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“ Ut Ecclesia aedificationem accipiat.”

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THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. I.—(LI).—JULY, 1914.—No. 1

LIVES OF THE EARLY POPES.*

A Study in Papal Biography down to Pope Gregory VII (1073-1085).

PAPAL historiography is concerned with the Papacy as an institution as well as with the Lives of the Popes. While the former has always had a profound interest for historians, as is evident from the mass of literature on all phases of papal influence and activity, the careers of the men who have constituted the Papacy have not received the attention which the importance and attractiveness of the subject might be considered to merit. There are numbers of excellent special biographies, and the names of Von Ranke, Creighton, and Pastor represent serious efforts to provide papal biographies extending over limited periods; but, so far, there has not been produced a solid, systematic and reliable general work of biography on all the successors of the Fisherman. The reasons for this neglect are obvious. The magnitude of the task would of itself prove a very effective deterrent, while the preliminary examination and criticism of records and sources would require the combined labors of many scholars and investigators. In addition, most of those who have hitherto undertaken the task have been dominated by a narrow spirit of polemical bitterness, which deprived their work of any real value.

* This is the first of a series of three papers on the Lives of the Popes. The other two articles will appear in the August and September numbers, and will survey the literature of papal biography down to modern times.

The selection of the reign of Gregory VII as the *terminus ad quem* for one period of papal historiography is purely arbitrary, and has no merit except that of convenience and the more effective grouping of the material under discussion. As a new spirit dominated papal activity after the successful labors of the great Hildebrand, new purposes dominated those who undertook to criticize and record the activities of the Popes themselves, and hence in view of the restrictions imposed by the Editor of this magazine such a division seemed advisable, the main purpose of this series of articles being to call attention in a summary fashion to the present condition of research regarding the general subject of papal biography. It is, of course, impossible within the limits imposed to give even a bare list of the sources available for the student of such a vast subject. Early biographies of the Popes, papal Registers and Calendars are merely a small fraction of the material out of which Lives of the Popes might be constructed, and in view of the fact that the Popes and the Papacy, century after century, occupied a place in the forefront of the world's activities, it is no exaggeration to say that papal biography might be drawn from the entire apparatus of historical research.

Hence it is necessary at the outset to insist that we shall confine ourselves to works of a strictly biographical character, and that it will not be possible to deal with the special biographies of any of the Popes. There are many of the latter class which might properly be discussed, but to deal with them would require the exclusion of most of the existing works on General Biography.

The history of papal historiography, just as that of general historiography, falls into four distinct periods. First, the early period, down to the Renaissance movement or roughly speaking to the middle of the fourteenth century. Second, the Renaissance period from the middle of the fourteenth to the beginning of the sixteenth century. Third, the Protestant, or polemical period, down to the beginning of the nineteenth century, and the fourth, the modern or scientific period, down to the present. It is needless to say that the works written in any of the three last periods do not necessarily bear evidence of the principles which the names of the periods might indicate, and that, for instance, Protestant historians of the nineteenth cen-

tury have all been animated by purely scientific motives. Modern papal historiography may be said to have made its great advance over other periods, when it placed the material coming from the other periods on a solid and reliable basis, and when it was content to view this material as evidence of the past without regard to sect or party.

Any discussion of early papal biography necessarily commences with the *Liber Pontificalis*. This work consists of a series of lives of the Popes in chronological sequence, commencing with St. Peter and continued far down into the Middle Ages. Certain set forms are followed in the construction of each separate biography. After the name of the Pope there follow statements regarding the place of his birth, his family, the length of his pontificate in years, months and days, and in some cases contemporary dates of Emperors or Gothic Kings of Italy, the disciplinary and liturgical decrees he issued, the churches built, endowed or adorned in Rome, and the number of bishops consecrated for Rome and elsewhere, as well as the number of priests and other clergy who were ordained. The formulas used are always the same. "N ... natione ... ex patre ... sedit annos ... menses ... dies Fuit autem temporibus ... augusti, a consulatu ... usque in consulatum Hic fecit Hic constituit ..., etc. Hic fecit ordinationes ... in urbe Roma per mens ... presbiteros ... diaconos ... episcopos per diversa loca numero Qui etiam sepultus est Et cessavit episcopatus dies"

Because of an apocryphal correspondence which is prefixed to the *Liber Pontificalis* in the earliest MSS., Pope Damasus was credited for a long time with the authorship of that portion of the work which preceded his reign. Up to a recent date the opinion first expressed by Onufrius Panvinus that Anastasius Bibliothecarius was the author of the section between the reigns of Damasus and Nicholas I (856-867) was generally accepted. Though the text of the work itself showed that Anastasius could not have been the author, no definite conclusions on the subject were arrived at until Duchesne published his monumental edition of the work in 1886. The result of the study of Duchesne, substantially concurred in by other scholars, Funk, Bardenhewer, Grisar, etc., is that the work is shown to be not the composition of one but of a series

of authors, nearly all of whom are anonymous. Without entering into the complicated maze of discussion and criticism by which these conclusions were established, the facts arrived at are: that instead of being drawn up in the time of Pope Damasus, the first edition of the *Liber Pontificalis* was made in the pontificate of Boniface II (530-532). Who the author of this first part was is uncertain, though Duchesne contends and on good grounds that he was a Roman cleric employed in the Treasury (Vestiarium) of the Popes. The *Liber Pontificalis* was subsequently frequently added to and continued by various authors down to Eugene IV (1431-1447) and to Pius II (1458-1464). The text of the first part of the *Libèr Pontificalis*, as we have it now and as it is found in the MSS., is a *second edition*, issued probably in the first half of the sixth century.

According to Duchesne the first addition to the original work was made in the time of Pope Silverius (536-537). A long interval followed without fresh continuations. When the work was next added to, it is not easy to determine, though it is certain that one continuation ends with the Pontificate of Pope Conon (687). From Conon to Stephen V (885-891), with whom the original *Liber Pontificalis* ends, the lives were added by contemporaries of the Popes, and for this reason they have a special historical value. It is assumed that the authors were clerics actually employed in the Roman Court. The portion of the second part of the *Liber Pontificalis* extending to the reign of Gregory VII has little value as a source for the lives of the Popes in the tenth and eleventh centuries.

In consequence, therefore, of the peculiar manner in which the *Liber Pontificalis* was composed, it cannot be regarded as a work of final authority. Each particular life, and each group of lives must be studied separately, and their value determined according to the sources employed by their respective authors. Thus for the first four or five hundred years the only authority the book possesses is that which comes from its sources and these cannot always be determined. But with all its shortcomings it is the only systematic work on papal biography which comes from the early Church, and it is practically the only available source of knowledge for the lives of a large number of the Popes. In the edition of Mommsen, but more

especially in that of Duchesne, the wealth of comment and discussion makes the *Liber Pontificalis* the indispensable introduction to the lives of the early Popes.

Special biography was not much cultivated in the period under discussion, and until late in the Middle Ages the chroniclers and other writers who dealt with the lives of the Popes used the *Liber Pontificalis* as their model and principal source.

Ten years after the last date recorded in the *Liber Pontificalis*, a work was offered to the reigning Pontiff Sixtus IV (1474), which inaugurated a new era in papal historiography. This was the *Vitae Pontificum Romanorum* of Platina. Bartolomeo Sacchi, better known as Platina, was a typical product of the Humanism of his time. He had been successively soldier, tutor, and member of the College of Abbreviators. Though his career was a stormy one, and though he had been tried and imprisoned for heresy and conspiracy, he was made Librarian of the Vatican, which post he held until his death in 1481. He wrote his Lives of the Popes from St. Peter to Paul II (1471) and presented the work to his patron Sixtus IV. The manuscript is still in existence in the Vatican Library. It was a paragraph in this work which gave rise to the peculiar tale of the excommunication of Halley's Comet by Callistus III. Pastor says of Platina's "Lives" that "it is, in many respects, a remarkable work for the period in which it was written. Instead of the confused and often fabulous Chronicles of the Middle Ages we find here for the first time a clear and serviceable handbook of real history. The graphic descriptions, the elegant, perspicuous, and yet concise style of the work have won for Platina's 'Lives of the Popes' many readers even down to the present day."

Platina's work was frequently republished. Editions appeared in Latin, French, Italian, and German, and an English translation was issued as late as 1888. The lofty tone used by Platina in his Preface in regard to the dignity and importance of history did not prevent him from indulging his hatred toward Paul II, in precisely that portion of the work which might be considered to have real value because it was original.

Notwithstanding its defects, however, it remained the standard authority on the Lives of the Popes until the time of Luther. Luther, himself, almost at the outset of his career

marked out a new program for historians which became the guiding principle for his followers. The first work written under the influence of the new principles appeared under the eyes of Luther himself and with a preface from his pen. This was the *Vitae Romanorum Pontificum* of Robert Barnes. Born at Lynn in 1495, Barnes at an early age became an Augustinian, and after having studied at Cambridge and Louvain was made prior of the Augustinian convent in Cambridge, where he received the degree of D.D. in 1523. He was one of the first Englishmen to adopt the doctrines of the Reformers and after being tried for heresy he escaped from England to the Continent, where for a time he lived under the name of Anthonius Anglus, joining forces with Luther in attacking the Church. He was subsequently permitted to return to England, where he was for a time employed by Cromwell and Henry VIII. He afterward lost the royal favor and was put to death on 30 July, 1540, at Smithfield. "He died a victim of that royal supremacy which he had done his best to promote. Being condemned, moreover, without a hearing, simply by a Bill of Attainder, no one knew the precise cause for which he suffered. Luther supposed it was for his opposition to the divorce from Anne of Cleves, which may possibly be true."

While with Luther in Wittenberg he published (1546) a work entitled *Vitae Romanorum Pontificum*, which had very little merit, being merely a rehash of Platina with "unorganically inserted" extracts from the writings of the Protestant assailants of the Holy See. Barnes aimed at showing that all the evils in history might be traced to the Popes and that the opponents of the Holy See were deserving of honor and glory. The spirit of the work was biased and uncritical. Any documents which did not suit the purposes of Barnes he disposed of by saying they were forged or falsified. The records of the controversy between the Popes and the Emperors were favorable to the Popes, and were rejected on the ground that they were written by Italians and adherents of the papal party who were afraid to tell the truth.

The principles which animated Barnes found expression in nearly all the sixteenth and seventeenth century writings on the Popes from Protestant pens. Even the famous Centuriators

of Magdeburg are not free from this reproach. They were critical only where polemical interests were concerned, "or where tradition was opposed to their anti-papal views. While they never expressed the slightest doubt on the fable of Pope Joan, they strove to show that the Pseudo-Isidorian Decretals are forgeries. They showed none of the refined scepticism of the Humanists. Platina had rejected the tale that Pope Sylvester had made a pact with the devil in his youth: it did not occur to the Centuriators to doubt it. They made a special rubric for *miracula* in each century. If these were to the credit of missionaries to the heathen or to anti-papal heretics they were accepted without question; but if they substantiated the claims in favor of some Catholic doctrine, veneration of saints or relics, they were designated as *signa mendacia*. They sought to impress by the quantity rather than the quality of their proofs. Quite unlike Blondus or Calchi, they made no distinction between primary and secondary sources, between those which are contemporaneous and those which are later, between the original and the derivatives. Every author is satisfactory, provided he is opposed to the Papacy."¹ So assiduous were the Centuriators and their imitators in disseminating the strange calumnies which had grown up around some of the Popes that many of these malicious tales were accepted as established historical facts. Döllinger rendered a good service to historical truth when he disposed of many of the most outrageous of them.²

To enumerate the large number of works on the Lives of the Popes which appeared after the works of Barnes and the Centuriators would be a tiresome and unprofitable task. The best known of the English works is that by Archibald Bower, a Scotchman born at or near Dundee in 1686. After studying for some time at Douay, Bower went to Rome, where he was admitted to the Society of Jesus in 1706. After his novitiate he was engaged for several years in teaching history and the classics. He fled to England in 1726, and there, after deceiving his ecclesiastical superiors, he became a Protestant, and found lucrative employment as reader to Lord Aylmer and

¹ Fueter, *Geschichte der neueren Historiographie*, pp. 251 f.

² *Fables respecting the Popes of the Middle Ages*. Eng. trans., London, 1871.

editor of a History of the World. In 1747 he conceived the plan of publishing a History of the Popes by subscription. "He announced that he had begun the work at Rome some years previously, his original design being to vindicate the doctrine of the Pope's supremacy, and that while prosecuting his researches, he had become a proselyte to the opinions he had proposed to confute." The first volume of this undertaking was presented to the King of England on 13 May, 1748. Other volumes appeared at regular intervals: but Bower was not allowed to go unchallenged. He was attacked from Douay by the Rev. Alban Butler, and by a more determined opponent in the person of an indignant Protestant clergyman, the Rev. John Douglas, afterward Bishop of Salisbury, who in several pamphlets called attention to Bower's double-dealing methods. Douglas also published a tract, *Bower and Tillemont*, in which he showed that Bower had merely stolen his material from the French historian. Seven volumes in all were published by Bower bringing the history of the Popes down to 1758. Notwithstanding the opposition which Bower's pretensions aroused in his lifetime his work continued to be read. It was reprinted with a continuation by Dr. Samuel Hanson Cox in three volumes (Philadelphia, 1844).

In Germany the subject of papal biography received much attention in the last century, and was dealt with by such men as Planck,³ Spittler, and Wattenbach. Their works, however, can have little interest for English readers. There are also many other works in German and English, but they show such bitterness and hostility as to merit no consideration. To this latter class belong the work of Joseph Edmond Riddle, an Anglican clergyman, *History of the Papacy to the Period of the Reformation*, which was intended to be a counter-blast to the Tractarian movement. Another fervid opponent of the Papacy who dealt with the Lives of the Popes was Wylie, who devoted his life "to the exposure of papal errors and the clear and fervid counter exposition of the principles of the Reformation". The character of Wylie's writings can be judged from the fact that for thirty years he held a position on the Foundation of the Protestant Institute "as lecturer on popery".

³ *Geschichte des Papstthums*; Hanover, 1805.

A French work by Louis de Cormenin enjoyed such a vogue in Protestant circles that it was deemed worthy of translation into English. It was published in Philadelphia in 1846 under the title *The Public and Private History of the Popes of Rome*, "from the earliest period to the present time", including the history of the saints, martyrs, Fathers of the Church, religious orders, cardinals, inquisitions, schisms, and the great reformers. The character of the work may be judged from one of its opening paragraphs. "The Popes, more loose and savage than the tyrants of ancient Rome and Byzantium, seated upon the pontifical chair, crowned with a triple diadem of pride, hypocrisy, and fanaticism—surrounded by assassins, poisoners, and courtiers—surrendered themselves to all kinds of debauchery and insulted the public misfortunes." The author was not content to be merely a historian, he also essayed the office of prophet, and in his introduction to the life of Leo XII took a dip into the future, with a measure of success equal perhaps to his efforts to reconstruct the past. "We think it is useful," he said, "at a time when everything is presaging the imminent ruin of the papacy, to explain the usages which govern the sacred college, and to transmit to posterity the regulations which are established for the election of the head of the Church, before they have fallen into forgetfulness."

It is all the more remarkable that men could be found to put such works into circulation as serious contributions to historical science when we remember the tremendous advances historiography had made and was making during the nineteenth century. In a sense the work of Von Ranke, though unacceptable to Catholics, was a protest against such an unwarranted perversion of historical accuracy, and a plea for objective and disinterested treatment. The Catholics on their side felt the need of correct histories of the Popes. The one which seems to have enjoyed most favor was that by the Chevalier Artaud de Montor, *The Lives and Times of the Roman Pontiffs from St. Peter to Pius IX*. An English translation was made by the Rev. Dr. Neligan, and published in New York in 1867; it was very familiar to the last generation of American Catholics. A very sumptuous edition of de Montor's book has recently appeared. *The Lives and Times of the Popes*, "including the complete gallery of the portraits of the

Pontiffs, retranslated, revised and written up to date from 'Les Vies des Papes', by the Chevalier Artaud de Montor, New York, 1910." A translation of Duchesne's chapter on the "gallery of portraits", or a discussion of the subject, would have formed a useful appendix to this work.

There were many other useful works from Catholic pens written to meet the storms of calumny which centered around the Popes, as *The Manual of the Lives of the Popes from St. Peter to Pius IX*, by John Charles Earle, and the study on the *Lives of the Early Popes*, by the Rev. Thomas Meyrick, M. A. Audisio's work on the *Civil and Religious History of the Popes* met with much favor and was translated into French. But these and many other books on the Lives of the Popes were defective because the material from which their authors were compelled to work had not passed through the necessary criticism and revision.

A final stage in the history of early papal historiography was ushered in by the publication of Duchesne's monumental edition of the *Liber Pontificalis*. The fruits of this magnificent contribution to historical science are already appearing in a series of works which promise to supersede and overshadow all that had previously appeared. Two of these deserve special commendation. Father Hartmann Grisar, S.J., has dealt with one phase of the subject in his *History of Rome and the Popes in the Middle Ages*, and Father Horace Mann discusses another in his *Lives of the Popes*. Grisar describes his work as "a history of the medieval Popes with the history of the city of Rome, and of its civilization, as a background, the author's desire being so to combine the two stories as to produce a true picture of what Rome was in the Middle Ages". In writing this work the author, no doubt, had in mind the plan of producing an account of Rome, and especially of papal Rome, which would offset the opinions and views of Gregorovius. The original scheme called for six volumes: Vol. I, dealing with Rome at the end of the ancient world, i. e., the period from the fourth to the sixth century; Vol. II, beginning with Gregory the Great and ending with the Carolings; Vol. III, carrying the work to the beginning of the Investiture contest under Gregory VII; Vol. IV, describing the Papacy at the height of its power from the time of Gregory VII to the

fall of the Hohenstaufen; Vol. V, dealing with the fortunes of the city and the Papacy to the end of the Babylonian captivity; Vol. VI, continuing the history of the Popes of the Renaissance, i. e. to the point where Ludwig Pastor, the author's friend and colleague at Innsbruck, begins his *History of the Popes from the Close of the Middle Ages*. The first German volume has been translated into English and because of its extent and bulkiness split into three volumes. It is to be hoped that the publication of the other volumes will soon follow.

It is impossible to give an adequate idea of the multiplicity of subjects which are treated in the work of Grisar. History, archeology pagan and Christian, literature, liturgy, in fact every conceivable topic which might make Rome known as the scene of the papal struggles and labors, come in for extended and scholarly treatment. All this is quite in keeping with the purpose of the author who says: "Over and over again, during our long sojourn in the city, the sight of visitors and pilgrims from our northern home has led us to sigh for a work which might serve them as a mentor in the day when they wish to recall at leisure all they had witnessed during their stay in the Eternal City. For their sake, and for that of all educated people, even of those who have never set foot in Rome, this work is written, not only that they may the better know the monuments of ancient heathenism and rising Christianity, but that the position and aim of the medieval Papacy may be made clearer."

Though the work is not strictly biographical, it is more vivid than mere biography, and by reason of the subjects which are discussed it will remain invaluable not only as a book of reference on the architectural and liturgical activities of the Popes, but an inexhaustible mine of information on the art, the antiquities, the topography, and the history of the city itself.

The second of the two literary undertakings referred to above is from the pen of the Rev. Horace K. Mann, Head Master of St. Cuthbert's Grammar School, Newcastle-on-Tyne. Father Mann was impressed with the fact that since Bower's *History of the Popes*, no complete attempt had been made to publish in an English dress, and in a form which could in any way be called full or scientific, the Lives of the Popes in the early Middle Ages. To remedy this want he commenced in

1902 the publication of a series of volumes which is still being carried on. The first five volumes dealt with the Lives of the Popes in the Early Middle Ages, or from 590 to 1048, the date of the accession of Pope Leo IX. The first volume in two parts dealt with the Pontiffs from Pope Gregory I (590) to Pope Leo III (795); the second carried the narrative to Pope Nicholas I (858); the third extended to Pope Formosus (891); the fourth to Pope Sylvester II (999); and the fifth to St. Leo IX. An additional series, uniform with the first and numbered consecutively was next undertaken, and this is now in course of publication. So far four volumes have appeared: Vol. VI, dealing with the Lives of the Pontiffs from 1049 to 1073; Vol. VII, from 1073 to 1099; Vol. VIII, from 1099 to 1130; and Vol. IX, which recently came from the press, from 1130 to 1159.

In scope and purpose Mann's work is purely biographical. He gives in chronological order a more or less extended account of the life of each Pope, and his method is simple and frank. In contrast to the work of Grisar, Mann does not concern himself with contemporary events except in so far as they are connected with some actual facts in the careers of the Pontiffs, and his volumes are justly designated "Lives", not "Lives and Times" of the Popes. To this extent his contribution supplements and completes that of Grisar, and though concerned with the same theme the works of the two authors do not overlap to any considerable extent.

For English-speaking Catholics the "Lives" of Mann will prove not only very delightful but very necessary reading. For the first time it will be possible for them to become acquainted with the careers of many of the Popes, and to have the assurance that they are reading a work written with a sincere purpose of being accurate. If objection may be taken to Mann's work, it may be on the ground that it is somewhat lacking in a sense of proportion, and that all the Popes are viewed in a light which does not sufficiently accentuate the greatness of those who were great nor the pettiness of those who were small. Taken as a whole, it is a substantial advance in the treatment of papal biography; and if open to objection in matters of detail, it presents much solid and well-digested information not accessible elsewhere.

This rapid and superficial survey of the field of early papal biography shows that much still remains to be done; but it also shows that Catholic authors are alive to their opportunities and responsibilities. The Lives of the pre-Constantinian Popes is a subject which may at no distant date attract the attention and arouse the zeal of some author; but until that time, the numerous Encyclopedias and Dictionaries which are being published offer reliable and scientific accounts, which will compensate for the lack of works of a more systematic character.

To sum up, therefore, we may conclude that in the field of general papal biography the aspiring student of the present has a decided advantage over his fellow of a quarter of a century ago, in having at his disposal the works of Duchesne, Mommsen, Grisar, and Mann. Were we to extend the list to include all the publications which might be considered essential for the Lives of the Popes we might mention the names of Jaffé, Kühr, Mirbt, and a host of others. The outlook is promising and it is not likely that any future Barnes or Bower will receive much consideration at the hands of scientifically trained historians. It is well, however, to remember the words of Lord Acton: "Though the Papacy is so obviously an essential part of a Church, whose mission is to all mankind, it is the chosen object of attack both to enemies of Catholicism and to discontented Catholics."

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THE PRIEST AS TEACHER.

THE object of this essay is to sketch in outline the qualifications of a priest for the office of teaching Christian doctrine. The purpose of it is to show the necessity of assiduous training in those qualifications all through the seminary course. It will be noticed that I give more space to the spiritual, than to the rhetorical, equipment of the teacher. I have done so with the design of directing special attention to what I consider the most important, although the least regarded, element of a sermon or instruction. The saintliness of a pastor may not make him a popular orator; but it does better—it en-

ables him with accompanying grace to draw crowds round his confessional.

I trust it will not be inferred from anything I say in these pages, that I undervalue the work done in our Catholic pulpits. It is good and effective, but not above improvement. The development of our seminaries, however, and the high standard of our Catholic colleges should make us independent of books of sermons. I have known some men of more than average talent who would not trust themselves to write and deliver their own sermons. Diffidence may sometimes be a vice.

I. PASTORAL TEACHING IN GENERAL.

Pastoral teaching and learning are correlatives. If a priest talk to an audience from the pulpit, and the audience do not hear him, or cannot follow or understand him, or if they bring away nothing more than a blurred impression of what he said, he does not fulfill the duty of teaching, though he be eloquent as St. John Chrysostom and learned as St. Thomas Aquinas. Axiomatic as this truth is, some priests seem ignorant of it; for either they speak above the heads of the audience, or their sentences have neither head nor tail, or their distinctions and subdistinctions are too bewildering, or their arguments are too fine-spun, for common minds to understand them. Yet it would be dangerous to tell them that they are giving stones for bread to their hearers.

The content of all pastoral teaching is Jesus Christ and the deposit of revealed truth which He committed to His apostles. Theology has arranged this deposit in a beautiful synthesis, indispensable to the Hellenic and the Western mind. In this form it is now presented in our Catechisms, not without some loss of impressiveness. One thing, however, the deposit of faith must not lose is its intimate relation with its source in Jesus Christ. This has to be kept in prominent view, especially in expounding and inculcating moral duties. And it is not with the Name, but the Person, of Jesus that the connexion is to be made. It should be vital, not merely verbal. Moreover, the perspective of revealed truths is an integral part of the deposit, and should not be ignored by the Christian teacher. He should emphasize whatever the Gospel emphasizes. The Fatherhood of God, the Word made flesh, the indwelling of

the Holy Ghost in the Church, the preëminence of Christian charity, the duty of self-denial, cross-bearing, unworldliness, prayer—these leading truths must not be crowded into the background to make room for others less directly connected with the central fact of the world's Redemption.

The end of Christian teaching is lost sight of by some, because they have lost faith in ideals. They aim only at results within easy reach of them. They take "Hitch thy wagon to a star," for nonsense, so they hitch theirs only to slow-paced, somnolent roadsters. The mission of our Divine Lord, of which the priest's is a continuation, is something very different. "I am come," He says, "that they may have life, and have it more abundantly." What life? The see-saw life of an intermittent sinner? Surely, no; but an earnest, vigorous, growing life of faith, and hope, and love; a life prudently safeguarded against spiritual fatalities; a life of sterling integrity, of firm self-control, of calm endurance; a life fortified by daily prayer and frequent reception of Sacraments. This is the life in which the priest must aspire to train his people. The maintenance and growth of such a life must be the ever-conscious end of his teaching.

The frequent teaching of Christian doctrine is a Divine obligation implied in the very name of pastor. "Feed My lambs; feed My sheep," was the test and evidence of St. Peter's love, demanded by his Master, the Good Shepherd. St. Paul took no credit to himself for preaching the Gospel. "If I preach the Gospel," he writes to the Corinthians, "it is no glory to me; for a necessity lieth upon me: for woe to me if I preach not the Gospel." I Cor. 9: 16. And the pressure of this necessity he would have his disciple Timothy share with him in the following words: "I charge thee before God and Jesus Christ, who shall judge the living and the dead, by His coming and His kingdom: preach the word; be urgent, in season, out of season." II Tim. 4: 1, 2. The Council of Trent for the whole Church and the third Council of Baltimore for this country inculcate the frequent duty of pastoral teaching in most earnest language. Lastly, in our own day the sovereign pontiff Pius the Tenth, in his Encyclical on the teaching of Christian doctrine (1905), has made stringent laws, binding priests and bishops alike, for the discharge of this vital work.

The teaching of Jesus Christ had a twofold effect,—it enlightened, and it moved. The enlightenment of the mind and the movement of the heart were simultaneous. We never find them separated. He does not appear to have ever taught for the sake of mere knowledge. His mission was practical, not speculative. Needless to say, our teaching should be conformed to this model. Yet a cleavage seems to have developed between the speculative and the practical teaching of Christian doctrine. To each is given a separate name, the former being called an instruction and the latter a sermon. If the cleavage meant only a predominance of enlightenment, or instruction, in the one and a predominance of exhortation, or spiritual movement, in the other, no objection could be raised. But a sermon without a solid foundation of doctrine or an instruction without practical application is anomalous, a dereliction of duty, and harmful to the hearer, be he child or adult. At best, it is giving a half loaf instead of the full loaf due.

II. SPIRITUAL EQUIPMENT.

A priest learns many useful lessons from a study of the nature, content, end, and obligation of pastoral teaching. These, however, are but sidelights that give a dim glimpse of what his full equipment must be, at least in aspiration and effort, that he may represent Jesus Christ worthily, and announce His message adequately to the world.

"The words which thou gavest me, I have given to them. . . . As Thou hast sent Me into the world, I also have sent them into the world." John 17: 8, 14. "I have chosen you, and appointed you, that you should go, and should bring forth fruit, and your fruit should remain." Id., 15: 16. "I live, now not I; but Christ liveth in me." Gal. 2: 20. "Do you seek a proof of Christ that speaketh in me?" II Cor. 13: 3. Based on these texts, the traditional idea of the priest has been adequately expressed by St. Bernard in the well-known words: "*Sacerdos alter Christus.*" Hence, the priest who comes nearest to this ideal—who represents Jesus Christ most vividly, who brings Him to mind most forcibly, who lives as He lived and teaches as He taught—such is the priest who will speak with greatest authority, to whom hearts will open most readily,

who will bring forth much fruit. To his hearers he will be a veritable "man of God," "an angel of the Lord of hosts," an ambassador of Christ. If it be asked, then, what is the spiritual equipment of a priest for teaching Christian doctrine efficiently, the answer is Christlikeness. As this term, however, is too comprehensive to be definite and impressive, I select certain features of it that imply or help to the others and are best adapted to present-day conditions in this country.

1. The Spirit of Poverty. The voluntary poverty of Jesus Christ had a prominent place in the economy of Redemption, and was intended for an object-lesson to His followers and still more to His apostles. The lust of possession has been the root of all evils from the day man was doomed to eat his bread in the sweat of his face. To reverse that doom, He by whom all things were made assumed human form and lived among men, owning nothing but the bare necessities of a peasant life. With marked emphasis He preached the spirit of poverty to the world, and enjoined the relief of it on the wealthy as a condition of their salvation. Yet more pertinent to the present purpose was His command to His apostles when He sent them on their first mission to the lost sheep of the house of Israel. "Do not possess gold," He enjoined, "nor silver, nor money in your purses; . . . for the workman is worthy of his meat." Matt. 10: 9, 10. The spirit of this injunction and of all else that our Divine Lord has said of poverty demands of a priest absolute detachment from money and all that it stands for among men, except the requirements of a simple life. This is a hard saying; but it is not mine. It is taught in the Sermon on the Mount and repeated by St. Paul, who writing to his disciples about teachers who suppose "gain to be godliness," says: "But godliness with contentment is great gain. . . . Having food and wherewith to be clothed, with these we are content. For they that will become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men into destruction and perdition." I Tim. 6: 6, 8, 9.

There are few lessons taught by Church history more emphatically than the inefficiency and ultimate corruption of a wealthy clergy, and, on the other hand, the earnest reformation of morals as well as the high grade of spiritual life that

follows the teaching of apostolic priests. Whether the people tell their pastor or not, they look to him for illustration of his teaching in his own life. When he tells them to be unworldly, they expect to find him unworldly; when he tells them to be generous in helping some work of charity, they look for his own name at the head of parish contributions, etc., etc. Otherwise his preaching is largely a waste of breath and energy. The sheep do not recognize the voice of the Good Shepherd in the insincere accents of His representative.

2. Purity of Intention. Self-consciousness mars the writing and delivery of many a sermon. Some of it may be pardonable in young priests; yet if they feel their intimate union with their Divine Master and the identity of their teaching with His, they should quickly throw off all thought of self and become, as it were, His voice, and speak from His Heart. "I am the vine; you the branches. He that abideth in Me and I in him, the same beareth much fruit." John 15:5. The branch has no consciousness distinct from the vine of which it is a member. Neither should a teacher of the Divine Word. Timidity, indeed, is reconcilable with purity of intention; but what makes his words comparatively ineffective and barren, is rather vanity than timidity. He dreads the mortification of failure. This childish form of vanity, however, seems innocuous, compared with the full-blown egotism of the preacher who exploits the gift of eloquence for selfish ends. What a crime against the sacredness of the Gospel and the cry of the starving soul for bread! How far removed is such profanation of the Christian pulpit from the self-effacement of St. Paul who "came not in loftiness of speech or of wisdom," whose preaching was not in persuasive words, but in the revelation of the power of the Holy Ghost! How the healthy instinct of the laity can ever tolerate vanity and ambition in the accredited representative of Jesus Christ, is hard to understand. But still less comprehensible is the enthusiasm with which Christless preaching is received. St. Paul in his second Epistle to Timothy foretold a time when similar aversion to sound teaching would appear among the faithful; and in giving the remedy he intimates the cause of it. The remedy is this: "I charge thee before God and Jesus Christ: . . . Preach the word: be urgent in season, out of season. . . . Be watchful; endure

all hardships; do the work of an evangelist; fulfill thy ministry." II Tim. 4: 2 ff.

3. Charity. "By this shall all men know that you are My disciples, if you have love one for another." John 13: 35. The love of man for man, which Jesus Christ combined with the love of man for God, is motivated by man's destined participation in the Divine nature. Its relation to philanthropy, so generally taken for it, is analogous to the relation of a true to a false diamond. Charity is the only solution of the world's problems of to-day; the only remedy for the world's feverish unrest. But as long as it is confined to the Bible and the pulpit, the world will hold to its counterfeit. Men want to see it in Christian life and work; and when manifested there, its universal acceptance will be assured, and Christ will come into His own.

What the world asks of the Catholic body has to be initiated by the Catholic priest. He must preach charity as the highest perfection and he must practise it in an eminent degree. He must make it the primary and chief characteristic of his ministry. He must visit and relieve the poor of his parish. He must show fatherly solicitude for the erring and the outcast. He must comfort those in domestic or financial trouble. He must bring consolation to the bereaved. He must be patient with the obstinate and rebellious. He must, in a word, put on Jesus Christ, and be the representative and agent of His love to every member of His flock.—Think what power such charity will give to his teaching, what weight to his exhortations, what influence with the young. Think of such charity characterizing the priesthood, not sporadically, but uniformly and universally; and then calculate how soon the Spirit of Christ would renew the face of the earth.

4. Zeal. This is the intensity of charity, and is not confined to doing magnificent things for Jesus Christ and His Church. It is manifested best and most unmistakably in ordinary parish work, faithfully and patiently performed; sitting by a little child helping it to learn and love its religion; staying long hours in the confessional with fagged brain and aching temples; visiting some dying penitent daily, to make sure of the soul's safe passage into eternity; giving hours to study of next Sunday's sermon, while lighter work was tempting him away:

such are the works in which the zealous priest delights most; for they are lowly and too often shirked, but especially because they are so like the work of Jesus Christ Himself among the Galilean peasantry. Men recognize sooner or later the heroism of such faithful service among the poor. They see the man of God, the "alter Christus" in the faithful friend and consoler; they feel the power of God in his words, and are converted.

5. A Wide Horizon. While Jesus taught among the hills of Galilee, His Heart felt for the multitudes all over the earth, because they were distressed, and lying like sheep without a shepherd. We cannot doubt that He thought of those multitudes while training His apostles to teach the Gospel to every creature, to teach (make disciples of) all nations and baptize them. As the wisest and most perfect of teachers, He must have adapted their preparation to their future, world-wide work. He led them day by day to broaden their sympathies and aspirations till they included the whole world in the new Kingdom of Israel He had called them to found. "*Ager est mundus.*" Their field of labor was to be the world. It is the field of labor of the priest also who succeeds them in their work. There is no reason why the horizon of a pastor's life—of his thought, sympathy, coöperation, prayer—should not be wide as the world. It is true that his primary and chief care and work are due to his parish. No outside claim or need may ever be allowed to interrupt his duty toward it. But parish boundaries need not shut out a sympathetic view of the whole field—of the interminable war between the Church and the powers of darkness, of his fellow soldiers, some fighting manfully under the banner of the Cross, while others, in hope of the martyr's crown, are carrying that Cross, as a torch, into the night of heathendom. From this wide horizon a pastor will gain much moral strength and courage for his own work, and many inspiring illustrations for his sermons and instructions. Still more, he will educate his people in a fuller knowledge of their identification, as members, with the world-wide Church of Christ, and he will train them to take part in her various and multitudinous activities.

These few elements of spiritual equipment for pastoral teaching are all that can be given here; yet few as they are, they

will, I trust, lead each priest to study for himself the other characteristics of our Divine Lord's life as the greatest of teachers. But the characteristics of His life give us only the spiritual foundation for Christlike preaching and instruction. To build on that foundation, we must study the main features of His own teaching and adopt them as far as diversity of audience and other conditions will permit. The following are among the most obvious.

He suited His teaching to His hearers' capacity and preparedness. This adaptation is shown in the Parables, in the Kingdom-section of which He uses their yearning for the golden age of David, to prepare them for the revelation of a spiritual kingdom more glorious than his. So, too, before His death He said to His apostles: "I have yet many things to say to you: but you cannot bear them now." John 16: 12. Every live teacher observes this canon; yet it is known that some priests disregard the mental or spiritual status of their audience, and speak over their heads or urge on them difficult and unpleasant duties without suitable preparation.

He generally gives a reason or a sanction for whatever He enjoins. The reward of good is more frequently mentioned than the punishment of evil; but reward and punishment are revealed with emphasis. This rule should check the scarcely credible practice of some few who shrink from mentioning the "everlasting fire" of Hell to their parishioners. It applies also to those who expound doctrine without proof or sanction, relying solely on the authority of the Church of which they are the representatives.

He appeals frequently to His miracles, to gain credence for His doctrine. We ought to make more ample use of the same means. The works which He performed are recorded by the Holy Ghost for this practical purpose. Skill in Narration and Description, about which more hereafter, can represent those miracles almost as vividly as if actually seen.

His words were concrete, and His statements simple and direct. With the educated Pharisee and the Galilean peasant He used the same vocabulary, the same form of exposition, enforcement, and illustration. He made statements, it is true, that called for explanation; but He made them for the manifest purpose of exciting interest and eliciting inquiry. Take

for example the complaint made by some of the disciples (John 16: 16): "What is this that He saith,—'A little while'? We know not what He speaketh." This question, the context shows, was intentionally provoked to lead to the answer given it.

Concreteness, simplicity, and directness are not always characteristics of the Catholic pulpit. They are woefully lacking in some of the oratory heard on special festivals. It is doubtful if St. Paul would be invited to preach on such occasions. But it is not doubtful that, were he invited, he would tell home truths in terse words, "live, and strong, and more cutting than any two-edged sword."

Illustrations are strewn profusely through all Christ's teaching. They are taken from familiar objects, everyday occurrences, and ordinary aspects of nature. They reveal keen sensitiveness to the beauty, and still more to the spiritual suggestiveness, of the visible world. Under this head come symbolic actions to bring home great moral truths. He taught simplicity, docility, and sincerity by embracing a little child and pointing it out as a type of those who are to enter the Kingdom of Heaven. He also inculcated humility by the washing of the disciples' feet. And that terrible curse of the barren fig-tree,—was it not an emphatic condemnation of the crime of a fruitless life?

The notes of solidity and austerity are, undoubtedly, laudable distinctions, as they are valuable traditions, of the Catholic pulpit; but they do not make the Gospel more acceptable to the average Catholic, they make it distasteful to the young, and they seem to favor the false impression that a gloomy visage is a passport to Heaven. The silver edge suggests a silver lining to the dark cloud, and so relieves its sombre effect. Apt comparisons and analogies, appropriate narratives, picturesque descriptions, frequent quotations from the Bible, anecdotes from Church history and the lives of the Saints,—all these focusing their light on some Divine truth, not only help to conviction of it, but they also prepare the conviction to become a motive of conduct.

Many forms of emphasis were used by Him. The most frequent and characteristic were the epigram, the asseveration "amen, amen," and the affirmative and negative statement of some specially important duty. These are self-explanatory.

The only other distinctive feature of His teaching that I shall mention is its authoritativeness. He is always self-possessed, definite, strong, masterful, the Messiah. Hence, "the people were in admiration of His doctrine; for He was teaching them as one having power." Matt. 7: 28, 29. It is, I think, this definiteness and rightful assumption of authority that make the Catholic pulpit attractive to outsiders. There is need, however, that the priest keep his credentials well before the minds of his hearers, that he does not exceed them, and that he does not dispense on account of them with the Scriptural and traditional sources of his teaching.

III. RHETORICAL EQUIPMENT.

Heretofore we have kept the pastoral teacher in closest union with Jesus Christ. Were every priest a saint, he might produce marvelous effects by sole adherence to the foregoing principles and suggestions in his teaching. As motion begets light, so Christlike preaching may directly move the will and through the movement produce light in the intellect. But we who are not saints must follow the ordinary psychological course, and, first, enlighten the intellect by exposition and proof and, next, move the will by persuasive motives to some definite object. The means whereby this is done may be called the rhetorical equipment of the teacher. Unfortunately, it is sometimes the only equipment and even at that, truncated of its crowning element, the effective persuasion of the will.

The more fully a priest is possessed of the spiritual endowments now described, the more earnestly will he labor to acquire and practise the art of sacred rhetoric, so as to dispose his hearers for the divine grace that will accompany his teaching. This art is taught in the homiletic class of seminaries, and has an abundant literature, ancient and modern. There is no need, therefore, of giving a summary of its principles; but there is a crying need of longer and more systematic training (1) in each of the elements of a sermon or instruction, (2) in its composition and delivery, and (3) in the special instruction of children in parish and Sunday school as well as in preparation for the Sacraments. Nowhere else in ministerial work is it more harmful to follow the line of least resistance than in this matter of pastoral teaching. Yet, in the past at

least, no effectual pressure was used to withhold seminarians from this easier course. People no longer believe that "teaching is as easy as falling off a log"; and they are coming to think similarly of preaching. Intelligent Catholics are growing tired of platitudes, bad grammar, husky voices, and graceless delivery in the pulpit, even though the abuses be rare and exceptional.

The elements of rhetorical equipment may be classed under three heads: Knowledge; Literary Expression, and Delivery.

1. Knowledge. This must be accurate, definite, comprehensive, logically connected, validly established, adapted to the audience by concrete rendering, easy to remember. Knowledge thus qualified is the back-bone of a sermon or instruction. To acquire it a strong sense of duty is indispensable, with much patience and self-denial, and a great love of souls. There must be reading of Theology, verifying of texts in the Bible, use of Concordance and Commentary, as well as the taking and arrangement of notes. And then abstract words must be changed to concrete, if such can be found; else they are to be explained by example, metaphor, analogy, or other rhetorical expedient. "Who need do all this," some one may ask, "as long as he can find his matter already collected and arranged in the hundreds of sermon books and preachers' helps with which the Catholic book market is rather overstocked?" I answer, he will do it who prefers to wear his own coat, though it be shabby, rather than parade in his neighbor's; he will do it who delights in faithful work for his Divine Master; he will do it who was trained in the habit of doing it in the seminary, and feels a growing zest for it in the priesthood. On the other hand, he will not do it who has lost the habit of sacred study, and with it the high ideal of priestly life he acquired in his alma mater. "*Labia sacerdotis custodient scientiam, et legem requirent ex ore ejus.*" Mal. 2:7. I grant however, that it is better to preach the sermon of another than to talk on a sacred subject without preparation.

