of leaders in science and inventors, gives the student the means of refuting the false allegations made against the Church from the hostile pulpit, lecture platform, and professor's chair, when ignorance of history is frequently overlooked in the adept at experimental science. What the author brings together in this handy volume cannot be elsewhere found in any one place of reference. Moreover he presents his subject in a popular form with just enough of legitimate controversy in his presentation of facts to make us aware that the information he gives needs to be used for the defence of the Catholic position.

And here we must add a word about the special purpose of this edition. It is desirable indeed that works of this nature be published in an attractive form which allows us to offer them on occasion to those who do not read Catholic apologetic literature for the sake of the truth it offers, but who need the inducement of external form to feel that such books have any historical worth. We understand that the Fordham Press is preparing an *édition de luxe* with illustrations, in handsome binding. Such an edition has its distinct value, and fills a need not covered by the intrinsic value of the book's contents. But the volume before us is meant for popular use, and despite the excellent quality of its format sells at a merely nominal price, which seems ruinous from the business man's viewpoint, yet which well demonstrates the possibilities of a Catholic warfare in behalf of good literature and the dissemination of truth. The Knights of Columbus in procuring this edition for the million are proving their sense of responsibility as an organized body of Catholics. They are proving their ability to manage a Truth Society department with good effect, and we heartily commend their work in this direction to the readers of the REVIEW, who are thus as pastors of souls furnished with a corps of missionaries for the spread and defence of Catholic truth throughout the land.

LUTHER: Band I. Luther's Werden. Grundlegung der Spaltung bis 1530. Von Hartmann Grisar, S.J., Prof. Univers. Innsbruck. St. Louis, Mo.; Freiburg, Brsg.: B. Herder. 1911. Pp. xxxvi-656.

Students of Church History have of late years heard much about the "Life of Luther". New sources which have been treated in the spirit of objective criticism have opened the way to fresh discussions regarding the true character of the man who is presented in the religious apologetic literature of the past, on the one hand as a great reformer of morals, and on the other as a renegade leader of

religious corruption. P. Denifle, the eminent Dominican historian, left us an important legacy in his studies of Luther; and these are now being rendered accessible to English readers.¹

Luther und Luthertum, which the popular German apologist, Fr. Albert Maria Weiss, O.P., completed after the unexpected death of P. Denifle, and which he aptly illustrated by his own analysis of the hero of the so-called Reformation in his volume entitled *Luther Psychologie*, has been widely commented on. The French version of Denifle's work, which is rather a summary than a translation, by Professor Cristiana,² somewhat softens the brusqueness of the original from the hand of the Vatican archivist who drew his portrait with Teutonic boldness and demolished the idol of the German reformers by his citations. If Denifle's characterization does not, as has been asserted by his critics, do justice to the causes that aroused the angry temper of Luther, he shows him at least to have been a man who was ordinarily dominated by the vulgar passions of the demagogue, though endowed with the power of eloquence and the force of a leader.

One is curious therefore to know what new view could be broached by the Jesuit historian, a fellow laborer in some sense with P. Denifle at Rome in the special study of sources for his studies in the history of the Popes and of the conditions which largely prepared the way for the conflicts of the sixteenth century in Church and State. For no one who knows P. Grisar's past work and the methods he has adopted for clearing up obscure historical positions, will doubt that this newly-written biography of Luther takes an original as well as critical view of the influential hero of the Reformation, and thus brings new light to the controversy in which the apologist and tendency writer vie with the historian in the defence of truth.

As P. Weiss had rendered good service to the cause of historical investigation by directing attention to the psychical elements that animated the religious revolutionary movement in the early sixteenth century, so P. Grisar, following the learned Dominican's method and focusing his searchlight upon the soul life, especially in its early development, of Luther, analyzes with the unerring instinct of the historical philosopher the anterior elements that shaped and influenced the actions of the public man. In pursuing his analysis of character, our author takes occasion to show the improbability and inconsistency of the numerous stories circulated during and after Luther's day, both for and against the man. From

¹ Fr. A. Reinhart, O.P., is at present engaged in translating *Luther und Luthertum*, to be issued in five volumes from the Rosary Press.

² Paris: Bloud & Cie. 1908. Pp. 387.

this process there follows the elimination of much traditional matter that had hitherto surrounded the figure of Luther and made him a mythical being, worshiped or detested by turns according to the position his admirers and his opponents chose to take.