2. Expression. I speak here only of written expression, or composition. Something will be said on its vocal form under the next head. Written expression may be intellectual or esthetic: intellectual in exposition, proof, enforcement, and application of truth; esthetic in grace and beauty of literary

form, as well as in pleasurable appeal to the imagination and emotions.

(a) Intellectual expression demands clear thinking, accurate discrimination of words, liberal use of modifiers, logical sequence of ideas, frequent repetition and recapitulation, and daily exercise in composition. "Caput est quamplurimum scribere."

These conditions call for strong, efficacious motives for steady, continuous, painstaking compliance with them. But where zeal is kept at white heat, there will be no lack of motive. Nothing we can do is too good, no effort too great, for our Divine Master. We have consecrated our lives to Him: let there be no "rapina in holocausto."

(b) Esthetic Expression. In this some young priests seem to have received no training whatever. They narrate Scripture events and legends of the saints in the crudest form, without color or atmosphere. They never give the setting of a miracle, discourse, or fact of our Divine Lord's life. Galilee might be as flat and featureless as the Sahara for anything they tell about it. In emotional appeal their best effort to arouse the feelings is an over-plentiful supply of "Let us." Figures of speech are so rare that their use of one would awaken the Seven Sleepers. Hence, many of our sermons and instructions are sadly deficient in the elements of Narration, Description, and Emotional Appeal. Nor is the supply of these forms of expression characteristic of the average book of sermons. Only assiduous practice will remedy this want of esthetic expression in sermons. If not begun in the seminary, the harder the work in the priesthood. But the work has to be done, if our preaching is to please, as well as to teach and move.

3. Delivery. This includes two elements, voice and gesture. A few words on each will suffice.

(a) The voice, when carefully cultivated, adds very much to the effect of teaching. It charms the ear and disposes the hearer to words that sound like music. Besides, it gives to each word its proper emphasis, modulation and inflexion, thus making it more clearly and closely identical with the thought it expresses. On the other hand, a harsh, grating, ill-pitched voice that screams for emphasis and whines for pathos, keeps the audience on a torture-wheel to which it will not submit.

itself again except under pressure of painful duty. It is not easy to understand how a priest with a defective voice can deliberately neglect ordinary remedies or inhibitions for its improvement. Professional singers practise severe self-restraint in eating, drinking, smoking, etc., in the service of the public. Surely a priest can do as much, if needed, in the service of Jesus Christ. "Every one that striveth for the mastery refraineth himself from all things: and they indeed that they may receive a corruptible crown; but we an incorruptible one." I Cor. 9: 29.

(b) *Gesture.* Every movement of face, hands, or body that emphasizes a statement or adds grace or dignity to it, is included under this head. It should be spontaneous and appropriate, doing for the eye what the musical intonations of the voice do for the ear. The best gesture is that which is so identified with the thought expressed as not to be noticed. No artificial rules will help a preacher better in this department than the habit of walking properly and using the hands with natural grace in ordinary conversation.

Here then is my idea in outline of the equipment of a priest for the ministry of teaching divine truth as closely as possible after the model of the Divine Teacher Himself. My purpose throughout has been to emphasize the self-evident necessity of long, intelligent, formal and effective training of our seminarians in every element of the dual equipment I have summarized. For it is obvious that the work, if not done in the seminary, will seldom be done at all. As the education and training of the apostles was intended to prepare them to teach all nations, and as the priest is called to continue their work, so it seems the clear duty of the seminary to direct its teaching primarily and chiefly to his adequate preparation for expounding the Gospel message in whatever part of the great world-field the Holy Ghost may place him. Hence, Theology, Scripture, and Church history should have this for their objective; else the Church in this country shall inevitably lose its hold on the faithful.

But besides this direction of the intellectual and spiritual work of the seminary, two special classes are absolutely necessary from the beginning to the end of the scholastic course. One of these should be given to the literary study and para-

phrasing of Bible passages, training in the different forms of composition, analytic study of the sermon and the catechetical lecture, and, finally, a year's training in pedagogy. The other class should be occupied with training in reading, elocution and delivery, with memorized recitations from standard sermons, and with practical lessons in callisthenics, graceful deportment, etc. The success of these classes will depend on the importance attached to them by the faculty and the prominent place given to proficiency in them among the qualifications for Orders.

These classes will be inaugurated in the seminary, only when we realize that its primary end is to educate and train candidates in the ministry of preaching the Gospel, of teaching Christian doctrine. For continuous practice in the art of teaching is absolutely necessary to this end; and the end itself is manifest from the solemn statement of Pius the Tenth in the Encyclical already quoted: "It is important to emphasize and urge this in a particular manner, that no weightier duty is appointed unto priests, and by no stricter obligation are they bound" (than "the instruction of the faithful in sacred things").

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SOCIALISM OR FAITH.

II. "For They Have Nothing To Eat."

A PROBLEM IN THE CONCRETE.

"YOU were wrong, Dean," Father Lynch announced flatly. "The question is all one of political economy, anyway. You might better leave it alone. The Church is not called to settle it." He was fifteen years younger than the Dean, and, privately, believed him the wisest man in the world. But they had been neighboring pastors for twenty-five years; this gave certain privileges.

"Everything is political economy, if you come to that," said Father Huetter, taking up the defence for Dean Driscoll who seemed to be thinking of something else. "It is a question of political economy when a man has not five cents to buy

a loaf of bread. Also, it is political economy to ask why the loaf costs eight cents when the man has only five."

"You say," the young German priest went on, laying down his argument with finger on palm, "the Church has not to answer these questions: the law of *mine* and *thine* settles them. But, does it? The law of hunger is stronger yet. Suppose the man obeys the law of hunger and takes the bread where he finds it. Then both Church and State are interested. Each has a question to answer. Are we forever to be tinkering with remedies and mendings? Are we never to root at causes?"

"You are thinking in small circles," returned Father Lynch. "You are cooped up in your village here—you call it a city—where the people are too crowded around you. You hear too much of uplift and brotherhood and man's duty to man. You imagine from it all that one man is interested in another man; how the other lives, what he does. He is not.

"Come up into the hills with me," Father Lynch waved a cherished pipe expansively to the blue foothills of the Adirondacks, "and see how big the world is. From Felton Top I can see miles across the valley to the slope of Marcy. There is a man there who ploughs a big tract of the slope every spring. When he has been delving three days, at the biggest work he does in the whole year, I can see what he has done. He has made a little black square, the size of your hand, in the green of the slope. Now every man in the world is as interested in every other man as I am in that man, or he in me. I watch him because, after he has broken his heart at it for three days, he makes a dot on my view. He does not know that I exist."

"But that is extreme," Father Huetter contended.

"Is it? How many people are there in the world?"

"In figures? Oh, a billion and a half, I suppose, or more."

"You are right. The figures mean nothing. But we'll agree that there's a lot of people, anyway. Now barring exceptions, like the Dean here who—and it's time for him—is thinking of Heaven, and you who are worrying about Socialism, what is practically every mother's son of all these men in the world thinking about?"

"He is thinking," Father Lynch answered himself, "of what he can get, and how he can keep what he has. And you are surprised that an individual, here and there, has not the price of a loaf, when all the world has been conspiring from the beginning to keep it from him, or to take it from him if he has it. No church, no power on earth can regulate the impelling selfishness of men. The world is too big, besides. And the currents of supply and demand, of want and plenty, flow about it like the magnetic waves. You can never hold them. You cannot set the price of labor or of bread, for men will give what they have to and take whatever they can get for each."

"The Church did just that for seven hundred years," Father Huetter contended warmly. "And the world was, relatively, a far bigger place than it is now. She laid the foundations of modern Europe on just Her ability to curb the rapacity of the strong and to enforce equity between great and small."

"She did. But who knows about it now? Is it not a fact that most modern history blames Her for the very abuses which She alone could and did curb?"

"But that is the common lot of every great force for good."

"Just what I'm telling the Dean, here. Whether he spoke for or against Socialism he is bound to be put in the wrong."

"I said nothing of Socialism. I spoke to my people the gospel of Jesus Christ as it is written for me," the Dean put in quietly. "I was not thinking of Socialism. I was thinking that to-day is Labor Day and to-morrow the schools open. Some of the boys and girls have shoes, because they have gone barefoot all summer saving them for school. But more have none."

He turned to the hills. "Do you see that blue line across the waist of Orrin Mountain? You have not been twenty-five years in these hills without knowing what that means?"

"It means," answered Father Lynch, "that there'll be frost very soon."

"I was thinking of that, not of Socialism," the Dean went on. "I was thinking of the haggard, desperate faces of the men before me. For three months they have been hoping for a peaceful settlement of this strike. Now, when they have lost

faith in Jimmie Loyd—the only real leader they had—they see no hope. I was thinking of the gray faces of the mothers that have grown five years older in these three months. They are starving—starving, mind you—on warmed-over tea and the scraps that the children leave. And I was thinking of the long lines of young men and boys in the back of the church. I know their faces every one, and I have seen them growing harder and rougher Sunday by Sunday. To them I spoke. What do they know, or care, about Socialism? But they are the ready, unthinking material on which anarchy and all its forces work. A single stone thrown, a single shot fired might whirl them into riot and tragedy. Then would come soldiers and the shedding of innocent blood. To them I spoke, begging them in the name of God to commit no wrong against man or goods, to keep to themselves, to help each other.”

“That was yesterday,” said Father Lynch, “and before this Labor Day is over there will be a soap box on every corner and on top of it an orator, Socialist, I. W. W., or some other thing, denouncing you and the Church as the foe of the poor and the unproducing parasite of the rich.”

Dean Driscoll turned again to contemplate the blue line across the middle of Orrin Mountain. His problem lay heavy upon him. He saw his people drifting from what had been scarcity and privation in the summer to what would soon be terrible want and suffering. And his strong old heart was shaken by the feeling of his powerlessness to prevent or to help.

“I did not tell them to give up their strike—I dared not,” he murmured to himself. “God was not pleased to give me wisdom to know what to say, what was right, in that. He alone knows whether I should not have begged them to go back to work. Even time will not tell now,” he said sadly, “after the wheel has turned, whether I could have done it, or that it would have been right.”

“And there is more,” said Father Huetter. “Jim Loyd came to church yesterday, and for the first time in years he came boldly up to his old pew beside his sister. The Socialists and the fiery agitators have that to-day. Last week, after John Sargent, the owner of the mill came here, they were saying that Loyd had sold out the strike to him. Now they are saying that John Sargent used the Church and the power of

the priests to get a hold upon Loyd. It is all a lie against Loyd, because he was holding the strikers so strictly and peaceably; but they are saying it all the more loudly because they know that in their hearts."

Father Driscoll rose quickly, as with a sudden decision, and shook his broad, spare shoulders.

"Come with me, Father Lynch," he said. "You have time for a step through the town, before your train goes."

Milton is one of the many small cities which have grown up so quickly during the last twenty years in the watercourses of the lower Adirondacks. It is what is called a one-mill town. That is, its life practically depends upon its water power and that is owned, high and low, by a single company. The Milton Machinery Company holds the life and the pulse of the town in its hand. You may say that every individual in the place who is not independently wealthy lives, directly or indirectly, from the earnings of that single plant.

The individual worker who has grown to middle manhood in this plant is bound to it as thoroughly, almost, as any system was ever able to bind a feudal serf to the land. He cannot work in any other mill in the town. There is no other. No other occupation is open to him. He cannot move away. He has his family, probably a little home which he cannot sacrifice.

The normal condition, under which a worker is free to sell his labor or not, as he wishes, and under which an employer is free to buy or not to buy, at the worker's terms, do not obtain here. Perhaps that normal condition never did fully obtain anywhere in civilization. Here, in this town, it is impossible.

The company or corporation is not free. The greatest wealth it has is fixed at this point, by water power and established railroad facilities. It cannot move away. It cannot employ other men. It can, of course, with full police protection, and at enormous expense, bring in a temporary force of workers, unskilled and floating, and with these it can, nominally, run its plant for a time. But this is only for effect; to discourage the regular workers and to compel them to come back to work, at the company's terms. To expect to run any great plant with, perhaps, four to six thousand untrained, unsteady men—each one destroying more values each day, by wasting materials and mishandling machinery, than his labor

could possibly produce—would be mere madness. The trained worker who by his life habits and family obligations is bound to be efficient, steady and loyal is as valuable and as essential to the conduct of a plant as is every costly piece of machinery in it. He is even more so, for money cannot replace him at once.

The situation is simple. These men must work for this company. This company must employ these men.

When a strike or a lock-out is declared in a town like this there can be no weakening on either side. The sides are locked too closely in the struggle. One party or the other must lose a very valuable, an almost vital advantage.

Starvation stands at the back of one party, bankruptcy is a ditch behind the other.

Here Socialism comes in with a remedy—Let the State confiscate the plant and run it for the benefit of the workers.

But this particular State is not interested; it knows nothing about the business of making machinery.

The remedy is not at hand, cannot be procured.

Then, says Socialism, orate, cry aloud, cut, tear and burn if necessary, to make the State interest itself.

Anarchy and the attendant harpies, hearing the glorious words, rush in to spread the flame.

And intelligent, God-fearing men who have worked all their lives, who want only to work and be paid for it, and who would not tear a board from a neighbor's fence, stand looking nervously at the pinched faces and too big eyes of their unfed children.

They do not know what to do. Who will tell them?

"Forty-one years," said the Dean slowly, laying his hand on Father Lynch's arm, as the two walked down the street, "have I been here in this place. I saw it grow from a forge and a ford and a little tannery into what it is. I went over the trails from here to Fulton, a hundred and fifty miles. Some families saw a priest once in the year, some not that. And they kept the Faith. Dear man, how they kept the Faith!

"Often it seems so short, the time, when I look back, that I think the Angel must have brushed His wing over it in the night. And look! There are twenty like you up there in the hills where I went alone, and forty thousand souls gathered

about you, and your churches and your little schools. And here is this city with its churches and its two good Catholic schools. And I have said to myself:

"The people are safe now. They will never lose the Faith. After they have kept it through all those times and changes nothing can ever argue them out of it.

"And do you know that I have seen more loss of faith here among my men in the last three months than ever happened anywhere in times when there were no priests and no churches!"

"The men are idle, and careless," Father Lynch explained.

"It is not that," said the Dean sadly. "I have seen strikes and strikes. The same thing is happening in every one of our small cities where a single industry controls the place. The men are forever galled by the thought that they are bound for life to one company and one piece of work. And the Socialist comes along and stands at the mill gate in the lunch hour and tells the men that they are slaves, that the old institutions, the old superstitions, the Church and so on, made them so and will keep them so."

"If the Socialists want reforms, why do they not go about and get them as other people have to do: and leave the Church to Her business?"

"There," said the Dean, "is where Father Huetter would ask you: What is the Church's business? But let that pass. Do you read any of the Socialist pamphlets, Father Lynch?"

"I do not." Father Lynch acquitted himself decisively. "I have one Socialist in my parish. He spends more on books than he does on fertilizer. I can prove it on his fields of corn."

"Maybe you are right. Perhaps you are as wise on the matter as we who do read them. But, whenever they say anything that is definite, they say this: The whole base of modern civilization is wrong: it must be changed: before it can be changed two things must be abolished: they are, the conservative power of private ownership of property and the conservative power of the Catholic church: these two stand in the way of all sweeping changes.

"Now, when the men are full-fed and times are well with them they chaff the orators a little and go back to their

work. It is a noontime diversion. But when they are hungry and there is no work to go back to, they stand and think. Man, don't I see it in their eyes? They look at me. Haven't I all their lives told them what to do? Can I tell them now? Do you not hear the question hurled at them from every side, and see it gripping into their mind: What, after all, is the Church? What am *I* doing for them now, when they need me? If they do wrong, and come to church afterward, I can tell them that they did wrong.

"Do you see that crowd all up and down the street below us there. I could stand on the steps of the bank and raise my hand and two thousand men would listen. What would I tell them? Should I tell them to go back to work and give up the fight that means so much to them, or should I tell them to go on starving quietly? Am I, then, a blind shepherd to a stumbling people!"

"Forgive me, Dean," said Father Lynch with feeling; "I was flippant back there. I did not know that you took it so."

But the Dean was not listening. His thought ran into a yet deeper current of self-reproach.

"Schools!" he exclaimed, with something that was almost bitterness in his voice. "Schools! I can open the schools tomorrow. But can the children come to them if they have not bread in their little stomachs! Can I answer them that!"

They were getting down now among the crowds of State-street. They were not the holiday crowds of other Labor Days. When a town has been cut off from its one source of money, when men are walking and standing about the streets by the hundred literally without a cent in their pockets, there is no holiday-making. The faces of the older men were moody; many of them had not had a smoke for days. The younger men and the boys were noisy and inclined to be ugly. They moved and pushed from one packed group to another. In the center of each group, on the soap box that Father Lynch had predicted, a leather-voiced orator bellowed forth one of the ten thousand cure-alls that Socialism is father to. If a particular speaker did not please them the young fellows jammed in and broke up his group. No one was being hurt, but it was not the inconsequent roystering of, for instance, a college crowd. There was an under-running sul-

lenness in these crowds that needed only some quick, sharp provocation to burst it into terrible and destroying anger.

It was noticeable that there were hardly any women on the street, though there had been no actual violence nor any word of it. A sense of brooding danger was in the air, and such women as had to pass along State street slipped unobtrusively on their way, keeping as close as possible to the fronts of the stores on either side.

"Now this," said Father Lynch, studying the crowd that filled the street from curb to curb, "this has nothing to do with Socialism. These talkers might as well be shouting the multiplication table, or beating drums. All the crowd wants from them is noise, plenty of it. Nobody is listening. This is not Socialism, 'tis a mob."

"Dear man," said the Dean, "there is no such thing as a mob. Every crowd like this is made of men—every man with his own hunger and his own anger and his own bitterness. There are men—I could point to them—men that I baptized, men that I caned in school, men that I married. Are they a mob to me? Are they not the souls that God has written on my account. If they fight, if they burn, if they kill—God have mercy!—will a mob answer for them? It will be every man marking his own soul!

"You say they are not listening. How can you know? How can you know that in all this outpouring of noise there are not words of truth? And truth, even when it is dragged to unjust conclusions, truth carries."

"Listen to this."

A slight, dark young man of French-Canadian type, on a box near the curb, was shrilly denouncing Jim Loyd because the latter, when he had been in absolute command of the strike, had not allowed a Socialist speaker in the town; had insisted, in fact, that the strike was the business of the men of Milton and of no one else.

"Why," he was shouting, "did your Jim Loyd keep the Socialists away from here as long as he could? Why! Because he did not want you to hear the truth. He wanted to be the big man and make you obey him. Now he has sold you out, tried to sell you like sheep. For why? For what? Money, money; always money is master! And the priests!

The Church! Did they not tell him to do it! Are they not the friends of the strong, of the powers! They want things as they are. They do not want the change. In the change they would lose you. Suffer, they preach to you, and peace. Suffer, yes! You are suffering. But peace—Where is peace?" he shrieked. "Do they give you peace? They tell you to hold your hand, and to starve—in peace. If you die they will bury you—for a—"

He stopped bewildered. A sudden ominous hush had fallen over the crowd. He saw that they were not looking at him but at something beside him. He turned sharply—and looked full into the white, pain-drawn face of Dean Driscoll. The old priest was so tall that he stood a head and more above the crowd. His face was on a level with the speaker's.

The youth's mouth fell open, and his right hand jerked instinctively toward his forehead. He drew it back quickly and turned again to the crowd, trying to go on with his speech. But they would not let him. They had seen him lose his nerve. And they knew just what that little gesture of his hand to his head had meant. They jeered him down from his box.

"Now that boy," said the Dean, as the two priests pushed their way on down the street, "was raised in a Catholic school. Do I not know the quick snap of a boy's hand to his hat, when I come around a corner and see him with a stone in his hand, or something?"

"No doubt," said Father Lynch. "And it's likely that some poor foolish French priest in Cohoes sent him to college, too. Now, explain it."

"I can explain nothing," admitted the Dean. "Long ago I found that out. The boy is—a boy. He is unbaked. Some of it is bravado, to show that he is not afraid of the things that his good old father and mother loved. Part of it is what the French have been writing and saying for three hundred years and more. And the rest of it is what is being heard day in and day out around the mills of Cohoes and Schenectady."

The Dean looked appraisingly down the street.

"There are," he estimated aloud, "two hundred or more of these agitators in the town to-day. They may be talking on anything from the universal deluge to suffrage, but their one

immediate purpose here to-day is to create trouble, to excite our men into some lawlessness. The talkers and Socialism need the advertising. But they did not come here and pay their own expenses to talk for the love of man nor for the love of talking. Somebody paid their expenses, and is paying them for their day's work. Who?

"God knows, it does not fit me, with my foot in the grave, to think men worse than they are. But John Sargent is a ruthless man. He would do that, or anything else, to get the soldiers here. It would be his logical move, he being the man that he is."

They were come now down into the densest of the crowds, where men stood packed all across the street. Here in the store floor on the right was where Jim Loyd had sat all through the summer, dispensing justice and food, to the most needy, and ruling the strike with a hand of iron. He was working there still, appealing by letter and telegram to newspapers and individuals and labor unions everywhere for the relief money that came in such little dribbles and was eaten up so quickly. But though he worked eighteen hours a day, when all the world about him was idle, his work now lacked the driving energy and confidence that it had shown before that night last week when John Sargent had offered him fifty thousand dollars to get the strike declared off. All men knew that the offer had been made. No man knew how it had been received. Jim Loyd did not tell. No one dared speak to him of it.

He had seen suspicion and distrust of him in the eyes of men who had known him all his life, and it had cut deep into the violent, proud character of the man: the more so because he remembered that in that first mad moment of John Sargent's offer to him he had looked—looked at the temptation. He followed the routine of his work doggedly, but he was not ruling the strike now. Nobody was ruling it. It was drifting blindly toward riot and destruction. And his hand was not raised to hold it back. He was not sulking. He would have gone out into the street and died for his cause and his men. But the power of his hand was gone.

All day long he had been listening to the frothy oratory that billowed up and down the street. If he were really in

charge of the strike now, as he had been, he would have picked out two or three quiet, resolute men to escort each talker to the first train out of town. He, too, believed, as the Dean out in the crowd was even then saying, that John Sargent had secretly supplied the money to bring these strangers into the situation. What had come to the priest as intuition had come to Loyd as almost certain knowledge. And now as he looked out over the crowd and thought of the work that John Sargent was trying to do, and what he had tried to do to him, Jim Loyd, and to his manhood, a red mist of blinding anger swept before his mind. He was back in Sargent's office on that night when the latter had offered his bribe, and now as then he found his fingers aching to take the man by the throat and take his life with his naked hands. He rose shaking his shoulders, like a breathed steer, and came to the front of the office.

He saw the Dean and Father Lynch out there trying to make way through the crowd, saw that the Dean was very pale and tired-looking, and he opened the door to tell them to come inside and rest a moment and watch the crowd. But there was no moving in any direction. Some new force was jamming the crowd up from farther down the street. But no one could, at this point, see what it was.

Little Joe Page, the town dwarf and antic, had gotten possession of a kerosene barrel at the curb and had clambered up on it. He was holding a meeting of his own, and his audience was full three times larger than that of any other orator of the day. With the barrel, he had gotten possession of the main argument of the Socialists. Things were unequal in the world: they must be leveled. He had often thought of that, he argued. He lived and ate in a boarding house, he said; where seven tall, long-armed men also ate. He named and accused them all, and the crowd, knowing the men by name, cheered him on to his conclusion. Why should those men, he demanded, be able to reach out and grab the firsts of everything, while he with his fourteen-inch arms must wait until the last of the plate was passed to him. He clamored and ranted with the best, that this must be changed. A law must be passed that all long-armed men living in boarding-houses should have their elbows tied to their sides. His argu-

ment was as sound and as practicable as many that were being hysterically shouted along the street.

Fifteen years before, when his little double joints were getting too stiff for the hard service, a circus had dropped Joe Page stranded in Milton. He had climbed sturdily on to a high stool before a lathe table in the Milton Machinery works and, asking nothing of any man, had fitted himself, dwarfed and vagabond mite that he was, into a place of respect as the fastest and cleverest lathe-worker in the plant.

Men in that crowd loved the little dwarf for his independence and his funny old, old face. They said, barring length, that he was more of a man than most. Now he was giving them the only laugh of the day, indeed of many days. And they were grateful, for they knew that he was as hungry and as bitter in heart as they.

"There now, do you see," said Father Lynch at the Dean's elbow, "the little man has the hill on them all. He knows what he wants and how it should be done."

Father Driscoll was looking down the street. He saw what others could not see. A look of anger and trembling anxiety clouded his face. Jim Loyd, watching him, knew that something threatening was impending, and he pushed out to see.

John Sargent was walking coolly, deliberately up the street. In years John Sargent had not set foot on the streets of Milton, except to cross the sidewalk to and from his automobile. On this day, of all days, when he should have kept away, he walked contemptuously through the crowd with an air of open aggravation. At his elbow at every step were men, serious, good men, who had worked patiently all their lives for his father and for him, building up the fortune that he was now using against them. He looked them in the eyes, and sneered; sneered at their hunger, at their patience, at their self-control as they carefully made a path for him through the packed crowd. Every speaker that he passed execrated him to the crowd, crying him out to them as their enemy, who was holding the bread from their mouths. They bullied the crowd for cowardice and dared it to stop him now and settle its question with him at once. But no man's hand was raised. They gave him way so that no man even brushed his coat in the press.

What was in John Sargent's mind when he started for that walk up the street, is hard to say.

Through a pretended local Socialistic committee which existed only in his own office, he had sent out the call and the expense money to bring the agitators into the town for Labor Day. The strikers must be incited to rioting or violence of some sort. This would give him the chance to demand State troops from the Governor. A show of overwhelming force on the ground would break the heart of the strike. He would then have only to make the merest pretence of running the mill with imported labor, and his men would begin coming back to work.

But it was now coming toward evening. His reports told that the men did not seem ready to fall into his plans. They were sullen but quiet, and paying little heed to the wild talk. He had spent good money on this day and he was not minded to see it go for nothing. He knew that his own presence would excite and anger the crowd more than any talk could do. Though physical fear was a thing which he had never known, it is not likely that he expected to be actually attacked. Still he seemed to be doing everything calculated to that end. But men drew soberly away from him. He saw that he would not be molested unless he struck or pushed some one. It maddened him to think that a stupid crowd could so mate his plans by its mere stolidity.

When he came to where little Joe Page stood on his barrel demanding the law to restrain long-armed men, he scowled angrily. This was not the thing. John Sargent did not want the lightning to discharge itself harmlessly in laughter and nonsense.

Little Joe, feeling the sudden charged tenseness of the air about him, looked around for the cause.

John Sargent shouted:

"Get down, clown," he commanded, stamping his foot in rage.

Now there was no reason in the world why Joe Page must obey an order of John Sargent. But when one man has given another his unquestioning obedience through the working hours of years, the habit is liable to be stronger than any circumstances.

The dwarf made a handspring off the barrel, landed on his feet and came to attention, with a mock circus salute, directly beneath John Sargent's waistcoat.

Whether he took the salute as impudence and was blinded with rage, or whether he did it with calculated malice, does not matter: John Sargent raised a heavy boot and kicked the tiny man in the side. The midget fell to the walk.

The crowd went roaring, stark mad. Men shouted and tore at each other to come near Sargent. The man nearest him struck him a quick, glancing blow in the face that sent him spinning round and round. He would have fallen and the crowd would have trampled him to death had not a lean, strong old arm reached out over another's shoulder and caught him. It was Father Driscoll who had managed to reach him just in time. He caught him to him and pushed him up against the store front. Then he turned to face the crowd, and his great height and wide frame completely covered the other man from sight.

The eyes of the old priest blazed and his breath came fast with the excitement, but the crowd looking into his face knew that he was in command. He raised his hand and the hands of the crowd dropped. Short, ugly-looking clubs, that had suddenly appeared from nowhere, stole quietly back to their places. He spoke to them in a voice that was quiet but so tense that it carried up and across the street in the strained hush.

"My men," he said, "no man dare blame you for your anger. But did not this man, who is, for the time at least, your enemy, did he not come here with purpose to anger you, to get you to strike or threaten him? Heads that are cool among you and can think know what he has to gain from your anger. Will you let him beat you in a game of wits? Because he thinks you a senseless mob that he can play upon at will, shall you prove to him that he is right?"

He did not preach to them, he merely put into the concrete what he had said to his own men and boys the day before. And men of his own flock and men of no flock, alike, knew that he spoke God's truth and common sense.

In the meantime John Sargent had gone. Jim Loyd had reached out and pulled him into the office of the strike committee.

Again these two men faced and measured each other as they had on the night when Sargent had tried to bribe Loyd.

Sargent's face was discolored and his breath came in quick gasps, but he was first to speak.

"You see," he taunted Loyd, "what tools you have to work with. You thought you could hold them. It cost you fifty thousand dollars to think. With a lift of my foot I knocked over your work of months."

"Mr. Sargent," said Loyd slowly, "once before I saw you so close to death that your life was not as sure as the turn of a coin. And you would be dead out there on the walk now if Father Driscoll had not saved you. I do not know why you were saved, but I have an idea."

"Is it interesting?" queried Sargent.

Loyd looked at the thick red lines under the skin of Sargent's neck. They told of wrong living and an overworked heart.

"I think," he pronounced evenly, "that you will not die by any man's hand. You're a brave man and you hate a coward. For that reason, I think, you'll die of fright, scared to death. That will be hard on you."

"Cheerful!" snarled Sargent. "I'll turn prophet, too. There'll be State troops here to-morrow. I've been attacked on the street by rioting strikers. I am going now to wire the Governor. Somebody else will be scared to death before this is over." He stepped quickly to a door at the rear and out into the alley.

At that moment Father Driscoll, followed by Father Lynch, was coming in at the front. He sat down rather heavily. At his age no man passes through strong excitement without being shaken.

"Jimmie," said he shortly, "are you sulking? Are you, then, the first man in the world that has had to go on with his appointed work in the face of distrust and suspicion?"

"I'm afraid it's no use now, Dean," said Loyd dully. "Sargent has just gone to telegraph for troops. And he'll get them, too."

The Dean rose quickly, with a new grip on himself.

"Come, Father Lynch," he said briskly, "it's time you were at the station." At the door, he turned to Loyd, saying:

"Jimmie, soldiers or no soldiers, it is your work to get these disturbers quietly out of the town."

John Sargent was standing at the telegraph counter in the railroad station writing the last of three telegrams. One was to the Governor of the State, another to the Colonel of a National Guard regiment, and the third, more important than all, was to a politician in Albany who was said to be above colonels and governors.

The Dean took up the telegraph pad as John Sargent laid it down. Under the latter's eyes he wrote his own message to the Governor: a plain message, saying that the trouble at Milton was manufactured, that there was no danger and no need of troops.

John Sargent read the message, as the Dean had intended he should. To John Sargent it said, in effect, that he lied.

His face turned livid and his whole body shook with rage, so that he had to struggle for speech.

"So you," he stammered, "you, that preach peace; you are going to fight me!"

The Dean signed his telegram, counted the words, and handed it with the money to the clerk. Then he looked down an instant at the veins of John Sargent's shaking hands: they were too big.

He looked curiously into Sargent's face and said:

"Has your doctor been telling you nothing lately?"

Just then a little twitch of pain shot across John Sargent's left breast. He winced. It was nothing, that little pain: he had felt it before, several times. But that two men, within five minutes of each other, should know all about it, and presume to tell him about it, was—annoying. He turned on his heel and walked away.

When the Dean had seen Father Lynch on his train, he walked slowly up the street through the thinning crowds.

The day was nearly over—a day that might have ended in tragedy and untold sorrow for him and his people. He had reached out his hand and, maybe, saved a man's life. He had sent his appeal to the powers of State. He had done the little that God had put near his hand. In the excitement of action he had been upheld, had felt that he was doing something.

Now he looked into the pinched, weary-eyed faces of his men, and he saw that, after all, he had done nothing. The problem was as it was yesterday, as it would be to-morrow. They were hungry and he had not told them, could not tell them, what to do.

His head bowed to his breast as he walked, and men who had seen him save a life and calm a fury just a short time before, wondered if the Dean was indeed getting old.

In his heart he was echoing sadly the plaint of the disciples in the desert place: What shall I say to these people—*For they have nothing to eat!*

Havana, Cuba.

RICHARD AUMERLE MAHER, O.S.A.

[TO BE CONTINUED.]

A RECENT BOOK ON THE PHILIPPINES.*

NOT all readers, perhaps in truth it may be said not many readers, of present-day history have the habit of mind that exacts a rigorous adherence to the principles of the newest historical method in the work of an author who takes up a live topic of the decade or two. Nor can such an author, when he is also a man of affairs, ordinarily conform to an austere standard of methodology, the reaching of which implies special training followed by an exclusive labor and assiduous devotion of long duration. His ambient is more or less bound to be reflected in his work according to his purpose, views, and prejudices, even when these, along with his intelligence, are reputed to have some claim on being considered scientific. He does not easily get away from, or give an outward direction to, the strong light of his subjective mind, with all of its associated strong feeling, into the precise cold detail and unimpassioned definition desiderated by the objectivism of the day. Great must be his wisdom, penetration, and clear-eyed judgment, if he can set down, with close analysis, the elements of a tropical, Oriental ambient and all that that connotes in human nature, in all their true relations and exact perspectives. A master-

* *The Philippines, Past and Present*, by Dean C. Worcester, Secretary of the Interior of the Philippine Islands, 1901-1913; Member of the Philippine Commission, 1900-1913. In two volumes. The Macmillan Company, New York, 1914.

mind brought to bear on its men and events and things in themselves, and potent to verify or correct the recorded impressions of the same by many other minds, is still hard put to it to look back as from some more or less distant future, when time's helpful adjustments shall have been accomplished and are available to be turned to account.

There was a day when it was demanded that annalists, especially philosophizing and polemic ones, be literary. It was Goldsmith who said that "history owes its excellence more to the writer's manner than to the materials of which it is composed."¹ Whilst hardly anyone nowadays accepts that view, one may still hold to another dictum of the same genial and oft-times discerning man of letters that "no one can properly be said to write history but he who understands the human heart and its whole train of affections and follies."²

It appears to be the feeling of not a few that, in the case of the Philippines, past and present—a subject of considerable interest and grave enough concern to our country—the right kind of author has been found. He is an American and writes for the American people. Among the qualifications with which he approaches his task are cited his scientific training and habit of mind, his ante-bellum travel and research in the Philippines, first in 1887, then in 1890, whilst Spain was still in control, and his service, beginning in 1899, in an official capacity with the first and second Philippine Commissions, and ultimately as an executive officer, that is, Secretary of the Interior, in the civil government, which began 1 September, 1901, with Mr. Taft as the first governor. In the latter position he continued for twelve years, playing a part, a very noteworthy part indeed, in Philippine affairs, which in his earlier days he had not even remotely dreamed of. This writer is Mr. Dean C. Worcester. He may be said to have begun the preparation for his present authorship as a student of the University of Michigan and a member of its teaching staff before his graduation.

Mr. Worcester is not a clergyman, as some have thought, mistaking his first name for an ecclesiastical title. It was as a specialist in zoology and botany that he directed his first

¹ *Life of Richard Nash, Esq.*

² *Ibid.*

travels to the Far East, and he states that, in all, he spent some three and a half years in the Islands before the American occupation. His studies and experiences of those days are embodied in his book, *The Philippine Islands and Their People*.

Mr. Worcester's manner of handling his matter, no less than the tone of his recent public utterances as a lecturer, seems throughout to indicate that he has entire confidence in his fitness for the task of telling the truth about the Islands. And it must be admitted that his confidence is backed by an exceptional record, outlined in the first chapter, "View Point and Subject Matter", wherein he "establishes his status", in deference to what, apparently with some touch of humorous apology, he calls "a custom of would-be authors and orators in Latin countries". His publishers give the assurance that "in his valuable new work, past and present conditions are minutely reviewed with regard for strict accuracy of statement." The *N. Y. Evening Post* says that "timeliness in a double sense adheres" to the publication. Among other commendatory opinions, perhaps the acme of approbation is reached in that of Lieut.-Col. Charles E. Woodruff, U. S. A. (Retired), himself an author on medico-ethnographical subjects, who says that Mr. Worcester, being both a history maker and a history writer, "is the one man on earth who knows most about the subject".³

From these and other similar expressions of favorable opinion, one may easily say that the book has been started on its publicity under exceptionally flattering auspices; also, there is reason to believe, with fervent wishes stirring in many an American heart, that, as a source of information, it will have a great and undeniable success. The average reader will hardly feel disposed to question the credentials with which the work has thus been put in his way. When he scans the table of contents showing thirty-seven chapters distributed over 1,000 pages of reading matter, and notes the 128 excellent plates illustrating the text, he will feel that here, indeed, there is a comprehensive presentation of a much-talked-of subject and an authoritative handling of many bruited and mooted matters associated therewith. And it is not unlikely that the same average reader, if he has done his reading in a manner

³ *N. Y. Times*, Review of Books, 15 February, 1914.

that is somewhat better than cursory and not too far short of careful, will feel that he has been greatly enlightened, not a little entertained, and that he can honestly feel proud of what Americans and American ideas have done and are doing in an interesting spot and to a no less interesting conglomeration of "backward" people in the Far East.

On the whole, this judgment, or one of similar import, is no poor homage to Mr. Worcester's ability as an author. It implies recognition of a quality in his workmanship which sustains a reader's interest in an unwonted degree. It accepts his authority as unquestioned in many respects. It defers to him with considerable admiration for his exploits, with commendation for his zeal, and with a great deal of respect for his scientific insight and understanding. Finally it gives him an honest American appreciation of his taking a stand against many evils with manly directness, which, though blunt, is confessedly not deliberately unkind, and which, if pugnacious, appears to be so under provocation and with reason.

In some such terms might the favorable judgment or the pleased satisfaction of a reader find expression, especially when he recalled that part of Mr. Worcester's book which is devoted to the "Wild Tribes". It is here undoubtedly that the author is at his best. His very temperament stands him to greatest advantage in his dealings with the untutored children of the mountains and forests, whereas, in the hearts of most of the civilized Filipinos, it seems to have occasioned but hot fires of resentment and antagonism against him, as shall presently be more fully noticed. Referring *passim* to his special charges in various portions of his work, he devotes five special chapters of the second volume (XX to XXIV inclusive) to their territory, government, and tribe problems. It may here be noted parenthetically that the present accepted estimate of the non-Christian population is given as 1,071,832 as against the census estimate of 647,740. There is an interest, a vivacity, an enthusiasm in all the author's words concerning these peoples, and his spirit communicates itself to the reader easily.

The following, selected almost at random (pp. 626-627, Vol. II), is a brief typical account of the kind of progress that gave pleasure to the author and those who helped him to realize it—a pleasure that may be shared by Americans generally.

The progress which has been made in Bukidnon is really wonderful. At the outset there was not a decent trail in the subprovince. Now one can go nineteen miles inland to the Mañgima River cañon in an automobile, and it will soon be possible so to continue the journey ten miles farther to Maluco. Excellent low-grade horse trails, many miles of which are already wide enough to serve as automobile roads as soon as the line to the coast is completed, connect the principal settlements of Bukidnon proper, which also have telephonic communication, the people having gladly undertaken to cut and erect the necessary poles and build and maintain the lines, if furnished instruments, wire, insulators, and tools. They have kept their bargain, and there are constant demands for an extension, under similar conditions, to the more remote mountain villages.

There was not a bridge or a culvert in the subprovince. Pack animals were constantly being swept away by the rushing currents of the larger rivers, or perishing miserably in mud when attempting to cross soft-bottomed creeks. Now one may ride from the sea-coast to Malaybalay without wetting the feet of one's horse, and in so doing will cross more than a hundred substantial bridges and culverts built by the Bukidnons themselves. As a rule, even the largest bridges have cost the government no more than the price of their iron bolts and braces. The people have voluntarily and cheerfully done the work, in order to get the benefits which would result. In some cases heavy hardwood timbers have been dragged for fifteen miles or more by teams of hundreds of men. All bridges are roofed, and they afford fine camping places for the travellers and their pack animals. Incidentally the load which pack animals can comfortably carry has been more than doubled.

Old villages have increased greatly in size, and numerous new ones have been established. All have spacious plazas and streets which are beautifully kept. The mountains are almost depopulated. The hardy old fighters who used to frequent them have become peaceful agriculturists. Houses are neat and clean. Yards are fenced, planted with useful crops, and well cultivated. Each house has its own sanitary arrangements. No domestic animals are allowed to run at large in towns.

Rich, cultivated fields surround the villages and each year stretch farther and farther out over the neighboring prairies. Coffee production is increasing by leaps and bounds, and blight is disappearing from the plantations as the result of intensive cultivation. The people are well fed and prosperous. Their condition steadily improves. They have been taught the value of their products and encouraged to insist on receiving it.

Practically every village has its schoolhouse and its schoolmaster's house, voluntarily built free of charge by the inhabitants. Children are sent to school by their parents and learn rapidly. On my second visit I found the boys trying to play baseball, using joints of bamboo for bats, and big, thick-skinned oranges for balls. I sent to each of the more important towns a complete baseball outfit, and now the boys certainly know and can play the game.

The story of the friendly relations established with the very large majority of the wild people, and of the numerous changes wrought among them for the better, seems amply confirmed by the author's data. It takes becoming account, too, of the self-denying endeavors of sundry individual workers in that difficult and sometimes hazardous field, and shows that not a few of them are worthy of the laurels of heroes for what they have accomplished. The best of it is that these peoples have been won over practically without bloodshed, except among the fiercer, more intractable Moros, and that by competent legislation they have, many of them, been saved from a threatened invasion of the evil of alcoholism. The author even goes so far as to assert (p. 671, Vol. II) that "several of the wild tribes have progressed much more rapidly during the brief period since the American occupation than have any of the Filipino peoples." Still we often have the fact brought home to us that the blood-lust of these sturdy and brave fighters is only dormant. A steady hand must be held on them for many a year to come.

There are many chapters besides, apart from descriptive touches and settings occurring casually in other parts of the work, in which the reader is made to feel that in Mr. Worcester he has found a guide competent above many to point out the strange, rare things and lavish beauties of tropical nature. Records and notes of travel, deftly depicting the excitement and adventures incident to trips of inspection or research, offer more than passing glimpses of the tropical wonders of the Islands by sea and land, amid volcanic mountain heights, and in the almost impenetrable depths of forests and jungles. "The Picturesque Philippines" (Chap. XXVIII) and "Rod, Shotgun, and Rifle" (Chap. XXIX) are titles sufficient of themselves to stimulate the imagination, and, on testing what they have to offer, few who feel what the call of the wild means

will be disappointed in their reading. Strange forms of animal and bird life will be revealed to them, and they will be put in touch with not a little first-hand lore on the rich and interesting features of the Archipelago's varied and oftentimes marvelous vegetation.

The remaining parts of the work comprise a group of chapters (II to VIII inclusive) dealing with the naval and military operations in the Islands, and with some of their immediate consequences and aspects, whilst others detail the political, economic, educational, and what may be called the sanitary achievements of the American regime, from its inception up to the advent of the Democratic administration in the Islands. In the course of these, and especially in the two concluding chapters, the arguments opposed to Filipino independence are set forth, and the author's speculations, in sombre forecasts truly, on the possible future of a Filipino government are indulged.

From the outset, one learns that Mr. Worcester sets himself the task of correcting "some of the very numerous misstatements which have been made concerning past and present conditions in the Philippines." In the fulfilment of this plan he devotes much attention to a work—*The American Occupation of the Philippines, 1898-1912*—by James H. Blount, Officer of the U. S. Volunteers in the Philippines, 1899-1901, and later U. S. District Judge there.

A summary of the views of the Judge concerning Mr. Worcester is quoted by the latter (Vol. I, p. 558) and states that "he considers Prof. Worcester the direst calamity that has befallen the Filipinos since the American occupation, neither war, pestilence, famine, reconcentration, nor tariff-wrought poverty excepted." This piping opinion, spread out in various comments and charges, naturally suggests copious occasions for some rather more than sprightly and little less than acrimonious bone-pickings, and the Professor is nothing loath to make use of them. Though modestly leaving to his adversary "the use of needlessly abusive and insulting language", it seems to be an open question whether Mr. Worcester has quite happily maintained his temper and his dignity in handling the warrior-lawyer and other opponents of similar views.

Col. Woodruff, in the review quoted above, complains, indeed, that "the author weakens his arguments by undue heat in his replies to those who have libeled him, and also in stating that all adverse criticisms of the administration of the Philippines come from those who have returned because of failure of health or failure to make good." The Colonel also assigns, professionally as it were, the cause of Mr. Worcester's heat, in saying that "the tropical sun always gets on the white man's nerves in time."

In the second chapter, "Was Independence Promised?", Judge Blount is severely taken to task for referring to the "de facto alliance between the Americans and Aguinaldo", and for dwelling at length on "promises, both expressed and implied", on the part of Admiral Dewey, and of the American Consuls Pratt of Singapore, Wildman of Hongkong, and Williams of Manila to the Filipino Insurgents. "And Aguinaldo has specifically and repeatedly charged that Pratt and Dewey promised him the recognition of the independence of the Philippines by the U. S." That any such promises were made, and that there was any seeking of the coöperation of the Insurgents in the military operations against Manila, Mr. Worcester takes considerable pains to disprove. His arguments are backed by copious citations from documentary sources, both Filipino and American, and, besides leaving the Judge and others of his view rather discomfited, may be assumed to establish the certainty that no official, binding promises were made to the Filipinos, though his opponents might say that it was self-evident from the beginning that the American representatives concerned could not officially and authoritatively bind the home government by any mere word or procedure of theirs.

Without reflecting on the thoroughness, the consistency, and the sincerity with which Mr. Worcester handles his thesis, one could nevertheless wish that some points of the personal attitude and conduct of the officials in question had been more clearly exposed. He admits that Consul Pratt "personally sympathized with the ambitions of the Filipino leaders," and that "it is a regrettable fact that there exists some reason to believe that his sympathy was not purely disinterested." Admiral Dewey, "pestered by officious consuls", is quoted as tes-

tifying that "Aguinaldo and his people were forced on me by Consul Pratt and Consul Wildman. . . . I was led to suppose that the country was in a state of insurrection, and that at my first gun, as Mr. Williams put it, there would be a general uprising."⁴ This was the Consul Williams, who on 30 March, 1898, had telegraphed: "Five thousand rebels armed in camp near city. Loyal to us in case of war." But on Dewey's arrival at Manila, it was found that there was no insurrection to speak of.⁵ The Consul General, Wildman, at Hongkong was "honorary treasurer" of the Filipino rebel society at that place,⁶ assisted in the purchase of rebel arms and supplies, and was even accused by Aguinaldo of having pocketed 67,000 pesos of rebel money.⁷ In a letter to Aguinaldo, 21 June, 1898, referring among other things to some 4,000 prisoners, this same assiduous American official recommends that the prominent ones be held as hostages, and suggests that rice and water was a sufficient diet for them; as "during the last few years they had lived too well"! ⁸

Admiral Dewey's emphatic denials of ever having directly or indirectly promised the Filipinos their independence do not satisfactorily clear up some discrepancies in his own acts and utterances, either. Aguinaldo's first proclamation as head of the revolutionary government was issued on 18 June, 1898. It was forwarded to Dewey only on 15 July, and was stated by him to be the first intimation he had of any desire for independence on the part of the Filipinos. As Captain Blunt says,⁹ "It is difficult to see how he could make this statement in the face of the fact that Aguinaldo's proclamation of 24 May, in his capacity of dictator, had been outlined by Consul General Wildman (Senate Document, No. 62, p. 557) and had been submitted to him for his information and approval, before it was issued to the Filipinos. It also conflicts with Admiral Dewey's telegram of 27 June, in which he said, "these people expect independence; they are more capable of self-government than the natives of Cuba."

⁴ *Senate Documents*, Vol. 25, Fifty-seventh Congress, First Session, p. 2969.

⁵ *An Army Officer's Philippine Studies*, by Capt. J. Y. Mason Blunt, U. S. A., (Retired), University Press, Manila, 1912, p. 164.

⁶ *Ibid.*, p. 143.

⁸ *Ibid.*, p. 170.

⁷ *Ibid.*, p. 158.

⁹ *Op. cit.*, p. 167.

After Aguinaldo started his "navy", the first item of which was a steam pinnace that had belonged to the Spanish man-of-war, the "Reina Christina", and had been given to him by Dewey, the Filipinos regularly floated the insurgent flag in Manila Bay and came to consider that it was practically recognized, by the Americans at least, on the high seas. When the "Filipinas", a steamer belonging to a commercial company, and seized by the Insurgents in a bloody and most discreditable manner, also appeared in Manila under the Katipunan flag, it was a matter of no little astonishment to officers of foreign vessels that Dewey permitted it. Yet, when asked by those officers how vessels flying the colors of the Filipino revolutionary government were to be treated, he answered: "There is no Filipino government, there is no Filipino flag."¹⁰

These things are not set down as an argument to run counter to Mr. Worcester's reasoning. But they may serve to show that, however exhaustive his chapter seems to be, there are still some few points or aspects of the case that have not yet been thoroughly sifted and made clear. In other words, his chapter may be regarded as not fully and strictly historical, because of some not unimportant omissions. It would be interesting, at least, to know if the enterprising consuls mentioned had any relations with the Masonic lodges of Manila, Hong-kong, and Singapore. It is known, for instance, that a lodge of the Scottish Rite in Manila was a gathering place for spirits hostile to Spain, and was in opposition indeed to Spanish Masonry. Various commercial concerns, English, German, French, and Dutch, and strangers visiting the Islands from adjacent colonies, besides furnishing many active sympathizers, were also in close touch with all the anti-Spanish elements, including the Filipinos, many of them of European experience and revolutionary instincts.¹¹

Among other things, too, the extent of the influence of those American consuls remains a story not wholly told. They are reported to have been in close and constant communication with the insurgent leaders and agitators long before war was declared, and their action had a direct bearing, it is said, on

¹⁰ Blunt, p. 156.

¹¹ *The Friars in the Philippines*, by Coleman, Boston, 1899, p. 69-71.

the Filipino uprising of 1897.¹² Their attitude and words, as individuals at least, may have stimulated the Filipino imagination more than is thought, perhaps even to the degree of making many sincerely believe that, if they played the game well, the Americans would surely help them to gain their independence. Even if the claim that a promise had been made, was "a gradual growth", the root of it seems to be traceable in soil and moisture largely, if not entirely, of American furnishing, unofficial, indeed, but still American.

On this whole question, indeed, generally throughout his work, the greater part of the Filipino patriots get no shrift at all from Mr. Worcester. Referring to a Dr. Santos, in his discussion, he mentions, for example, that the gentleman "resorted to a stereotyped Filipino procedure so very commonly employed that those of us who have dealt much with his people have learned to meet it almost automatically. It consists in referring to one's having said just exactly what one did not say, and then if one fails to note the trap and avoid it, in claiming that because one did not deny the allegation one has admitted its truth. Aguinaldo himself later repeatedly resorted to this procedure in his dealings with Dewey and others."

Aguinaldo's *Reseña Verídica*, or true account, was "written for political purposes", "its statements were outrageously false". In a certain letter, Aguinaldo "specifically directs that deceit be employed and that Spanish officers be treacherously attacked". After quoting an account of the beginning of the uprising, Mr. Worcester queries: "Could deceit be more deliberately practised or treachery more frankly employed?" It is more than hinted that some of Aguinaldo's proclamations were intended to be seen by Americans, whilst others were of a different tenor, "doubtless intended for a different use". On page 59, Vol. I, the Filipino claim that the organization of a government independent of America and Spain was accomplished with the tacit consent of the American Admiral and Commanders, military and political, is characterized as "a second illustration of the stereotyped insurgent procedure of announcing a policy and then claiming that failure to attack

¹² Blunt, *ibid.*

it meant acquiescence in it." "The effort to keep Americans in ignorance of the true state of affairs was kept up until further deception was useless."

In the following chapters (III to VII inclusive), Judge Blount assuredly gets more than he bargained for in the presentations of his views, distorted and misleading as they are on matters of the gravest importance. Filipino deceit, treachery, "hunger for war booty", and savage expectations of plunder and pillage and worse are set forth largely on the unimpeachable testimony of their own records. In a letter to Governor General Augustino, one Buencamino wrote among other things: "Your Excellency knows that the entrance of 100,000 Indians (into Manila), inflamed with battle, drunk with triumph and with blood, will produce the hecatomb from which there will not be allowed to escape either women, children, or Peninsular friars—especially the friars." As Worcester comments, this man "knew his own people. He also knew, none better, what they had in mind at this time."

Not to prolong this subject unduly, one may say that the author fully carries out the promise he made in his first chapter: "I shall show that these leaders never established a government which adequately protected life and property, or gave to their people peace, happiness, or justice, but on the contrary inaugurated a veritable reign of terror under which murder became a governmental institution, while rape, inhuman torture, burying alive and other ghastly crimes were of common occurrence, and usually went unpunished." One measurably versed in Philippine affairs of that period could even multiply the shocking instances and the sickening details of the brutal and fiendish excesses committed by the abandoned renegades who set themselves to do their diabolical work in the sacred name of liberty and in behalf of "the reign of liberty, fraternity and equality in the Philippines."¹³ And it must not be forgotten that many of these excesses were directed by their perpetrators against their own countrymen, their own kith and kin.

In the beginning of his work, Mr. Worcester forewarns his readers that it is his intention to tell the "plain, hard truth.

¹³ *Insurgent Records*, quoted, Vol. I, p. 159.

. . . It becomes necessary to strike home by revealing unpleasant facts which are of record but have not heretofore been disclosed because of the injury to reputations and the wounding of feelings which would result from their publication."

Over and above the terrible arraignment of the revolutionary leaders, agitators, and officials, as already indicated, there constantly occur other characterizations of the Filipinos by Mr. Worcester, which of course strike deeply, like barbed arrows, into their almost morbidly sensitive nature. For the Filipinos are sensitive in an abnormal degree. It almost constantly betrays them into the endless, sometimes ingenious, sometimes childish, tergiversations which are the wonder and the despair of even the best intentioned Americans honestly seeking to treat them as equals.

One of the foremost objects of Filipino pride, a popular fetish, set up in and between the lines of countless incense-fuming articles in every native periodical, looming large in the perfervid, superabundant oratory of statesmen and school boys alike, is the country's "idolizing patriotism", its capacity for independence, its culture and refinement. Anyone unwilling to recognize and admit it, at once becomes an object of mistrust. Anyone suggesting possible improvements of those attributes, or hinting that the patriotism and capacity are not practically evidenced or based on solid foundations, will instantly incur Filipino displeasure, not to say vindictive hatred.

When the frank and outspoken Americans began to see things and, as their manner is, to discuss and describe them as they looked to their occidental eyes, they naturally accumulated and made no secret of opinions that were not at all calculated to soothe the feelings of the "little brown brother" of the lodge rooms. When the latter's "patriotic" plan against Manila, after the American forces were in possession, is bluntly called a "piece of calculated savagery in which murder and outrage were considered means to accomplish a purpose",¹⁴ who can wonder at the equally "patriotic" resentment that kindles in the Filipino lodge-room breast? When, on the same authority, it is said that with men of such idolized names as Mabini, Sandico, and Luna, of European education

¹⁴ Major J. R. M. Taylor, translator and compiler of Insurgent records, quoted by Worcester, p. 140, Vol. I.

and possessing trained and subtle minds, "cruelty and assassination was not a matter of savage impulse but of deliberate calculation", and that "with them assassination was employed as an effective addition to political propaganda, and murder as an ultimate resource in political manœuvres",¹⁵ it is easily seen that their associates, friends, and admirers, with their same ardent aspirations of to-day, will naturally not warm greatly toward their American preceptors in the art of right government.

Mr. Worcester also feels constrained, under the stress of the conditions which moved him to write his work, to refer here and there in no uncertain terms to other wrongdoings and shortcomings on the part of the Filipinos. These include lying, deceit, ingratitude, thievery, perjury, feudism, gambling, superstition, usury, slave-holding, peonage, trickery and sharp practice on the part of lawyers, incompetency in physicians and surveyors, oppression and cheating of the wild peoples, hostility to American endeavors for sanitation and for more humane treatment of animals, opposition to land-holding and other means tending to the betterment of the lower classes. The native press of the country is charged with its lion's share in these foibles and malices. Of the Filipino legislative body, Mr. Worcester says that the Assembly "has seen fit to admit a number of very disreputable members". Further, "in my opinion neither the character of its members nor that of the legislation passed by it has been justified by its establishment, much less the Filipinization of the Commission."

Besides making the sweeping, but unsubstantiated, assertion that "the vast majority of the Spanish mestizo class were born out of wedlock" (p. 940), Mr. Worcester also instances what some have called a proneness on the part of evil-plotting Filipinos to accuse highly respected and reputable persons of immorality. "Governor Lewis (of the new Bukidnon Province) was arrested and tried on two criminal charges, while his assistant, Senor Fortich, was charged with murder, no less. If the charges of estafa and falsification of public documents brought against Lewis failed, it was proposed to prosecute him for adultery. . . . Fortunately, it took but a short time to show that the cases against the two young men were spite

¹⁵ Ibid.

cases pure and simple, and they collapsed miserably. Other charges were promptly brought" (p. 625, Vol. II).

Another case is that of James R. Fugate, Lt.-Governor of Siquijor, of whose work "he and his country have just cause to be proud". "His real offence was that he had stayed the hand of the oppressor and let the people go free." Yet, "a young man of clean life, he was accused of adultery and of seduction of minors" (p. 966, Vol. II).

"As a precautionary measure, I warned every man appointed governor of, or lieutenant-governor in, a special province that he must expect sooner or later to be accused of many of the crimes recognized by existing laws. Every such man who does his duty eventually has false, and usually foul, charges brought against him. A common, and indeed the favorite, complaint is that he has been guilty of improper relations with women. The Filipino is an expert in framing up cases of this sort, and seems to take special delight in it, partly no doubt because such charges are so excessively difficult to disprove. Cruel abuse of the wild men, or their families, falsification of public documents, misappropriation of public funds, adultery, rape—these are all common charges" (p. 670, Vol. II).

In the light of these facts and declarations, for the truth of which a great many more than Mr. Worcester can vouch, how the old familiar charges against many and many a friar of correct life and true priestly zeal crumble away! In general, one can hardly help feeling that the author, without intending it, has furnished more than one substantial item of a splendid vindication of the regimes of "Church and State" in the Philippines.

From another point of view, the gathering of the individual instances of evil hardly befits an historical writer, when he seeks thereby to establish conclusions which broaden out measurably beyond the confines of his premises. One can hardly avoid the criticism, in the present review, that Mr. Worcester seems often enough to look for argumentative support in cases and matters that really lack supporting power commensurate with his seeking. He has a tendency at times to such generalizations as injure, if they do not quite discredit, a true historian or partisan pleader. On reflection one finds not a little of his

material, all along the line of his contentions, of the texture and incandescence of the daily grist of the journalistic mills of Manila. An inspection of almost any day's issues of the American and native papers of the Philippines will reveal an atmosphere, the like of which is not lacking in sundry pages of Mr. Worcester's book, and saying this need not detract from the merit of the great deal of good he has incorporated in them as well. The milieu of mess and club-room conversation is now and then suggested by the author's manner of touching some themes. One can hardly say that it is sheer gossip he is retailing, and yet one is often provoked to wonder why he mentions some things at all and other things so meagrely.

It may as well be mentioned here that the qualifying term "past", except in so far as it refers to the period since the war with Spain, is out of place in the title and misleading. In the chapter on "Education", for instance (XIX, Vol. II), scarcely three of the thirty pages are given to the work of Spain. What the author does say, and the same is true of many another touch throughout the work so far as Spain is concerned, is worse than nothing. It is almost invariably introduced to serve as a dismal, more or less Cimmerian *oscuro*, to heighten and intensify the American *chiaro*, the dazzling white light of American achievement. This is more particularly true of a public lecture delivered by Mr. Worcester in New Haven under the auspices of one of the organizations of Yale University early this present year. A just comparison of the educational work of Spain and of America in the Philippines ought to take into account some things that were not even remotely alluded to by the lecturer. The claim that the Americans did more in ten years to civilize the Filipino than the Spaniards did in three hundred may be expected from a jingo politician, but it does not speak much in favor of a university man, scientist, and historian turned lecturer.

For reasons that could amply be developed, Catholics at least need have no regret that the past of the Philippines, in an extended sense, has not been touched by Mr. Worcester in his present work. His former book, *The Philippine Islands and Their People*, is an ample demonstration that, if he has not radically changed his spirit and temperament of those early years of his fresh young manhood, he is not qualified to do justice to the history of the Church in the Philippines.

Even in his present work, his exceedingly scanty references to the part borne by the Catholic clergy in the actual care and uplift of the Filipino people but suggests a suspicion that he is not without an animus one regrets to encounter in a man of his parts and opportunities. Furthermore, many of his American readers, for lack of the just and proper saving clauses that he might have introduced with honor to himself and fairness toward others, run no little risk of giving too great a range and sweep to numerous conclusions of his, so that, indirectly at least, they may imply a slur on many and many an honored Catholic Filipino, as far removed, in virtue and humanity generally, from the villains that figure so largely in his pages, as light is from darkness. This consideration almost perforce here urges the suggestion that, if Catholics desire to read Mr. Worcester's work, they had better also read the more disinterested, though less pretentious, book already mentioned—*An Army Officer's Philippine Studies*, by Captain J. Y. Mason Blunt, U. S. A. (Retired).¹⁶ This work, though not perfect, is at least the presentation on the part of a high-minded Catholic gentleman, of many matters that his co-religionists naturally would desire to know.

After all, however, despite the shortcomings, which have been mentioned in no unfriendly spirit, and by reason of its excellence, Mr. Worcester's book may well seem destined to contribute powerfully to a determination on the part of the American people not rashly to recede from the situation into which, rightly or wrongly, they were drawn by Dewey's action in the Far East, and not unjustly to abandon the relation into which subsequent developments brought them in respect to the Filipino people. To some extent, indeed, one may believe there is here a *force des choses* in operation, the ultimate outcome of which lies beyond the disposition or juggling of partisan action in America. Who knows but the official presence of America in the Orient, by reason of its stand in the Philippines, is only a further and more ample fulfilment of the remarkable words of De Tocqueville:¹⁷ "This gradual

¹⁶ For sale by The McCullough Book Co., Manila, P. I., price, \$1.08, postpaid.

¹⁷ *Democracy in America*, The World's Great Classics, Colonial Press, Vol. XV, containing Vol. I of the work cited, p. 404.

and continuous progress of the European race toward the Rocky Mountains has the solemnity of a providential event; it is like a deluge of men rising unabatedly, and daily driven onward by the hand of God." Has this same Omnipotent hand impelled the American nation, or at least bearers of its name and power, across the waters of the Pacific, for further specific purposes not yet apparent and revealed?

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WITHIN MY PARISH.

Notes from the Day Book of a Deceased Parish Priest.

XII.—AN EVENING AT SCANLON'S.

I HAVE always been an indifferent student, judged by the accepted standards of learning. I never attained high marks during my years at the seminary; my working knowledge of Greek and Latin was hardly acquired; and as for philosophy, my natural bent is as far removed from the speculative as it is possible to imagine.

I have not improved with age in respect to these deficiencies and I am fearful of betraying my weakness. On rare occasions, to be sure, I bring out my best coat from its hiding place and go off, properly attired, to meetings of my brethren in the See city. But I feel awkward and constrained at these gatherings—very much, I fancy, as one of the workmen who hewed stone or carried mortar for the building of Solomon's Temple would have felt had he been suddenly translated into a conference of the master artificers of Israel whose keen minds and technical skill had been called into requisition when the king planned and started his great sanctuary.

Instead of paying close attention to the addresses, I find myself engaged in scrutinizing my neighbors and making guesses about such of them as I do not chance to know. I wonder what heroism, what self-sacrifice, what love or longing lies hidden in these lives, hemmed in by the barriers of convention? I think I should like to talk to that shabbily dressed old priest who shelters himself so modestly in the farther corner of the room. His bearing is one of mellowness, of opulence.

I come to the conclusion that he must have a garden back of his house and that if I ever called upon him of a May morning I should expect to find him mounted upon a ladder busily occupied in pruning his trees, like Halevy's Abbé Constantin.

Or I say to myself: "Who is that young fellow with the finely chiseled features and the piercing eyes who sits over there on my right and who looks about the hall with the pleased and interested gaze of a lad at his first function?" He has the athletic build and the consecrated masculinity of a Burne-Jones angel—a St. Michael, ready to do battle against the forces of evil, or a St. Raphael, watching in tender protection over the people of the Lord.

There is scant opportunity, however, for interchange of personal courtesies. Besides, I tire more easily than in former days and I am glad when the time comes for me to return to my own little parish and to my participation in the daily life of the village. That is one book, at all events, which I love to read. It is so elemental, so continuously fascinating, clothed with a quiet beauty that is at once subdued and yet distinctive—a pastoral, if you will, indefinitely prolonged.

I can quite sympathize with one of our less widely known poets as he voices his wish to dwell in "a house by the side of the road, where the race of men go by". It is this exhibition of life in all its phases that keeps a man's, particularly a priest's, heart young within him during the years. At the same time it tends to soften his judgments and to ripen his experience; and ripening experience means, or ought to mean, a deepening faith in God and man.

I have strong convictions regarding the spiritual possibilities of play. From the day of my arrival in the parish up to the present moment I have encouraged all forms of legitimate entertainment for my people. Man is a gregarious animal. He loves to congregate; to exchange opinions; to engage in friendly contest. Of all the mottoes I know "Orare, Laborare, Ludere," seems to me the best. Worship, work, play—they are bound together inextricably in the warp and woof of our daily lives, and the priest who neglects, in his official capacity, to give proper attention to any one of the three is falling sadly short of his duty.

It is quite useless for us to deplore mixed marriages (an unmitigated evil, in my estimation) when we are failing lamentably to provide amusement for our young people and driving them to seek pleasure in circles whose atmosphere is alien to their Faith. Surely, under these circumstances, we need not be surprised if the requests for marriages at the rectory are more numerous than for those in church. Some one has aptly said that more than one good Catholic marriage has owed its origin to a parish social. I know this has been true in St. Leo's and I am pardonably proud of the number of young men and women for whom I have said nuptial Mass.

Our little social affairs are delightful, especially in the spontaneous quality of their hospitality. Most of them take place in the winter months, for a majority of my people, being farmers, are a very busy folk, indeed, in summer. For six or seven months at a stretch they rise at four o'clock and retire immediately after sundown in order to snatch the rest that is necessary for the doing of the next day's work. In the winter it is different. Aside from the chores and an occasional day in the wood-lot there is little doing, and the farmer and his family dearly love to welcome friends and neighbors to help pass the long evenings.

As often as once a week at this season of the year my parishioners of all ages and to the number of twenty or thirty gather at the rectory. We all pile into a huge sleigh and plough our way through the drifts to the country home of some member of the congregation where we have supper and spend the evening. There is keen rivalry from week to week as to who shall be host; but three times out of four it is to Tim Scanlon's that we go. His place is a bit nearer town than the rest and the house is large enough to accommodate the crowd quite comfortably.

The members of the Sodality furnish the supper, which is spread on two long tables running the length of the dining-room. There is much good-natured raillery on the quantity and quality of the food, which is as representative as the assembly itself. Mrs. Parasek, our Bohemian friend, always brings a loaf of her marvellous bread, made after an old-country recipe, and, like any true housewife, throws meekness and

piety to the winds at the bare suggestion that its reputation for excellence is shared by the snowy biscuit for which Sarah Delany has become famous.

Mrs. Scanlon, stout, jolly, and a mother to the entire parish, protests that folks aren't going to fill up on cake at her house, as they did at the last party. But this gruffness on her part only calls forth mirth. We all know that when the "solids" have been disposed of (and they are not few in number), our hostess will bring out half a dozen fat layer-cakes and two pitchers of generous size, filled to the brim with sweet cider such as is manufactured only on the Scanlon farm.

At last the tables are cleared and while the clatter of dish-washing goes on cheerfully in the adjoining kitchen the men produce pipes and tobacco and settle down for the inevitable hour of story-telling. Some friendly wrangling as to precedence ensues, in the course of which Tim's impetuosity is curbed by James Muir's droll charge that the Irish are always to the fore when an opportunity for talking is afforded, a soft impeachment to which I am obliged to give inward assent.

The stories told are of as wide range as the traditions and experiences of the narrators. Along toward the end they grow somewhat wierd and blood-curdling, so much so that the youngsters, who have been rolling around the kitchen floor in company with Scanlon's collie dog, huddle together in the doorway listening intently, with scared eyes and bated breath.

The editor acts as a sort of interlocutor, leading off with some side-splitting sallies and drawing the others on after him. I contribute my share, of course. Peter Daily, who, in spite of "rheumatics" and kindred ailments, never misses one of our little parties, tells entertainingly of the old landlord days in Ireland. Even John Kramer is lured from his habitual reserve and pays his toll of anecdote, an odd collection of folk tales from the Black Forest and the country of the Rhine. Terrence Donohue winds up with a most amazing recital having to do with fairies, sprites and the "banshee" and its wail, told convincingly, because Donohue's belief in them cannot be shaken.

By this time the older boys and girls, congregated in one end of the room, are calling vociferously for Luigi, who steps lightly forward with his cherished violin. Tables and chairs

are pushed back against the wall and in a twinkling the floor is filled with dancers.

In the front part of the house a few of the elders have made up some sets for cards and the battle is being waged fiercely. Patrick and Katie McGann are both present, Pat resplendent in a new waistcoat and Katie arrayed in colors of unaccustomed brightness. McGann winks at me slyly as he places a shining five-cent-piece under the parlor lamp. "For luck, Father," says he. Whether it be the new waistcoat or the new nickel I cannot say. The fact remains that he discomfits his enemies and pounds loudly upon the table in token of triumph.

Thus the evening draws merrily on to its close. I am not used to late hours and I nod in my corner by the stove. The voices about me blend in a curious murmur. Pat's bid of thirteen in "cinch" mingles confusedly with the strains of Luigi's violin as they float in from the dining-room. I am aware of nothing more until John Kramer touches me gently on the shoulder. I pull myself together, trying to appear very wideawake and business-like, and give the signal for departure. We make our adieus to Tim and his good wife and troop out into the starlit night.

It has been a time of "pleasant bread," but, after all, emotions mingle easily and quickly—the exalted with the lowly, the human with the divine. Mary Cassidy's face seems to me to wear a look of unwonted seriousness as she turns from the liveliness of the evening, with its gay music and youthful laughter, to the loneliness of her life in the old house in the village. She finds opportunity to whisper to me, as we walk toward the waiting sleigh, "Will you please say your Office for me to-morrow, Father?"

XIII.—A GALA DAY AT ST. PATRICK'S.

When I heard that the Bishop had sent Father Dan McCarthy to the parish at Waterford I was dumb with amazement and apprehension. I knew Father Dan, and, which was more to the point, I knew Waterford. The character of the people in that isolated settlement is best illustrated by a story which my editor friend delights to tell. Our newspaper was in a sadly run-down condition when he bought it out

and his plans for its rejuvenation included a personal canvass of the county. In the course of time he reached Waterford. Father Dan had but just come to take charge of the parish, and as he was a bit lonely the editor yielded to his entreaties and for several days bore him company at the rectory. The morning after his arrival he started on his hunt for new subscribers, and as he went out the front gate the pastor said with a cryptic smile, "I hope you won't get the Waterford grunt." In answer to his guest's inquiry as to what the "Waterford grunt" might be Father Dan replied noncommittally, "Oh, you'll know it when you get it." Upon his return for dinner and when asked of his luck the editor said (and tells of it now with a chuckle): "Well, I got three subscriptions and two Waterford grunts!"

The parishioners of St. Patrick's are not, it will be inferred, of the palpably genial sort that the old country sends to us directly. They furnish a curious example of what may be termed the effect of temporary environment. The ancestors of the present generation were small farmers in Ireland, but through some strange freak of circumstance emigrated to Canada and became engaged in the fascinating and precarious occupation of logging. They founded their little village in a remote region of the province of Quebec, where they lived, uneventfully enough, for a number of years. Finally one of the more prosperous members of the community drifted into the States on a tour of exploration and, as chance had it, passed through our county. He was pleased with the country and returned to Canada fully determined to come down here and buy a farm. He carried out his resolution within a twelve month and in several years' time, and one by one, his neighbors followed him.

Hence, Waterford. So strong was the inherited strain that the newcomers took quite easily and naturally to the soil; but temperament and disposition had been to such an extent modified by the Canadian sojourn, with its hardships and rough associations, that the Celtic geniality suffered a slight eclipse. It is not extinct, by any means—only disguised by a bluntness of which the "Waterford grunt" is the terrifying symbol.

I know the parish well, for in years gone by I used to change off once in a while with Father Timothy Casey, of blessed

memory, my trusted friend and companion, from our days together at Maynooth to the hour when his mortal remains were laid to rest in St. Patrick's graveyard. He was a soldier priest and a hero, one of the rough-and-ready men of God that Ireland has produced so plentifully and who have been among her choicest sons in the days of her humiliation.

Father Dan McCarthy I have known all his life. I have already told you something of him. I need only add that his early traditions were all of the city. He is the son of an old acquaintance of mine who is rich in this world's goods. Dan is the only boy and the apple of his father's eye. He was raised in an atmosphere of refinement and culture; sent to the best schools; and his theology was taken at Louvain. After his ordination he served for a time as assistant at the Cathedral. A far cry indeed, thought I, to Waterford, with its loneliness and heart-break. I resolved to bestir myself immediately and make my young colleague a visit.

Greatly to my astonishment Father Dan appeared neither downhearted nor discouraged when he met me at the nearest railway station. During our drive to the rectory he chatted in a lively manner over parochial affairs. His sister, a charming girl and a fine "mixer", was keeping house for him, he said, and they were both keen in the enjoyment of their new home. Five years have rolled by and Father Dan McCarthy is still at St. Patrick's. Not one of my dismal predictions has come true, which may be taken as an indication of a lack of faith or of a lack of worldly knowledge.

It would take more time than I have at my disposal to enumerate the means by which the young priest has succeeded in entering intimately into the life of his people; but there is one event that stands out annually above the rest. As in the ancient world all roads were said to lead to Rome, so on the Fourth of July all roads in our country lead to St. Patrick's, Waterford. On that day we make jovial exception to the season's rule of toil and wend our way to Father Dan's. To many of my parishioners it is *the* day of the year. I go in considerable state now, for Michael Delany, our prosperous attorney, has an automobile, and on the past two Fourths he has reserved a seat in it for me. Dick Malone, too, has a run-about and elicits a sniff from my housekeeper when he asks

her, with assumed gallantry, to accompany him to the festivities. She will have none of such newfangled "contraptions" and alludes scathingly to the smart little machine as a "devil wagon", a remark which, as might be expected, is the occasion for mirth on the part of the owner. She prefers to go to Waterford in the more staid and decorous society of the McGanns, who jog along behind an aged horse that may be seen on workdays pulling a dray through the streets of the village, the entire outfit having been dubbed the "Lightning Express" by the wags at Bailey's store. Each of the lads in the parish drives over with his lassie and there is a wagon-load of Scanlons, with all the family connexion.

Long before we come in sight of the church we can hear the music of the band, brought over from the county seat to do honor to the day. The location of St. Patrick's is picturesque. It stands on a hill that rises in gentle gradations above the surrounding country. The church is painted a dazzling white and tall pinetrees stand, sentinel-like, on either side. A few rods back from the road is the rectory, a comfortable, old-fashioned house, with beds of flowers in front and in the rear a vegetable garden, skirted by a tiny creek along the banks of which extend rows of cool, green willows. Between the house and the church lies the quiet God's acre, and opposite it, in odd juxtaposition, is a spacious grove, the scene of the day's celebration.

It is a great institution, this Fourth of July picnic established by Father Dan. All the country-side, Catholic and Protestant, are invited and avail themselves of the invitation. Babies toddle about the grounds; boys and girls stand bashfully in little groups; and the old folks sit looking on and exchanging reminiscences of the early days. The members of the band sit in a specially constructed pavilion in the middle of the grove and whichever way one looks one may see the stars and stripes. Michael's automobile drives up with a flourish and I welcome the opportunity of getting out and stretching my legs. I thoroughly enjoy strolling around and renewing my acquaintance with the Waterford folk, who discard their taciturnity for a half-ashamed cordiality of speech and manner.

By eleven o'clock the grove is filled. Father Dan snatches time to whisper to me in a hurried aside that we are to have a real, live orator with us to-day in the person of Seth Conklin, Congressman from our district. The Honorable Seth is a gentleman of many parts. His skill in the game of politics is second only to his ability as a producer and interpreter of Shakesperian rôles. When his presence is not required in Washington he tours the state with a theatrical troupe recruited largely from his own family. His most remarkable physical characteristic is his hair, worn long, like "Buffalo Bill". He is thus placed in a class by himself and I prefer to attribute his style of barbering to this circumstance rather than to his professed reason, which is, that long hair enables him to play his parts more realistically.

By the time the speech of the day is over and the choir of St. Patrick's have sung the national anthem, preparations for dinner are under way. The women bustle about and before long the crowd breaks up into family parties: My own meal is a progressive affair, as I always intend it to be on this day. I pass from one group to another, partaking of the hospitality of each—a method which, while conducive to the pleasure of the moment, I afterward find to be painful in its results.

In the afternoon there are sports. Baseball, of course, is chief among them. No one ever yet heard of an Irishman who did not relish the game. But our boys stand little show when pitted against the lads of St. Patrick's, who are, in every way, our physical superiors. It is to our shame that we have never yet succeeded in beating them. A tie score is the nearest we have ever come to victory. After the ball game come the tug of war, the potato races, the egg rolling, and so on, with brief intermissions, until the afternoon has waned.

Just as the sun's rays are falling obliquely on the spire of the church I steal away to say my office under a great pinetree in the churchyard. Then I follow a well-trodden path to a sheltered corner where a white cross with a simple inscription marks the resting-place of Father Timothy Casey. "Requiescat in Pace" it reads, with Father Tim's name and age, and I drop upon my knees and repeat a Pater and an Ave for my dear friend's soul.

I hear sounds of home-going as one team after another drives away in the dusk of the evening. Someone is calling my name. The voice proves to be that of Michael Delany, whose automobile is snorting angrily before the rectory gate, impatient, apparently, as a living thing at being detained by a plodding old priest. I slip my breviary into my pocket, hurry out to the road, and with a hasty "Good night" to Father Dan climb apologetically into my place.

So we speed away toward home—the highway stretching, ribbon-like, before us, the fragrant woods to right and left, and locked in our hearts the memory of another happy gala day at St. Patrick's.

[TO BE CONCLUDED.]





Analecta.

S. CONGREGATIO CONSISTORIALIS.

DECRETUM: DE SACERDOTIBUS IN CERTAS QUASDAM REGIONES DEMIGRANTIBUS.

Ethnografica studia, quae postremis hisce annis in plurimis Americae civitatibus confecta sunt, evidentissime comprobant, migrationem in eas regiones sacerdotum, qui pietate, doctrina vitaeque disciplina plene instructi non sint, non modo catholicae fidei detrimento esse solere, sed etiam in gravem ipsorum perniciem cadere: apparuit quoque, quanta sapientia eiusmodi demigrationem sacrae Congregationes Concilii et de Propaganda Fide, latis ea de re legibus, moderatae sint et circumscripserint.

Tam late enim eae patent dioeceses ferme omnes; ea inde consequitur remissio Pastoralis vigilantiae, praesertim in sacerdotes advenas; tanta incidunt pericula et impedimenta e secularum frequentia, ex perpetuo cum acatholicis commercio, ex ea quae ibi in plurimis obtinet libertate et ex aliis rerum locorumque condicionibus, ut ipsi boni, cum maxima non sustententur virtute, paullatim tepescant, qui vero et doctrinae subsidio carent et vix ulla nituntur disciplina vitae, a recta via saepe deflectant, et non raro cum maxima fidelium offensione et religionis detrimento ad extrema deveniant, adeo ut, qui

magistri esse debebant veritatis, ii ministri efficiantur erroris et impietatis.

Quapropter complures probatissimi viri, ac praesertim illarum regionum Episcopi, tum coram, tum scriptis, ab Apostolica Sede efflagitarunt, ut huic tanto malo novis iis vellet subvenire remediis quae tempus postulasset.

Re itaque in plenariis S. Congregationis Consistorialis comitiis disceptata, Emi Patres censuerunt novum ferendum esse Decretum, quo, confirmatis praescriptionibus a S. Congregatione Concilii aliquot ante annos providenter editis, ea adderentur, quae, de Episcoporum complurium consilio et experientia duce, necessaria vel opportuna visa essent.

Cum autem Ssmus D. N. Pius PP. X sententiam Emorum Patrum probaverit, de eius mandato haec statuuntur ac publici iuris fiunt, sancte et ex conscientia ab omnibus ad quos spectat servanda.

CAPUT I.

De sacerdotibus in perpetuum aut ad diuturnum tempus migrantibus.

Integra lege S. Congregationis de Propaganda Fide de sacerdotum orientalis ritus migratione, quod attinet ad clerum saecularem latini ritus haec in posterum lex esto :

1. Nulli fas sit in Americam et ad insulas Philippinas migrare nisi *bonum testimonium habeat intemeratae vitae, in operibus sacri ministerii cum laude spiritus ecclesiastici et studii salutis animarum hactenus peractae, solidam spem exhibeat aedificandi verbo et exemplo fideles ad quos transire postulat, necnon moralem certitudinem praestet, numquam a se maculatum iri sacerdotalem dignitatem*, prout S. Congregatio Concilii, decretis d. 27 iulii 1890 et d. 14 novembris 1903 latis, statuit et sanxit.

2. Qui vero bonum testimonium habent de quo supra, quamvis cum Ordinario eius loci, in quem conferre se cupiunt, agere possint ut in eius dioecesim excipiantur, iis tamen migrare ne liceat, nisi ante episcopus loci *ad quem* se eos excepturum sponderit, concesso aliquo ecclesiastico officio, et Ordinarius eorum proprius discessoriales litteras in forma specifica dederit, secundum ea quae infra praescribuntur.

3. Ordinarius loci *ad quem* neque excipiat neque se excepturum promittat sacerdotem, ante quam, directo permutatis cum episcopo eiusdem proprio secretis litteris, certo testimonio eum sciverit esse dignum, quem ad normam art. I admittat.

Ordinarius vero loci *a quo* discessorialibus ad migrandum litteris sacerdotem ne muniat: *primo*, nisi is ex aliquo canonico titulo ad suam pertineat dioecesim; *secundo*, nisi iure possit testimonium de eo ferre bonum; *tertio* denique, nisi ante ex litteris Ordinarii loci *ad quem* sibi constiterit eundem sacerdotem ibi acceptum iri et aliquo functurum esse officio.

De quarum omnium observantia praescriptionum conscientia Ordinariorum graviter oneratur.

4. Discessoriales litterae demigrationis causa ab Ordinario sacerdotis proprio non ad quemlibet Ordinarium in genere dandae sunt, sed plane nominatim ad ipsum loci in *quem* Ordinarium, et, praeter consuetum testimonium, exhibere debent notas aetatis hominisque individuas, quibus ita figura habitusque personae describatur, ut eius circa *identitatem* nemo decipi possit. Litterae, quae sint aliter exaratae, nihil valeant et habeantur nullae.