In tracing the career of Luther before the outbreak of 1530, P. Grisar follows of course the pedagogical development, resting upon documents old and new whose authenticity remains unquestioned. Chief among these are Luther's own writings, such as his early version of the Psalms, his sermons and polemical compositions, his letters and casual outpourings of mind which exhibit the attitude of the young monk toward the scholastics and mystics of his day. The formation of his inner convictions, and the influence, negative and positive, of the writings of William of Occam upon the restless Augustinian, are perhaps the most important chapters in furnishing an estimate of the intellectual forces which bore upon the enthusiastic yet discontented mind of the future reformer. He sympathized probably little with the nominalistic views of the English Franciscan, but what charmed him no doubt was the bold tone of invective which Occam adopted in his defence of the temporal interests of Louis of Bavaria against Papal prerogatives. The parallel drawn between Luther and Occam indeed extends to the appeals of both to a theological empiricism, as well as to their opposition to ecclesiastical authority in which the "*Doctor invincibilis*" of the Paris University inspired Luther to persevere to the end.

A hardly less interesting chapter is that which brings out the influence of the mystics, chiefly the Dominican Tauler, upon Luther's imaginative mind. From Occam he had learnt that the conditions of grace and sin are compatible; but Tauler's doctrine of grace and passive prayer he misapprehended, laying the deceptive foundation for his future teaching regarding faith and merit.

The question of Indulgence abuses is thoroughly sifted, and here P. Grisar evinces his critical judgment by the objective manner in which he deals with the numerous stories and misinterpretations of facts touching the incidents of the controversies between Luther and the authorities during the years 1517 to 1519. The attitude of the Humanists and the instigations of the nobility whose passions and interests were largely involved in the conflict, become the determining factor in the eventual outbreak and its ultimate results. These, encouraged by a certain lassitude on the part of the Catholics, flooded Germany with Protestantism, religious, social, and political. Here too we find the author on the alert in distinguishing spurious gossip from the authentic facts. Full of animation is the description of the feuds between Luther and Erasmus.

The picture of the reformer's personality is singularly graphic,

and the reader gradually learns to understand the man and the cause of his successes as well as of his failures. We await with eagerness the second and third volumes, which promise to let us into fresh secrets of P. Grisar's discriminating genius regarding a personality whose virtues and whose faults have been equally unfairly exaggerated, whilst the circumstances which brought them into action have been wrongly estimated by the standards of a later age.

HANDBOOK OF CANON LAW for Congregations of Women under Simple Vows. By D. I. Lanslots, O.S.B. Ratisbon, Rome, New York, and Cincinnati: Fr. Pustet & Co. 1909. Pp. 280.

KIRCHENRECHTLICHES HANDBUCH für die Religiösen Genossenschaften mit einfachen Gelübden. Nach den neuesten Erlassen des H. Stuhles. Von Peter Bastien, O.S.B., Consultor d. h. Congr. Relig. und Konrad Elfner, O.S.B., Beuron. St. Louis, Mo.; Freiburg, Brig.: B. Herder. 1911. Pp. 456.

DIRECTOIRE CANONIQUE à l'usage des Congrégations à vœux simples. Par le R. P. Bastien, O.S.B., de la Congr. de Beuron., Cons. S. O. Religios. d'après les plus recents documents du S. Siège. Avec des Appendices, etc. Abbaye de Maredsous. Edit. II. 1911. Pp. 446.

The publication of the Constitution *Conditæ a Christo* by Pope Leo XIII was intended to enforce certain rules for the foundation of new Religious Communities, and to adjust the relations of these as well as of existing Religious Orders of simple vows toward the Ordinaries of the respective dioceses in which they exercise their vocation. At the same time the Holy See inaugurated a new method of examination and direction of canonically approved Institutes. The *Normæ*, which followed soon after the Decree *Conditæ*, give a detailed outline of the essential requirements for the founding of new Institutes. They are to serve as a model or pattern hereafter to be followed in maintaining Religious Communities. These Constitutions serve of course also as a basis for the action of the Holy See in cases of contention regarding the rights of Religious Orders when such are referred to Rome for decision. According to the new regulations, which place the control and direction of religious Orders directly dependent on the Holy See in the hands exclusively of the S. Congregation for Religious, each Order is obliged to render an account of its management and economical as well as spiritual condition to this Congregation. The object of this centralized control is to afford greater opportunities for uniform and consistent action in the fields of charitable and missionary

labor, and also to prevent and correct abuses that may arise from a lack of organization or proper coördination.