Hac tamen cura exarandi eiusmodi litteras Italiae episcopi relevantur, qui, peractis iis quae in superiore articulo praescripta sunt, rem deferent ad sacram hanc Congregationem, quae scriptis licentiam dabit, cum utroque Ordinario communicandam.

5. Hoc autem erit proprie ac peculiariter iis servandum qui ad Philippinas insulas sint migraturi: ut veniam migrandi, si ex Europa sint, ab sacra hac Congregatione Consistoriali petere sine ulla exceptione debeant; si vero sint ex America, a Delegato Apostolico qui Washingtoniae C. D. sedem sui honoris habet: integris, ad reliqua quod attinet, regulis superius statutis.

6. Sacerdotibus, qui iam in aliquam demigraverint dioecesim, ab hac in aliam in perpetuum vel ad diuturnum tempus discedere ne liceat, nisi assenserint tum Ordinarius proprius, tum primae Ordinarius commorationis; si vero agatur de italīs sacerdotibus, accedat praeterea oportet sacrae huius Congregationis venia.

7. Religiosi e claustro dimissi, cum in aliqua dioecesi sunt stabili ratione incardinati, condicione pares habeantur, ad mi-

grationem quod attinet, sacerdotibus e clero saeculari; sin aliter, iis ad migrandum opus erit peculiari sacrae huius Congregationis indulto.

8. Sacerdotes, qui, hac lege non servata, temere arroganterque demigraverint, suspensi a divinis ipso facto manean; qui nihilo minus sacris (quod Deus avertat) operari audeant, in irregularitatem incidunt: quibus a poenis absolvi non possint nisi a sacra hac Congregatione.

*De sacerdotibus ministerium suum spirituali
migrantium fidelium bono exhibentibus.*

9. Leges de sacerdotibus migrantibus latae eos quoque attingant sacerdotes, qui, aut in itinere transmarino aut in exteris commorationis locis, Europa minime excepta, agricolis aliisque operariis demigrantibus suum praestant ministerium, sive curam hanc sponte sua suscipiant, sive ad hoc assumantur officium ab aliquo ex iis *Operibus*, quae in migrantium commodum providenter hac nostra aetate instituta sunt.

Peculiares Normae ad locorum Ordinarios.

10. Episcopi Americae aliorumve locorum, de sacerdotibus advenis, qui in suas migraverunt dioeceses, diligenter inquirant, habeantne ii legitimum permanendi indultum, aut certum quoddam permanendi ius consecuti sint vel per incarnationem vel per decennalem legitimam commorationem; quos, si eiusmodi indulto aut iure carere et ceteroqui fidelibus inutiles esse cognoverint, congruenti termino iis praefinito, ad Ordinarios proprios dimittant.

Eadem haec Europae etiam episcopi servant cum de sacerdotibus agitur, qui, delato sibi munere spirituali migrantium bono consulendi, in ipsorum dioecesibus degunt, quotiescumque noverint eos fidelibus noxios esse vel inutiles.

11. Optimum autem illud ac maxime optandum, ut earum regionum episcopi, unde crebrius demigrari solet, consilia inter se conferant et constituent qua ratione possint commodius fidelibus suis in remotas alterius linguae regiones abeuntibus comparare sacerdotes, suae linguae gnaros et pietate, doctrina ac prudentia conspicuos; quemadmodum vero Ssmus D. N. migrantibus ex Italia prospexit, sic, vel alia simili ratione, aliquem unum seligant ex Ordinariis, qui ceterorum vice hoc

in negotio fungatur, ut exterarum regionum episcopi eum coram vel scripto adire possint, cum sacerdotes ad spiritualem demigrantium procuracionem idonei sibi opus sunt.

CAPUT II.

De sacerdotibus qui ad breve tempus proficiscuntur.

12. Sacerdotibus, qui, ad breve tempus, ob honestam vel necessariam causam sint in Americam vel ad Philippinas insulas profecturi, possunt Ordinarii discessoriales litteras concedere, inconsulto quidem Ordinario loci *ad quem*, at servatis tamen regulis quae sequuntur.

13. In litteris discessorialibus, praeter reliqua, mentio expressa fiat de causa temporarii discessus.

14. Ad quatuor menses coarctetur dierum itineris et mansionis licentia; sex mensium concedatur nulli, nisi casus aliquis extra ordinem inciderit.

15. Sacerdoti haud omni ex parte probato discedendi venia ne detur, nisi ante de honesta simul et necessaria abeundi causa constiterit; praeterea Ordinario loci *ad quem*, secretis litteris, adventus eius renuntietur.

16. Itali autem sacerdotes, quandoque ob honestam et temporariam causam profecturi sunt, prius impetrent veniam discessus a sacra hac Congregatione.

17. Qui, denique, ob temporariam causam discesserunt, elapso temporis spatio sibi concesso, regrediantur, nullamque habeant Ordinarii prorogandae licentiae semel datae facultatem.

Quodsi aut infirmitate aut alia quadam peremptoria causa regressus necopinato impediatur, postquam de rei veritate et de dispensationis necessitate constiterit, ad primum insequentem mensem prorogare tempus liceat episcopo loci; ultra mensem, causis etiam indulti permanentibus, nonnisi Nuntiis vel Delegatis Apostolicis, qui ibidem versantur, indultum prorogare liceat ad congruum sed breve tempus, ea lege, ut id ne cunctentur aut episcopum sacerdotis proprium aut sacram hanc Congregationem edocere.

Qui vero sacerdotes hanc deliquerint regulam, suspensi maneant a divinis.

Praesentibus valituris, contrariis quibuscumque libet minime obstantibus.

Romae ex S. C. Consistoriali, die 25 martii 1914.

✠ C. CARD. DE LAI, Episcopus Sabinen., *Secretarius*.

S. Tecchi, *Adessor*.

SUPREMA S. CONGREGATIO S. OFFICII.

DECRETUM: PRECES POST PERACTA EXERCITIA SPIRITUALIA
VEL PERACTAS MISSIONES RECITANDAE, INDULGENTIA CCC
DIERUM DITANTUR.

Oratio.

Iesu Christe, qui pro me cruci affigi voluisti, gratias Tibi ago pro cunctis amoris tui beneficiis, quae hisce sacrorum exercitiorum (*vel* sacrae missionis) diebus mihi contulisti. En iterum mihi persuasum est ante omnia oportere, ut salvem animam meam, unicam et immortalem. Ideoque firmiter propono in primis omne peccatum lethale vitare, omnemque voluntariam atque proximam peccati occasionem, maxime vero hanc . . . , quae tantopere mihi nocumento fuit. Sed etiam peccato veniali omnique ad ipsum pravo affectui pro viribus obistere volo. Promitto Tibi me omnia status vel officii mei munera fideliter atque religiose adimpleturum, totamque vitam meam iuxta sanctissimam voluntatem tuam instituturum. Insuper promitto Tibi, o bone Iesu, me quotidianis orationibus instare velle, praesertim vero tentatione urgente ad orationem confugere. Diem Dominicam sanctificare volo et ad mensam sanctam tuam frequenter et devote accedere. Denique totam vitam meam Tibi offero, maxime labores meos atque dolores. Benedic mihi et omnibus qui tecum hisce sacris exercitiis (*vel* huic sacrae missioni) interfuerunt.

O Maria, virgo immaculata, filius tuus (*vel* filia tua) esse volo, Teque per sacratissimi Rosarii devotionem pie venerari libenter intendo. Da mihi, Domine Iesu, Matrem tuam in patronam singularem, et esto solatium et gaudium meum usque ad vitae meae beatum finem. Amen.

Die 29 ianuarii 1914.

Ssmus Dominus noster D. Pius div. prov. Pp. X., in audientia R. P. D. Adessori S. Officii impertita, benigne con-

cedere dignatus est, ut christifideles, corde saltem contrito ac devote supra relatum orationem recitantes, Indulgentiam trecentorum dierum, semel in die lucrandam, defunctorum animabus, si quis maluerit, applicabilem, acquirere valeant. Praesenti in perpetuum valituro, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

D. CARD. FERRATA, *Secretarius*.

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

15 March: Monsignor Thomas C. O'Reilly, Chancellor of the Diocese of Cleveland, made Domestic Prelate of His Holiness.

19 March: Monsignor Daniel Kennedy, of the Diocese of Plymouth, England, made Domestic Prelate of His Holiness.

31 March: Monsignor Emil Roy, Vicar General of the Archdiocese of Montreal, made Protonotary Apostolic *ad instar participantium*.

3 April: The Right Rev. Joseph Curley, of the Diocese of St. Augustine, Florida, appointed Bishop of the same Diocese.

4 April: Monsignor George M. Le Pailleur and Monsignor Arsenius Dubuc, both of the Archdiocese of Montreal, named Domestic Prelates of His Holiness.

6 April: Monsignor Wilbrod C. Martin and Monsignor Gaspar Dauth, both of Montreal, named Domestic Prelates of His Holiness.

7 April: Monsignor Thomas S. Duggan, rector of Hartford Cathedral, named Domestic Prelate of His Holiness.

15 April: His Excellency the Most Rev. Bonaventure Cerretti, auditor of the Apostolic Delegation at Washington, appointed titular Archbishop of Philippopolis and Apostolic Delegate to Australia.

24 April: Monsignor Felix D. McCarthy, Vicar General of the Diocese of Harbor Grace, Newfoundland, named Domestic Prelate of His Holiness.

25 April: Monsignor Edward P. Roche and Monsignor John St. John, of the Archdiocese of St. John's, Newfoundland, named Domestic Prelate of His Holiness.

Studies and Conferences.

OUR ANALEOTA.

The Roman Documents for the month are :

S. CONSISTORIAL CONGREGATION issues a decree giving rules for the reception of European priests into American dioceses, and regulations for those who wish to take up pastoral duty in the Philippine Islands.

S. CONGREGATION OF THE HOLY OFFICE announces that an indulgence of 300 days is attached to the recitation of certain prayers to be recited at the end of devotional exercises or of a mission.

OBSERVANCE OF THE INSTRUCTION ON CHURCH MUSIC.

To the Editor, THE ECCLESIASTICAL REVIEW.

In view of the great importance, as it seems to me, of the subject discussed in this correspondence, I have determined, with your kind consent, to give it the wider publicity which its insertion in THE ECCLESIASTICAL REVIEW insures.

Most sincerely,

✠ BENJ. J. KEILEY,
Bp. of Savannah.

RT. REV. B. J. KEILEY, Savannah.

20 May, 1914, _____, Ga.

Dear Bishop,

I write to ask you if we are to continue the observance of the Holy Father's Decree regarding Church Music? Hasn't Rome permitted a modification of the Regulations? Of what nature is it? I should judge from what I see in other places that Rome has declared that the *Motu Proprio* on music does not apply to the United States.

There must be some concessions granted elsewhere, for in a recent visit North I heard choirs composed of men and women singing Masses composed by Mozart, Hadyn, Gounod, Farmer, etc. and as for your directions regarding the integrity of Vespers, I have assisted at a Vesper service consisting of Millard's *Dixit Dominus*, a florid Magnificat of unknown authorship, and the usual anthem,—only that and nothing more.

Now it seems a little hard that we must sing Gregorian music; that no female voices are allowed in the choir; that we must sing the five Vesper psalms, a hymn, then the Magnificat and the Anthem B. V. M.

I don't object to your insisting on the organist not keeping the priest waiting, for we priests are fasting and the choir have had their breakfasts.

I remember your telling us once that Cardinal Martinelli, when Delegate Apostolic, said if he had the authority, he would insist that the choir and the preacher must be fasting as well as the Celebrant, since it would insure a short sermon and a short Mass in the gallery.

It seems to me that Rome must of necessity be aware of the conditions existing here in regard to Church music, and does it not appear that she has decided that the *Motu Proprio* need no longer be observed?

Most respectfully,

.....

THE CATHEDRAL, SAVANNAH,
23 May, 1914.

Rev. Dear Father,

Your letter of the 20th. just received. You ask whether or not the Holy Father's Decree or *Motu Proprio* on Church Music must yet be observed in the diocese, and state that from what you have seen and heard some concessions must have been granted elsewhere, since you have heard mixed choirs singing Masses by Mozart, Hadyn, Gounod, Farmer, etc.; and that you have attended Vespers where only one Psalm was sung. You think it is a little hard that I have insisted on the carrying out of the Holy Father's Decree, whereas in other places, where its observance would be easy, it is simply ignored.

I believe that at first there were some difficulties anticipated in the carrying out of this Decree, but I think that the greater number of the Clergy are well pleased with the change. You may recall that when I sent the Holy Father's Decree to the Clergy, I said: "It is not the time to speak of difficulties in the way of executing the Pope's orders. It is his to command; it is ours to obey."

What was the object which the Holy Father had in mind in sending out the *Motu Proprio*? He desired to reform Church Music, and whatever may have been the conditions existing abroad there is no doubt that there was a crying need of such reform in our country.

The music in church ought to be of such a nature as to be an aid to our devotion, and the musical repetition of the liturgical text is the expression of the union of Priest and people in the performance of the most solemn of all religious acts—the Holy Sacrifice of the Mass. If the music does not fulfill these conditions and do these things, it is not fit for the church. If it distracts the minds of the faithful from the Altar and the Sacrifice, or if it makes the

same appeal to them that the music of Opera or Concert does, it is not fit for the church and should not be tolerated. A part of the divine service falls to the lot of the choir and this is an integral part of the service. Hence the music at Mass and Vespers should be church music. It is by no means an attack on certain music to say that it is not fit for the church, or for use in the House of God.

I am quite sure that everyone will admit that two serious abuses had crept into choir galleries. The words of the text were altered, inverted, and unduly repeated to such an extent that frequently an entirely different meaning was given to them, and often a great deal of the text was omitted. A second abuse was in compelling the priest to wait at the Altar during the rendition by the choir of a long Sanctus, Benedictus, and Agnus Dei. The autocrats of the gallery seemingly labored under the impression that the most important part of the church was the place occupied by them. They evidently thought that the people came to hear the singing and not to hear Mass, and they acted accordingly.

A vast proportion of our modern music has as much in keeping with the spirit of the Church and has as much place in Her services as the use of a graphophone or moving-picture machine to illustrate the Gospel story or tell the virtues of the Saint whose feast is celebrated.

So the Holy Father sent his Decree, which he tells us constitutes a "juridical code of Sacred Music to which the force of law must be given". In it he tells us that the "traditional chant must be brought back into the functions of public worship", and he orders its scrupulous observance.

Let us see practically what the Holy Father wants us to do. He wants the Proper of the Mass sung or recited; the priest must not be kept waiting at the Altar; no solos are to be rendered unless they form a part of the choral service and naturally grow out of it; no music reminiscent of the theatre or concert hall; no female voices.

Of course the Motu Proprio sought to remedy great abuses and effect considerable changes, and hence naturally enough, and, I might add, properly enough, representations were made to Rome on which were based requests for some modifications or the tolerance of existing conditions.

A Mexican Bishop, Mgr. Ibarra y Gonzales proposed this: "By Decree No. 3964, 17 September, 1897, it was forbidden for women and girls, either within or without the precincts of the choir, to sing at solemn Mass, and this was confirmed on 19 February, 1903. However in the Motu Proprio of our Holy Father Pope Pius X, *Inter Pastoralis Officii*, 22 November, 1903, it was ordered that the Gregorian Chant should be brought back into the service of the

Church for the use of the people, since in that chant a great part was assigned to the faithful in the Sacred Liturgy and the chanting of the Divine praises. Now is it permitted to women and girls, sitting on seats assigned to them and separate from the men, to sing the invariable parts of the Mass; or at least in extra-liturgical services to sing hymns in the vernacular?" And the S. C. replied: *Yes*; but the mind of the Holy See is that as far as possible the Divine praises should be sung by men and boys, but when they cannot be secured, women and girls will not be excluded. But when choral singing is used, the singing by women exclusively—particularly in cathedrals—must not be permitted, unless for a very grave reason recognized as such by the Ordinary.

In 1908 from the diocese of New York the following question was proposed: "In nearly every part of the United States the word 'choir' means a group of a few persons male and female who are charged with singing the liturgical text during Solemn Mass. The choir is composed of men, women and sometimes girls, and occupies a place outside the Sanctuary and most frequently very far from the Altar; nor is there any other choir singing or reciting the liturgical text. Since by the Decree of 17 January, 1908, No. 4210, it was declared that men and boys as far as possible should take the part in the celebration of the divine praises, not however excluding women when men and boys cannot be procured, it is asked: May such a choir of men and women as described above and placed far from the altar and taking the place of the liturgical choir be allowed?" The answer of the S. C. was: "*Negative et ad mentem.*" The S. Congregation demands that there shall be a complete separation of the men from the women and girls and imposes a strict obligation on the Ordinary's conscience to have this separation made.

A careful reading of these decrees shows that Rome had no idea of permitting any change in the *kind* of music which it required to be sung in the church. While the Holy Father quite naturally and properly stresses the Gregorian Chant, he is by no means to be understood as forbidding or condemning all other music. There are many composers whose works may be used in the solemn service of the Church when they possess the necessary qualities. I confess I do not know if all the Proper of the Mass has ever had any other musical setting save the Chant.

The replies of the S. C. seem to me also sufficiently explicit in the matter of mixed choirs. I confess that we have found no great difficulty here in breaking up the mixed choirs and installing in the choir galleries men and boys.

But the S. C. demands that in the case where men and boys cannot be secured, a mixed choir is tolerated, *provided that a complete separ-*

ation of the men and women is secured. Did you ever see in any church in the States this condition carried out? I certainly never did.

There has been no change at all in most places. The former choirs composed of men and women sing the old operatic Masses of Mozart, Hadyn, and the rest. There is not even the appearance of separation of the men from the women in the choir gallery; they are there as in the olden days singing their various parts in the Mass and decorously chatting during the sermon. The prima donna is yet the autocrat of the loft, and the solos are listened to by the poor people, who would like to pray but really can't on account of the concert upstairs.

But sometimes we have the Proper of the Mass sung by men and boys and when one is glad to find that the Chant of the Church is to be rendered, the priest is at the Introit and a full chorus of men and women commence the Kyrie and then give a florid Gloria, Credo, Sanctus, and Benedictus at the proper time, but in very improper music. The poor priest has to wait while the prima donna sings for the twentieth time *Dona nobis pacem*; and he sometimes feels like suggesting to the singer that the words mean "Give us rest". The Saturday evening paper contains a beautiful article, furnished by the choir leader, on the program at St. ——'s Church of the music on Sunday. The favored soloists are judiciously advertised and God help the writer if he omits any name. I do not think it would be proper to call this performance a sacred concert.

It would be highly improper for me to state that I believe the orders of the Holy Father could be successfully carried out in every diocese in the States, for I, of course, am not aware of the peculiar conditions existing elsewhere. I thought I was bound to obey the Pope and so told our priests and we found we could do so, and have done so.

And now, dear Father, we must not take a backward step. We have completely eliminated the female voices, but we must do more and make our Church Music correspond to the wishes of Christ's Vicar on earth. May I recall your attention to a letter which I addressed to the Clergy of the diocese in 1905, as follows:

CATHEDRAL, SAVANNAH,
5 May, 1905.

Rev. Dear Sir:

I deemed it only my duty to send word to our Holy Father Pope Pius X, that, despite the many difficulties in the way of carrying out in this diocese the Motu Proprio on the subject of Church Music, a prompt obedience was everywhere manifested.

I stated that the mere fact that the Holy Father had expressed His will in the matter was sufficient for us, though some little surprise had been manifested that the Bishop of this diocese insisted on the observance of the instruction when other dioceses seemed to pay no attention whatever to it: and

a further cause of dissatisfaction existed in the persistent rumors that the Holy See did not desire the enforcement of law and was disposed to grant exemption therefrom.

Yesterday I received the following reply:

"FROM THE VATICAN, 20 APRIL, 1905.

"Most Illustrious and Right Rev. Monsignore:

"The Holy Father warmly praises the firmness with which you have sought to secure the practical carrying out of the directions contained in His Motu Proprio on the subject of Sacred Music; and hopes that all the Dioceses of the United States will take steps to follow your example, and thereby avoid the demand for its observance which His Holiness is determined to send in time to all those who are delaying or unwilling to obey. For this reason the august Pontiff sends to you, your clergy and people the Apostolic Blessing.

"Your Devoted Servant,

[signed] "JOHN BRESSAN,
Chaplain and Secretary."

Our Holy Father in the Motu Proprio of 22 November, 1903, expressly states that the question of Church authority was involved in his directions and hence I am sure that the satisfaction which the Sovereign Pontiff deigns to express at our prompt compliance with His wishes will be gratefully appreciated by all.

Your Servt. in Xto.

✠ BENJ. J. KEILEY,
Bp. of Savh.

Now in the face of this and with the experience of the benefits of obedience to the Holy Father, could you think that I would now take a backward step? Concessions of one sort or another have been granted in places where Rome was told that the Decree could not be carried out; but of course such conditions do not exist here.

With all best wishes,

Most sincerely,

✠ BENJ. J. KEILEY,
Bp. of Savh.

MISSING MASS DURING THE SUMMER VACATION.

Qu. A man accuses himself of having missed Holy Mass on four Sundays during the vacation because there was no church in the place where he stayed. How should he be instructed?

Resp. First, the man should be asked whether he knew before he chose the place that there was no church there. If he simply had no concern about so grave a matter, he must be told that to miss Holy Mass on Sundays and holidays of obligation without a serious excuse is a mortal sin each time. The mind of the Church on this point from the earliest times is seen from the various Councils of the Church. Suffice it

to quote a few canons from the *Decretum Gratiani*: "All the faithful who meet in church on holy days shall listen to the readings from the Apostles and the Gospel. Those who do not remain in prayer until Mass is finished, or do not receive Holy Communion, should be deprived of communion with the faithful as causing disturbances in the Church." (From the Canons of the Apostles).¹ "We prescribe by special law that the laity do hear the entire Mass on Sundays, so that they do not presume to leave the church before the blessing of the priest. If they do so they shall be publicly put to shame by the bishop." (From the Council of Agatha).² "He who shall on a holy day absent himself from the solemn gathering of the people and go to the public show, shall be excommunicated." (From the Council of Carthage).³

Finally, Pope Innocent XI condemned the proposition that the precept of observing holy days does not bind under mortal sin, if no scandal is given and no formal contempt shown.⁴

The very fact that the person in question did not trouble himself to find out whether he would be able to fulfill his Sunday duty or not, speaks against him. It is certain that it is his duty to inquire; and if he could have spent his vacation just as well in some other place where he could have attended Holy Mass, he was bound to do so, for the ordinary means of observing a law must be employed.

On the other hand, he may have had good reasons for choosing to spend his vacation where he did, even though he foresaw that he would have to miss Holy Mass. What would constitute a sufficient reason? I take it for granted that one who works faithfully all the year round stands in need of a period of rest. If the expense involved by his holidays is very great in comparison with his means, he would be excused in selecting a place where he knows that on Sundays he will not be able to attend Mass. For instance, if relations or friends live in the country and invite him to spend a few weeks with them, he would be permitted to go to them under the circumstances mentioned. Again, a woman may not want to go to a summer resort where she is not acquainted, and she

¹ Decr. Grat., cap. 62, Dist. I. de consecrat.

² Ibidem, cap. 64.

³ Ibidem, cap. 66.

⁴ Decr. 2 Mar., 1679, propositio 52.

may then go elsewhere, where there is no church, so as to be with her friends or relations, for company and protection. Such and similar good reasons will suffice to allow them to miss Holy Mass on vacation.

Another case of missing Holy Mass on Sundays arises when one goes away either on Saturday afternoon or early Sunday morning on an outing, or to visit friends, or on a pleasure trip. Moral theologians are agreed that there is no obligation to abstain from actions that will interfere with the observance of a religious duty, if such action is taken a good while before the duty urges, provided this is not done frequently. Thus they excuse one's going away on a Thursday or Friday, or even on a Saturday morning, when it is foreseen that their travelling will interfere with their hearing Holy Mass. This is a reasonable explanation of the will of the legislator who is not to be taken as intending to restrict one's liberty to the extent that one must even a long time before the duty urges so arrange every detail that he will not be prevented from observing the law.

The real point of the difficulty is whether a person may also go away for recreation on Saturday afternoon or early Sunday morning knowing that he will not be able to hear Holy Mass? Working people can do this now and then. It should not however be made a regular practice. The reason is that unless this is allowed many of the poor would never be able to have a real holiday. Such recreation is morally necessary for working people in order that they may be able to stand the hardships and toil by an occasional break in the monotony of their lives. Indeed, if those who have more leisure are excused and can go away on Thursday or Friday for pleasure and change, the confessor need not take to task those who have no chance of recreation unless they take their trip on Sunday morning or Saturday. If a man speaks to his confessor before he goes away over Sunday, the priest is entitled to interpret the law for him and the interpretation should be a lenient one. The pastor, and in some dioceses all priests approved for confession, can also dispense for a good reason from such obligations as occur frequently, like the Sunday duty, fasts, and the like laws.

FR. STANISLAUS, O.F.M.

THE PROFESSION OF FAITH REQUIRED OF CONVERTS.

Qu. A great and increasing number of my converts object, more or less strenuously, to the last paragraph of the Abjuration, or Profession of Faith, made by converts upon their reception into the Church. That paragraph states that they *detest and abjure* their former heresy, sect, etc. The words appear harsh to altogether too many to make it a trivial matter, and it has occurred to me that the translation might not be the happiest one, and that a benignant interpretation might remove these epithets.

1. I am unable to locate anywhere the original Latin formula imposed by the Holy Office. Will you please let me know where it can be procured?

2. Is there any authority that would allow a priest in receiving a convert into the Church to omit these objectionable words, if the priest has satisfied himself that their tenor and import are otherwise complied with?

Resp. 1. The original Instruction of the S. Congregation of the Holy Office concerning the reception of converts, together with the Profession of Faith in the English language, was sent to the Bishop of Philadelphia as an answer to a dubium. The official text is found in the Appendix to the *Acta* and *Decreta* of the Second Council of Baltimore. In the note it is stated that this abjuration and Profession of Faith differs from that of Pius IV, but is prescribed by the Congregation of the Holy Office to be used by the bishop. The official text is also found in the *Supplementum Ritualis Romani* of the newly approved Roman Ritual (Pustet ed. 1913). After the Council of the Vatican an addition was made to the penultimate paragraph of the official text regarding this Council.

2. An Abjuration and Profession of Faith, together with the Absolution *ab haeresi*, must take place according to the *Pontificale Romanum*: "Ordo ad reconciliandum apostatam, schismaticum vel haereticum."

However, in regard to the particular mode and point in question, it should be said that Fr. Bucceroni, S.J., within the hearing of the Congregation of the Holy Office, in his *Casus Conscientiae* (Rome, 1897, No. 2), defended and emphasized that it was not a universally promulgated law, nor a universal precept, but, as it is called, an instruction, "instructionem

prudētissime servandam ubi fieri possit." Very wisely the author inculcates that what is called an instruction to be followed with great prudence wherever possible, should not be called a law or precept at a time when the Supreme Pontiffs are doing all in their power to bring Protestants back into the true fold.

It is not necessary to take the formula in all the crude rigor of its literal sense, and thereby make the doctrine of the Church appear narrow and unjust, with the result that well-meaning inquirers after truth are prevented from turning toward Catholicism as a probable answer to their aspirations.

ST. PAUL AND THE PAROUSIA.

I.—Reply by Fr: Lattey.

To the Editor, THE ECCLESIASTICAL REVIEW.

I may be allowed to add a few remarks to my previous article on this subject, with reference to Fr. Drum's rejoinder in THE ECCLESIASTICAL REVIEW for May.

On the point of grammar Fr. Drum cites Heb. 12 : 25 and remarks: " We do not see how Dr. Moulton or Fr. Lattey can interpret these two parallel texts (i. e. Heb. 12 : 25 and I Thess. 4 : 15-17) without either making *ἡμεῖς* indefinite or admitting the articular participle to be construed as a substitute for a protasis." In answer to this it will perhaps be enough to transcribe a note from Dr. Westcott's well known commentary on Hebrews. On the words *πολὺ μᾶλλον κτλ* he says: " The form in which this supposition is expressed is remarkable. The writer does not say 'if we turn away from him' (*τὸν ἀπ' οὗ ἀποστρ.*), nor yet 'after turning away from' (*ἀποστραφέντες*—II Tim. 1 : 15). He looks upon the action as already going on, and does not shrink from including himself among those who share in it: 'we who are turning away', if indeed we persevere in the spirit of unfaithfulness."

But even now I am not quite clear as to whether Fr. Drum intends his " conditional " theory seriously. In the case of the Vulgate he repudiates it with scorn, and prefers the " indefinite " theory: " We the living, whoever we may be (whether ourselves or persons yet unborn)—as opposed to the dead—whoever they may be (whether they include ourselves

or no)—shall be taken up, etc.” I have interpolated the words in brackets to emphasize the extraordinary character of this exegesis: it ignores the real opposition of the two groups, on which I have already insisted, and which differentiates it from the common indefinite use mentioned by Dr. Moulton. One does not use the first person as typical, when the typical use would break down the distinction between two groups clearly marked off one from another. The “conditional” theory at least attempts to do justice to this distinction. In any case, as I have remarked before, one can hardly have the two explanations at once; it is *l'embarras de richesse*.

To come to the question of inspiration: no ordinary human author would be held guilty of formal error who expressly refused to commit himself to a statement, and it seems only rational that we should apply the same standard to the inspired author as well. Fr. Drum now denies that there is any warrant for saying that St. Paul indicates that there is no clear conviction in his mind. That is a new issue, and does not affect the tenability of a view based upon the assumption that there is such warrant. However, the following sentences in I Thess. and further passages in II Thess. and elsewhere make the matter sufficiently plain—ultimately we have the Gospels to fall back upon.

On the main issue itself, since Fr. Drum writes, “What Fr. Pesch says we readily admit”, let us keep to Fr. Pesch. Nevertheless it is with real astonishment that I realize that Fr. Drum really thinks to explain Fr. Pesch away. I can only explain such exegesis on the supposition that he came to the passage with his mind irrevocably made up as to what he was to find there. I even have the audacity to cherish the conviction that, upon mature reflexion, he will admit that Fr. Pesch does support me in the way that I have claimed.

The first passage I did not quote to prove my whole point, but only to show that the sacred writer might be in uncertainty, and might express that uncertainty. Thus, in Fr. Pesch's words, “it is certain that Paul did not know whether he had baptized anyone besides Crispus, Gaius, and the household of Stephanas”.¹ Thus, St. Paul shows himself equally dis-

¹ I Cor. I: 14-16; Pesch, *De Inspiratione*, p. 453, § 445.

posed toward two alternatives, one of which must certainly be false. Unless we accept the obvious doctrine that it is enough that St. Paul makes it clear that there is no fixed conviction in his mind, must we not say with Fr. Drum, "the fact of the matter is, then, that St. Paul here errs!"?

But in the second passage which I quoted Fr. Pesch is explicitly dealing with the very question of the apostle's expectation of the Parousia, and it is amazing that Fr. Drum should write that "Fr. Pesch has not the same matter in hand as Fr. Lattey has." Fr. Pesch's note is a long one, and I tried not to quote more than was necessary to make the author's meaning plain. As a matter of fact, I do not think that Fr. Drum has quite understood the extra sentence which he has quoted. He says, "Fr. Pesch is treating the ideas not expressed in the sacred text; Fr. Lattey is interpreting that text." But from what follows I think that Fr. Pesch is treating the ideas actually expressed in the text, but to which the sacred writer does not commit himself. In the very next sentence he says, "The inspired author may also have false opinions; indeed, it may happen, that from his way of speaking it may be possible to conjecture what true *or false* ideas he has in his mind",² which is what I am contending for. But in any case there can be no doubt of the meaning in the words I actually reproduced: "They could make guesses on this subject (i. e. the Parousia), nay, they might even have said in virtue of inspiration that they had such opinions, if it had been useful to declare this; but they did not and could not say that these opinions of theirs were true and were to be admitted by all." Here the tenability of the view which I have put forward is explicitly allowed. Surely Fr. Drum is not going to ask us seriously to believe that Fr. Pesch is treating of ideas *in no way* expressed in the sacred text?

The whole passage may be seen in my earlier article, together with some other relevant considerations, which it does not appear necessary to urge once more here.

CUTHBERT LATTEY, S.J.

St. Beuno's, Wales.

² Italics mine. The words are, "Potest etiam auctor inspiratus habere opinioniones falsas; immo potest accidere, ut ex eius loquendi modo conici possit, quas opinioniones veras vel falsas in mente habeat." (Pesch, *De Inspiratione*, p. 459, § 450.)

II.—Fr. Drum's Answer.

On the point of grammar, let us not forget our first issue. I ventured a new interpretation of *ἡμεῖς οἱ ζῶντες* (I Thes. 4: 15-17) as a participle taking the place of a verb of a protasis. Fr. Lattey made a rather unscientific onslaught on this venture by writing: "If the subject of the participle were *indefinite* and in the third person, it might indeed be taken conditionally. . . But this rendering is impossible where the subject is *definite*." My reply showed he was running head on against the commonest Greek usage. Goodwin's *Moods and Tenses* (secs. 472 and 841) gives seventeen examples of the participle used as a verb of a protasis; and in fourteen of these, the subject is *definite*; in four, a *first* person is subject; in three, a *second* person; in only one, is the subject such as Fr. Lattey arbitrarily postulates, *indefinite and in the third person*. To this reply no answer has been given. It has not surprised me that Fr. Lattey has failed to defend his position against my attack; but in the light of the pains I took to batter down that position, it disconcerts me to find he is "even now not quite clear as to whether Fr. Drum intends his 'conditional' theory seriously."

Dr. Moulton noted at once the weak spot in my exegesis. I had construed an *articular* participle as conditional. That is certainly against Attic syntax; the *articular* participle is in Attic attributive and never predicative, so it can not be conditional. But in Hellenistic the case is otherwise. In the New Testament, there are many instances of articular participles used predicatively; and Blass implicitly allows this substitution of the articular participle for the verb of a protasis. The only New Testament passage I could find which seemed to prove the possibility of such a substitution was Hebr. 12: 25: "See that ye spurn not him that speaketh. For if they (*ἐκεῖνοι*) escaped not who spurned him that spake on earth, much the more shall we (not escape) who turn from him (*ἡμεῖς οἱ ἀποστρεφόμενοι*) that speaketh to us from heaven."

Fr. Lattey, in his communication, admits the parallelism between I Thes. 4 and Hebr. 12. In both cases we have two categories. In Thes., *the dead* (*οἱ νεκροί*) and *the living* (*ἡμεῖς οἱ ζῶντες*); in Hebr., *those who spurned Jahweh in Mosaic times*

(ἐκεῖνοι) and *those who now turn away from Jesus* (ἡμεῖς οἱ ἀποστρεφόμενοι). If *we the living* are definite because contrasted with *the dead*—the point Fr. Lattey keeps insisting on—then *we who turn from Jesus now* are definite because contrasted with *those who spurned Jahweh then*. I insisted that the phrase *we who turn from Him* could not be definite; else St. Paul would be saying to the Hebrews that, at the time of his writing, he was actually apostatizing from Christ and spurning Him. And, if the ἡμεῖς οἱ ἀποστρεφόμενοι of Hebr. 12 were indefinite, it seemed to me clear that ἡμεῖς οἱ ζῶντες of I Thes. 4 could likewise be indefinite.

Now Fr. Lattey takes me completely off my feet by interpreting Hebr. 12: 25, with a Protestant parson, so as to make St. Paul to include himself among those who were, at the time of writing, apostates from Christ; and is satisfied by saying, "it will perhaps be enough to transcribe a note from Dr. Westcott." With all due respect to the good and learned Protestant bishop, his views, in matters that affect the Catholic dogma of inspiration, are most emphatically not enough for us priests who are in close touch with the depository of apostolic tradition. It is among Catholic commentators and not Protestant that we may hope to find the meaning of St. Paul, when his apostolic prerogatives are in question. How do Catholics interpret this and other such texts of St. Paul?

First, all Catholic theologians, who touch upon the matter at all, teach that the apostles were confirmed in grace. Take a few instances. Coppieters, in the *Catholic Encyclopedia*, s. v. "Apostles," is authority for this as the opinion of most theologians. J. Bainvel, S.J.,¹ is of the same mind; though he thinks the confirmation in grace cannot be proved by *direct* Scriptural evidence, *sinon peut-être pour St. Paul*.

Secondly, according to Catholic commentators, *we who turn away from Jesus* are apostates from the faith of Christ. Rambaud² makes the whole pericope to treat of faith; if God was so vengeful against those who refused faith in Him speaking from Sinai or elsewhere on earth, how much the more vengeful will He be against those who apostatize from Him whose reve-

¹ *Dictionnaire de Théologie Catholique*, s. v. Apôtres.

² *Les Épîtres de St. Paul* (Paris, 1888), 2, 543.

lation is from heaven! MacEvilly³ interprets, "If the Jews of old . . . were visited with such chastisements for the violation of a law which had a mere man of earth for its promulgator, how much greater rigor will be exercised against the apostates from the Christian law . . . its promulgator being God Himself who . . . ceases not to enforce it from heaven!" Ceulmans⁴ also refers *the turning away* to an apostasy from the faith of Christ. Maunoury⁵ interprets St. Paul to speak of those who were actually despising the faith and salvation of Jesus. Peronne⁶ follows the division of the commentary of the time-honored Abbé Drach and refers the entire twelfth chapter of Hebrews to apostasy: "How shall we avoid the wrath of God if we reject His Gospel and His Church?" In fact, so far as Catholic commentators attempt to evolve and interpret the thought of St. Paul in Hebr. 12:25, they all seem to refer *turning away from Him* to an apostasy from Christ. Surely Fr. Lattey does not wish to make out St. Paul a self-accused apostate from Christianity! If so, what about the prerogative of infallibility that theologians assign to the apostles? How could the great apostle have made so many converts to Christ, if at the same time he said he was an apostate from Christianity and a hypocrite in spreading the Gospel he had already given up?

As to the Vulgate, I waive the interpretation. My exegesis, if relieved of the ridiculing interpolations of Fr. Lattey, has no "extraordinary character", but is the *usual Catholic* view, to be found in Knabenbauer and most Catholic commentators; and echoed by Bishop MacDonald in the REVIEW.⁷ But our issue has to do with the Greek text, not the Latin. Either the "conditional" or the "indefinite" theory of interpretation of the original text seems to me tenable. If Fr. Lattey finds this wealth of interpretation embarrassing, he is quite free to choose either or neither theory, so long, of course, as he do not make St. Paul, under the influence of inspiration, to say and mean to say that which is false.

³ *An Exposition of the Epistles of St. Paul* (Dublin, 1875), 2, 241.

⁴ *Commentarius in Epistolas S. Pauli* (Mechlin, 1902) in loc.

⁵ *Commentaire sur les Épîtres de St. Paul* (Paris, 1882) in loc.

⁶ *Analyse logique et raisonnée des Épîtres de St. Paul* (Paris, 1881) in loc.

⁷ June, 1914, p. 731.

As to the meaning of Fr. Pesch, I let that go, too. What I have written seems to me to give the mind of Fr. Pesch accurately. He means merely this—the sacred writers may have wrong ideas in matters of natural science or other; in fact these wrong ideas may even be conjectured by us from the inspired text; but, *under the influence of inspiration*, the sacred writer *may not say nor mean to say* that which is false. In every complete thought of Sacred Scripture there is a meaning of the Holy Spirit which is absolutely certain and meant by the sacred writer, whether he be conscious of inspiration or not. That, I am satisfied, is the meaning of Fr. Pesch.

And, what is more important, that is certainly the meaning of Leo XIII in *Providentissimus Deus*. This argument I have sufficiently evolved in the REVIEW.⁸ According to this classic document, God is not the author of Sacred Scripture unless He by His grace aid the mind of the sacred writer correctly to conceive, spur his will faithfully to write, aid him aptly to express with infallible truth *all those things and only those things* which He Himself ordains. Hence, in I Thes. 4: 15, there is a thought which God aided the mind of St. Paul correctly to conceive, spurred the will of St. Paul faithfully to write, aided St. Paul aptly to express with infallible truth. I ask Fr. Lattey, what is this infallible thought? There is a thought here that is an error, Fr. Lattey says. "St. Paul is in error . . . where he makes it clear there is no fixed conviction in his mind,—possibly, and *in this case yes*." Commenting on these words, and intending to repeat their interpretation of St. Paul and *not my own*, I wrote, "the fact of the matter is, then, that St. Paul here errs". It is to be regretted that Fr. Lattey has torn these words from their context and cited them as if I admitted in St. Paul's words that error I have been writing to fend from them. I do not at all admit that, in our moot passage, St. Paul is in error and makes it clear he has no fixed conviction in his mind. But if the uninspired and erring St. Paul intends an erroneous meaning in I Thes. 4: 15-17, what does the inspired and infallible St. Paul here intend to say? What is the inspired and inerrant meaning of this passage? Fr. Lattey has not answered this ques-

⁸ May, 1914, p. 616.

tion, which I put to him fairly and squarely in the May issue of the REVIEW.

WALTER DRUM, S.J.

Woodstock, Maryland.

JURISDICTION IN MATRIMONIAL CASES.

Qu. In matrimonial cases the Council of Baltimore states, "si conjugale vitæ consortium per separationem a thoro et mensa sublatum sit . . . quaelibet pars jus accusandi contra alteram ipsi competens coram episcopo diocesis, ubi hæc domicilium habet, exercere debet". Does this mean that the action must be taken in the Court of the Diocese in whose limits the defendant has a domicile? Smith in his *Elements* translates it "can". I submit two cases.

A non-Catholic, not baptized, has divorced his wife, non-Catholic, baptized. He lives within the limits of Altoona Diocese; she lives in Philadelphia. He makes application in Altoona for annulment, as he wishes to marry a Catholic. Where is the trial to be? The second case: two Catholics are divorced. The husband lives in Pittsburgh. The wife lived in Philadelphia till recently. She came here because of her sister's death two months ago, but not with the intention of remaining permanently. She applies for annulment "propter impedimentum vis seu metus". Where is the case to be tried?

Resp. In the Instruction "De iudiciis ecclesiasticis circa causas matrimoniales" issued by the Propaganda for the United States in 1883 the ruling is made that the bishop competent to adjudicate such cases is, generally speaking, the bishop of the diocese where the husband has a domicile. To this general rule, however, there are two exceptions. First, in case of legitimate separation *a mensa et thoro*, the case must be heard by the bishop of the diocese where the defendant has a domicile, in accordance with the principle: "Actor sequitur forum rei". Second, in case of malicious desertion by the husband, the bishop of the diocese where the deserted wife has a domicile *may* take up the case, although the bishop of the diocese where the husband has a domicile is also competent.¹ The meaning, therefore, of the text of the Baltimore Council is that action must be taken in the episcopal curia where the

¹ See Gasparri, *De Matrim.* II, n. 1168, De Becker, p. 473.

defendant has a domicile, as reference evidently is to the case of legitimate separation.

With regard to the case of the divorced Catholic couple (assuming that it is a question of a civil divorce, and not of an ecclesiastical separation) the woman, wishing to contest the validity of the marriage "*propter impedimentum vis, seu metus*", must take the action to the episcopal see of Pittsburg, where her husband has a domicile, both by reason of the principle "*uxor sequitur domicilium mariti*", and also by reason of the general maxim "*actor sequitur forum rei*". In regard to the first case, as the declaration of nullity of marriage is sought in view of the marriage to be entered into by the unbaptized man with a Catholic woman, the practical solution of the case would be for the Catholic party, before applying for dispensation from the impediment "*Disparitatis cultus*", to apply in his own diocese of domicile for the declaration of nullity of the previous marriage. It is well known, of course, that "*in impedimentis juris publici*" any Catholic, not suspected, may exercise the right of plaintiff in matrimonial cases. Moreover, it is to be noted that in the case of the "*impedimentum disparitatis cultus*" (as in case of five other impediments), if it is manifest that the previous marriage has been invalid, the formalities of the regular process may be omitted, by virtue of a decree issued by the Holy Office in 1889. De Becker, at least,² interprets the decree to mean that in such cases extrajudicial procedure would suffice, although, of course, the intervention of the *Defensor Vinculi* is always required.

THE RUBRICS OF THE NEW PSALTER.

Qu. Referring to the rubric of the New Psalter, placed before the psalms of the first Nocturn of the Dominical office, does it mean that, in doubles when the entire antiphon is identical with the first part of the first verse of the psalm, that the antiphon should not be repeated, but that the psalm should begin from the word where the antiphon finishes?

Does the rubric also mean that Alleluia should not, in that case, be added to the antiphon, only *before* the psalm, but that it should be added as usual *after* the psalm in Paschal time?

² *De Matr.*, 2 ed., pp. 467, 482.

Finally, when the antiphon is not only identical with a part of the first verse of the psalm, but is identical with the entire first verse, in that case should the first verse be entirely omitted, and the psalm begun from the second verse?

In other words, does the rubric after the first verse of the first psalm of the first Nocturn on the Feast of the Holy Name, apply to similar cases? For example, the first antiphon of the third Nocturn in the Psalter, for Feria V is identical with the first verse of the following psalm, should the psalm therefore begin with the second verse, as on the Feast of the Holy Name?

SACERDOS.

Resp. The interpretation of the Rubric of the New Psalter placed before the psalms in the first Nocturn of the Dominical office is correct so far as the first paragraph of the query goes. When the antiphon is identical with the entire first verse of the psalm, the psalm begins with the second verse. When the antiphon is identical with a part of the first verse, the psalm begins where the antiphon ends. This answers also the third paragraph of the query. The instances given from the office of the Holy Name and from the third Nocturn of the Thursday office illustrate the first point; the psalm begins with the second verse. The rubric of the first Nocturn of the Dominical office illustrates the second point: the Antiphon is "Beatus vir", and the psalm begins "Qui non abiit, etc."

The only difficulty is in regard to the case mentioned in the second paragraph. The Rubric in the office of the Dedication of a Church (third Nocturn, first Antiphon) implies that, when Alleluia is added to the antiphon, even though the antiphon be identical with the first verse of the psalm, the psalm should begin with the first verse. The Rubric in the New Psalter to which Sacerdos calls attention in the first paragraph, seems to prescribe the omission of the Alleluia in the recitation of the antiphon before the psalm, which, as Sacerdos surmises, may be expressed by saying that, in that case, it is the antiphon that is omitted, the psalm being recited from its beginning. There is no question, apparently, of the antiphon at the end of the psalm. That is recited, with the Alleluia in Paschal time.

However, a closer inspection of the Rubric of the New Psalter reveals the fact that it agrees with the old Rubrics and

confirms the custom already in existence. "Neque addatur in fine ipsius Antiphonal *Alleluia*" is, like "Si tamen eadem sint verba", a condition: therefore, the Rubric should be read to mean that the first verse (or part of it) is omitted, *unless* the word *Alleluia* is added to the antiphon; in which case, of course, there is no continuity between the antiphon and the remainder of the psalm.

SISTERS AS SACRISTANS.

Qu. Kindly inform me through the REVIEW to which I have been a subscriber for twenty years if there is any decree prohibiting Sisters of Religious Orders to act as sacristans with all that implies, i. e. touching sacred vessels, etc., and also prohibiting them the care of sanctuary, altars, etc. Kindly quote decree if any and oblige

SUBSCRIBER.

Resp. We have been unable to find any decree on the subject. There seems to be no reason why a privilege of the kind, if granted to lay people, may not be granted to Sisters of Religious Orders.

THE RIGHT OF THE FAMILY TO A SEAT OR PEW IN A CHURCH.

Qu. Anyone may rank as a member of the church of his choice and be entitled to the spiritual assistance of its priests if he rents a pew or a seat in that church, although he lives in some other parish. Now I wish to ask whether the grandparents, the children, and the Catholic servants (the whole household) may be looked upon as parishioners of the church where their children, parents, masters have a single seat or a whole pew.

Resp. The acquisition of parochial rights in a parish other than that of domicile by reason of renting a seat or a pew depends on diocesan regulations. Sabetti-Barrett remarks: "Apud nos, in quibusdam dioecesibus bona fide conducentibus integra scamna in aliena ecclesia concessum est matrimonia et alia sacramenta accipere a rectore istius ecclesiæ, quamvis in alieno territorio vivant" (Suppl. Cap. II, Ques. X). In places where such legislation exists the renting of a whole pew would naturally entitle the family to parochial rights. With regard to the case of renting a single sitting, that would depend on positive enactment or established, recognized custom.

QUESTIONS OF DOMICILE FOR MARRIAGE.

Qu. 1. In a place where a girl over eighteen years of age may legally contract marriage without the consent of her parents, may she return, for marriage, to her parental home, without being required to acquire a month's residence, provided she is under twenty-one years of age?

2. Even if she is over twenty-one years of age, but has a rather precarious quasi-domicile, or looks upon her parental home as her real residence, may she return there for marriage, without being obliged to acquire a month's residence?

Resp. In settling the question of domicile in matrimonial cases canonists are not agreed as to whether the attainment of the age of majority is to be computed according to Civil Law or according to Canon Law. De Becker, for one, is of opinion that it should be decided according to the civil law of each country. However, in the case given, since the girl regards her parental home as her real residence, and, as her present abode is only a quasi-domicile, it is not a question of *acquiring* but of retaining a domicile. And, it is to be noted that, although, to acquire a domicile, two conditions are required, namely, actual habitation and the intention of remaining permanently, to retain a domicile once acquired one of these conditions is sufficient.¹ It would seem, therefore, that the girl may, on her return home, contract marriage without fulfilling the condition of a month's residence.

 WHEN THE BISHOP ASSISTS AT HIGH MASS.

Qu. Can you tell me if there is any authority for the well nigh universal custom which obtains in this country of the bishop assisting at Mass, seated on the throne and wearing rochet and mozetta, and commencing Mass with the celebrant, kissing the book at the end of the Gospel, blessing the water at the Offertory, and giving the blessing at the end of Mass?

I know it has been repeatedly forbidden by the S.C.R. On the 23 November, 1906, the S.C., in reply to this question from the Bishop of Chiapas in Mexico, who had received permission from the S.C. in view of special circumstances to sit on the throne vested in rochet and mozetta: "Whether under the same conditions when the bishop assists at solemn Mass in mozetta he could perform the cere-

¹ De Becker, 2 ed., De imp. cland., p. 93.

monies prescribed in the *Caereemoniale Episcoporum* when the bishop assists in cappa magna?" answered: "Negative, the *Caereemoniale Episcoporum* and the decrees of the S.C.R. must be observed, namely: 1. The bishop in rochet and mozetta cannot have the assistance of the Canons (650). 2. Cannot put incense in the Censor nor bless it (3110). 3. Cannot bless the Subdeacon after the Epistle, nor the Deacon before the Gospel, nor kiss the Gospel at the end (3110). 4. He is to be incensed only after the Offertory (2195, and *Caer. Ep.*, Bk. II, Ch. IX, N. 8). 5. He receives the Pax from the Deacon of the Gospel (2089). 6. He does not bless the people at the end of Mass."

Have we here a "consuetudinem contra legem et decreta"?

EPISCOPUS MERIDIONALIS.

Resp. The answer of the Sacred Congregation is very explicit in regard to the ceremonial to be observed when the bishop assists at High Mass in rochet and mozetta. There can be no doubt of the meaning of the reply quoted (4195). However, the "well nigh universal custom" does not constitute a "consuetudo" in the case: bishops may have indults, and privileges which are not always known to the general public.

A FUTILE BEQUEST FOR MASSES.

Qu. John, after having given over to his wife one half of his estate, made a will in which he bequeathed fifty dollars to his pastor for Masses to be said after his and her death for the repose of their souls. Shortly after John's death, his wife is left destitute, having used up all her property for her and the children's support, so much so that after her death her necessary funeral expenses were not paid, the children claiming that they were too poor to defray them. The money for the Masses was given over to the pastor by the executor of John's will after his wife's death, but the pastor, thinking that all just debts must be paid before any legacy for Masses may be made, and presuming that this was also John's intention when he made his will, paid out of the fifty dollars bequeathed for the Masses the funeral expenses of John's wife, amounting to thirty-five dollars.

Did the pastor act rightly? If not, is he in conscience bound to restitution, viz. to say the fifty Masses as stipulated in John's will?

Resp. John has nothing to bequeath until his just debts are paid. Among the just debts which his heirs incur is the ex-

pense for burying his wife, so long as she depends on him or his estate for that necessity. The legacy for Masses was not to take effect until after her death; and it must have been John's wish to see her delivered from debt in this life before he could stipulate to free her from debt in the next life. He was aware that he owed her burial, and he could not have intended to make the bequest while in debt.

CANON SHEEHAN MEMORIAL FUND.

Some of the friends of the author of *My New Curate*, we are given to understand, are under the impression that the subscription list for the memorial to be erected in his honor at Doneraile, has been closed. There is no intention of bringing the movement to an end so abruptly. Ample opportunity will be afforded to all our readers who wish to share in the worthy project to honor the memory of the revered parish priest of Doneraile. His name is held in benediction by the priests of America and there are many who intend to show their appreciation of his services to religion by aiding in the erection of the proposed memorial. Their contributions will be acknowledged as they are received. The following donations have recently come to hand:

Previously acknowledged	\$833.25
The Right Rev. John Grimes, D.D., Bishop of Syracuse, N.Y.	25.00
The Right Rev. Mgr. William Kieran, D.D., Philadelphia.	25.00
The Rev. Eugene Murphy, Manayunk, Pa.	10.00
The Rev. John F. Lynch, Philadelphia, Pa.	10.00
The Very Rev. H. T. Drumgoole, LL.D., Overbrook, Pa. ..	5.00
The Rev. J. T. Crowley, Philadelphia, Pa.	5.00
The Rev. A. J. Walshe, Bernard, Iowa	5.00
The Rev. W. H. Purcell, Syracuse, N. Y.	5.00
The Rev. Robert J. Thompson, Phoenixville, Pa.	5.00
The Rev. P. McArdle, Bellefonte, Pa.	5.00
The Rev. D. Horgan, Solomon, Kansas	3.00
The Rev. S. J. Smith, Tower City, Pa.	1.00
The Rev. Michael Pachucki, McAdoo, Pa.	1.00
Individual Contributions of \$1.00 each	4.00

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

SOME NEW VERSIONS OF THE NEW TESTAMENT.

1. Recent Protestant Versions. The very latest attempt among Protestants to translate the New Testament into modern English speech is that of Dr. James Moffatt, Yates Professor of New Testament Greek and Exegesis, Mansfield College, Oxford.¹ The time-hallowed and Elizabethan flavor of the King James Version is somewhat set aside; and yet the effort is scholarly, though at times startling. The text of von Soden² is followed for the most part; departures are noted at the foot of the page. The shackles of past translations are thrown off entirely; the result is emphatically individual. Fortunately one translation of each Greek word is not adhered to; Dr. Moffatt profits by the mistake of the Revisers in this matter. For instance, *ἔθνη* is translated "Gentiles" where it is used of those who are not Jews and is contrasted with Judaism; but at times the terms "pagans", "heathen", "nations" seem to the translator better to convey in modern speech the thought of the ancient writer. The purpose of Dr. Moffatt is "to translate the New Testament exactly as one would render any piece of contemporary Hellenistic prose".

Much of the work will be stimulating to scholars and give them an insight into the meaning of the sacred text which they might otherwise miss. Catholics will not accept all the new translations of I Cor. 13; but will be helped by its freshness:

Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappears.

¹ *The New Testament*. A new translation. Hodder and Stoughton: London. 1913.

² *Die Schriften des N. T.* (Göttingen, 1913) part 2.

Mark 16: 9-20 is not treated with scientific poise. As if there were no doubt whatsoever about the text, we are told in a foot-note,—one of very few: "The following appendix represents a couple of second century attempts to complete the Gospel." These two supposed second-century additions are the canonical verses 9-20 and the gloss: "But they gave Peter and his companions a brief account of all that had been enjoined. And after that, Jesus himself sent out by means of them from east to west the sacred and imperishable message of eternal salvation." And even into the canonical verses 9-20, Dr. Moffatt calmly introduces the recently discovered gloss from W, the Freer uncial of the Gospels.³ After our Lord "upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen him after he was risen" (verse 14), the apostles are made by the gloss to excuse themselves in rather unwonted manner and language:

But they excused themselves, saying, "This age of lawlessness and unbelief lies under the sway of Satan, who will not allow what lies under the unclean spirit to understand the truth and power of God; therefore" they say to Christ, "reveal your righteousness now." Christ answered them. "The limit of years for Satan's power has now expired, but other terrors are at hand. I was delivered to death on behalf of sinners, that they might return to the truth and sin no more, that they might inherit that glory of righteousness which is spiritual and imperishable in heaven."

Codex W is indeed of great authority, but not yet demonstrated to be of such worth as to overrule all other authorities and set this interpolation on an equal textual footing with the last canonical pericope of Mark. And yet Dr. Moffatt overrules the other authorities, ignores them, in fact; and says the gloss "originally belonged" to Mark 16: 9-20; "but was excised for some reason, at an early date". The arbitrariness of this note is astonishing. Von Soden⁴ puts the interpolation in his foot-notes, and not along with verses 9-20; these he

³ Cf. *The New Testament Manuscripts in the Freer Collection. Part 1. The Washington Manuscript of the Four Gospels.* By Henry A. Sanders of the University of Michigan. (Macmillan: New York, 1912). Pp. 246.

⁴ *Die Schriften des N. T.*, 2d part (Göttingen, 1913) pp. 233.

brackets in the body of the text. The only authority he cites for the interpolation is W and the words of St. Jerome: "in quibusdam exemplaribus, maxime in Graecis codicibus, juxta Marcum in fine ejusdem evangelii scribitur" vers. 14—*ἡδὴ* (now).

Astonishing, too, is Dr. Moffatt's translation of *ἐπιούσιον* in the Lord's Prayer (Matthew 6: 11). The Authorized Version has "our daily bread". The English Revisers add the marginal "our bread for the coming day" (Oxford, 1885). The American Revisers retain this addition and further give the substitute "our needful bread".⁵ Lloyd goes back to the Authorized "our daily bread".⁶ The Twentieth Century New Testament follows in the wake of the American Revisers: "the bread that we shall need".⁷ Weymouth⁸ has "give us to-day our bread for the day". The Baptist Bible⁹ returns to the honored "give us this day our daily bread". The Emphasized Bible¹⁰ translates "our needful bread give us this day". The Modern Reader's Bible¹¹ as usual clings closely to the Authorized "our daily bread". And now Dr. Moffatt goes the full length of the marginal version of the English Revisers, and renders: "give us to-day our bread for the morrow".

As for our Catholic versions, Rheims has "our supersubstantial bread", a literal translation of St. Jerome's *super-substantialem*; but adds the marginal note: "In St. Luke, the Latin is *Panem quotidianum*, our daily bread, the Greek being indifferent to both,—τὸν ἐπιούσιον".¹²

⁵ Standard edition. New York, 1901.

⁶ *Corrected New Testament*. A revision of the Authorized New Testament, by Nestle's resultant text. By Samuel Lloyd, London, 1904.

⁷ *The Twentieth Century New Testament*. A translation into modern English, made from the original Greek (Westcott and Hort's text). Revised edition. Revell: New York, 1904.

⁸ *The New Testament in Modern Speech*. An idiomatic translation into every-day English from the text of the "Resultant Greek Testament." By Richard Francis Weymouth. 2d ed. New York, 1903.

⁹ *The Holy Bible*. An improved edition, based in part on the Bible Union Version. American Baptist Publication Society, 1913.

¹⁰ By Joseph Bryant Rotherham, London, 1902.

¹¹ By Richard G. Moulton. Macmillan: New York, 1907.

¹² Rheims, 1582.

Now and again Dr. Moffatt's English surprises us. Our Lord, risen from the dead, addresses the apostles who have fished in vain: "Lads, have you got anything?" (John 21:4). And yet, *παῖδια* may have been the equivalent of *lads* or *boys*. To prove that it was really He, our Lord may have used the language of fisherfolk; and not that of the masters of Israel. The Kenosis of the "exinanivit se" meant little details as well as the great features of the Incarnation. However, we fear the translator has made too evident his effort to give out something new. A few of the new translations will seem rather funny to some of his readers; for instance, "Simon Peter threw on his *blouse*" (Jo. 21:7); "the rest of the disciples came ashore in the *punt*" (Jo. 21:8); "the *Realm* of God belongs to such as these" (Lk. 18:16); "Let anyone practise it for whom it is practicable" (Mt. 19:12).

A like attempt, not so much to translate the New Testament into modern English speech as to revise the Authorized Version into an up-to-date form, is made by the Rev. E. E. Cunningham, Vicar of Llangarron, in Herefordshire.¹³ The editor's purpose is to give the Gospel story in words such as he thinks the authors would have used had they written in English of to-day. Here is this modern conception of our Lord's words about the sinful woman: "Wherefore I say to thee, her sins, her many sins, have been forgiven, because she loved much; but he to whom little is forgiven, little he loves" (Lk. 7:47).

2. *Catholic Versions of the Greek N. T.* English-speaking Catholics have been rather poorly provided with translations of the Bible out of the original tongues. This meagre provision seems to have been due in the main to the excessive demands made upon the time of the hierarchy and the priesthood by the imperative needs of diocesan and parochial undertakings directly bearing upon the care of souls. Then, too, we are of the Latin rite; and have the Latin Vulgate, which is our authoritative version and is, for all practical purposes, an adequate conveyer to us of the inspired Word of God. Moreover, the Douai version, despite its many vicissitudes, has endeared itself to priesthood and people by ties that may not be readily severed. Witness the fate of Archbishop Kenrick's

¹³ *The New Covenant* (Routledge, London, 1914).

superior translation of the Vulgate (1849-1860). His New Testament reached only a second edition (Baltimore, 1862). Since the death of the editor (1863), no new edition of his work seems to have been issued until quite recently.¹⁴ Indeed, so little is this version in use that the *Catholic Encyclopedia* makes no mention of the time and place of its publication either under the name of *Kenrick* or in the article on *Versions of the Bible*.

The first translation of the Greek New Testament issued by a Catholic was the anonymous work of Dr. Lingard, *A New Version of the Four Gospels*, "with notes critical and explanatory" (1836). The second was that of Father Francis A. Spencer, O.P., *The Four Gospels*: "A New Translation from the Greek direct with Reference to the Vulgate and the Ancient Syriac Version" (1898). The editor died very recently. Before his death he had translated the entire New Testament nine different times; made from these various independent essays a final draft; typed, revised and annotated fourteen times this his last and best translation.¹⁵ We hope Father Spencer's literary executor will soon give us the result of all this painstaking toil.

What a contrast to this dearth is the wealth of German Catholics! Since 1911, they have acquired five different translations of the Greek New Testament either in part or in its entirety. The French have the excellent Crampon edition,¹⁶ together with the revision of this work which the Sulpicians and Jesuits collaborated in one volume (Tournai, 1905).

In this our poverty, we heartily welcome the *Westminster Version of the Sacred Scriptures*, of which two instalments have thus far appeared.¹⁷ This is an English translation of the Bible which will faithfully represent the original text and present in popular form the results of sound scholarship without any of the vagaries of the modern critics.

¹⁴ *The Psalms*. By Francis Patrick Kenrick (Baltimore, 1912).

¹⁵ Cf. *The Rosary Magazine* (July, 1913).

¹⁶ *La Sainte Bible traduite en Français sur les textes originaux, avec introductions et notes, et la Vulgate latine en regard*. Par Aug. Crampon, Chan. d'Amiens (Tournai, 1894).

¹⁷ *The New Testament*. Vol. III. "St. Paul's Epistles to the Churches" Part. 1. "The Epistles to the Thessalonians". By the Reverend Cuthbert Lattey, S.J. (Longmans, New York, 1913). Part. 2. "The First Epistle to the Corinthians". By the same editor. (1914.)

Thessalonians was sent out as an experiment. It was well received; so the entire work will be carried through. The approval of Cardinal Bourne, the Archbishop of Westminster, together with that of the English hierarchy, makes the new translation take on an importance which is unfortunately premature. The general editors are the Rev. Cuthbert Lattey, S.J., Professor of Sacred Scripture at St. Beuno's College, North Wales, and the Rev. Joseph Keating, S.J., Editor of *The Month*.

The list of sectional editors is as follows:

MATTHEW: Monsignor B. Ward, President of St. Edmund's College, and Dr. J. Arendzen, D.D., M.A., Prof. of Scripture, in the same college.

MARK: Fr. Lattey, S.J., St. Beuno's.

LUKE: Dr. Wheatley, Prof. Scrip. Ushaw.

JOHN: Fr. Drum, S.J., Woodstock.

ACTS AND GAL.: Fr. Keogh, S.J., Prof. Church Hist., St. Beuno's.

I AND II THES., I COR., RO.: Fr. Lattey, S.J.

II COR.: Fr. Pope, O.P., formerly Prof. Scrip. Angelico College, Rome.

EPH., COL.: Fr. Jos. Rickaby, S.J., London.

PHILIP. AND PHILEMON: Fr. Goodier, S.J., Manresa.

PASTORALS: Fr. Power, S.J., Prof. Dogmatic Theology, Milltown, Dublin.

HEBREWS: Rt. Rev. Bishop McIntyre, D.D., Rome.

I AND II PET., JUDE: Fr. W. H. Kent, O.S.C., London.

JOHANNINE EPISTLES: not determined.

APOC.: Dr. Gigot, S.T.D., Dunwoodie.

These editors will be responsible for their various *fasciculi*, which will be issued separately and will make up four volumes of the New Testament translation.

Fr. Lattey's *Thessalonians* was received with almost undivided praise. Witness the laudatory critiques in the London *Times* Literary Supplement, the London *Tablet* Literary Notes, and many other reviews both Catholic and non-Catholic. The first English edition of 5000 is almost exhausted and a second is in preparation. From the very outset, the editors have been greatly encouraged by the favorable reception of their plan.¹⁸

¹⁸ *The Month* (August, 1913), p. 218.

That such an undertaking should meet opposition and should give reason for adverse criticism was to be expected. The reviewer in the *Tablet*¹⁹ grills the translation of *Thessalonians*. The *British Review*,²⁰ whose editor was not long ago converted to the Church, is "convinced the experiment is a failure". *Studies*²¹ is not at all favorable. And the present writer²² thinks the eschatology of *Thessalonians* incompatible with the dogma of inspiration. These and other adverse criticisms may have been due in some measure to the misunderstanding caused by the announcement of the new translation. It was misunderstood to be something authoritative in pretension. The editors disclaim all such pretension. They offer to the public only one of many manifold and multiform efforts rightly to interpret the sacred text.

We find that in both *Thessalonians* and *I Corinthians*, Fr. Lattey has rendered St. Paul's Greek in a scholarly manner. However "I bruise my body and bring it into bondage" is suggestive rather of the Vulgate than of the Greek of I Cor. 9: 27.²³ At times we desiderate in both fascicles the dignity which impresses one so much in the Authorized Version and in our original Rheims New Testament (1582). But it was apart from the purpose of Fr. Lattey to vie with these old translations in dignity of English; he purposed accurate translation and a readable English Bible. His work will be of great service to the busy priest who wishes to get at St. Paul's involved meaning without going to the original Greek, and indispensable to the educated Catholic laity who wish to read the great Apostle intelligently.

The new edition of *Thessalonians* would be improved by the omission of the slur upon Archbishop Kenrick's translation, which is said to have "caused the abandonment of the English enterprise" of the translation of the Vulgate entrusted to Newman (p. vii). The fact that Kenrick had already started

¹⁹ 26 July, 1912.

²⁰ August, 1913.

²¹ "From Rheims to Westminster" (1913), pp. 222 ff.

²² ECCL. REV., Dec., 1913, pp. 730 ff; May, 1914, pp. 616 ff; *America*, 11 Oct., 1913.

²³ Cf. ECCL. REV., Apr., 1914, p. 491 for a study of this ring-phase of Pauline piety.

to publish may have *occasioned* Cardinal Wiseman's lack of concern in the work Newman had been asked to do. Wilfrid Ward's *Life of John Henry Cardinal Newman* shows that many other incidents may likewise have *occasioned* the giving up of the English plan. There may have been some hesitancy in a few of the bishops because they doubted Newman's orthodoxy. His limiting of inspiration of Holy Writ to the *res fidei et morum*, and failure to distinguish between the limit of the interpretative power of the Church and the scope of inspiration²⁴ show that Newman's mind in matters Biblical was not the mind of Leo XIII in *Providentissimus Deus*. And, in the matter of the proposed translation, Newman was probably right in thinking that the whole scheme had fallen through "owing to the simple inattention of Cardinal Wiseman. That the hierarchy should so readily allow the scheme to fall to the ground showed how little value they had really set on it."

WALTER DRUM, S.J.

Woodstock College, Maryland.

²⁴ *The Nineteenth Century*, Febr., 1884, pp. 185 ff.

Criticisms and Notes.

SRIPTA PONTIFICII INSTITUTI BIBLICI: LE BUREAU DE L'ISLAM. Ier Volume: Le Climat—les Bedouins. Par Henri Lammens, S.J. Romae: Sumptibus Pontificii Instituti Biblici. 1914. Pp. 394.

THE LIFE AND THE RELIGION OF MAHOMMED. By the Rev. J. L. Menezes. London: Sands & Co.; St. Louis: Herder. 1912. Pp. 201.

Some of the Scriptural works issued by the Biblical Institute in Rome were noticed in the May number of the REVIEW. Attention is here called to a recent publication, from the same source, treating of the birthplace of Islam; and likewise to a recent life of Mohammed that merits consideration, though from a somewhat different motive. The cradle of the prophet illuminates his religion. But his religion cannot be adequately comprehended without a knowledge of the land and the people. Therefore has Père Lammens set himself the task of a thorough study of Western Arabia, and in the present volume presents the results of his researches so far as they concern the climate and the Bedouins. The volume is the first of a series anticipated in a preceding work—*Fatima et les filles de Mahomet*—and will be succeeded by another volume to be devoted to the fixed peoples of the Higāz (Hedjaz, "the land of pilgrimage", a portion of Arabia), and this in turn by other volumes, following the successive periods of the Prophet's life. The whole series will comprise an exhaustive study of Mohammed and Islamism down to the period shortly following his death. The portion of the work before us contains the lectures given by the author at the Biblical Institute in Rome, together with others delivered at the University of Beyrout (1905). It therefore combines the vividness of description appropriate to the spoken word with precision and accuracy in detail that point to thorough study of sources. It is a delight as well as an enrichment of information to be guided by so learned a scholar and so charming a narrator, one who makes the dry sands of climatology, geography, and ethnology glow with the verdure of almost Oriental coloring, through the land of pilgrimage. Nothing that is worth looking at escapes one—the soil, the flora, the forests, the palms, the waterways, the seasons, rains, deserts; oases, farms, these and hundred other things are here. Then the Bedouin, the stolid vagrant of the deserts. We see him in these pages as hardly elsewhere, his individuality, his doggedness, his rebelliousness, until we come to understand more intimately how the rigid passivity and fierceness of the race adapted it so well to be an instrument of propaganda for Islamism.

Only one fault can we find with the work, namely that the author shows no regard for readers unfamiliar with Arabic. Those who are masters of this language will no doubt rejoice in the numerous quotations from countless Arabic texts. Those who are not so fortunate must be content to skip and hence to miss much.

From the foregoing work *de longue haleine*, the modest little life of Mohammed by the humble priest of the Diocese of Mangalore differs very widely. We have here a short narrative of the life and character of the Prophet—his career at Yatheil (Medina) being more fully developed—a good analysis of the Koran, and a brief account of the sects of Islam. The author disclaims originality; the contents of his work are compiled, he declares, from the most trustworthy authorities on the subject, his debt being greatest to the researches of Sale, Bettany, and Stobbart. Notwithstanding this modest avowal, Fr. Menezes has given us a most interesting and luminous piece of biography. The strange psychological make-up of Mohammed is vividly presented; the lights as well as the shadows on his character are painted in just proportions. The author's aim has been to reveal Mohammed and Islam in their true colors, so that, to quote his own words, "the over sixty millions of my countrymen in India, who blindly follow Mohammed as their heaven-sent prophet and leader and adhere to Islam as the one divinely-revealed religion and the only true way of salvation, may open their eyes and behold how they are deceived, and consequently take the necessary steps toward finding a better leader and a more certain way of salvation". While the work is thus directed to the religious conditions and needs of his fellow countrymen, it is none the less, rather is it all the more, a perfectly objective history of universal interest and value. Simple, sincere, candid, it may well disregard "the indulgence and forbearance" whether of "Mohammedan readers" or "other critics". May it do the apostolic work for which it was designed among the former, and may it enlighten and inspire the latter to equal undertakings!

AN INTRODUCTION TO LOGIC FROM THE STANDPOINT OF EDUCATION. By L. J. Russell, M.A., B.Sc., Lecturer in Logic in the University of Glasgow and in the Glasgow Training College. The Macmillan Co., New York and London. 1914. Pp. 145.

Whether or not Logic has made any advance since the days of Aristotle may be a debatable question. Kant seems to have thought that up to his time Dialectic at least had not got beyond the perfection given it by the greatest of the Greek philosophers. And per-

haps, if one restrict Logic to the mere systematization of inferential rules and processes, the same statement could safely be made at the present day. If however under the term Logic one comprise the laws of reasoning involved in the inductive sciences, the statement would have to be somewhat altered. For though the inductive process was well known to Aristotle, the full explication thereof has been the consequence of modern scientific development, the theory of the process having followed upon the actual application of inductive methods to the empirical sciences.

But be this as it may, there ought to be no question that there is a growing sense of the importance of Logic among educators and a growing endeavor to give Logic its logical position in educational methods. Numerous instances of this could easily be cited, but the little volume here introduced will suffice for present purposes. The book is designed for those whose concern is with Education, the author says. It describes the main aspects of the thinking process with the view of giving the teacher a clear idea of the fundamental things to aim at in getting the child to think (p. v). "The fundamental things" are of course the thought forms—concept, judgment, reasoning, methods, laws, principles. All these are fundamental to the thinking process, or rather they are the vital forms actualizing in the process, though for that very fact unperceived by the mind that is not reflectively trained to observe their presence and efficiency. It is the special merit of the present booklet that it introduces the student to the forms through the medium of the process; and the process is taken right out of his own everyday experience. It is a book for teachers, to make them reflectively familiar with the logical implications of such experience, so that they may direct their pupils "*tutius, facilius, et sine errore*". It is not "Logic made easy", but it is *Logica docens* revealed in *Logica utens*—an excellent instrument of training immediately for the teacher and mediately for the child.

THE CHURCH IN ROME IN THE FIRST CENTURY. The Bampton Lectures for 1913. Preached before the University of Oxford by George Edmundson, M.A. Longmans, Green & Co., New York and London. 1913. Pp. 309.

It is not easy to give an adequate idea of the content and character of this work. Neither is it easy to exaggerate its interest and importance. The difficulty in the one case lies with the embarrassing wealth of facts and theories which the book comprises and analyzes; in the other case, with the amount of light and suggestion which the work throws upon so many controverted questions relating to the

history, chronology, literature, and traditions of the early Church—the field outlined by the subtitle of the volume. In order to exhibit something of the author's animus and method an event of fundamental importance may be here selected and presented in the light cast upon it from these pages. Let the event in point be the establishment by St. Peter of the Roman Church.

It will be remembered that St. Paul writing from Corinth to the Roman Christians tells them how he has longed to visit them but has been prevented by a principle which has regulated his missionary career, not to trespass on fields tilled by the hands of other laborers, not to build on foundations which others have laid. The Roman Church had already been founded—but by whom? Universal tradition answers, by St. Peter. But if so, why does not St. Paul mention the name of his brother Apostle? The answer to this query Mr. Edmunson believes to be a "very simple one: St. Paul was not writing for the information of students and critics of the twentieth century, but for the Roman Christians who knew the facts" (p. 28). On the other hand, what grounds, it may well be asked, has the student of the twentieth century for believing that the founder of the Church in Rome to whom St. Paul alludes was in reality St. Peter? We give in substance Mr. Edmunson's reply to this question. In the first place, it should be noted that the Petrine tradition was certainly no ordinary nor *merely oral* tradition conserved by word of mouth—though, as the author before us well shows, oral tradition itself is often a most reliable source of information. An event such as the establishment of Christianity in the capital of the civilized world was one of such immense importance that it could not fail to have been chronicled, the documents having probably subsequently perished with the destruction of the Christian archives, especially during the Diocletian persecution; though the memory of such an event could not have perished. Now what are the conditions upon which the reliability of a tradition must be based? Manuals of critics lay them down, but the summary presented by Mr. Edmunson can hardly be improved upon. A tradition to be reliable, he holds, must (1) be concerned with an event or a series of events that had a great number of witnesses and of witnesses who would have a strong motive to record or bear in memory what they had seen; (2) the beginning of the tradition should appear at a time not too remote from the facts it records; (3) shortly after the time to which the beginning of the tradition goes back there should appear in the community to which it relates a firm and general persuasion of its truth; (4) this persuasion should spread gradually until everywhere the reports are accepted as true without any doubts being raised even by those who, had the reports not been plainly true, would have desired to reject them (p. 47).

The foregoing conditions make up the major premise of the principal argument adduced by the author for his thesis. The minor applies them to the Petrine tradition. In the first place St. Peter visited Rome about A. D. 42 and was put to death there about A. D. 67. This is not simply a tradition; it is a fact vouched for by contemporary or equivalent testimony. For the archeologist, as Professor Lanciani observes, the presence and execution of SS. Peter and Paul in Rome are facts established beyond the shadow of a doubt by purely monumental evidence. Moreover, the first Epistle of St. Peter is generally admitted to have been written from Rome. The Apocalypse and the Sibylline Oracles show that Babylon was an ordinary synonym for Rome in the second half of the first century. Again, St. Clement in his Epistle to the Corinthians—a document which Mr. Edmunson following Lightfoot shows to have been written about A. D. 96—declares that Peter was martyred at Rome. Similar testimonies are cited by our author from St. Ignatius, Irenaeus, St. Jerome, and from Eusebius. Further references would seem to be needless, for, as Mr. Edmunson remarks, no other place, whether in the East or the West, has ever disputed with Rome for the honor of being Peter's See, the place of his martyrdom, the possessor of his mortal remains. Besides, the Petrine tradition is universally accepted by the Oriental and the non-Greek writers. The typical portrait of St. Peter as well as of St. Paul, always existing and multiplied in Rome in every variety of shape and material, yet always true to a common type—the face of St. Peter full and strong with short curly hair and beard—witnesses to the unalterable memory and affection of the Romans for their first pastor; while the prevalence of the name of Peter among the inscriptions of the most ancient Christian cemeteries can be accounted for only by some most intimate association of the early Christians of Rome with the Prince of the Apostles, a relationship which is further confirmed by the great number of mural and other paintings, found especially in the catacombs, representing St. Peter in various symbolical attitudes. A further confirmation of the Petrine tradition Mr. Edmunson finds in the wealth of apochryphal literature pertaining to that tradition; for whilst it is true that most of these documents are legendary they contain a core of fact which sound criticism can without much difficulty winnow out from the chaff of fable.

But perhaps this will suffice to illustrate our author's animus toward the early Christian traditions. Neither here nor anywhere else is he swayed by the bias of what too often erroneously passes as modern historical criticism. He has studied for himself the sources of the beginnings of the Church's history; he has sifted the evidence dispassionately and he states the results unbiasedly and

temperately. Not a few points which recent criticism has declared settled he holds to be still debatable; especially is this the case regarding the authorship and dates of the apostolical writings. These he finds more and more to coincide with early traditions.

HISTOIRE GENERALE DE L'EGLISE. Par Fernand Mourret. Tome VII: L'Eglise et la Révolution. Bloud & Cie., Paris. 1913. Pp. 534.

L'IDEE REVOLUTIONNAIRE ET LES UTOPIES MODERNES. Par M. Tamisier, S.J. P. Lethielleux, Paris. 1913. Pp. 371.

The immediate antecedents and causes of the French Revolution have been described by M. Mourret in the preceding volume of his work (the sixth) entitled the *Ancien Régime*. The volume at hand recounts (1) the efforts made by the Holy See during the decade and a half from 1775 to 1789 to preserve society from religious and social destruction threatened by the spirit of revolt and impiety; (2) to tell of the persecution of the Church and the spoliation of her property by the Revolution during the decade following; (3) to depict the religious renaissance not only of France but of Europe generally, and indeed of even distant missionary lands during the two or more succeeding decades (1800-1823). The most opposite judgments have been passed upon the Revolution by competent authorities. Some, like Buchez, see in it the social realization of Christianity, while Joseph de Maistre holds it to be "essentially Satanic". Indeed, viewed from different angles, both these judgments are true. Three such aspects are distinguished here by Professor Mourret. 1. The Revolution was a movement toward political reform, and as such called forth, though with varying motives and methods, the efforts alike of the court, the clergy, and the people. 2. It was a movement for social betterment,—unfortunately, however, inspired and actuated by the false principles of the pseudo-philosophers, particularly of Jean-Jacques Rousseau. These principles were based on three central ideas: (a) the perfection and complete goodness of man; (b) the absolute equality of all men; (c) the social contract. These three ideas have all been proved to be as contrary to experience as they are inherently and rationally false. 3. The Revolution was an anti-Christian movement increasing in virulence from Mirabeau to Robespierre, and from Robespierre to Barras.

Now, as Professor Mourret shows, the anti-Catholic tendency gradually permeated the political and social aspects of the Revolution until it became their very inspiration. The formulas in which was expressed the Declaration of the Rights of Man, though cap-

able of a Christian interpretation, were given the meaning of the eighteenth-century philosophers. And so the political reforms came to naught; the reaction against the absolutism of the old regime was succeeded by the despotism of the Convention and the corruption of the Directorate; the autocracy of the nobles gave place to the oligarchy of the philosophers; the clergy of the Court were followed by the clergy of the Constitution, the creatures of the new regime. In a word, the old religion of the State survived in the form of an official worship to which all the citizens were strictly obliged to conform—the cult of the Revolution, whose “immortal principles were held to be sacred, whose laws were inviolable, whose heroes were deemed worthy of apotheosis, whose violators were guilty of *lèse-majesté* and of *lèse-justice*. The Revolution created a new religion of the State; it became itself the object of a new religion, destined to supplant the old; and the State was conceived as a rival Church. Humanly speaking, under such conditions Christianity seemed destined to succumb and the triumph of the Revolution to be assured. And yet it was the contrary that really happened. It was as de Maistre foresaw: “The clergy of France are not to slumber. They have a thousand reasons to believe that they are called to a great mission and the causes of their past sufferings are the prophecy of their coming glory.” Fifteen years later the prediction entered upon its realization. With the dawn of the new century the clergy of France, purified by poverty, ennobled by persecution, everywhere makes the temples reëcho with the Easter Alleluias. The French Concordat became the model upon which the principal nations regulate the conditions of their religious life. The *Genius of Christianity*, translated into many languages, carries everywhere the echo of the Catholic renaissance; and it is France that gives to the apostolate in pagan lands its most intrepid workers and its most abundant resources, by the restoration of the Foreign Missions and the work of the Propagation of the Faith.

These are the lines, the central ideas, which Professor Mourret develops in the present volume, establishing them in the first place by abundant testimony drawn from original sources and other unexceptionable authorities; and illustrating them by a wealth of historical incident. The book is one which those who want to see deeply and truly into the Revolution cannot afford to leave unnoticed.