As a necessary result of these prescriptions arose the demand for some textbook giving accurate information to the members of religious communities whose superiors were supposed to conform to them and who were expected to send periodical reports to the S. Congregation about their status. The first to supply such a need in concise form were the Jesuit Father Arndt in his *Kirchliche Rechtsbestimmungen für Frauenkongregationen* (Mayence 1901); Battandier in his *Guide canonique pour les Constitutions des Sœurs à vœux simples*; Boudinhon in a series of articles entitled "Les Congrégations religieuses à Vœux Simples," in the *Canoniste Contemporain*, 1902; Ferreres, S.J., *Commentarios canonico morales sobre religiosas segun le disciplina vigente*, whilst others enlarged upon older works, such as Craisson's *Communautés à vœux simples* or laid stress upon special questions on the subject, like Fr. Meynard, O.P., in his *Réponses canoniques et pratiques sur le gouvernement et les principaux devoirs des religieuses à vœux simples*.

The three volumes placed at the head of this notice represent the most accessible and popular form of handbooks on the subject in English, French, and German. They are in fact originally of one and the same source, namely the work of P. Bastien, the learned Benedictine Canonist of the Roman monastery of San Anselmo, originally of the Beuron Congregation. The difference between his French text and the German translation consists chiefly in the omission from the latter version of the chapter dealing with the canonical position of Religious who belong to Institutes that formerly took solemn vows but at present take only simple vows. Another subject which P. Bastien treats in his first work, namely the duties, rights, and privileges of priests in Religious Communities, is left out of the German version, since the matter is exhaustively discussed in the chapters *De Regularibus* of our canon law books, and especially in works *De Jure Regularium*, such as those by Bouix, Biederlack, Piat, Ferrari, and others. P. Ildefonsus Lanslot's *Handbook of Canon Law* is not so much a translation as a well-ordered adaptation following the *Normae* but utilizing Bastien's volume for the interpretations. It is less literary and judicial in form, but not less practical than the original, and confines itself to stating what is most necessary in carrying out the observance of the Roman Constitutions. A topical index, and a brief summary conspectus of the requirements of the triennial report would enhance the volume as a book of casual reference, since our religious superiors who are not familiar with Latin or French have no work which they can conveniently consult on mooted questions.

Substantially we have here a clear and authoritative statement of what is required: (1) for the founding, approval, or suspension of a Religious Institute of Simple Vows; (2) the conditions required on the part of the individual entering the Institute; (3) the binding force of the obligations assumed by the members; the conditions of perseverance in the Institute; and the juridical process of separation in case of non-perseverance. The second part of the work treats of the authority of the governing element in religious Institutes: (1) the power of the Holy See and the Ordinaries of the respective districts in which religious houses exist, to control or direct, in temporals and in spirituals respectively; (2) the rights and authority of religious superiors in their respective communities. This embraces the subjects of election of officers and their individual duties. The appendix of the French and German versions contains pertinent documents in the Latin with vernacular translation and comments.

STATUTES OF THE DIOCESE OF CROOKSTON. Imprimatur of the Right Rev. Timothy Corbett, D.D., Crookston, Minnesota. Collegeville, Minn.: Record Press, St. John's University. 1911. Pp. 115.

The diocese of Crookston was established one year ago. It has thirty-three priests whose ministrations extend over a territory of nearly 17,000 square miles, with a scattered population of 20,000 Catholics, Whites and Indians. The Order of St. Benedict has a large share in the pastoral and educational care, especially among the Indians on the Canadian border, and there is abundant mission work for all the clergy and religious in the diocese. In such conditions ecclesiastical organization meets many obstacles, and the convocation of a Diocesan Synod for the purpose of bringing harmonious action into the local churches is practically impossible for some time to come. Accordingly it was a wise resort of the new Bishop to place in the hands of his clergy a set of preliminary Statutes, which contain rules and formulas, precepts and cautions, directing the pastoral action of the diocesan priests in a uniform manner in the administration of the Sacraments, the economic management of parochial affairs, and the superintendence of Catholic education. While the Statutes have not *as a whole* the sanction of the Holy See accorded to Synodal Decrees and Diocesan regulations in the ordinary sense, they have the full binding force of episcopal injunctions under the general law; the actual difference being that individual exemptions based on appeal to higher authority against the judgment of the Ordinary are permissible in this case,

whereas the Diocesan Law sanctioned in Synod and approved by the Holy See permits of no appeal against the Ordinary.

But inasmuch as the Statutes are episcopal ordinances and directions, they offer the manifest advantage (not to be underrated in a new diocese and under our missionary conditions) of permitting the opportunity of being tested, with a view of alterations and improvements, according to the experience of the clergy in various localities and circumstances. For in the event of a Synod being called, the priests who will have a consulting voice in the enacting of more permanent diocesan legislation, are enabled to form their judgment upon a more or less definite programme before them; they will have a clear insight into the duties and privileges of their position from the legal point of view, while the Bishop is likely to have the satisfaction of having an intelligently sympathetic clergy, who, being capable of judging regarding the wisdom and prudence of the synodal enactments, will be zealous in carrying them out and in maintaining their general authority.

Whilst a canonist familiar with the local conditions might be able to offer useful suggestions toward perfecting these Statutes before their final adoption in Diocesan Synod, we have nothing but commendation for this tentative legislation which makes for ecclesiastical observance and uniform action among the priests of the missions.

MARRIAGE AND PARENTHOOD. *The Catholic Ideal.* By the Rev. Thomas J. Gerrard, author of the "Cords of Adam", "The Wayfarer's Vision", etc. New York: Joseph F. Wagner. 1911. Pp. 178.

SHORT CATECHISM FOR THOSE ABOUT TO MARRY. By the Rev. Andrew Byrne, St. Bernard's Seminary, Rochester, N. Y. 1911. Pp. 72.

Instruction for those about to be married is one of the most delicate of the parish priest's duties, and is confined as a rule to occasional sermons regarding the sanctity of the sacramental contract and to the brief exhortation in the confessional before the solemn celebration of the nuptial rites. Yet the Catechism of the Council of Trent and the Roman Ritual evidently demand a more exact and careful preparation, in which pastors are expected to explain not only the dignity and indissolubility of the matrimonial bond, but also the duties which the married state imposes upon the contracting parties. These duties are so far-reaching in their results, so important a factor in the parochial, social, and civil order of the commonwealth, that their proper appreciation on the part of the

faithful becomes one of the chief elements to which a parish priest looks for success as an efficient guide of souls.

In this connexion it is no exaggeration to say that we are neglecting the use of one of the strongest levers of social and religious reform in our circles of activity in not organizing Christian Mothers' Societies in the parishes, especially in the city districts where education of children is most difficult. Parish schools can do only half the work needed to instruct the Catholic child; the other half must be done at home. Often enough it is not only neglected there, but the influence of the schoolroom is directly neutralized by the ignorance, apathy, or viciousness not infrequently prevalent in the domestic atmosphere. Wherever Christian Mothers' Societies exist, the devotions in the churches are well attended, the schools are well organized, and there is respect for Catholics in the social and civil life of the locality. It is to be regretted that these organizations are found for the most part only in German parishes, whose pastors find as a result that they can support church, school, and sometimes other important institutional adjuncts to religion, with a much smaller number of contributing members, than neighboring congregations whose members are by no means lacking in the virtues of generosity and faith.

It is in the Christian Mothers' circle that the pastor may speak apart from the confessional with more apostolic freedom regarding the duties of parenthood than is possible or advisable elsewhere. Whilst he takes the high stand of the Christian ideal, he may frankly advise without fear of being misunderstood in pointing out the practical duties of the Christian mother; and if he finds a natural difficulty in doing so, Father Gerrard's book on *Marriage and Parenthood* will greatly help him. It is redolent with good sense in treating of the institution and purpose of marriage, of the choice of a mate, of conjugal restraint, of the blessing of children, of the manifold problems that confront father and mother in the training, intellectual, moral, and religious of the child. It is a book which pastors may give to the newly married or to those who are immediately contemplating marriage. But it is also a book for mothers to help them to instruct their adolescent daughters.

Somewhat different in purpose if not in scope, and directly helpful to the priest who takes upon himself the responsibility of solemnly witnessing and blessing as Christ's minister the marriage contract of those who come to him for the purpose, is the well-printed booklet entitled *Short Catechism for Those about to Marry*. It facilitates the examination which priests are expected to make of the parties who are ready to have the bans of marriage proclaimed. The pastor must be assured that they are Christians who realize the obligations

which the proposed marriage imposes upon them. If they cannot read, he has to catechize them; and if one of the parties happens to be outside the fold, the series of questions with their answers as disposed here will enlighten the non-Catholic on many points, if he can be induced to be present at the half-dozen or more preparatory instructions for which Father Byrne's Catechism presents the proper material in systematic form.