To see still more truly and deeply into at least one aspect of the Revolution, the student would do well to take up the small volume in title above, *L'Idée Révolutionnaire*. We have here the philosophy of the great upheaval wrought out in its recent consequences. The

present secularization of the State, the "laicization" of the school, the family, the Church, morality; feminism, humanism, socialism—these are some of the contemporary movements or active principles which the author shows to be the logical outcome of the forces, mental and moral, but especially religious, that actuated the Revolt. Since 1789, says P. Tamisier, the world, and above all France, have been the scene of a conflict which one may deplore, but whose vastness and deep-rooted causes it were worse than foolish to ignore or misunderstand. Only the blind optimists can imagine that it is merely governmental forms or policies that divide the French people; that once the "reactionaries", forced by the inevitable march of history, renounce their dreams of royalty or Bonapartism, harmony will again reign within the nation. No. Underlying certain superficial misunderstandings which time is sure to heal, there is a fundamental divergence which eludes the beneficent healing art of the ages; which no compromise is capable of dispelling; a divergence in the very ideas men have of God, of nature, of man, of everything high or sacred. It is sad to have to recognize the fact, but it is inevitable. Between the citizens of the same country, who speak the same language, live under the same laws, defend the same flag, and are the heirs of the same historic glories, there has existed for a century and more a chasm which deepens and widens with the years. On one side are encamped the sons of the Revolution; on the other, the sons of the Church. Now between these two groups of citizens an *entente* is no more possible than it is between Protestants and Catholics, between Greek and Latin, between infidel and Christian. The movement that dates from 1789 was wider and deeper and more destructive than the Reformation of the sixteenth century and in the boldness of their negations its promoters went far beyond Luther and Calvin and even Mohammed.

The foregoing point of view may suffice to suggest to the reader the author's attitude. P. Tamisier conjoins the synthetic outlook of the historian with the causal sense of the philosopher. He sees widely and looks deeply. Moreover, he writes clearly and gracefully. His book is in outline the philosophy of the history, especially, though not exclusively, the French history, of the nineteenth century.

NEW MEDIEVAL AND MODERN HISTORY. By Samuel Harding, Ph.D.
Revision of "Essentials in Modern and Medieval History". American Book Co., New York. 1913. Pp. xvi—752.

As the author, Professor of History in Indiana University, says in his preface, this book is more than the revision of one whose place

it is designed to take. Less space is given to political and military details, and more to social, industrial, and cultural topics. This change is one well calculated to make the study of history not only far more interesting to the reader—in this case, the high school student—but also more nearly corresponding to the real object of the science, viz. to record the growth of the great institutions of the world, of which the military and political are but a small, and not the most important part. As added helps to interest and appreciation of the text, breaks of the chapters and heavy-typed topic-clauses are introduced, together with profuse and well executed illustrations and maps. From this point of view, no pains have been spared to adapt the book to the need which it is meant to supply.

The period covered by the volume is, as the title indicates, the medieval and the modern, but the author has very wisely led up to this special theme with a short and very lucid introduction which in broad lines treats of the geographical basis of European history, the sources and divisions thereof, and the history up to the close of the eighth century. Already in this introduction are evinced the author's grasp of history as a science and his ability to lay clearly before the youthful mind the essentials thereof.

The medieval epoch is treated in her great divisions, the period from Charlemagne to the birth of the Renaissance, and the transition period, marked by Renaissance and Reformation. It is the epoch most frequently the subject of misunderstanding to the modern mind, and too frequently the object of ignorance and prejudice. English literature and the books which have been called histories are the causes of the spread and continued existence of such views, insulting not less to truth than to Catholicity, and as a matter of fact the text-books placed hitherto in the hands of our public school children have participated in them.

The Catholic viewpoint, the only one which possesses enough sympathy with the medieval spirit to do it justice, is not of course to be expected, nor is it therefore to be demanded, from those who, through no fault of their own, are born and educated outside the Church's pale. But the historical viewpoint, which tests the traditionally accepted ideas of the English histories of the past by the original sources and the non-partisan studies of recent investigators, can be demanded. This will at least set aside the false statements hitherto prevalent.

It is in the light of this that we have examined the book in review, and as a result we are glad to recommend it, for, from merely the comparative standpoint, we have found it a tremendous advance over the popular text-book of the past. The author manifests a deep knowledge of conditions and motive forces in this much

disputed epoch of history, and states his facts plainly. For example, the chapter on the feudal system is a well ordered sketch of that very difficult and important basis of medieval life, and is altogether devoid of aspersions against the Church for the many things which do not square with modern notions. Although it does not give that credit to the Church which is her due in the guidance and improvement of life under the feudal system, it does indicate, in a few places, her beneficent influence. More particularly do these traits of the author appear in the chapter on "The Medieval Church". There both the position of the clergy and the doctrine of the Church are correctly set down, especially those parts of it (such as Sacraments, Mass, Purgatory, Veneration of the Saints) which in other text-books have occasionally justified criticism. And again, although, in summing up the chief functions of the Pope, emphasis is laid rather on the exceptional and disadvantageous, no omission is made of the lofty and beneficial place occupied by the Pope in medieval Europe. The influence of Abbot Gasquet's work is evidenced throughout the rest of this chapter on "The Regular Clergy". The same knowledge of recent investigations leads the author to the very interesting and objective accounts of mediæval life and culture (Chapters IX and X), that form so marked a contrast to the old text-book descriptions of mediæval stagnation in social and intellectual spheres, and do not hide the protection and help given by the Church in this regard.

As a whole, the author's treatment of the much abused period from 800 to 1300 is a wonderful advance on what has heretofore been given to public school pupils, and recommends itself far above that of the text-books commonly in use. With but little less completeness, the same can be said of the more widely controverted period of the Reformation. Since in this period the religious prejudices of persons are more directly involved, objectivity of treatment is less to be expected. But although in certain places the author of the present manual has given way to the natural temptation, he has avoided most of the more glaring errors of the past, and really presents a most truthful statement on the whole. He has not failed to note the importance of State absolutism and national sentiment on that break with the Middle Ages, nor the part played in it by the social and economic discontent in the lower classes. In other words, he has attempted at least to lift the Reformation from the narrow limits of a merely religious treatment, and thus has materially aided to a more objective appreciation of it.

Naturally however the religious side is still kept in the foreground, and for the German Reformation Luther is its main figure. But even in this part the author shows a knowledge of Catholic

doctrine (cf. p. 324) and has not missed the effects of an acquaintance with Janssen's classic *History of the German People*. Thus he sketches the political causes which aided Luther's movement, and mentions the spoliation of church property and the general upheaval occasioned by Luther's preaching and writing. Nor does the old-fashioned Luther myth again appear unchanged; the "Saint of the Reformation" has yielded to the mere spark of the conflagration, with his violent coarseness of language and action, that repelled the Humanists. The paragraph on p. 366, on the results of the Reformation, is remarkable in its contrast to past treatment, against which in fact it seems to be directly aimed. And once for all, in a public school history, it is denied that religious freedom was the principle of the reformers. It is pleasing to note also in the literature quoted, reference to the *Catholic Encyclopedia* and to Janssen's work, and with these two references would it perhaps be asking too much to see joined Pastor's *History of the Popes*?

To mention positive errors would appear after all this advance, a carping criticism; still one would prefer a change in the description of Luther's development on p. 323. Denifle has shown how little confidence can be placed in Luther's Table Talks, from which this description of his monastic life is evidently drawn, and Grisar has studied closely the rise of Luther's doctrine of Justification, with results which do not appear in the present work. Hausrath has justly questioned how much weight is due to the later description of his journey to Rome. These studies of both Catholic and Protestant historians should have been more appreciated by the author, who at least might change, in a future edition, the order of sentences in the second paragraph of p. 323, since the present arrangement leaves a wholly false impression. The addition of a few words about the close union between Church and State would help to a more truthful appreciation of the description of the Diet of Worms, on p. 328. One is glad to see in that place an omission which does further truth, viz. the omission of the legendary words "Here I stand, I cannot do otherwise" from the account of his speech at Worms. The compliment paid to Charles V in the middle of p. 328, by the aid of the slur on Sigismund, were better omitted, both because of the implication regarding the rest of Charles's character and the lack of certainty about Sigismund's conduct at Constance (Cf. Hefele, *Histoire des Conciles*, X, 521-5531; tr. Delarc). However, such places, subject to criticism, stand out by their small number, and by their mild expression, in contrast with what we have had in the past.

For the English Reformation, the author has marked the almost exclusive part played by the government, and the intermediate

position finally taken by the Anglican Church, and has rightly placed the immediate cause of the separation from Rome in Henry's desire for a divorce. He shows too the effect of the dissolution of the monasteries upon the advancement of Henry's cause, and insists upon his persecution of Protestants. Nor does he omit the mention of popular dissatisfaction, especially in the period of Edward VI's Protestant ministers of State. His treatment of Mary Tudor also stands out by its objectivity, not once using the famous "Bloody Mary" as a title, nor hiding the true reason for her unpopularity, viz. the English national sentiment aroused by her Spanish policy. Such a treatment deserves only the highest commendation.

Not that it is perfect, for here as in the case of the German Reformation, much can be improved to bring the picture nearer to truth; for instance, the implication that the almost exclusive governmental influence marked it off so strongly from the Continental Reformation (p. 344) is only partly true. The influence of Wyclif is stated (*ib.*) in terms too general to be exact. The effects of the Renaissance are not clearly followed out. Too much personal influence is given to Elizabeth (p. 348), in disparagement of that of her ministers.

The same lack of distinction which clouds clearness is found also in the account of the Reformation in Scotland. That the Reformation "there was the work of the people" (p. 350) is certainly true, but of what class of the people and under what circumstances is not pointed out. The summary view which a manual form obliges the author to take is of course a partial excuse for such faults, which are most patent throughout the treatment of the Scotch Reformation. Unlike other parts of this text-book, that subject should be wholly recast. Almost every statement which is not a bare statement of fact (and some of even these, because of their position in the text) is open to criticism. But even of this most unsatisfactory section the criticism is not at all as severe as that of former text-books.

On the other hand, the description of the Reformation in Ireland is very well summarized (p. 352), and the Counter Reformation (pp. 353-357) has most sane and satisfying treatment. The few places which might be criticized (e. g. no mention of the civil character of the Spanish Inquisition, an omission noted also in other places, [p. 368]) are offset by the generally non-partisan tone of the whole section.

In the succeeding chapter on the Religious Wars, the political character which dominated their origin is stated—although not given the express importance which it demands, in certain well known

events (p. 361). Its place in Richelieu's (pp. 365-6) and Mazarin's (pp. 383-384) careers is on the other hand well presented, and its place is William the Silent's work at least expressly stated. But it is certainly not accorded its true significance in the description of Gustavus Adolphus, who was not merely on the defensive vs. the Imperial power, but was really actuated by the positive ambition of becoming himself Emperor, and placing Swedish rule over Germany. We know to-day that before his eyes, as before Napoleon's later, stood the idea of a universal monarchy (Cf. Gfrörer, *Gustav Adolph u. sein Ziel*, and Klopp, *Der 30 jährige Krieg*). He was a great commander, but his ideal in the Thirty Years' War was neither moral nor religious. Perhaps with further researches it will be shown as not merely political either, but closely bound up with economic interests. Certainly however it was not Protestant; that is already *passée*.

After the period of the religious war, the new regime was completely established in Europe; State aggrandizement, the balance of power, and commercial greatness were the dominant motive powers. Papal interference in European politics was a thing of the past. This is well brought out by the author, and of course with it the directly Catholic interest in his book is lessened. Nevertheless, the historical student can gain a great deal of well digested and clearly expressed information on these modern times.

This book, if introduced into public schools, will undoubtedly have the advantages of bringing the student into a closer touch with far more than the merely military side of history; it will help to broaden his views. And for the Catholic student, although there will be some matters to which exception will be and ought to be taken, it will, by its tremendous advance over past public school text-books in both information and non-partisan tone, be most acceptable.

JOHN E. SEXTON.

INITIATION. By Robert Hugh Benson. Dodd, Mead & Co.; P. J. Kennedy & Sons, New York. 1914. Pp. 447.

The reviewer must be alert if he would tell of Mgr. Benson's latest book before it yield its place to a later. Notwithstanding the rapidity, however, with which one succeeds another, there is no falling off from the high standard of workmanship that gained for his earliest productions, *The King's Achievement*, *By What Authority?* and the rest, such a warm reception and a permanent place in modern fiction. Rather, Mgr. Benson's last book is apt to be his best. But this is a somewhat random sort of a judgment to pass, seeing that

each of his books possesses so distinct an individuality that it is practically impossible to make any just comparison between them. We may not therefore say that *Initiation* is the author's "best book". It certainly is to our thinking a novel possessing a high degree of merit, alike of interest and of moral value.

Like most of Mgr. Benson's other works, *Initiation* is a psychological novel, the story of a soul. Sir Nevill, the leading character, is a wealthy gentleman, with no particular function to perform except to enjoy living. Brought up in a refined and luxurious environment, he is of course self-centred. An egotist, not wicked, but naturally good, though worldly, pleasure-loving, ever shunning the disagreeable and discordant. He falls in love with a young woman, a degree below himself in social life, but his peer in "naturalism" and refined selfishness. The picture of the *Pietà* in the grove at Frascati in the morning of their mutual affection evokes the common chord of their character. "They moved on, still in silence. Then the boy [Nevill] broke out. 'There,' he said, 'That was exactly what I meant! I think such things are perfectly horrible! What possible good can this do to any one? It is completely out of harmony too. The very colors are wrong. And, besides, why put it in the woods where things are fresh and clean? . . . Of course the thing is a fact. But isn't it better—?' He stopped suddenly; and again, for a few yards, the girl did not speak . . . 'I agree with every word you say, you know.' 'And you agree about that . . . that thing up there?' (the *Pietà*). 'Of course, I do.'" Remember that the youth (Nevill) is a Catholic and the girl (Enid) a non-Catholic, and you see or feel how the communality of such sympathies associated with their divergent faiths cannot but eventuate in discord. The egoism of the girl later on manifests itself in a way that results in severing their engagement. A painful illness, necessitating a surgical operation, reveals the man to himself. The symbolism of the *Pietà* becomes patent to him; the image of it in stone is now erected on his splendid lawn; sorrow of heart and bodily pain initiate him into their spiritual significance, into the true meaning of life and of death. "Then a great and piercing sorrow surged through him, not indeed at the memory of his sins and rebellions, but at his consciousness of their very essence. It was not that his life passed before him as a series or progress of events, but that the quality of it—as he had lived it—had a thin and bitter aroma which he had never suspected. And as there met him from above that piercing breath of the world to which he went—as clean and sharp and radiant as the light reflected from snow—these two tides mingled in him like a chord of sorrow and love and ecstasy. Every image faded from him; every symbol and

memory died; the chasm passed into nothingness; and the Grail was drunk, and colors passed into whiteness; and sounds into the silence of life; and the Initiation was complete."

It is a masterful story, one that lays bare the inmost workings of the human heart; true to reality, yet elevated and beautiful in its ideal. The characters are life-like. Nevill, the naturally good youth, self-deceived yet self-revealed through sorrow; Enid, the beautiful but self-centred girl; Aunt Fanning, the type of a noble devoted woman; Jim, a genuine "small-boy", a really good little animal; Mrs. Bessington, the infinitely loquacious, and a goodly creature withal; Father Richardson, a conscientious priest but a man of restricted vision and a bit narrow and over punctilious: these and the other characters are genuine and consistent throughout. *Initiation* is a notable book, a true work of art and a work of true art, an esthetic joy, a psychological searchlight, an inspirer of high ideals, a teacher of the meaning of life.

Literary Chat.

The third volume of the English translation of the German *Life of Luther* by Fr. Grisar, S.J., has recently appeared. It treats of the organization and public position of original Lutheranism, introduces the reader to the inner life, and especially the moral—which to most healthy mortals looks very much like a very immoral—life of the first Reformer; Luther's relation with Melancthon, Zwingli, Carlsstadt, and others; attempts at union in view of the proposed Council. The intimate workings of Luther's mind and heart, laid bare as they were in the licenses of his tongue and pen, are here portrayed to the life. Some of these exhibitions of the Reformer's character are too vulgar and filthy to justify mention outside a scientific study of the man such as is presented in the present biography. We call this a *scientific* study because it exposes the inner psychological forces as well as the outer historical agencies that energized in Luther's character and his work. The volume will be more fully reviewed in a future number (Herder, St. Louis).

While the life of Luther is in a large measure the history of the Reformation in Continental Europe, the life of Cardinal Allen is from an opposite point of view *mutatis mutandis* the history of the Reformation in England. Modern historical methods have reversed many accepted versions in both cases. To quote Mr. Haile in his recent biography of the great Elizabethan Cardinal: If we were to accept the accounts given us by the majority of English historians, chiefly by Burnet and Macaulay and followed in these later days by Dr. Creighton in his *Life of Queen Elizabeth*, the change of religion in England "was a joyous rebound of the whole nation from a hated superstition to the purer and beloved tenets of Calvinism and Zwinglianism". On the other hand, "in the light of contemporary evidence, which the opening of the great archives of Europe has laid bare, a different, a truer and in some respects more interesting picture is presented. It shows that the change was wrought rather by coercion from without than by conviction from within. . . . In this new foreground of the picture stands the slight figure of the young principal of St. Mary's Hall, Oxford, the future Cardinal William Allen arresting the

attention as the one man of all others who set himself the task of opposing the enforced change of religion and who—in a measure—succeeded in frustrating the reforming zeal of Elizabeth and William Cecil" (p. vii).

The picture of this illustrious champion of Catholic faith is presented by Mr. Martin Haile in his splendid volume *An Elizabethan Cardinal*—presented to the life—the political and social and especially the religious life of those troublous times. Attention is here called to the work in anticipation of a more extended future notice (Herder, St. Louis).

Still another biography that must be referred to a future number for fuller consideration is that of *Mother Mabel Digby*, the Superior General of the Society of the Sacred Heart, 1835-1911, by Anne Pollen. It is the worthy portrayal of a noble, courageous woman, a devoted religious, a wisely provident superior, a richly gifted mind, a generous heart, a genial personality—nature's best gifts were in her the solid foundations on which grace built the supernatural virtues that so worthily equipped her for her exalted vocation. Besides being a deeply interesting study of a noble life, the biography illumines some of the dark places in the recent history of the Church in France—the persecution of the religious congregations. As Cardinal Bourne remarks in the preface to the volume, that story has yet to be told in all its tragic reality—the story of "all the misery that was inflicted during those years of continuous spoliation on women who were innocent of any crime, and whose sole aim in life was to love God and serve their neighbor. Upon no Society did this persecution fall with heavier hand than on that governed by Mother Digby. She was called upon to close no less than forty-eight houses and to make hurried provision for all their inmates." How she accomplished this task in those anxious days is vividly told in the present *Life* (Longmans, Green & Co., New York).

To understand the causes of the religious persecution in France one must understand the nature of the intellectual and moral forces unchained by the French Revolution—ideas and agencies profoundly analyzed in the two French works on the subject elsewhere reviewed in the present number. Some of those forces may be studied in their more immediate results, as well as in the healthy reactions they evoked, in the *Life of Lacordaire* by the Count d'Haussonville, recently translated from the French by A. W. Evans. There are several other biographies of the great orator in French and also in English, but an additional study of so fertile a subject will not be deemed superfluous, especially when it has been effected with such penetration, discernment, vividness, and beauty, as is here the case. It is no small praise to say that the translation is worthy of the original (Herder, St. Louis; Herbert & Daniel, London).

The *Life of St. Louis of France* (1215-1270) is a notable recent accession to the excellent *Notre Dame Series*. It is at once a most interesting and instructive history of the thirteenth century and a no less edifying narrative of the deeds and a picture of the personality of the saintly King. Surely books so attractive might deserve to take the place of novels in the reading done by the young as well as the old. The publishers would do well to mention on a fly-leaf the titles of the preceding volumes of the *Notre Dame Series* (Herder, St. Louis).

The latter observation applies *ceteris paribus* to a recently opened series bearing the title *Standardbearers of the Faith: a Series of Lives of the Saints for Children*. The *Life of St. Ignatius Loyola* by F. A. Forbes appears in the series, but whether biographies of other saints have previously inaugurated the series or whether the life just mentioned is really the first on the list, we are given no means of determining. Anyhow, it is a bright booklet and the graphic story can hardly fail to please the children of smaller growth while those of larger stature will be benefited by its perusal (Herder, St. Louis).

It is one of the commonplaces to say that the Saints of God are always with us. The early martyrs and the medieval mystics are far away heroes of whom we read with wonderment not unmingled with the feeling, the fruit of our critical temperament, that the accounts of their real lives are not a little exaggerated, and at best are subjects to stimulate admiration rather than evoke imitation. Of course we are convinced that the trait of sanctity shines ever on the brow of Mother Church, but its radiance is now of the subdued light of the later afternoon rather than of mid-day, or at all events some are disposed to think that the marvellous phenomena of a preternatural and supernatural character are seldom if ever really to be seen in our work-a-day, matter-of-fact age. Now and again, however, we are startled into the recognition that the days of miracles, of genuine spiritual ecstasy, of holy bodies signed with the unmistakable stigmata of the Crucified, are still with us. If any reader has his sense of the visibly preternatural somewhat dulled by the miasma of modern naturalism let him take to reading the life of the Italian maiden of Lucca, Gemma Galgani, recently translated by Fr. O'Sullivan, O.S.B. The original biography was written from personal observation by her confessor, the late Fr. Germanus of St. Stanislaus, C.P. Fr. Germanus is the author of a solid work on Scholastic philosophy (*Praelectiones Philos. Scholasticae*. 3 Vols. Romae, Desclée) and a man of keen intelligence and a strong sense for real objective facts. His biography of the saintly maiden reflects these qualities even through a medium of expression colder than his warm Italian. We simply mention the fact here that the work which has had an immense circulation in Italy and has been translated into many languages can now be had in good English. The book will be more adequately reviewed on a future occasion (Herder, St. Louis).

It is gratifying to learn that Dr. Flick's able and readable book on *Consumption, a Curable and Preventable Disease* has lately passed into its seventh edition. It tells "what a layman should know", and here the clergy may be classed as laymen, on the "white plague", its nature, history, causes, treatment. The book should be read and widely circulated by the clergy, as it is they who probably more than any other class of men are in a position to check at least by its help the ravages of tuberculosis (Peter Reilly, Philadelphia).

Under the title *The Shadow of Peter* (Acts 5:15) Mr. Herbert Hall, M.A., has stated in a clear-pointed fashion some of the chief grounds of the "Petrine claims", and some of the main differences between Catholic doctrine and Anglican opinion. It is an incisive little exposition, and, emanating from a scholarly convert, the booklet is calculated to spread the light and peace among troubled souls—a mission which should be facilitated by the very presentable appearance of the little volume (Kenedy & Sons, New York).

Increasing devotion to our Eucharistic Lord is manifesting itself by an increasing number of books which are at once the cause and the effect of the growing fervor. *Private First Communion Instructions for Little Children* by the Rev. James Nist and edited by the Rev. Ferreol Girardey, C.S.S.R., is among the more recent publications of the kind. The author of the well-known *The Practical Catechist* knows how to make the truths of faith and life easily understood by the little ones, so that these Instructions are likely to prove helpful in preparing them for first and even daily Communion (Herder, St. Louis).

Supplementary instruction or reading of the same class, though of a more methodical style that appeals to more mature minds, is furnished in a wee little booklet *Half Hours with God*, or the Joys of Daily Mass and Communion, by the Rev. Joseph McDonnell, S.J. The readings are enlivened by the abundant examples or stories (Benziger Bros., New York).

Watching an Hour, a Book for the Blessed Sacrament, by Francis P. Donnelly, S.J., is a collection of points for reflection available for use particularly at the Holy Hour. The thoughts are suggested by visible things—wine and oil, lion and lamb, dogs and swine, reeds and thorns, noon and night, eyes and tongue, are some of these—and the style, as is Fr. Donnelly's wont, is chaste and graceful. Whether the reflections be adaptable for public as much as for private use will of course depend upon the mind and devotional habit of the one who uses the book (Kenedy & Sons, New York).

The seventh volume of the *Catholic Library* contains the second portion of Fr. Lucas's study of the *Holy Mass: The Eucharistic Sacrifice and the Roman Liturgy*. We have called it a "study", because it "pursues" its subject thoroughly and within due limits comprehensively. Both priest and laity who ought to have a more than ordinary idea and appreciation of the history of the Mass will find this clear and concise treatise highly and minutely instructive. Though not as exhaustive as is the erudite work by Dr. Fortescue, it has distinctive features which will recommend it to readers to whom the very erudition of the latter author will not so much appeal. Besides, Fr. Lucas finds himself unable to agree with Dr. Fortescue on certain points connected with the history and structure of the Roman Canon, though for the rest he recommends in the strongest terms the scholarly work of his predecessor (Herder, St. Louis).

Longmans, Green & Co. announce that the *Graves of Kilmorna*, Canon Sheehan's last story of Irish life, is now in the press and will be published very shortly.

The prolific and versatile John Ayscough (pronounced Askew, as we are at last officially informed), Monsignor Bickerstaffe-Drew, has given his publishers (Kenedy & Sons, in this instance) a new book for appearance in autumn—*Prodigals and Sons*.

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THE ECCLESIASTICAL REVIEW

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SERVIA AND THE HOLY SEE.

THE much talked of concordat between Servia and Rome is not yet *un fait accompli*.* “Roma va sempre piano, ma sicuro.” M. Vesnitch, the Servian Plenipotentiary Minister at Paris, has gone to Rome to help his friend, M. l’abbé Bucotitch, Servia’s delegate at the Vatican.

At the banquet given him at Uskub after the taking of the old Servian capital in the late war, King Peter, who had the Roman Catholic Archbishop of Uskub at his right, declared that he would do all in his power for the Catholics of his newly acquired dominions. And he shortly after began the *pourparlers* at Rome for a concordat. Certain of his ministers were of the opinion that the question should wait for a few years, but the king would hear of no delay. It is said, of course, that his motive in seeking a concordat is only to withdraw his Catholic subjects from Austria’s influence. That may be *one* motive, but those who know his Majesty’s spirit of fairness would not grant that it is his principal one. King Peter is no bigot; few men are so large in their views. Whilst an officer in the French army his best friends were Catholics.

Most of the Servians are antipathetic to Catholics, not because they obey the Pope, but because they are Austrians! “Austrian” and “Catholic” are synonymous terms to them. Servia dislikes Austria, because the Dual Empire, since she lost, by the Peace of Belgrade in 1739, the greater part of her

* On Wednesday, 24 June, the concordat between the Holy See and Servia, consisting of twenty-three articles, was signed by His Eminence Cardinal Merry del Val, Secretary of State as Plenipotentiary of the reigning Pontiff, Pius X, and His Excellency Doctor Milenti R. Vesnitch, Plenipotentiary of His Majesty Peter I, King of Servia.—EDITOR’S NOTE.

possessions in Servia, which she had acquired by the victories of Prince Eugene and the Treaty of Posharevatz in 1718, has constantly shown that it is her desire to become again a Balkan state. "Le rêve perpétuel de l'Autriche," says Jean Pélissier in *Dix mois de guerre dans les Balkans*, "est d'arriver à Salonique", and the road thither is through Servia. "Ne faites pas la guerre, car l'Autriche en profitera pour marcher sur Salonique", said the Tzar of Russia to M. Daneff of Bulgaria, before the Balkan war. In spite of Servia's protestations, Austria in 1908-9 annexed Bosnia and Herzegovina,

Le cœur de l'ancienne Serbie,
Le foyer de sa vieille poésie;

and refused to allow Servia to have a port on the Adriatic.

Yet the outlook for Catholicity in Servia is good. The educated Servians are tolerant. To give a few instances of their tolerance: the late Father Willibald Czok, Catholic priest and professor at Nish for many years, was most popular there; King Milan even decorated him. Quite recently a young Catholic Servian lady was offered the chair of English Literature at the University of Belgrade. One of the present Orthodox Bishops there says that he will heartily welcome the concordat. Queen Nathalie lost none of her popularity by entering the Church.

Until the Caerularian schism, the Servians were loyal Catholics. The first great Zupan of Servia received his kingly insignia from the Pope of that period; so, too, did King Michael, the son of Stefan Voyislaff, in 1078. From 1159 to 1195 Servia was ruled by the famous Stefan Nemanya, who abdicated his throne in favor of his son, and became a monk under the name of Simeon. Amongst the earliest specimens of Servian literature is a Life of this Stefan-Simeon, written about 1210 by his son, Sabbas, Archbishop of Servia. Helena, widow of the despot Lazar Brankovich, gave Servia to Pope Pius II in 1458 in order to secure his assistance against the Turks. When Sultan Murad II heard this, he ravaged Servia in a most pitiless manner, burnt her churches and monasteries and carried off into captivity many thousands of her Christian people.

The Servian nation was drawn into the Eastern schism, most probably, by the teaching of Leo of Ochrida, who was "le bras droit de Cérulaire dans les Balkans, et l'âme du

schisme qui sépara le vaillant peuple de ces pays de leur mère la sainte Église romaine". But all did not secede. We have documentary evidence¹ that there were Catholics in Servia for many centuries after her apostasy. Archbishop Ambrose of Antivari was Apostolic Visitor of Servia in 1565, and introduced many useful reforms into that country. "Multas utiles reformationes fecit," says the document. On 14 April, 1643, the Holy See erected the archbishopric of Marcianopolis in Bulgaria, and appointed Father Marco Bandulovic, a Servian from Uskub, to be its first occupant. In the same year, Peter, Archbishop of Sofia, in Bulgaria, wrote to Propaganda: "Illmo. et Rmo. Sign. et Patrone osservantissimo. Il Mons. d'Antivari mi scrive da Ragusa, ma non mi accenna se seguirà il suo viaggio a Roma; ma essendomi detto quando passo per Servia d'un suo prete, che Monsignore pensava d'andare a Roma, et di più di rinontiare la sua chiesa ad un certo D. Guilio adesso suo vicario nella Servia." The Archbishop says that this Don Guilio "non è per questo carico", although "è persona da bene", and proposes another priest, who is "meglior conditione del predetto Guilio"; but adds that it would be well not to nominate his candidate "senza saputo et consiglio del clero e populo di Servia".

In the *Monumenta Slavorum* there is a copy of a petition that was sent to Rome in 1649 asking for the nomination of a certain Father Francesco Soimirovic to the bishopric of Prizren, in Servia. The request was granted and Mgr. Soimirovic was consecrated the following year.

A curious letter beginning "Priusvisena i pripostovana gos-podo", written in Cyrillian characters, was forwarded to Rome by the Catholics of Novobredo in Servia, praying the Holy Father, Pope Innocent X, to settle a certain difficulty that had arisen there. The letter bears the date of 28 January, 1653, and was signed both in Ragusan-Servian and Italian: "figlioli in Christo li cattolici di Servia".

Peter, Archbishop of Sofia, in a document dated 24 April, 1654, testifies: "Episcopus Prizrenenses semper in loco, Serbiae, qui Monte-Novo dicitur, resedisse". The inference is clear: if there were pastors, there were necessarily people.

¹ *Monumenta spectantia historiam Slavorum meridionalium*, Vol. XVIII, Zagrabiae, 1887.

The Catholics of Servia seemingly suffered a more bitter fate than did their brethren in Bulgaria,² for in the Servia created by the Treaty of Berlin, July, 1878, there was not a Catholic village left. It was different in Bulgaria. In fact, before the war of 1912 there were only about 10,000 Catholics in all Servia and they were mostly "foreigners". Now, after the war, when so much territory and so many souls have been added to the Servian kingdom, there are many. And it is because of this increase that King Peter has asked for a concordat with Rome.

Doubtless, a new hierarchy will be formed. I know that it is the intention of the Servian Government, once the concordat is concluded, to found a seminary for the training of its future clergy. According to latest reports, Austria, which had intended, as the *Echo of Paris* wrote, 10 April, "de revendiquer le droit de surveiller l'exécution" of the concordat, which would have greatly irritated the Servians, has come to understand that such a course would not be acceptable to the Catholic Slavs of the Dual Empire, and has assumed a passive attitude.

We Catholics are certain that Rome will do nothing precipitate. Unless Servia offers good guarantees for the adequate freedom of the hierarchy and the Catholic people there, she will not have her concordat.

My own opinion is that Catholics will have a fair field in Servia. The highest positions in the kingdom are open to them. Only the other day the Servian General Franassovitch, always a fervent Catholic, was buried with full military honors after a Requiem Mass in the chapel of the Austrian Legation in Belgrade. The King and the Government were officially represented at it. Franassovitch was a general in the Servian army, had held the portfolio of Minister of War and that of Foreign Affairs, and was also a plenipotentiary minister.

At present there are several Catholic youths in the military academy at Belgrade. They too will have their chance, as had General Franassovitch.

² "Some Notes on Christ's Church in Bulgaria," in THE ECCLESIASTICAL REVIEW, October, 1913.

The first stanza of François Malherbe's beautiful ode comes to me as I finish this article. It breathes my hope to my Catholic brethren of Old and New Servia, now one:

Enfin, après tant d'années,
Voici l'heureuse saison,
Où vos misères bornées
Vont avoir leur guérison.

OSWALD DONNELLY, C.P.

Roustchouch, Bulgaria.

SOME RECENT LIVES OF THE POPES.¹

Gregory VII to Leo X.

This is the second of a series of papers on the Lives of the Popes. The first appeared in the July number; the third will be published in the September number.

THESE is a certain tendency to belittle such great Pontiffs as Gregory VII. To the casual observer, measuring a work by the apparent success of the moment, he and his successor may seem to have failed in part. The profounder student, seeking in history the causes of things, recognizes that to them, under God, we owe the strength of the Church to-day in the face of the usurping world power. Men naturally like brilliant material victories; but one must not forget that the long sustaining of justice against physical force constitutes by its very persistence, notwithstanding apparent defeats, a moral victory more efficacious than any momentary triumph. History is full of splendid victories without enduring results. Crecy and Agincourt are but memories. Austerlitz and Jena were undone by Leipsic and Waterloo. If Actium and Hastings and Bouvines mark, as it is said, pivotal dates in the history of the world, this is due, not so much to the splendor of

¹ *Lives of the Popes in the Middle Ages.* By the Rev. Horace K. Mann, D.D.—B. Herder, St. Louis.

History of the Popes from the Close of the Middle Ages. By Dr. Ludwig Pastor. English translation.—Kegan Paul, Trench, Trübner & Co., London.

History of the Papacy from the Great Schism to the Sack of Rome. By M. Creighton, D. D., Bishop of London.—Longmans, Green & Co., London.

Manual of Church History. By Dr. F. X. Funk. English translation.—B. Herder, St. Louis.

Enchiridion Historiae Ecclesiasticae Universae. By P. Albers, S.J.—Benziger Bros., New York.

the achievement, as to the moral force of the steadily maintained idea preceding them, and to the equally steady development of that idea after the victory had been won. In the hands of others than Octavius Cæsar, William the Norman, and Philip Augustus, those triumphs might well have been but episodes in the long course of history; yet of them the longest result was comparatively brief. The Roman Empire perished before the date usually assigned for its fall. Norman rule in England found its term at Runnymede. The French monarchy endured for six hundred years after Bouvines, to disappear in the Revolution's blood and flame. The work of Waterloo was undone in less than fifty years. But the long contest of the spiritual order with the usurping world power has gone on unchecked by the latter's illusory triumphs. One champion after another takes up arms on behalf of the world only to disappear from the field. The Church is immortal. During all the rolling centuries she has had but one to sustain the constantly renewed attack, him against whom the gates of hell cannot prevail; and in Pius VI, Pius VII, Pius IX, Leo XIII, and Pius X, St. Peter is as vigorous as he was in Gregory VII, Alexander III, Innocent III, and Boniface VIII. Fontainebleau and the Vatican captivity are no more to be reckoned defeats than Salerno and Anagni. He is as ready for the fray in the twentieth century as in the eleventh, the twelfth, or the thirteenth. The contest will last as long as time shall last; and, when the ultimate sands of time are running out, the pontiff closing a glorious line will resign his unconquered banner into the divine hands of Him to whom the final victory is reserved.

It should be understood clearly that the war waged on Gregory VII and his successors differed not essentially from that endured by the popes of our day. When William the Conqueror pretended to exempt Battle Abbey from episcopal jurisdiction, his act came in the last analysis to the same as Napoleon's addition of his organic articles to the concordat. That William was a man of faith, a builder of churches and monasteries, while Napoleon was inclined the other way, has nothing to do with the question. Both those actions were the assertion, by the one through human frailty, by the other as a fixed principle, of the supremacy of the civil order over the

spiritual. St. Gregory defended the rights of the latter eight centuries ago and more in resisting the custom of lay investiture, just as Pius X does in condemning the *associations cultuelles* to-day. He did not destroy the evil custom. The contest continued under Urban II and Paschal II. Some Catholic writers seem to think there were really two sides to the question, assuming that, on account of their lands, bishops and abbots held the same relation to the sovereign as did the great temporal feudatories, and that they were bound to do homage for such estates. Whatever may be said regarding the reasonableness of homage given freely—and when the question was settled the Pope allowed of such—it is clear that the lands in question were granted, not to the prelates as individuals, but to the Church and to them as its representatives; and that the temporal power can have no right to feudal service from the Church. Hence, while the contest was still in its heat, the Councils of Melfi and Clermont forbade churchmen to pay homage to laymen. But princes went beyond the demand of mere homage; and in exercising their presumed rights, they restored temporalities by investing the prelates with crosier and ring, ensigns of spiritual jurisdiction. Thus arose a further presumption, that they had the right to appoint to bishoprics and abbeys; and it was followed by another, that, until the appointment had been made and the temporalities restored, they had the right to keep the revenues of the temporalities for themselves. Hence sprang two scandalous abuses, the keeping of bishoprics and abbeys vacant for years, and the simoniacal disposal of them to unworthy persons. The battle against investiture was therefore but a phase of that for freedom of election.

In laboring for a settlement of the question the Popes followed their usual practice, namely, to insist on principles, and, when these were established, to be willing to waive as far as possible their rights. Paschal II came to an agreement with Henry I of England in 1106. The King abandoned his claim to investitures and allowed St. Anselm, an exile for the cause, to return; while the Pope permitted prelates to do homage to the King. In France, a similar arrangement was made; but the dispute with the Empire was ended only in 1122 by a concordat between Callistus II and Henry V. In it the Em-

peror renounced the investitures and promised freedom of election; the Pope granted him the right to be present at episcopal elections and to confer *regalia*, i. e., whatever came to the prelate from the temporal power, by means of the sceptre, the sign of temporal jurisdiction.

The settlement was not to last. Princes asserted that the election of bishops and abbots touched them very closely. It was most important to exclude prelates who might become enemies and to include those who would prove loyal; while, from the ecclesiastical point of view, the value of having prelates acceptable to the sovereign ought to be admitted. Such reasons might be sufficient for the concessions made by the Popes in special circumstances; they are worth nothing as titles of a right. Had princes dealt simply and loyally with the Church, they would have found in the Holy See a much more efficacious guarantee of the fidelity of the bishops than in any privileges with regard to elections. But loyalty was the last thing in the mind of many a prince seeking the extension of his power. Presence at elections was a privilege granted to the emperors. It allowed them to be present in the chapter-house where such elections were usually held; and granted them a moral influence in the business, since the chapter would hardly elect one known to be displeasing to the sovereign. Soon other princes began to claim the same privilege, and even to go beyond it, calling the electors from the chapter-house to the court, where, amidst his armed men, the king would signify the one he desired to see chosen. Of them Henry II of England was a notable example. Having brought low the baronage, so contumacious under his predecessor, he determined to subdue the Church. Pretending that he was merely putting into form the customs of the realm, he drew up sixteen articles known as the Constitutions of Clarendon, and required the bishops to accept them. All who hold the Church to be practically no more than a department of the State, as is the so-called Church of England since the Reformation, cannot admire sufficiently these articles contrived so cunningly to bring about its enslavement. Those who hold the truth St. Thomas à Becket sealed with his blood, that the Church of God is a complete, universal, supernatural society established by Christ in an unchangeable constitution, and, as such, superior to any

earthly power, recognize their real character at once. In connexion with the subject we are treating the twelfth article calls for special notice. It provided that the revenues of vacant sees and abbeys belonged to the king, and that elections were to be made in the royal chapel by the chief persons of the vacant church cited to this by the king, with his consent and with the advice of those he had summoned for the purpose. No wonder St. Thomas characterized it as sacrilegious, novel, contrary to apostolic traditions, introductive of a new authority leading to schism and to the upsetting of order in Christendom, and destructive of all liberty of election! No wonder Pope Alexander III reprobated the constitutions, condemning explicitly twelve out of the sixteen.

When St. Thomas fell beneath the swords of the king's agents, Christendom could not but recoil from one who had shed an archbishop's blood in the very sanctuary; and Henry had to renounce the constitutions. He did so by word, but clung to them in heart, as did his successors. Pretending to maintain the rights of the Church against his barons in a great council at Northampton, he wrote to the Pope telling how he had managed to obtain the modification of a few minor points. This was his way of saying that he would maintain the essential articles. A few years later, with the connivance of the bishops of the province, he imposed his creature, Baldwin, on the Canterbury chapter, and obtained surreptitiously the confirmation of the choice. Baldwin conspired with him to rob the chapter of its rights by transferring his see to a church he built at Hackington, a suburb of Canterbury, an attempt renewed under Richard I by Baldwin's successor, with regard to a church he built at Lambeth. In both cases the Pope prevented the injustice, Urban II ordering the demolition of the Hackington church, and Innocent III of that of Lambeth. During John's reign Canterbury fell vacant once more. To avoid a royal nomination part of the chapter elected secretly the sub-prior, and sent him to Rome for confirmation. Hardly was this done when John came down with his nominee, de Grey, Bishop of Norwich, and forced the chapter to go through another election. Innocent III decided the question of right in favor of the chapter; but, as the sub-prior's election had been irregular, he set him aside and put Cardinal Stephen Langton in the chair of Canterbury.