LEGENDA S. OLARAE VIRGINIS. Edited by Professor Francesco Pennacchi. Assisi: Tip. Metastasio. 1910. Pp. lxx—140.

THE LIFE AND LEGEND OF THE LADY SAINT CLARE. Translated from the French Version (1563) of Brother Francis du Puis by Charlotte Balfour. With an Introduction by Father Outhbert, O.S.F.C. New York and London: Longmans, Green & Co. 1910. Pp. xi—154.

ST. CLARE OF ASSISI. By the Very Rev. Leopold de Chérancé, O.S.F.C. Sole authorized translation, by R. F. O'Connor. London: R. & T. Washbourne. 1910. Pp. xx—239.

The recent appearance of several new books dealing with the life of St. Clare seems to point to a welcome up-growth of interest in the personality and work of the "Seraphic Mother". Of these volumes the *Legenda* edited by Professor Pennacchi, under the auspices of the International Society of Franciscan Studies in Assisi, certainly takes the leading place. It is the first thoroughly critical edition of the original, primitive, contemporary biography of St. Clare which, written between 1255 and 1261 and generally ascribed to Thomas of Celano, still remains the chief source of her history. Professor Pennacchi has taken as the basis of his edition the text of a thirteenth-century codex (No. 338) in the municipal library in Assisi which has been collated with other early MSS. of the Legend, all the variants being carefully noted. The Legend proper is preceded by a most lucid and learned Introduction wherein are discussed many literary, historical, and topographical questions bearing on the text, which, thanks to the notes and comments of the editor, presents no difficulties; it is supplemented by a series of really useful appendices including the Bull of St. Clare's canonization and the early Sequences composed in her honor. Taking it as a whole, Professor Pennacchi's edition of the *Legenda S. Clarae* is assured a permanent place beyond the reach of more ephemeral works on the life of St. Clare. Such a definitive edition of her earliest biography has long been in need and is of notable service, and all students of the Franciscan Legend will heartily thank the distinguished editor for giving such splendid proof of his painstaking labors.

It is with a sixteenth-century French version of this primitive Legend of St. Clare that we are next concerned. This French version, which was made in 1563 by the Friar Minor François Dupuis for the use of Sister Claire des Bruyères, Abbess of Suerre, has now been done into English by Mrs. Reginald Balfour from the edition of the French text recently issued by Arnold Goffin. The translator has succeeded admirably in her difficult task and her rendering of Dupuis's delicate diction happily preserves the quaint and tender tone of the original. The notes which accompany Mrs. Balfour's translation are of the best quality. We can only regret that she did not add an English version of St. Clare's Testament to that of the Saint's letters which form the best part of the Appendix. Of Father Cuthbert's Introduction it would be difficult to speak in too high terms; it presents an outline of St. Clare's character and life-work which reveals a most scholarly grasp of the subject and which is written with all the charm of style that characterizes the previous work of the same class by Father Cuthbert. Twenty-four excellent illustrations add to the attractiveness of *The Life and Legend of the Lady Saint Clare*, and the fact that Mrs. Balfour's volume is meant to be in some sense at least a substitute for the biography of St. Clare which her husband, the late Reginald Balfour, had in hand at the time of his lamented death, tends to invest its contents with an additional interest.

In default of any modern biography of St. Clare in English such as Mr. Balfour had undertaken and such as Mr. Ernest Gilliat Smith is now preparing, Père De Chérancé's *Sainte Claire d'Assise* was well worth translating into English. Indeed the only wonder is that we had so long to wait for an English translation of it, for it is now ten years since the work appeared in its original French dress, and there is perhaps no other work of the same size in any language which gives the general reader as satisfactory an account of St. Clare. From a critical standpoint, however, the present biography may seem semi-scientific, and there are unquestionably not a few weak spots in the narrative; but then Père De Chérancé did not set before him as a primary aim to fulfill the requirements of present-day criticism and his monograph is none the less readable for being written in a popular and even enthusiastic style. The devout reader is not likely to forget easily the pleasure which will have been derived from a perusal of its pages. For the translation itself we have nothing but praise. Mr. O'Connor, who did Père De Chérancé's well-known biographies of St. Francis and St. Margaret of Cortona into such admirable English, has strengthened his claims to our gratitude by giving us this welcome addition to the growing literature of St. Clare in the vernacular.

Literary Chat.

Leaves from My Diary, 1894-1896, by the Abbot Gasquet, O.S.B., (Herder, St. Louis), are the records of incidents that led up to and transpired during the investigation of the Commission appointed by Leo XIII in 1896, to sift the historical data upon which the recognition of Anglican Orders by the Holy See must depend. The publication of the Diary is provoked by the publication of *A Roman Diary and Other Documents relating to the Papal Inquiry into English Ordinations* by the Anglican divine, T. A. Lacey, who in conjunction with Mr. Denny had at the time of the investigation issued a book *De Hierarchia Anglicana*, intended to demonstrate the validity of Anglican Orders, and then assumed by its representatives to furnish a basis for the reunion of the Anglican Church with Rome. The result of the findings of the Commission, chiefly through the impartial and careful study of documents in the Roman Archives covering the period of the "separation" which led to the discovery of fresh testimony against the validity of the Ordinations, led, as is well known, to the publication of the Encyclical on Anglican Orders (September, 1896).

The question of the recognition of Anglican Orders had, as a consequence, rested, until the recent debates regarding the abolition of the Royal Declaration, admittedly offensive to Catholics, made manifest a desire for retaliation on the part of Anglicans like the Bishop of Bristol. The publication of the Rev. T. A. Lacey's Diary, published to show the bias of the Commission of 1896, gave plausibility to the sentiment of placing the leaders of the Catholic Church in England in opposition to the "Established Church". Abbot Gasquet's account is calculated however to throw new light on the position of Catholics in the person of the late Cardinal Vaughan, Canon Moyes, the Abbot himself, and Fr. Fleming who, with Cardinals Mazella, Merry del Val, the Abbé Duchesne, Mgr. Gasparri, and the late P. De Augustinis, S.J., formed the board of investigation. The *Diary* of the learned Benedictine Abbot is a model of pertinent records and deserves to be read, quite apart from the question which it clears up.

A most extraordinary attempt is being made to discredit the story of St. Francis of Assisi left to us in the records of Thomas of Celano, and discussed with not merely deep appreciation of its value as contemporary testimony, but with scholarly critical acumen by writers like Fr. Paschal Robinson, O. F. M., on the Catholic side, and Paul Sabatier on the Protestant side. The "*advocatus diaboli*" in this case is Nino Tamassia, Professor at the University of Padua, who has found a Charon to translate him into the realm of English reading, in the person of Lonsdale Ragg, known to have commented on the book of Samuel, and who is therefore capable of supplying the Biblical references to the notes omitted by the less devout author of the original. The book in its English version is entitled *Saint Francis of Assisi and His Legend* (Fisher Unwin, London) and displays the unusual talent of its author for tracing similarities of sentiment and expression in classical authors. We all have heard of "plagiarists" like Virgilius Maro and Sir Joshua Reynolds, each in their respective spheres accused with having borrowed because they happened to have repeated what had been written or painted before them. So our Professor finds that the *Speculum* and the Commentary on the Rule of St. Francis are really not original because many thoughts and even words occurring therein may be found in the legend of Jacques de Vitry, and indeed poor Jacques himself is convicted of larceny, for he plainly recalls the earliest *exempla* of the *Vitae Patrum* and especially of St. Gregory the Great. So we must conclude not only that Thomas of

Celano was a thief in that he borrowed from such sacred sources, but he lied as well since what St. Gregory had done and said happened actually six hundred years before and could not therefore be true of St. Francis of Assisi.

In view of the discussions at present going on in the REVIEW regarding the essential qualities of the good preacher and of his sermon, Fr. Francis P. Donnelly's book, *The Second Spring* (Longmans, Green, & Co.), appears at an especially opportune moment. It presents an analysis of one of Cardinal Newman's classical sermons, preached in 1852 at the First Provincial Synod of Westminster, before Cardinal Wiseman and the Bishops of England. It describes the attitude of the anti-Catholic movement in England occasioned by the restoration of the Catholic hierarchy and the assertion of Catholic principles. As the essay is not only a reprint of the text of the sermon, but a study with critical notes and exercises for class use, the little volume commends itself to professors and students of homiletics in our seminaries as well as to the higher grades in academies and colleges.