Similar wrongs were committed elsewhere. We dwell upon those in England not only because of the brutal violence of its Plantagenet kings, but also because their lawlessness led up to two important events continually misrepresented by Protestant historians. John refused to allow Langton to enter the realm, and the interdict followed. For this John cared little. Innocent, therefore, pronounced sentence of deposition and entrusted its execution to France. Here we must pause to see what this deposing power was. Some dismiss it lightly, saying that, by the concession of sovereigns, it was then part of the law of nations. Now that things are changed, the concession has been recalled, and the Pope has that power no longer. The explanation is easy; it is far from convincing. It savors of the social contract never dreamed of at that time. Besides, one can hardly conceive sovereigns agreeing to grant explicitly or implicitly to anybody the right to depose them. Moreover, history is against it absolutely, showing the Popes acting in the matter by virtue of their office and of a right inherent in it. Others assume that the deposing power regarded only those sovereignties more closely connected with the Holy See, as the Empire and some kingdoms feudatory to the Roman Pontiff. But here again theory runs foul of history. The Pope's claim was far wider. In the case of John, England was not yet a feudatory kingdom; and, though Boniface VIII was prepared to depose Philip the Fair, France was never feudatory to the Holy See. Others say that the Pope deposed indirectly only. Sovereigns had their private as well as their public character. As private individuals they were subject to ecclesiastical censures like everybody else. Incurring excommunication with its consequence that they became outcasts from Christian society, they were incapable of discharging their public functions; and, should they prove obstinate, public welfare required that they should forfeit their title. What the Pope did, therefore, was to declare that, as there was no prospect of reform, the forfeiture had actually occurred, and a new sovereign might lawfully take the place of the delinquent, much in the same way as Pope St. Zacharias pronounced lawful the transfer of the Frankish crown from the Merovingians to Pepin. The theory is ingenious and might be satisfactory, were it borne out by history. But one has only to compare St.

Zacharias's answer with a formal deposition including the release of subjects from their obedience, to see it is not the true one. Nothing can be clearer than that the Pope exercised jurisdiction directly over kings as kings. In his letter to Philip the Fair, *Ausculda Fili*, Boniface VIII says, in the words of Jeremias, that he is set "over nations and over kingdoms, to root up, and to pull down, and to build, and to plant". In this he was saying nothing new, nothing that had not been said at least equivalently by his great predecessors. The state, as well as the individual, must serve God and worship Him; for it has its intelligence by which it can know God and its relations to Him, and its will by which it can perform the duties it recognizes as rising out of those relations. Christianity has been revealed by God, not as the religion of a single people, but as world wide, and enduring to the end of time. The commission, "teach all nations" is fulfilled adequately only when every nation, as a social unit, puts itself freely under the law of Christ. When this is done, all nations are united in one universal Christian society under the Vicar of Christ; and this is the adequate idea of Christendom. It is true that such a Christendom never obtained actually. Nevertheless it existed really, if only in part; and the entrance into it of one nation after another gained to Christ, added to its extent and perfected its organization. Yet the Roman Pontiff's authority in it was spiritual only. There was no encroaching on the temporal power of kings, any more than on the personal rights of individuals. For the state, as well as for the individual, the Vicar of Christ was the supreme infallible guide in faith and morals. He directed all in the right path; he recalled all who wandered from it. But as the state is for the individual, and its chief function is to facilitate according to its degree the individual's attaining of his last end, it follows that when, in the person of its supreme authority, it impedes instead of helping him, it belongs to the chief pastor to bring it back to its duty, and, if it is obstinate in its abuse of power, to proceed to remove the impediment to souls by depriving that person of the power he has abused. And this is what Boniface VIII meant in the Bull *Unam Sanctam* when he said that, though he did not seek to usurp the jurisdiction of the sovereign, nevertheless the Roman Pontiff "can take cognizance of every temporal matter and judge on the premises *ratione peccati*".

We must repeat, however, that one who would understand the matter must beware of confounding it with feudalism. Even some Catholic authors fall into this snare, and imagine that the great Pontiffs sought to introduce the feudal system into the Church. Philip the Fair, for his own ends, laid this charge against Boniface VIII, who could not find words strong enough to express his contempt for it. Feudalism was Teutonic in its origin. The Church in the organization of temporals knew nothing of it. The communities which sprang up over the ruins of the old Roman civilization and law, knew nothing of it. It was unheard of in Italy until the Empire from the north and the Normans on the south introduced it, and even then it never dominated the whole land. The Holy Roman Empire itself was not feudal in its organization, though feudalism worked eventually into parts of it. If modern writers do not understand this, the men of the time understood it perfectly. Hence, though William the Conqueror had submitted his claim to England to judgment of the Holy See, he could, nevertheless, make his famous declaration that he had not received that kingdom from the Pope. The distinction was clear in his mind. The Pope was not his feudal overlord; but he did not dream of asserting the King of England's independence of the Pope as head of Christendom. But the modern world is more interested in knowing whether the Pope claims the deposing power to-day, than how he had it in the past. The answer is clear enough. Christendom exists no longer. Individuals are Christian; the few states professing themselves such are very far from the full reality, and the modern state holds that not its least perfection is to be outside the Christian pale. With regard to all the Pope must adapt the words of St. Paul: "What have I to do with judging those without?" The exercise of the power may be looked upon, therefore, as no longer possible; as for the power itself, it cannot be destroyed. It exists essentially in the unchangeable Divine commission. Should Christendom be restored, its exercise would revive automatically. Nevertheless, the world need not take alarm. The restoration of Christendom is in the hands of governments rather than of the Church, as its formation was in the hands of the nations centuries ago. The Church may teach the will of God in the matter; the accom-

plishment of that will rests with those who may freely accept or reject it. Did they know "the things that belong to their peace", the nations would hasten to the restoration of Christendom; as long as present conditions remain, they shall hear nothing of the deposing power.

John gathered his army to withstand the French. Perceiving, however, that it would hardly support a prince under papal sentence, he resolved to submit, and sent to fetch the legate. Kneeling at his feet, his barons standing by and approving, he undertook to receive the archbishop and to repair the wrongs he had done the Church. Then, putting off his crown, he received it again as a vassal of the Holy See. Protestants have no words to express their horror of this act; John's contemporaries viewed it in a very different light. Subjection to superiors was no disgrace in their eyes. To become voluntarily the feudatory of one's equal would indeed have been held a disorder; but to be feudatory to Christ's Vicar was a very different thing. Not only was it honorable, but it was useful too; as is seen in the case of the King of Scotland pleading his vassalage to the Roman Pontiff as a protection against the violence of the English Edward I. But John had no intention of keeping his word; and soon his faithlessness allied barons and bishops against him under Langton himself. Langton had been very close to Innocent III, and one may assume that his appointment to Canterbury meant his full agreement in the Pope's ideas concerning John's tyranny. Innocent, therefore, annulled the charter extorted from the king at Runnymede, only because of the unlawful way it was obtained. As head of Christendom, he must defend public authority against violence; as liege-lord of John, he must defend his own rights to have the matter brought before him personally. That the charter itself was not displeasing is clear; because the charter granted in the following reign—the real *Magna Charta*; for, contrary to popular ideas, John's was never operative—was practically in the same form as that of Runnymede, and its granting was brought about by the papal legate. This disposes effectually of the absurd idea fostered by Church of England apologists, that the first article guaranteeing the liberty of the Church and freedom of elections was aimed at the Pope's supremacy. The whole long struggle had been against royal aggression.

It must be observed that there is an essential difference between the action of the temporal power with regard to the Church and its temporalities, and that of the Holy See in demanding annates, in granting expectancies regarding benefices. The former was a usurpation pure and simple; the latter was at its worst only an abuse of legitimate power. By annates, are understood the payment of the first year's revenues of a benefice to the Holy See; by an expectancy, or provision, is meant the appointment of a successor to a benefice during the lifetime of its holder. Apart from the fact that, as the head of the universal Church, the Pope has such dispositions in his power, it is also true that every country within the pale of Christendom is obliged in justice to contribute its share to the cost of the general administration of the Church. We will grant that the method of annates and provisions had its drawbacks, that it was sometimes pushed to extremes and so became a heavy burden. But we must point out also that it was the direct consequence, not of Papal greed, as so many pretend, but of the general cause of all ecclesiastical evils, the intrusion of the world power. It began with one of the greatest of the Pontiffs, Alexander III, reduced to absolute poverty by Frederick Barbarossa and his antipopes; it came to its height during the Avignon exile. For the rest, though bishops protested against the abuse, they did not deny the Pope's right in the matter, an important point to remember, since much is made of that fact, and though sovereigns legislated against it, their laws, as contrary to the sense of Christendom, remained a dead letter. Indeed, when it suited them, they were quite ready to apply for provisions on behalf of their favorites.

Toward the end of the thirteenth century the warfare of the world power against the Church took on a somewhat new form. Philip the Fair of France and Edward I of England tried to establish the principle that ecclesiastics must contribute to support the state just as laymen did. Had they succeeded, they would have given the supremacy of the civil power a definite legal form; consequently Pope Boniface VIII withstood them firmly. Since the Battle of Bouvines, 1214, absolutism had been growing in France, and Philip carried things with a high hand, assuming the right to appoint and deprive prelates, to appropriate revenues of vacant sees and abbeys, and to levy

contributions on ecclesiastical goods at pleasure. In England during the same period the parliamentary system had begun in a rudimentary way; and Edward, though he did not hesitate to use the old methods when he could, relied chiefly on forcing the Church to grant him aids; that is to say, to vote him from time to time a certain part of ecclesiastical revenues. It must not be supposed that Boniface wished churchmen to deal illiberally with the sovereign. He was contending for principle, not for wealth. The Church is a complete society and therefore it had the disposal of its own revenues. Out of them it had to provide for many expenses belonging to its own order. Nevertheless it had always been ready to contribute freely to the royal needs. In 1296 Boniface published the Bull *Clericis laicos*, forbidding not only princes to levy contributions on the goods of the Church, but also clerics to grant them without permission of the Holy See. Philip retaliated by forbidding the export of gold, silver, and jewels from his realm, thus depriving the papal court of its revenue from France. Edward was constrained to submit. Winchelsey, Archbishop of Canterbury, who, like his predecessor, Peckham, had maintained the cause of the Church, recognizing the king's real need, led the prelates to vote him a free aid of one-tenth of their income; and informed the Pope that urgency had compelled action, that they had interpreted his will, and that, if they had gone beyond it, they submitted themselves to him for correction. Boniface replied that he had never intended to condemn customary aids, nor would he forbid extraordinary aids when needed for the defence of the realm. This answer was extended afterward to France and the rest of Christendom. It was not the aid the Pontiff reprobated, but its lawless exaction. It is surprising, therefore, to find Catholic historians seeing in that explanation a virtual retraction, and recording it with apparent satisfaction as the beginning of the downfall of the Papacy from its high place under Innocent III. This came simply from the refusal of due obedience, which was caused by the obscuring in the public mind of the papal prerogative. This meant the germinating of the seeds of heresy sown by the world power during its long rebellion. One can reconcile isolated acts of injustice against the Holy See with a real belief in its divine mission; not so, a lifelong

succession of such. It has been said very well of the German princes of the Reformation, that they did not become Protestants through the theology of Luther and the other reformers. Falling out with the Emperor, to show their enmity they began to favor heretics; then, going a little further, they began to talk heresy. Thus they corrupted their faith, and soon the prospect of despoiling the Church made them formal heretics. Frederick Barbarossa, Henry IV, Philip the Fair, and others of the kind lived only to oppress the Church, to persecute the Pope and the prelates faithful to him, to set up antipope after antipope, to falsify papal documents, to impose unworthy pastors; and it was impossible for them, through such a career of practical infidelity, to preserve any real faith. Their nobles, walking in their footsteps, had the same unhappy fate. This, then, was the true beginning of the weakening of the Holy See. As for Boniface VIII, the Church of God owes him an endless debt of gratitude for the *Clericis laicos* and the *Unam Sanctam* and for his courage in defending, under such impending evils, the rights of the Holy See. He handed on the tradition of the true pontiff, to strengthen even the Popes of the Babylonian captivity; and, humanly speaking, to him they owed it that, notwithstanding weaknesses, they never betrayed the essential rights of the Church.

Others allege the corrupt morals of the clergy as a cause of the decline in question. It may have been so. But again, whatever this corruption was, it was due to the tyrannous world power, not to the legitimate, if splendid, elevation of the Holy See. Gregory VII, Alexander III, Innocent III, Boniface VIII did not of set purpose put wolves over the Lord's flock. This was the work of princes, kings, and emperors with their lay investiture, their regalia, their violation of free election, their antipopes, all their contrivances for the enslavement of the Church, which the Church survived only because she is a Divine creation. With some the proclaiming of that corruption is held to be the mark of the impartial historian. They forget that the investigation of it in its particulars is a task undesirable in itself, but forced on us by the enemies of our religion, who think to find in it effective weapons. It would be a great mistake to imitate some earlier historians and attempt a general and unnecessary whitewashing. But to inves-

tigate the evil is properly the work of a few. We must therefore be grateful to Pastor who, in addition to his other merits, has this that he has performed in a truly Catholic spirit the ungrateful task with regard to a period most frequently attacked. On the other hand, one should beware of historians who are not Catholics, whatever may be their profession, or even their desire of impartiality. One holding the opinion that the revolution of 1688 introduced no change into the constitutional status of the king of England could hardly write a trustworthy history of the constitution during the eighteenth and nineteenth centuries. So too one maintaining that the papacy is a human institution is unable to write a history of the Popes. Notwithstanding their good desires each will be swayed necessarily by his preconceived error, praising where he should blame or blaming where he should praise, and finding constantly imaginary confirmation of his false principle. In the matter of corruption in churchmen the ordinary writer may well follow older lines. Catholics have never denied that human evils have always existed in the Church. They did not take, it is true, much interest in them otherwise than as showing how the Church, stainless in herself, can live vigorously her divine life, notwithstanding the wickedness of some of her children in even the highest stations. They were more concerned with the fact, almost miraculous, that side by side with great corruption were found the greatest marvels of sanctity. If it was true before the Christian era that God did not "leave Himself without testimony, doing good from heaven", it is so, and in a still higher degree, during the Christian dispensation. It may be granted that the general morals of ecclesiastics are better to-day than in the thirteenth century; we have not to-day a St. Francis, a St. Dominic, a galaxy of great saints such as adorned that age. This, we think, is the true fundamental idea of ecclesiastical history, and it cannot be presented too often. Moreover, in admitting scandals the historian must never hesitate in assigning them to their true cause. To the world power that taunts him with them he must say boldly: "Thou art the man". To use an undue complacency toward it, to acknowledge the evil without fixing the blame adequately, would be treasonable. No one would take off his hat to the corrupter of sister, wife, or mother, and say:

"I am one who puts sincerity before everything else. I have looked into the affair, and I have to admit with deep regret that her conduct has been most disgraceful." He would say rather: "It is not for you to bring an accusation. Whatever she is, you have been the cause of her ruin." To act otherwise would be not only cowardly and treacherous, but also, the blindest insincerity. With all respect we take the liberty of saying that some of our modern historians have, we think, not been as careful of this principle as they might have been. We should be glad to be proved in the wrong.

At the end of the twelfth century appeared the Albigenses and the Waldenses. The former, though they took their name from the town of Albi in Southern France, were a Manichean-Gnostic sect that found its way into Europe from the East. This, therefore, could not be called strictly a heresy, but rather an anti-Christian religion. Its chief seat was in the county of Toulouse, where, as milder methods proved unavailing, it was at length put down by force. Whether it was extirpated is another question. It seems that the Manichean-Gnostic doctrine, as the particular antithesis of Christianity, has been maintained by the prince of darkness to break out from time to time in new anti-Christian sects, such as the so-called Christian Science of to-day. The Waldenses, taking their name from Waldo, a Lyons merchant, had their origin in an exaggerated notion of evangelical poverty, which they changed from a counsel of perfection into an essential condition of the Christian profession. Hence they set themselves in opposition to the Church and its prelates, and assumed the right of preaching to propagate their errors. It was not long before they became tainted, especially in their inner organization of the perfect, with Albigensian doctrines, and were condemned by the Holy See not only in themselves, but frequently in company with those sectaries. Those who lived in the valleys of Savoy invented the fable that they were the descendants of early Christians who withdrew thither when the Roman Church became rich, and therefore apostate, through the favor of Constantine. As their system of doctrine was dangerous to the State, this dealt with them severely. However, their doctrines spread, and it is extremely probable that Lollardism borrowed something from them.

This heresy began with John Wyclif in England during the fourteenth century. His first attack was on the possessions of the Church and the religious orders, and like the Waldenses he organized on his own authority bands of poor preachers. He soon went on to attack the hierarchy, and, as a necessary consequence, the sacraments and ecclesiastical jurisdiction. His principles were peculiar. We have seen that feudalism had nothing to do with the development of ecclesiastical authority, and that those who use it to attack the deposing power as exercised by the Popes in the ages of faith fall into a serious error. Wyclif, on the contrary, based his theories on feudal notions. According to him prelates and pastors were God's men, holding to Him the relation the vassal held to his feudal chief. If the vassal proved false to his liege lord, all his relations with his own dependents were dissolved, as they were bound to him only as he was bound to the suzerain of all. Hence Wyclif taught that a prelate who proves false to God by grievous sin, loses his jurisdiction over the flock of Christ; and consequently only those were legitimate who were in a state of grace. As this fact could not be known, all ecclesiastical authority must necessarily perish. Moreover, he went to the further conclusion, that it was impossible for the traitor to God to do anything validly in His name. Hence the ecclesiastic in a state of sin could do nothing by virtue of his sacerdotal character. He could neither ordain, not consecrate, nor absolve, nor baptize. Hence, as a logical consequence, the whole visible Church fell to pieces, and man was left to his own inward light and his own interpretation of the Scriptures. At first Wyclif found supporters even in the University of Oxford. The political ambition of John of Gaunt, Duke of Lancaster, led him to throw his influence in favor of the heretic, and defend him against the condemnations coming even from Rome itself. Later the University abandoned him. His errors were condemned, and some of his followers were compelled to recant. The favor of the Lancastrian party, however, saved the chief heretic, who retired to his parish of Lutterworth under promise not to preach; and there he perished miserably by sudden death.

His errors, however, could not be confined within the limits of the spiritual order. The principle, "Dominion is founded

in grace" was extended by his followers to the temporal order, and soon began to produce its natural fruit. The Black Death had devastated the land in the middle years of the century; and when it passed, the laboring class took advantage of the lack of tillers of the soil to demand exorbitant wages, and to refuse to work on any other conditions. The civil power, compelled by the needs of the time, passed the Statute of Laborers, requiring, under severest penalties, all less than sixty years of age to serve, first their lords, then any who might demand their services, at the wages customary before the plague. It also forbade craftsmen to demand more for their labor or their skill than they had received before the plague broke out, and commanded all victuallers to sell at reasonable prices. It was a hard measure, and the peasants were not in the mood to bear it. The spread of Wyclifite doctrine increased their discontent. On the other hand, the landowners were rigorous. Many villeins had withdrawn themselves from their class and had lived as freemen for years. The landowners, needing labor for the soil, had the status of such examined, with the consequence that these were reduced to villenage, and we may presume that, under the circumstances, some were so treated who had gained their freedom lawfully. When, therefore, John Ball, a Wyclifite preacher, carrying his master's doctrines to their last conclusion, went about preaching communism and the absolute equality of all men, there were thousands ready to hear him. The Peasants' revolt was the result.

Wyclif is called by many of the Church of England, the "Morning Star of the Reformation", because they find him denying the supremacy of the Pope and the Catholic doctrine of the Sacraments. Did they know his principles, as we have pointed them out, and the frightful lengths to which he pushed his rigid predestinarianism, they would see that he might be called more reasonably the precursor of the Brownists, the Fifth Monarchy Men, and other fantastic English sects. Anyhow, the Wars of the Roses intervened between his day and the Reformation; and Englishmen had other things than doctrinal disputes to think about. The marriage of Richard II to Anne of Bohemia brought about considerable communication between England and that country, which resulted in the

transferring of Wyclif's doctrines thither. It was from thence that they came to influence the Reformation in Germany, and so came back to their native land. There John Hus took up Wyclif's principle, dominion is founded in grace, and pushed it to extremes. To him Protestants owe the formal definition of the Church as the universal congregation of the elect, and its consequences that the elect, whatever their lapses into sin, do not fall from Christ, since their absolute antecedent election, their formal bond of union with Him, remains unchanged; while others, though they live in the state of grace according to "present justice", are always separated from Christ. The result of such doctrines is plain enough. The Hussite teaching was connected closely with a revolutionary movement for the independence of Bohemia; and when this failed the doctrines lost much of their importance except as regards the influence they were to have on the coming Protestantism. Hus himself was called before the Council of Constance to give an account of his doctrine, and, proving obstinate, was put to death. The Emperor Sigismund had given him a safe conduct to go and return; and his execution, notwithstanding, is made much of by our enemies as an application of the principle they choose to attribute to the Church, that faith need not be kept with heretics. They do not perceive that the Emperor's safe conduct could bind his own officers only, and that the Council was necessarily independent of it, inasmuch as it was in no way subject to imperial authority. Indeed, this was the last thing that could be admitted by an assembly pretending to be superior to the Holy See.

In this brief survey we have chosen those things to dwell on which, one way or other, are more closely related with modern problems. We cannot close, therefore, without a word on the sojourn of the Popes in Avignon, and the Renaissance. The former, brought about by Philip the Fair, as part of his scheme for French supremacy in Europe, had its consequence in the great schism. One should not accept indiscriminately all that has been said about the evils of the Babylonian Captivity, as the Italians called it. Naturally they were partisans, and ready to view in the worst light all that took place at Avignon. Probably none of the Popes of the time was weaker than Clement V, with whom the exile began. Yet he was very far

from being a mere puppet in the hands of Philip. Indeed history keeps before us the wonderful fact that no matter who, or what, or where he is, the Vicar of Christ can never forget his high dignity and its consequent obligations. But the essential evil of the Avignon exile was the intrusion of the world power into a sphere not its own, just as it had been the evil of the Tusculan domination and the imperial oppression. If the Avignon court was baronial rather than ecclesiastical, if it was at once avaricious and luxurious, the blame must fall in the end upon the world power which corrupted it. Yet these were not the chief evils of the time. Before all was the attack of that world power on the independence of the Holy See. Though a St. Gregory VII has been in Avignon, the Christian world could not have been content. It was not meet that the universal father should be under even the shadow of the domination of the French king. All this should be considered carefully by those who think the present Roman question easy of solution.

The Renaissance is one of those things on which opinions are generally sharply divided. The irreligious praise it blindly; too many good Christians condemn it vigorously. These should distinguish. The fact is that the revival of letters brought out once more that within the pale of the Church lurks ever the evil spirit waiting the opportunity to set up false corrupting doctrines against the Gospel. "The enemy came and oversowed cockle." Gnosticism was at work in the Apostolic age; and from that time to this it has reappeared under various forms down to the Masonry of our own day. Hence when the classical learning was brought into Europe there were many ready to accept it, not as a thing to be purified by Christianity and so subjected to Christ, but as a restoration of the true light that Christianity had obscured for ages. Hence there were two types of humanists, the pagan and the Christian. The former had for patrons princes such as Alfonso of Naples and the Medici in Florence; the latter was fostered by the Catholic Church. Some will point out that the distinction was not clear-cut. This is not altogether true. The world knows too well its own. It can tell us all about the pagan humanists and those, not entirely pagan, whom they infected, reasoning about them as if the Church were responsible for

their moral deficiencies. It will point to Leo X in the chair of Peter. We could, of course, vindicate that pontiff against many accusations. Let us, however, for the sake of argument, omit doing so. Let our enemies say their worst, and we return to the solid principle with which we set out: To the scoffing world we reply that it may not triumph because of any stain it may find on that which is merely human in the Catholic Church. When we seek the cause of such stains we come back invariably to the corrupting world, crying to it again and again: "Thou art the man". Had there been no Lorenzo de'Medici there would have been no Leo X. But when all is said and done we can draw from the records of the Catholic Church, a Christian, even a saintly humanist, for each pagan, or tainted name the world sets out with so much arrogance; and when the task is finished we shall have a number left, whom the world does not want to know, to be the glory of Christian scholarship.

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EUGENICS AND MENTAL DISEASES.

THERE seems to be an impression abroad that in Eugenics we have a panacea for mental diseases; and in consequence, many well-meaning people advocate extraordinary interference with the inalienable rights of man for the purpose of preventing those diseases. The right of reproduction, as sacred as the right of life, is ruthlessly taken away from helpless people by legal enactment upon a theory of heredity of mental diseases, without serious inquiry as to whether such a theory has any foundation in fact. The most lamentable part of it all is that these radical measures are brought forward and carried into execution before we know anything worth while either about Eugenics or mental diseases.

Literally, Eugenics means "good birth". Sociologically, as an art and science for the improvement of the human race, it has been defined by the Eugenics Education Society of England as "the study of agencies under social control that may impair or improve the qualities of future generations either physically or mentally".

The work of the Augustinian monk Mendel forms the scientific foundation of Eugenics. The sum and substance of Mendel's work is that parents transmit their qualities to offspring in definite ways out of which certain laws may be formulated. These laws are: (1) that of dominancy; and (2) that of recession. According to the law of dominancy, a pronounced quality or characteristic in either parent will show itself in all of the second generation and in one-fourth of all future generations; whilst, according to the law of recession, there remains latent in the second generation the characteristic or quality opposed to the dominant characteristic or quality in three-fourths of the offspring, in one-fourth of which it will always recur in subsequent offspring and two-fourths of which it will recur in the same proportion as the dominating quality.

Sir Francis Galton, a contemporary of Mendel, is really the father of Eugenics in the modern sense and it was he who coined the word. At present, many people are interested in it and it has become a fad among intellectual people. In 1912, an international congress for its discussion and elucidation was held in London at which many bright people vied with each other to show the world how little is known upon the subject. Had we no other reason for being cautious about enacting laws for the restriction of reproduction, we would find it in ample abundance in some of the views which were expressed at that gathering.

Under the term "Mental Diseases" is included a great many conditions, probably everything in mentality which deviates from the normal. In a broad way, mental abnormalities are classified under two headings, amentia and insanity. Amentia, derived from two Latin words (*a* from, and *mens* mind), is used to cover such conditions as imbecility, feeble-mindedness, and idiocy; whilst insanity embodies the idea of loss of reason from accident or disease. Both words are used arbitrarily without scientific foundation.

There is no scientific evidence that imbecility, feeble-mindedness, and idiocy are fundamentally different from insanity. The former are said to be due to an arrested development of the brain, and the latter to disease or injury. That the arrested development of the brain has not been due to disease or injury, or even that imbecility, feeble-mindedness, and idiocy

are always the result of arrested development of the brain, has not been proved. In truth, we know very little accurately and definitely yet about mental abnormalities and their causes.

It is because the heredity of mental diseases has been believed by the world that the eugenist has jumped to the conclusion that he has a cure for them. He is logical enough when he says that, if amentia and insanity are hereditary, we can stamp them out by sterilizing the men and women who are suffering from them. As he is not responsible for the premises of his syllogism, we can forgive him for his false conclusions, but we must not permit ourselves to be drawn into a sociological blunder by a division of responsibility for an error. Without conceding that sterilization would be the proper remedy for the prevention of mental diseases even if they were hereditary, the point whether they are hereditary should certainly be settled first.

So far as I know there is not a scintilla of scientific evidence to prove that they are hereditary. Physical inheritance may be defined as the derivation of something inherent and intrinsic in the primary cell by the offspring from the parent. Adami says: "That alone is inherited which is the property of the individual at the moment of his becoming an individual, which is part and parcel of the paternal and maternal germ plasm from which he originates or is provided by the interaction of the same." No other view of the subject can be squared with our knowledge of biology. Whatever comes to the offspring extraneous and extrinsic to the primary cell is essentially an acquisition from contact, nutrition, or mechanical interference. It makes no difference whether the acquisition is made during ante-natal or post-natal life, it cannot be set down in the category of inheritances.

It is true that the normality, the vigor, and the healthfulness of the parent influence the normality, the vigor, and the healthfulness of the primary cell, but a defective primary cell, whilst it may lead to inviability and even to deformity, cannot give rise to the conditions which are known as diseases. Moreover, defectiveness in the primary cell does not arise from an inherent quality of the parent but from malnutrition, from sexual wastefulness, or from a disease which affects either all the cells of the body or the cell-making function of the body.

None of these fundamental causes of defectiveness can be dealt with in a general way by a general rule of action, since each is individual in some particular person and can only be dealt with in that person. Alteration of form cannot be transmitted except in so far as it is physiological; and physical deformity due to nutritional or organic causes may occur in the offspring of the best-formed parents.

The last word in scientific medicine seems to indicate that the conditions which we call diseases, in whatever part of the body they may occur, are due either to the action of micro-organisms, to malnutrition, or to physical injury. Whatever the cause, they fall outside of the category of inheritances under the laws of biology.

Are amentia and insanity diseases? If they are not diseases, what are they? In the light of our present knowledge, it would certainly be difficult to give a rational explanation of them upon any other hypothesis than that they are diseases. Moreover, we have now at our command scientific data which fall little short of proving that they are diseases.

In that most valuable report of Dr. H. J. Sommer, Jr., on 1,180 post-mortems of the insane at the State Hospital for the Insane, Norristown, Penna., there are accurately recorded many facts which point unmistakably to the conclusion that amentia and insanity are diseases. The records are not quite complete, as in many of the cases the tissues and membranes of the brain were apparently not studied. In all except seventeen cases, however, an histological study of the important organs of the body was made and in 842 of these cases a thorough study of the membranes of the brain was made. In all of the cases in which there was a record, 1,163 in number, a change in one or more of the serous membranes of the body was recorded, and in the 842 cases in which the brain had been examined, there was either chronic leptomeningitis or pachymeningitis or both. It may be worth while mentioning here for those who are not familiar with technical terms that leptomeningitis and pachymeningitis mean a change in the inner and outer membranes of the brain respectively, due usually to the action of micro-organisms or the toxins of micro-organisms inhabiting the brain or its membranes or important organs of the body. Most of the cases had one serous mem-

brane of the body affected; a great many had tuberculosis; some had cancer; and a great many had nephritis. The serous membrane lining the inside of the heart was quite commonly affected. As the kidneys are chiefly concerned with the elimination of toxins from the body, the frequent breaking-down of these organs in mental diseases is in itself ground for suspicion that toxins in some way are responsible for the conditions.

Dr. D. J. McCarthy's work at the Henry Phipps Institute also throws some light upon the cause of insanity, showing that the toxins which come from tuberculosis, whether from the tubercle bacillus itself or from the micro-organisms which are associated with it, set up changes in the membranes of the brain and in all probability cause insanity. In an histological study of 287 brains of people who had died of tuberculosis, he found acute leptomeningitis 17 times, sub-acute leptomeningitis 94 times, and chronic leptomeningitis 49 times. In his clinical study of the cases he found a change in mentality in a great many patients, which in quite a number amounted to insanity.

In the 1,180 cases reported on by Dr. Sommer, 49 were cases of amentia, and of these, 44 were cases of imbecility and five of idiocy. The same changes in the serous membranes existed in these cases as in the cases of insanity and they were the same in the youngest as in the oldest. In a female idiot of twenty months, there was leptomeningitis and pachymeningitis and there was chronic inflammation of the inside lining of the heart. In an imbecile girl twelve years old, there were chronic pachymeningitis, chronic changes in the valves of the heart, with chronic changes in the liver, kidneys, and spleen.

Admitting that it has not been proved that the changes in the membranes and tissues of the brain and in other serous membranes are the cause of amentia and insanity or even bear any causative relationship to it, the existence of these changes in all cases of amentia and insanity and their absence in the majority of people who die from other diseases, give us a working hypothesis and throw serious doubt upon the theory of heredity. To say the least, these findings remove all doubt as to these conditions being diseases.

A micro-organic origin of mental diseases would be more in harmony with what is now definitely and accurately known about disease generally than is heredity, and it would not come in conflict with biology, as heredity does. The theory of the heredity of disease is gradually crumbling away in the light of our knowledge of bacteriology and it is daily becoming more evident that even the transmission of such border-land conditions as night-blindness, color-blindness, albinism, etc., will have to be reconsidered. All of these phenomena can be better explained upon the hypothesis of micro-organic action than upon that of heredity. The micro-organic theory would even explain the phenomena of heredity better than heredity can.

With the heredity of mental diseases in doubt, there is no reason for sterilizing people who suffer from these conditions; and it is therefore unnecessary to weigh the prospective good that might come from sterilization against the prospective evil which would come from it. The burden is upon those who advocate extraordinary measures to prove that such measures are justifiable.

Does Eugenics offer us anything for the prevention of mental diseases? Yes, but not by way of sterilization. We can improve future generations by preserving those who now exist as normal human beings and guarding them against degeneracy. For this purpose, we must keep in mind the fundamental principles underlying reproduction: (1) that like produces like; (2) that the quality of offspring may be raised or lowered by nutrition; and (3) that the primary cells which unite to form a new being may be influenced by both the physical and moral life of the parents.

In the interest of Eugenics we must improve the conditions of life; we must make it possible for each human being to earn his daily bread without more exertion than is consistent with good health; we must so enlighten the people that they will live as human beings in harmony with the great God of the universe; and we must seek to meet the difficulties and solve the problems which come with an artificial life. Civilization brings its burdens as well as its pleasures and its enjoyment. Living in houses close together in vast numbers brings us many pleasures both physical and intellectual, but it also ex-

poses us to diseases and leads us into evil ways. Science, art, and organization must protect us against the diseases, and religion must keep us in the right path.

For good progeny we must lead clean, healthy lives under sanitary conditions in a good moral atmosphere. We must have healthy food; we must have light, airy, well-drained houses; we must have broad, clean streets; we must protect our women and children against excessive hours of labor and against labor at improper times and periods. We must get for the working man a living wage; we must discourage the excessive use of alcohol and tobacco; we must protect our young people against the insidious, pernicious influence of open vice; and we must encourage simplicity and discourage ostentation. Let us talk less about the moron and the helpless victim of poverty and more about the Christian hero and the reward of patient struggle against difficulties.

By all odds the most important factor in Eugenics is purity. Sexual dissipation causes degeneracy in the offspring, whereas chastity and continency exercise a building-up influence. Foerster, one of the greatest living sociologists, a Protestant, tells us that the celibacy of the Catholic priests and sisters is one of the greatest influences for good progeny in the world at the present day because it keeps before the world in concrete form the great heroic virtue of chastity. Whatever upholds morality undoubtedly makes for good progeny, and whatever breaks down morality leads to degeneracy.

The influence of Eugenics for the prevention of mental diseases may be exercised through legal enactment in those matters which have to do with better food supply, better housing, and better sanitary conditions, but will have to be reached through religion in those matters which depend upon moral uplift. Sterilization of those suffering from amentia and insanity can lead nowhere because it applies the remedy at the wrong end. It seeks to cure an evil by eliminating the result rather than the cause. Moreover, sterilizing the imbecile and feeble-minded would undoubtedly throw into society another element of moral degradation, which in the end would lead to more degeneracy.

Segregation of the feeble-minded and of all those who are suffering from amentia of any kind is not only justifiable but

is a duty. Reproduction by these people should be prevented in this way, not because they would transmit their disease to their offspring but because they cannot give a proper environment to their offspring for development into good citizenship. Society has a right to protect itself against pauperism and crime as well as against disease.

In this connexion it will not be untimely nor out of place to utter a word of warning to overzealous workers in the field of prevention of social diseases. Knowledge alone will not protect against these diseases and knowledge without religion may lead to sexual profligacy as well as these diseases. The sane method of preventing these diseases is to register them, open our hospitals to them, and require everyone who contracts them to recover completely before exercising the right of manhood and womanhood. Let there be more candor and openness among those who have the diseases and less talk to the innocent who know nothing about them and who are entitled to protection without shock to their sense of modesty and decency.

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THE RELIGIOUS ELEMENT IN THE LABOR PROBLEM IN MEDIEVAL TIMES.

WE often hear it said that the condition of the worker in the Middle Ages was far preferable to that of the modern worker. The former, it is said, was more secure and better satisfied with his condition than the latter. Those who indulge in comparisons of this kind usually emphasize the strong points in the economic institutions of the Middle Ages and the weak points in our modern system. They compare the unskilled workers of our time with the typical serfs and handicraftsmen of the Middle Ages. These, of course, were not by any means the weakest classes in the Middle Ages, and it is therefore unfair to compare them with modern unskilled workers. The people with whom the serfs and craftsmen of the Middle Ages should be compared in our modern society are the peasant proprietors and skilled workers. The Middle Ages had its weak class just as our age has. It had a class

which was far inferior and far less secure than the typical serfs or craftsmen. But what may be said of the Middle Ages as compared with our time, is that they took better care of their weaker class than we do of ours. All their laws, customs, and regulations were designed to protect the weak against the strong. It might, therefore, be no exaggeration to say that the weaker class was better off; that it was more secure in the Middle Ages than in our time. Our system, up to very recent years, was a system under which the strong survived and grew prosperous, while the weak were cast down and oppressed. It was in a great measure a question of the survival of the fittest. In the Middle Ages the return which a man received for his labor was determined by custom or Gild statute, while in our modern world his return is, with some notable exceptions, determined by competition. The regulation of prices, of wages and serfs' rights by statute and custom was perhaps the most striking characteristic of the Middle Ages. Law and custom determined the lines along which industry should develop, but in later times and especially after the great industrial revolution toward the close of the eighteenth century, industry pursued its course independent of law and of human rights. All legal regulation was looked upon as a great obstacle to the progress of industry. In fact, industry was allowed to develop a law and a morality of its own. This new code, after a time, began to press heavily on the weaker members of society. These, of course, reacted against industrial oppression and began to demand government interference to protect their rights and defend them against the stronger members of society. In our day it has therefore been deemed necessary to return once more to the policy of the Middle Ages, modified, of course, so as to make it suitable to modern conditions, in order to prevent the strong from oppressing the weak members of society.

In order to pass intelligently on the condition of the worker in the Middle Ages, we must study the two great economic institutions of the time, namely the Manor and the Gild. The Manor was a very ancient institution both in England and on the Continent, bearing a striking resemblance to the Roman Villa, from which it is said to derive its origin.¹ In England

¹ Seebohm, *English Village Community*, p. 266.

we can trace its origin back to the beginning of the seventh century. The evidence seems to show that it was brought over from the Continent by the Saxons, who received it from the Romans. Domesday survey gives us a well-defined idea of the Manor as it existed in England shortly after the Norman Conquest. Each Manor was at that time a self-sufficing economic unit. The lord owned all the land in the neighborhood, and under him was a body of serfs, each occupying a certain number of acres of land for which he rendered certain specified services to the lord. Cultivation of the land was carried on in common among the serfs, according to the three-field system. Each year one-third of the arable acreage was sown with a winter crop, another third with a spring crop, while the remaining third was allowed to lie fallow. The part under cultivation was divided up into acre and half-acre strips, separated from one another by unploughed balks. To each member of the community was assigned a certain number of these acre or half-acre strips scattered here and there throughout the whole cultivated area; but the individual had nothing to say with regard to the cultivation of the strips assigned to him. The crops to be sown, the time of sowing, and the amount of labor to be contributed by each were all matters to be decided by the community. To the individual merely belonged the products of his own assignment.

In the English village community at the time of the Domesday survey we discover three classes of serfs. In the first place we have the villeins, who were allowed the use of a virgate, or about thirty acres of land. These embraced 38 per cent of the population of England at the time of the Domesday survey. Under the villeins was a class known as the *bordarii* or cottage tenants, embracing 32 per cent of the population. These held, in addition to their cottages, about five acres of land each, in the open field. Still lower down in the scale were the *servi*, who worked around the Manor, and in return for their work received a livelihood.

The relation between the lord and his tenants of whatever class was one of mutual dependence. He supplied the land on which the tenants lived, the oxen and ploughs with which the land was cultivated, protection in danger, and assistance in time of need. The tenants, in return, had certain obliga-

tions to their lord which are described in detail in the Domesday book: (1) they were bound to work three days each week on the lord's demesne, and an additional number of days in the harvest time; (2) the lord could require extra special services at whatever time he pleased; (3) the tenants were bound to make special payments in kind at Christmas, Easter, and Michaelmas; (4) each tenant was obliged to pay ecclesiastical dues; (5) he had also to pay a fee on the marriage of his daughter or on the transfer of land to his children.²

This brief description of the economic framework of the Manor is intended to give the reader an idea of work and pay up to the twelfth century, for before that time the Manor was the great economic unit, not only in England but over the greater part of western Europe. In those days there was no capital in the modern sense, neither was there any exchange worth speaking of. Each community produced whatever was necessary to maintain its own members. There were no wages in the modern sense. Those who worked for the lord received in return either the use of a certain piece of land, or the necessities of life. Under this system, there was no freedom. The serf could not leave the service of his lord; he was bound to the soil, in the cultivation of which he had to follow the other members of the community.³ Nothing was, therefore, left to private initiative. The individual could not adopt any new methods of cultivation. He could not adopt a better rotation of crops, unless he could convince the community of the advisability of such a course. But, although the serf could not make any great advances, although he was bound by the laws and customs of the Manor on every side, he was always sure of making a living from the land, except in seasons of special distress, and even then he was assisted from the Manor.

A great change took place in the Manorial system in England during the three centuries succeeding the Norman Conquest, the causes of which are many and complicated. A better national spirit was developed during these centuries, owing to the influence of strong rulers and a common faith. When-

² Robinson, *Readings in European History*, Vol. I, §§ 400 to 406. Seebohm, *English Village Community* (extracts from the Hundred Rolls of Edward I), pp. 41-42.

³ Cunningham, *History of English Industry and Commerce*, Vol. I, p. 137.

ever the lord became too exacting, the serfs could appeal to the king and obtain a redress for their grievances. Their religious gatherings too must have developed in them a consciousness of their rights and opportunities. At these gatherings they exchanged their wares, and hence the religious meeting often became the nucleus of a market.⁴ The only thing necessary for the advance of a people thus conscious of their rights and their powers was the sight of an economic opportunity; and the serfs had such an opportunity presented to them. They saw that their obligations to the Manorial lords were an obstacle to their progress; that the time which they devoted to work on the lord's demesne might be spent more profitably in the cultivation of their own fields, and that it would be a better policy for them to have their services commuted into money payments. The land of the lord on the other hand was becoming more valuable owing to the increase of population and the consequent increased demand for its products. The time had come when it was no longer necessary for him to bind the tenants to the soil and compel them to cultivate it. He might now get more from free tenants, and with less trouble, than he had been formerly receiving from the serfs. The change from serfdom to free tenantry was therefore desirable on both sides, but unfortunately we do not always have a change or modification of institutions when there is an economic demand for it. It often comes with a great amount of friction disturbing the social equilibrium and giving rise to many political feuds, and not unfrequently to class war and class hatred. In England the transition did not take place without some struggle, but the struggle was not so general there as on the Continent. Some of the English feudal lords freely responded to the economic demand and freed their serfs, whilst others did not do so without considerable pressure.