The Rev. Elwood Berry, in giving us a free translation of P. Semeria's volume on the *Eucharistic Liturgy in the Roman Rite* (Fr. Pustet & Co.), has in fact brought together in compact form much liturgical and archeological information stored in the works of Duchesne, Cabrol, Drews, and other noted writers on the Sacrifice of the Mass. It is a handsome volume, and deals with "the first Mass"—the Prologue, Offertory, Canon, Communion; also the Vestments of the Mass.

Students of the German language will find in *L'Arrabiata* by Paul Heyse, edited with notes, exercises, and a vocabulary (Ginn & Co.), a helpful method of acquiring knowledge of terms and idioms by means of a pretty story of Italian romance, in which the parish priest, Padre Curato of Sorrento, takes a worthy part.

Who are the Jesuits? One wonders how any one can not know. They have been in evidence and discussed, alternately hunted down and canonized for more than three hundred years. Their work is, despite the comparatively small number of about seven thousand priests the world over, that of pioneers in Catholic education and mission work which is as open to scrutiny as it is apparently interesting to friend and foe. For all that there is need of perpetually renewed illumination to place them in a true light. The world wants to be deceived and the malignant spirit never dies. Father Charles Coppens holds out a good and steady torch which makes the Jesuit appear as he is, in his training, his home life, his missionary work, in dealing with the youth whom he educates and with the enemies against whom he is obliged to defend himself. The volume is small and lends itself admirably to the work of our truth societies for disseminating correct views and banishing misunderstandings and misrepresentation of Catholic history and doctrine.

Professor Harnack in tracing the historical origin of the Christian religion has found occasion to argue that the Church has no direct connexion with Christ; that its foundation no less than its organization must be placed in the second century. To demonstrate his thesis he examines the famous Letter of St. Clement and finds therein no evidence of an appeal to the miracles of Christ. This he takes to be equivalent to a proof that if Christ wrought any miracles, these, including the Resurrection, were not credited by the early "pre-Catholic" disciple as having an apologetic or dogmatic value upon which the Church can rest her claims of teaching Divinely accredited truth. Ch. Senoutzen has answered Harnack's contention by pointing out that if Clement did not emphatically appeal to the miracles of Christ as evidence of his Catholic position, it was wholly due to the fact that any such appeal lay outside the scope of his argument in the letter referred to; that moreover St. Clement does appeal to the miracles and that if there be any doubt as to

the conviction of the teachers of the Catholic faith in St. Clement's day, it was amply certified to in the writings of contemporary teachers. The work has been translated into French by Prof. Hermann van Laak at the Gregorian University, as one of the series of *Etudes de Théologie et d'Histoire*, under the title of *Harnack et le Miracle* (Bloud et Cie, Paris).

Dr. James Walsh, whose volume *The Popes and Science* we review in another part of this issue, has had reprinted from the *Popular Science Monthly* his article on "Science at the Medieval Universities." It deserves, like the volume above referred to, the widest circulation, especially among the students of our secular institutions and the teachers of our Public Schools who are still overshadowed by the Protestant notion that Catholic education has always been and must be essentially inferior in the matter of science teaching.

The Dublin Review for April contains a very satisfactory explanation of the reasons which induced Pius X to alter the legislation regarding the marriage contract from that which was introduced by the Council of Trent. The discipline governing Catholic marriages during the last three centuries was itself a necessary result of the religious, social, and political conditions of Europe. These conditions have again changed. Monsignor Bidwell shows how the abuses of clandestine marriages, favored by the primitive discipline, were remedied by the Council of Trent. But in course of time new complications arose demanding the abolition of the requirement of local residence. The *Ne temere* proposes the actually simplest method possible under the present circumstances for safeguarding the marriage contract between Christians.

Father Matthew Russell sends out *A Soggarth's Last Verses* (Burns & Oates) as a sort of farewell to his many friends among the clergy and laity of English-speaking peoples. Few who have known the dear Irish Jesuit will fail to respond to his call:

"Kind reader, breathe a prayer betimes
For me if living—or if dead!"

Two similar volumes of verse have preceded this, and must not be confounded with it on account of the similarity of title: *A Soggarth's Secular Verses*, better known perhaps under its alternate title, "Idyls of Killowen", and "Vespers and Compline", or *A Soggarth's Sacred Verses*, containing charming bits of rhyme echoing a priest's zeal and love. There are also *Altar Flowers* and *All Day Long*, two prayer-books in rhyme which complete the many charming works of the venerable priest-editor.

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