This commutation of payments in money for payments in kind and for services shows that the tenants could exchange the products of their farms for money; that the lord could exchange money for foodstuffs and other household necessities; that he could secure laborers to cultivate his demesne in return

⁴ *Ibid.*, Vol. I, p. 95.

for money payments. It supposes the existence of an exchange economy and of a distinct laboring class whose members devoted either the whole or part of their time to working for others. These laborers whom the lord secured for money wages were either slaves who had been recently freed or cotter tenants whose small holdings were not sufficient to maintain them.

Many of the laborers who worked around the lord's Manor developed an aptitude for special kinds of work. Some became proficient in agricultural labor, whilst others acquired a proficiency in working up the raw material for its various uses. The home of the free tenant had also, by this time, ceased to be self-supporting. As more attention was given to agriculture, it became necessary to call in outside help for weaving, spinning, and other kinds of skilled work. The system of wage work was thus developed.⁵ The wage worker who may or may not have possessed a piece of land devoted a part of his time to working for others in their homes, and in return received a money wage.

As agriculture continued to advance in the country after the villein had been changed into a free tenant and his services at the Manor had been replaced by the wage earner, a new development was taking place in the town. The townsman was beginning to engage in industry. He had discovered that there was a sufficient demand for manufactured products in the country, so that one devoting his whole time to industry could make a decent livelihood. Thus intensive agriculture drove the farmer to town to have his raw material manufactured, and this in turn created a demand which called the town craftsman into existence. With the introduction of a money and exchange economy, and the development of trade, the craftsman came by degrees to own a little stock of his own. He bought the raw material with his own money, worked it up with his own tools, and sold it in the market.

Among men engaged in any particular line of work common interests soon develop a common consciousness with regard to rights, and the ways and means of securing and defending them. Such was the case with the early craftsman.

⁵ Bucker, *Industrial Evolution*, p. 162.

They felt that their subjection to a feudal lord was an obstacle to their progress. Hence they desired to be free from his control. As to the means adopted to attain this end, all that can be said is that it depended on the circumstances in each country. In England, where there was a strong monarchy, it would be easy for the townsmen to secure their freedom by appealing to the king. On the Continent, where the patricians were strong and where there was no strong central government, the townsmen would not obtain a free charter without a considerable struggle.

The development of the free town in the twelfth and thirteenth centuries gives rise to an interesting historical question. Was the free town a development from the Gild or was the Gild merely a side issue in the development of the free town? Professor Brentano, among others, believes that the free towns of the twelfth and thirteenth centuries were developments from the earlier Frith Gilds,⁶ and that their liberties were simply concessions of the king or lord to the members of the already existing Gilds.⁷ According to Brentano, the Gild may be traced back to the sacrificial meals and family banquets of the North. When the family was no longer capable of protecting its members, artificial unions were formed for this purpose. Christianity further strengthened the bond which existed in these religious and protective societies of the pagans. Out of these pagan societies, purified and elevated by the sublime teaching of Christianity, arose the religious Gilds and trade organizations of the Middle Ages. At first religious and fraternal organizations, the Gilds, according to Brentano, would develop an economic activity in the ordinary process of evolution.

When the Gilds first appeared, there was no economic struggle; but as new opportunities presented themselves to the Gild members and as new dangers threatened their position, they naturally made use of their old organizations, both to defend and advance their interests. Hence it was that the Gild took on an economic aspect in the twelfth and thirteenth centuries. They made use of their religious organization in the fight for

⁶ A gild for joint defence and preservation of the peace.

⁷ Brentano, *Introductory Essay to Smith's Gilds*, p. 99.

their economic freedom, and it was to these religious organizations that the first free charters were granted by the feudal lords.

This theory about the origin of the free town has been questioned by many prominent authorities.⁸ Its very simplicity was sufficient to excite suspicion about its truth, for great social changes are as a rule not so simple. It is always difficult to trace them to any one cause. Their causes will vary according to the different social environment in which they make their appearance. Now in the period of which we are treating two great social changes took place. There was the rise of the free Merchant Gild, made up of all those who carried on any trade in the town, and there was the rise of the free towns. How are these two phenomena related? How far were they identical? How far was one cause and the other effect? What connexion had they with the past? According to the theory which we have been expounding, both phenomena are practically identical; the free town is simply another name for the free Merchant Gild, and the free Merchant Gild was itself a development from the earlier Frith Gilds. By reason of the new facts which have been brought to light by recent discovery, the two main points of this theory have been questioned. In the first place, it has been discovered that, according to many English charters, the Gild was not synonymous with the town; that it merely formed a subordinate part of town activity; that the right to have a free Merchant Gild was only one of the many rights granted to free towns in England. Those who by reason of these facts believe that the Merchant Gild was not synonymous with the town also believe that it was not a development from the earlier Frith Gilds, but rather a natural product of the economic conditions of the twelfth and the thirteenth century. Each of these theories will explain many of the facts brought to light by students of medieval records, but neither one will explain all. Sometimes the Merchant Gild was synonymous with the free town and sometimes it was not. In some instances the Merchant Gild was a development from the earlier Frith Gild, and in other instances it was a natural product of the time. Even if we hold

⁸ Gross, *Gild Merchant*, Vol. I.

that the Gilds were a creation of the economic demands of the twelfth and thirteenth centuries and that they had no historical connexion with the religious organizations of the preceding ages, we cannot thence conclude that they were purely economic organizations. Every social group must reflect the religion and current ideals of its time; it must especially reflect the interests that are uppermost in the minds of its members, but in the Middle Ages all made religion their supreme interest. The social, political and economic ideals of the time were moulded and governed by religion. Every institution of the time had religious aims and purposes. The Gilds could not have been any exception to this general rule. They were made up of men who were deeply religious, and who could not, therefore, help giving a religious character to their organizations. Hence, whatever may have been the origin of the Gilds, they could not help taking on religious aims in the course of their development. And what is more, these religious aims would not be a thing apart; they must have formed an essential part of the life of the Gilds; they must have formed a real bond of union between the Gild members. All the members of the Gild attended Mass in a body on stated occasions. In many places they took part in processions of the Blessed Sacrament. Every Gild had its own patron saint. All were bound to contribute something for the support of the poor, and for prayers and Masses to be offered for deceased members.⁹ "In fact, if we attempt to grasp their activity as a whole and bring it into relation with the rest of the life of the time we shall come to the conclusion that almost all, if not all,

⁹ In the rules of Gild of White Tawyers of London we read: (1) that each person of the said trade shall put into the box such sum as he shall think fit, in aid of maintaining said candle (a candle to burn before the shrine of Our Lady, in the Church of All Hallows, near London Wall); also, if by chance, any member of the said trade shall fall into poverty, whether through old age, or because he cannot labor or work, he shall have, every week from the said box, sevenpence for his support, if he be a man of good repute. And after his decease, if he leave a wife, a woman of good repute, she shall have weekly for her support, sevenpence from the said box, as long as she shall behave herself and keep single. (Extracts from the White Tawyers Gild of London from *Readings in European History*, by James Harvey Robinson, Vol. I, p. 411.) These rules throw a good deal of light on the connexion of the religious works of the Gilds with their work as benefit societies, and they supply a strong argument against those who hold that the Gilds could not have been seriously affected by the confiscation of their religious foundations.

the Gilds (in the sense of the later Middle Ages) were religious and that religious purposes were their primary ones."¹⁰

The advance of industry in the towns during the twelfth and thirteenth centuries compelled the Gilds which were already in existence to take on an economic function. The inhabitants of the town felt that they ought to be free from all outside interference in carrying on their trades; they felt that they had a right to impose on outsiders any restrictions that were necessary for the advancement of industry in their own town. Outsiders were therefore forbidden to trade with outsiders within the town precincts; they were forbidden to trade with the inhabitants of the town in anything else save the necessities of life. The Gild had a monopoly of all things bought and sold in the town. Where a religious organization was already in existence, it was naturally used for this purpose of regulating trade. Where no such organization existed, a new association would be called into existence by the economic demand.

The Gilds which regulated the trade policy of the towns in the twelfth and thirteenth centuries were called Merchant Gilds. Their members however were not merchants in the modern sense. Each one owned some land and a house in the town besides a few tools which he used in his trade. In the exercise of his trade each one was subject to the Gild authorities. The time during which he should work, the kind of product he should turn out and the price of his product were all regulated by Gild statute. Night work was forbidden to the Gild members, partly to maintain their standards of production and partly for the welfare of the members themselves.¹¹ Gild members were also forbidden to work on Sundays and on eves of festivals in order that they might have time for the proper religious exercises on those days.¹²

In the beginning all those engaged in any craft in the town seem to have belonged to the Merchant Gild, but in time differences in wealth and an increase of population made a great

¹⁰ Ashley, *Introduction to English Economic History and Theory*, Part 2, p. 137.

¹¹ See "Articles of London Spurriers Gild," Robinson, *Readings in European History*, Vol. I, p. 409.

¹² *Ibid.*, p. 410.

change. As industry advanced, the craftsmen needed the assistance of others in order to supply the increased demand for their products. This economic demand attracted new members to the town. These newcomers owned no property, but sought admittance into some trade in order to make a livelihood. They became apprentices to the old masters with the intention of becoming masters themselves when their term of apprenticeship was completed. The masters, in order to maintain the standard of their products and to safeguard their own interests, drew up rules for those seeking admittance as apprentices to the trades. These rules became stricter and stricter as the number of applicants for apprenticeship increased, and became, in time, almost prohibitive. Such in brief is the history of the development of the Merchant Gild. At first it was open to all who wished to enter any calling in the town. All that was necessary was a willingness to conform to its regulations. After a time it imposed very severe restrictions on those wishing to learn a trade, apparently to maintain its standards of workmanship, but really to save its own members from competition with newcomers.

As a result of the development of trade and the entrance of a propertyless class into the crafts, the old Merchant Gild no longer satisfied the demands of a large number of craftsmen. The interests of these latter were different from and very often opposed to the interests of the members of the Merchant Gild, with the result that a new organization was formed responding to a new set of social interests. The new Craft Gild was therefore a protest against the exclusiveness and monopolistic tendencies of the Merchant Gild. This, of course, is a general statement of the case, and it must be accepted with many modifications in the history of each country and of each town. It supposes a conflict between the old Merchant Gild and the craftsmen. On the Continent there are clear evidences of such a conflict. "Already in the thirteenth century," says Brentano, "the most violent struggles broke out between the craftsmen, united in a brotherly way, and the hated patricians. When they became rich, the Gild brothers could remain idle. Idleness became a matter of rank and honor."¹³ The evi-

¹³ *Introductory Essay*, p. 109.

dences of a conflict between the craftsmen and the Merchant Gild are not so apparent in England as on the Continent. There the ordinary process of evolution seems to have substituted the Crafts Gilds for the Merchant Gild. As trade developed each craft came to have separate interests of its own, and these interests could be better advanced by a separate organization. Thus each craft gradually broke away from the Merchant Gild and formed a special organization of its own for the regulation of its own trade. The formation of these separate organizations gradually broke the power of the Merchant Gild in England.

However they acquired their power, the Crafts Gilds seem to have exercised a complete control over the trade of the towns by the end of the fourteenth century. Act 37 of Edward III acknowledged their trade policy declaring "that all artificers and people of mysteries shall each choose his own mystery before next Candlemas, and that having so chosen he shall use no other".¹⁴ This was an acknowledgment on behalf of the law of the land that things ought to be so arranged as to enable each man to earn his bread by his own labor, and through the use of his own small capital; for such was the trade policy of the Gilds. No stranger was allowed to trade in the town, except on market days, and even then he was forbidden to sell anything to the townsmen, except food and victuals. No brother was allowed to undermine another brother in his trade. The articles produced by every craftsman had to reach a certain standard of perfection, and in order to maintain a high standard each one was compelled to spend seven years as an apprentice and to pass a rather difficult examination at which he had to present a masterpiece, before being allowed to practise a trade. On the Continent, however, the term of apprenticeship was not so long, being usually no more than three or four years. These regulations of the Craft Gilds did not differ much from the regulations of the Merchant Gild. They were merely applications to each special group of craftsmen of the regulations which the older Merchant Gild applied to the whole trade of the town.

¹⁴ Brentano, *op. cit.*, p. 129.

In the Craft Gild, for the first time, industry was separated from agriculture and became a special calling, to which a number of men could devote their whole time. The craftsmen earned their livelihood by industry. Each one was in a certain sense a capitalist, and employer and workman at the same time. The master craftsman was a capitalist inasmuch as he owned the tools which he used in his trade. He was an employer, because he generally had two or three apprentices under him. He was a workman because he was engaged every day side by side with his apprentices at his loom, his anvil, or his spinning-wheel. Common interest established a bond of union among the craftsmen, and this bond was made stronger and more effective by a common religion. The craftsmen could not separate their economic activity from their religion. Both were inextricably bound together in their lives, and both found a prominent expression in the Gild statutes; which were purposely designed to promote both the religious and economic welfare of the members. A desire for strict justice based on religion is evident in all their statutes. This desire for strict justice underlay their regulation of wages and of prices. They believed that prices should be determined by the labor cost of the article and that the labor cost should be determined by the amount necessary to support the laborer.

The Craft Gilds in the beginning were made up of those who owned a little capital in the shape of tools and carried on a trade in the town. As trade increased, the craftsmen became more independent and each increased his little supply of capital. And as the masters increased their supply of capital, it became more and more necessary for those about to become masters to have already some capital on hand. The problem of becoming a master and starting a shop of his own thereby became more and more difficult for the apprentice. Many could never hope to reach the position of master, and had to be satisfied to spend their whole lives in the service of others. The advance of trade in the towns also attracted a large number of applicants for apprenticeship, which caused the masters to fear lest the crafts might be oversupplied with labor, and led them to impose severe restrictions on apprenticeship. The fees for apprentices were raised, an oath was imposed on them that they would not set up in business for themselves after they

had completed their apprenticeship.¹⁵ By reason of these restrictions, entrance to a trade became very difficult, and in some cases impossible, for all except the masters' children, so that the trade of the town tended more and more to become the private monopoly of a few families. The Gild regulations became so stringent and unbearable that the government had to interfere in 1437, and forbid the making of any new ordinances without their being first approved and enrolled before Justices of the Peace, and that the same should be by them afterward revoked and recalled if not found to be wholly loyal and reasonable.

The restrictions of the Craft Gilds together with the natural increase of population due to the advance of industry and the large influx of freed serfs into the towns led to the formation of a special and distinctive laboring class about the middle of the fourteenth century. About that time there was a body of men who had either served their time as apprentices without any hope of becoming masters or whom the stringent regulations of apprenticeship prevented from acquiring any trade. Common interests easily developed a common consciousness of rights among these two classes. They were determined to get as much as possible from the masters, and when their rights were violated they united for the purpose of redress. The interests of this body of laborers naturally conflicted at many points with the interests of their masters, with the result that they had frequent disputes, sometimes leading to concerted cessations from work resembling our modern strikes. The plague of 1348 brought the opposition between the employers and working class to a crisis. The workmen took advantage of the small supply of labor to demand an increase of wages. The employers resisted their demands and had a law passed—the notorious Statute of Laborers—by which it was ordained that no workman should receive more and no employer should give more than had been customary before the plague.¹⁶ One of the ordinances of the City of London in the year 1350 shows that the journeymen had heretofore resorted to strikes as a means of enforcing their demands. Hence it was provided

¹⁵ Ashley, *Introduction to English Economic History and Theory*, Part II, p. 105.

¹⁶ Brentano, *op. cit.*, p. 113.

that for the future disputes should be settled by the wardens of the trade.

It is therefore evident that by the middle of the fourteenth century the Gild, custom, and statute regulations no longer satisfied the demands of an ever-increasing body of men. A slow economic process was separating the propertied from the propertyless class. The interests of the former were upheld by Gild statutes, but the latter had no organization to defend or advance its interests. It is to the efforts of this latter class to establish separate organizations of its own that we must trace most of the economic struggles of the latter part of the fourteenth and the beginning of the fifteenth century. The masters were naturally opposed to their apprentices forming separate organizations, just as the modern capitalist is opposed to his employees forming trade unions. They used every means in their power to prevent their journeymen from organizing. At Chester in 1358 we are told that the master weavers and challoners made a murderous attack on their journeymen during the Corpus Christi procession with poles and axes.¹⁷ Instances of similar disputes are to be found in Strasburg, Paris, Amiens, and Chalons, in the latter half of the fourteenth century.¹⁸

Notwithstanding the opposition of masters and the laws which forbade them to form organizations of their own, the class-conscious journeymen persevered in their struggle. When forbidden to form trade organizations, they sheltered themselves under the garb of religion. They held their meetings and formed organizations ostensibly for religious purposes but really to advance their economic interests. Out of this struggle of the journeymen for their economic independence arose the yeomen companies of the fifteenth century, representing a new class and giving expression to a new set of interests. These companies were a protest against the exclusiveness of the Craft Gilds. They arose to satisfy a demand which the Gild had failed to satisfy. Their great object was to secure sufficient wages and more favorable working conditions

¹⁷ Unwin, *Industrial Organization in the Sixteenth and Seventeenth Centuries*, p. 51.

¹⁸ Unwin, *op. cit.*, p. 49. Martin-St-Leon, *Histoire des corporations de metiers*.

for the journeymen, and for this object we find them engaging in many successful strikes in the first quarter of the fifteenth century.

The economic forces of the fifteenth century tended to increase the power of the journeymen's organizations. The development of the market had now become a special calling which demanded the full attention of the older and more successful members of the Craft Gilds. These had to make use of another class of men to work up the raw material, and this class was recruited both from the old Craft Gilds and from the journeymen's organizations. A large number of journeymen thus became small masters owning their own shops and sometimes working on material provided by themselves. The natural result of this economic process was a great increase in the membership and strength of the yeomen companies.

About the middle of the fifteenth century a great change seems to have taken place in the journeymen's organizations. They had again become an adjunct of the old Craft Gilds and were governed by courts of assistants elected by the wealthier members in each trade.¹⁹ This change was probably due to the process of differentiation going on in the journeymen's organizations. The members who had become masters in the trades developed an identity of interests with the older organizations. They felt that it was necessary for them to adopt the old restrictions in order to maintain their position. As a result of this change the journeymen as well as those seeking admittance to trades increased. So restrictive did their policy become that in 1503 Parliament was forced to intervene forbidding them to make any new regulations without the approval of the Lord Chancellor, the Lord Treasurer, and the Chief Justices in the assizes.²⁰

In the beginning of the sixteenth century the Gilds had become for the most part organizations of masters and traders. Their whole policy was directed toward the advancement of industry and trade, and they had ceased to interest themselves any longer in the journeymen or unskilled laborers. Industrial prosperity had dissipated a great part of their old ideal-

¹⁹ Ashley, *Introduction to English Economic History and Theory*, Part II, p. 114. Brentano, *Introductory Essay*, p. ciii.

²⁰ Ashley, *op. cit.*, Part II, p. 159.

ism. A process of class differentiation was now making itself felt among the Gild members. Master was being separated from servant, capital from labor, and each was developing distinct and sometimes antagonistic interests of its own. The number of persons depending on labor for their livelihood was increasing. Thousands of tenants had been swept away in the great clearances. The secularization of the monasteries also extinguished the rights of numerous copyholders,²¹ which made it possible for the new incumbents to remove them whenever they pleased. All those who had been deprived of their lands flocked to the towns, thus making a great increase in the supply of available labor. This increase in the supply of labor, together with the abnormal increase in the supply of the precious metals, which increase, of course, lessened the value of the standard coin, caused a great decline in the real wages of the laborer, and brought him to the brink of poverty.

The impoverished condition of the English laborer in the sixteenth century presented a very serious problem to the government. A cursory glance at the legal documents of the period is sufficient to convince anyone of the seriousness of the problem. Complaints were heard in Parliament from all over the land of the increase of poverty, of unemployment, and of the decline in wages. The policy of the Gilds had become too restrictive for the new conditions. The labor problem had become, as it were, too large for them. But for their own members, they were still doing much good. They defended the interests of their members, helped them in time of need, and when a member died they supported his widow and orphans.

If the policy of the Gilds had been effectively regulated; if an honest attempt had been made to rid them of their abuses, they might have become most effective instruments for the solution of the labor problem in the sixteenth century; but instead of making any real attempt to reform the Gilds, the English Government rent asunder the strongest bond that had united the Gild members for centuries by confiscating all their

²¹ Hasbach, *English Agricultural Labourer*, p. 36. Since it is calculated that the monasteries owned one-fifth of the land of England the consequences of depriving so many tenants of their copyholds must have been far-reaching.

property which was devoted to religious purposes.²² This practically brought the Gilds to an end as active agents in charity or as effective instruments for the regulation of labor.²³ The monasteries, on which the poor had relied for centuries in seasons of want, had already been destroyed. The government had, therefore, now to assume the two great functions which had hitherto been discharged by the Gild and the monastery, namely the relief of the poor, and the regulation of labor.

JOHN O'GRADY.

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THE SUNDAY COLLECTS.

“QUIETA non turbare” was the ruling principle of the Sadducees. Familiarly we should word it “let well enough alone”. It is the law of inertia, stagnation, disintegration, dissolution, death. In the corporate life of the Church, not less than in the spiritual life of the individual, the moment men settle down to think “it is enough”, there is a falling back. Progress or retrogression is inevitable. With or against the Spirit that breatheth where He will, we shall ever be found. As a consequence, progress entails a share of aggressiveness; inertia, of bootless suffering.

Not long since, we treasured something we thought was “good enough”—a missal and a breviary. Countenances brightened when it was rumored the Dominical offices were to be shortened; yet the abridgment turned out rich in disappointment. The new psalter, as we have it, was unlooked-for. And now, the readjustment of the entire calendar¹ silences even critics of esthetic taste, who but yesterday found so much of the unpalatable in the old order. May we not be like the spoiled children of the market-place who pipe, but find no dancers; who mourn and weep alone?

²² Ashley, *Introduction to English Economic History and Theory*, Part II, p. 158.

²³ Cunningham, an unbiased authority, believes that the Gilds received their deathblow by the statute of Edward VI (*History of English Industry and Commerce*, Vol. I, p. 47).

¹ *Acta Apostolicae Sedis*, IV, 2, pp. 57 ff.

The heart of Pius X is emblazoned with the device "instaurare omnia in Christo". This lofty aim impels him to keep one fatherly hand gently pressing on the pulse of men within the Church and the other, on that of Christ. Both should beat together and alike. Of meek mien, yet vigorous in action, his Holiness stands as physician and shepherd, mildly speaking, wisely counselling, purifying, simplifying, renewing and uplifting. The relative innovation of reciting the psalter every week² recalls the age when priests were supposed to know it by heart and many repeated it every day. St. Jerome recommended that even children be taught to chant the psalms. At seven years, he held, they should know the psalter from memory, but not the songs of the world. As for the stricter liturgical observance of Sunday,³ the reform is based on the fundamental appropriateness of paying first and highest homage to God alone. It is not befitting that the Lord's day should yield precedence to a saint's.

In appreciating this Godward movement, the first glimmer of light will pierce our souls when we reconcile ourselves to the prohibition of Ecclesiastes: "Do not say: 'Why is it that the former days were better than these?' for thou dost not ask in wisdom concerning this." Broad day will flood upon us when the discipline of action and honor, of obedience and reverence, will have taught us manly discretion and imparted a realization of the charm there is in the example of Christ who set himself first to do, and only then to teach and command. Understanding is what we need and not our own way.

On the other hand, the liturgy merits to be understood. It is the voice of Christ's mystic spouse, the Church. Many other forms of prayer may be permitted, the novelty and variety of which attract attention and awaken slumbering fervor, but liturgical prayer is "the great prayer", the Church's own prayer, "ever ancient and ever new, ever fruitful and copiously blessed by God". The more this official and distinctively Catholic prayer is relished, propagated and popularized among Christians of all classes, the more will they grow in the spirit of charity and evangelical perfection. Simple and ele-

² *Acta*, V, 16, pp. 449 ff.

³ "Dominicae quaevis assignationem perpetuam cujuslibet Festi excludunt."
—*Acta*, V, 16, p. 458.

mentary as liturgical prayer may seem, it fosters virile thought and affection, and makes mental prayer a work of choice even in the midst of worldly occupations. It imparts to piety a strong theological impress and causes the light of truth to shine in such manner as to profit even those who share not fully our holy faith.

It is in the Breviary prayers and collects of the Mass that liturgical sentiment is crystallized. There its focus is undimmed. The Secret and Post-Communion are less differentiated as to season and content. They are less important expressions of the varying phases of liturgical life. Rather, they are buried too deep in the heart of liturgical action to belong to the superficies called expression. The Collects are, as it were, a prominent part of the countenance and features of the personality. They are its pulse and breath of life. They, in conjunction with the Epistle and Gospel, register the changes going on within; or better, they are part of the surface in perpetual contact with things without, in virtue of which all changes are effected.

Just as in the human organism there is a common framework for all classes and races, just as there are common functions for the same organs, just as the internal physical life operates according to the same laws in all individuals, so in the liturgy there is a Canon, with its Preface and appendages, an internal structure, system, and operation that bids defiance to essential change and is the same in heart and spirit in all rites and climes. But as in the mind and body there is sensation and perception of things that are without, attraction or revulsion according as they strike us, altered views and countenances as our experiences multiply, so there is a variety of liturgical phases that do not touch the core but modify the entrance to it and react upon its pulsations with a virtue that deadens and renews.

Each successive season furnishes new environment, and liturgy is now self-adjusting to the change. Advent, Christmas, and Epiphany, the penitential period, Easter, and Pentecost, each has an atmosphere distinct, a peculiar landscape, a flora and fauna of its own. Liturgy basks in them—or sighs and weeps—yet always energizes with the revolving cycle. The Collects teach us how to become attuned.

I. HISTORY OF THE SUNDAY COLLECTS.

The name collect (*collecta*), like Mass (*missa*), is a survival of a form of spelling now antiquated for other words. Witness *confessa, oblata, ascensa* in the sacramentaries. *Collectio, missio, confessio, oblatio, ascensio* would be more consistent usage. Collect has a meaning quite opposite to the original signification of Mass. *Missa* or *missio* stood for *dimissio* or dismissal, and in that sense it is still used in "Ite missa est". The collect or *collectio* was pronounced *super populum* or over the assemblage of the people before they departed from their own church to make a station in a neighboring one. It was repeated at the station at the beginning of Mass. For a time the Secret and Post-Communion prayers were designated Collects, but the name is now more properly reserved for the prayers before the Epistle. Up to the ninth century there was but one Collect, strictly so-called. This, perhaps, explains the dignified separation by a special ending of the first Collect from all others prescribed at present.

Innocent III is describing rather than defining Collect when he says that "in this prayer the priest *collects* the prayers of all the people".⁴ The manner of collecting them is witnessed to in the very ancient formula: "Dominus vobiscum. Oremus". This was a greeting and a command to pray. The deacon would thereupon determine the attitude with "Flectamus genua"; which being done, there was an interval of silent converse with God. During it the faithful might pray as they would until bidden by the subdeacon to rise, "Levate". Then, as if summarizing the petitions and homage of the assistants, the celebrant would sing the Collect, which was always short, addressing it directly to God, rarely to our Lord, and never to the Holy Ghost. The termination contained a protestation of faith in the Blessed Trinity and an appeal to the mediatorship of Christ: "per Dominum nostrum Jesum Christum," etc.

The Sunday Collects, as we have them, originated in that age of blessedness. The Paschal group antedates the seventh century and may go back to the fifth. Others have been slightly rearranged; a few have been replaced by others, but

⁴ *De Sacr. Altaris Myst.*, II, 27.—See Fortescue, *Cath. Encycl.*, s. v. "Collect."

nearly all have been preserved and handed down with a reverence that has not suffered the alteration of a word.

The first parts of the Mass to be consigned to writing were the diptychs, which have since been succeeded by the *memento*s in the Canon. The Collects were very likely written next, because, varying as they do from day to day, or from week to week, they were less easily remembered. Yet there is no reason for imagining that they were all composed at once or according to any fixed rule. Since the more important Collects are related to an ecclesiastical season it would be absurd to represent the Collect as antedating the season. On the other hand, certain seasons have been the outgrowth of local customs, and since customs often spread spontaneously and are only gradually unified, it is not surprising to find a variety of liturgical observances characterizing them.

Advent is typical. St. Martin's Lent in Gaul (sixth century) and St. Philip's Lent among the Greeks (eighth century) were identical with it. It fluctuated in length between four and six weeks in different countries and centuries. It was generally regarded as a penitential season with the concomitants of fasting or abstinence and abstention from the sacrament of Matrimony. The Collects of the Latin rite bear the impress of this spirit. The Mozarabs of Spain, on the contrary, were forbidden to fast and they translated their sentiments into a prayer that reflects a total absorption in the anticipated joys of Christmas, which they inordinately transfigured into those of the Resurrection. Following is the Mozarabic Collect for all six Sundays of Advent.⁵

O God who didst choose to announce through angelic choirs the coming of Thy Son, our Lord Jesus Christ; who didst show (Him) to those who besought (Thee), by the angelic proclamation of glory to God in the highest and on earth peace to men of good will: grant on this festive day of the Lord's resurrection, that peace, returned to earth, may grow stable and, being renewed in the charity of brotherly love, may be lasting. Amen.

This is but a specimen of the formative and fluid condition of ecclesiastical customs and liturgies in the early Middle Ages.

⁵ Migne, *P. L.*, LXXXV, Col. 109.

In the midst of this confusion it is exhilarating to hear the liberal reply of Pope Gregory the Great to St. Augustine, apostle of the Angles, who had asked why in an undivided faith there should be such diversity as permits one kind of Mass in the Roman Church and another in that of the Gauls. The Pontiff wrote substantially: "Your brotherliness is fond of the Roman custom to which you were reared; but it is pleasing to me that whatever you find in the Roman, Gallic or any other Church that is more agreeable to Almighty God, you should select and compose into a special institution for the Angles who are new in the faith. Things are not to be loved because of their place (of origin), but places are to be loved because of things."⁶

Out of this chaos, over which the primeval Spirit was brooding, order was sure to evolve and the name of Gregory himself has been traditionally associated with the systematization. Up to the present stage the position of Rome was anomalous. Elsewhere the prevailing rite was determined by the patriarchate; but the pope, who was patriarch of the West, exercised no such jurisdiction. When the expediency of changing this policy and eliminating less desirable rites once and for all made itself felt, pressure was brought to bear on the hierarchy by a lay sovereign rather than the pope. It was Charlemagne who definitely introduced Roman services among the Franks during the pontificate of Adrian I (771-795). The Gallican rite became thereupon a matter of history, and the Mozarabic succumbed two centuries later under Pope Gregory VII (1073-1085). Both rites are now kept as little more than local reminiscences at Milan and Toledo respectively.

This brings us to the sources on which an historic study of the Latin Collects must be based. They are the sacramentaries,⁷ three in number, commonly known as Leonine, Gelasian, and Gregorian. It was the last-named that Adrian is accredited with having sent to Charlemagne to serve as a model for the Franks.

The sacramentaries are collections of Mass prayers chiefly, the name being derived from sacrament, a term formerly ap-

⁶ *P. L.*, LXXXVII, 1187.

⁷ For more extended treatment and bibliography, Fortescue, *Cath. Encycl.*, s. v. "Liturgical Books."

plied to the Mass. They embraced the Ordinary and Canon, as performed by the celebrant, with special prayers, a variety of Prefaces and blessings he was to make use of as occasion demanded. The Epistle, Gospel and other parts were omitted, since they were chanted or read only by the ministers or assistants.

The Leonine Sacramentary,⁸ arbitrarily ascribed by Bianchini (1735), its finder, to Pope St. Leo I (440-461), is the oldest. The only MS. of it that is known was written in the seventh century. The compilation is incomplete, was carelessly made, and need not have been official. Duchesne would carry it back to about 538 A. D.; Probst, to the period between 366-461; Buchwald, to the sixth or seventh century. Buchwald conjectures that Gregory of Tours (538-9 to 593-4) may have had a hand in the preparation and that the work was designed, not for use at the altar, but as a model or source for the guidance of composers of Roman books destined to replace editions current in Gaul. At any rate it represents Roman usage unalloyed. Compared with the modern missal its Collects are more different than alike in content and composition. Although the first three months of the year are missing, there is enough remaining to show us that we must look elsewhere for any reduction of the ferial and Sunday Collects to a form approaching the one they have at present.

The Gelasian Sacramentary⁹ is the next available. It is divided into three books. The first contains the prayers and Prefaces of Sundays and feasts from the vigil of Christmas to Pentecost; the second, the propers and commons of the saints, to the end of which Advent is appended; the third, a collection of prayers "for Sundays". If the first and third books appear to overlap, it is only at first glance. The Sunday prayers of the latter, in not being specified as pertaining to a particular season, must, as we look back, have been composed for parts of the year left unprovided in the first and second books. They correspond systematically with many of our "Sundays after Trinity". The third book also contains the Canon with two series of daily and votive prayers.

The Gelasian Sacramentary is no longer pure Roman, notwithstanding its title, "*Liber Sacramentorum Romanæ Ec-*

⁸ *P. L.*, LV, cc. 21-156.

⁹ *P. L.*, LXXIV, cc. 1055-1244.

clesiae". It may have been based, as Buchwald believes, on the earlier Leonine edition, but it has been noticeably Gallicanized. It was certainly of Frankish origin, yet, according to Duchesne, it represented Roman service between 628 and 731 A. D. Dom Baumer and Bishop run it back to the sixth century when the Romans reëntered Gaul. All concede that it is incorrectly ascribed to Pope St. Gelasius I (492-496).

The condition and history of the Gelasian Sacramentary furnish us an insight into converging liturgical tendencies among the Franks and Romans which St. Augustine, in his letter referred to above, seems not to have taken into account. The supposed origin of the Leonine Sacramentary marks the borderland of a fusion. Once Gallican influence began, it increased and flourished unto a perfect work in symmetry, beauty, and harmony. The Gallican rite was destined to extinction, thanks to the desire of substantial conformity with Rome, that had been visible since the sixth century, but the spirit that evoked it lived on, and Rome later knew how to cull the white honey of its fairy gardens and sweeten with it the lips of her own clergy, the inner circle about the Apostolic See. Charlemagne merely hastened and sealed the happy issue.

When the Emperor of the West besought Adrian I for the service-book of Rome, the pontiff sent him what is commonly believed to have been the nucleus of the third extant or Gregorian Sacramentary.¹⁰ This work embraced the Ordinary of the Mass; propers of the time and of saints dovetailed, instead of apart as in the Gelasian book; and prayers for ordinations. There are no votive or requiem masses. From the eighth to the eleventh century this sacramentary was the subject of numerous Gallican alterations and accretions, and at the end of that time we find it as a newer absorbent back in Rome, becoming the "foundation of our present Roman missal". The older and purer Roman rite was completely supplanted.

The Roman missal in its present form mounts backward through the revision of Leo XIII (1884) to a far more radical one conducted at intervals during a period of seventy years beginning with the Council of Trent and extending to 1634. It is the Dominican Pope Pius V, whose name is intimately

¹⁰ *P. L.*, LXXVIII, cc. 25-264.

bound up with this prodigious undertaking, although his predecessor, Pius IV, had also been identified with it. Clement VIII and Urban VIII perfected what they began.

The missal contains much more than the sacramentaries, and is referred to here merely as the necessary link connecting the sacramentaries with our own time. It may be noted in passing that the missals used by the Carthusians, Carmelites, and Dominicans, like the "rites" they represent, are essentially and specifically Roman, their peculiarities being only different colorings of Gallican or local origin, that suffice to produce Roman varieties, but not distinct rites or rituals, except in a loose sense. As related to the subject of this study, they have no special bearing that will affect the conclusions drawn. The Dominican missal, for one, has exactly the same Sunday Collects as the Roman, strictly so-called, and in the same order.

In perusing the sources mentioned we are impressed by the antiquity of the Sunday Collects, with which we wish to co-ordinate those of Christmas, Epiphany, and Ascension. Despite the vicissitudes to which the sacramentaries and the manifold church customs were exposed, these prayers have come down to us intact from the moment of their first appearance. Not all appear simultaneously, but the fixedness of literary structure, sentiment, and relative position they had acquired as far back as they can be traced, bespeaks for many of them a far greater antiquity than was enjoyed by the extant books to which they were consigned. The writings of early liturgists merely mirrored customs that were ages old and in mirroring preserved them.

The liturgical Epistles and Gospels share in this steadiness, and, since they constitute the immediate setting in which the Collects are imbedded, it will be advantageous to tabulate them with the Collects in such manner as to show the medieval grouping for successive Sundays, and thereby enable the reader to see at a glance wherein they differed from the current arrangement, and wherein they continue unchanged. The order of the Epistles and Gospels is that found in Smaragdus, O.S.B., "*Collectiones in Epistolas et Evangelia*".¹¹ Smarag-

¹¹ *P. L.*, CII, cc. 15-552.

dus was a contemporary of Charlemagne, and his "Collections" may be relied upon for their fidelity to the order observed in the liturgy during the first half of the ninth century.

Since an ulterior and practical purpose of this investigation is to throw the Collects into greater relief, to secure for them greater prominence in popular expositions of the Church's spirit, to place them side by side with the Gospel that is to be preached to the people weekly as an index to the Church's own interpretation of the first and highest duty imposed by the Gospel, prayer—it seems that no information that will make the Collects more intelligible to priests or people can afford to be neglected. An analysis of the structure and contents of the Collects will be a sequel to their history and this will be the better comprehended by those who can summon to their aid a knowledge of the way in which these treasures have been enmeshed by Holy Church in successive ages.

Too often is the Church's spirit only vaguely grasped. Liturgical exegesis is a study more familiar to an élite of clerical converts than to those who have grown old in the faith. And yet the liturgy and the prayers of the liturgy are the voice of God. "We ourselves know not what we should pray for as we ought," but in liturgical prayer, whose effect is *ex opere operato*, "the Spirit Himself asketh for us with unspeakable groanings".¹² The communion of saints gives us one voice at the altar with the spiritual luminaries of the past, one heart with those that palpitated in Bethlehem and on Calvary, one aim with the hosts of veritable "slaves of Christ", who, like St. Paul, immolated themselves to help on the noble work of taking away the sins of the world.

The intention of these multitudes is that of the Church. Ours should not be different. Now the highest expression of that intention is in the Church's official prayers, and when we find these inspired outpourings castellating the sacred ramparts of the ecclesiastical seasons with an age and majesty both thrilling and imposing, we are in possession of one new incentive to bow our heads and murmur heartily with the disciples: "Lord, teach us to pray."¹³

¹² Rom. 8:26.

¹³ Lk. 11:1.

In explanation of the following table, the Sundays and chief festivals of the year are given in the first column. In the second are list numbers in bold-faced type, ranging without interruption from one to sixty. They represent the grouping of Collect, Epistle and Gospel, as provided in current editions of the missal for the particular Sundays opposite them in the first column. Wherever they are repeated in the parallel columns they stand for the same Epistle, Gospel, or Collect, according to the column, and show on what Sunday it was formerly used. To illustrate: no. 56 designates the twenty-third Sunday after Pentecost (see XXIII in first column); that is, the Collect, "Absolve"; the Epistle, "Imitatores"; and the Gospel, "Loquente Jesu". Its position in the second, third and fourth columns shows that the Epistle "Imitatores" went formerly with the XXIV Sunday after Pentecost; the Gospel, "Loquente Jesu", with the XXV; while the Collect, "Absolve", belonged to the XVIII. Capital A signifies a special Collect; texts of Scripture, special lessons; O, an omission; small a, b, s, the first, second or last (*super. populum*) of a series of prayers assigned for a given date in the source at the head of the columns.

In the Gelasian column the Roman numerals are those of the sacramentary. They are placed opposite the Sunday with whose Collect they agree. As above noted, the Advent prayer is borrowed from the second book; those from Christmas to II after Pentecost, from the first; and the remainder from the third. The Collects from the third book are entitled "for Sundays" without any special reference to the time of year. Parentheses signify some peculiarity: thus, at (XII), Gel. assigns prayer no. 9 for the Octave of Epiphany; (XLIV) signifies only partial agreement with the received Easter collect; (LXV), while being the same as prayer 35, falls under the rubric, "Sunday after the Ascension".

The anomaly of the XXV, XXVI, and XXVII Sundays after Pentecost is accounted for by the tardiness of the modern expedient of transferring to the end of the year the superfluous "Sundays after Epiphany". The list numbers have in these three cases no relation with determinate prayers in the missal.

COMPARATIVE SCHEME OF THE SUNDAY COLLECTS, EPISTLES, AND GOSPELS.

Sundays	List no.	Smaragdus		Collects		Sundays	List no.	Smaragdus		Collects	
		Epist.	Gosp.	Greg.	Gel.			Epist.	Gosp.	Greg.	Gel.
Adv. I	1	I	Mt. 21	I		Ascen.	31	31	31	31	A
II	2	2	I	2	LXXXI	Sun.	32	32	32	32	LXI
III	3	4	2	3		Pent.	33	33	33	33	A
IV	4	3	3	4		Trin. I	34	Apoc. 4	Jn. 3	34	O
Xmas. I	5	Is. 9	5	5	IIa	II	35	I Jn. 4	Lk. 16	A	(LXV)
" II	6	0	0	6		III	36	35	35	35	
" III	7	7	7	7		IV	37	36	36	A	
Sun.	8	8	8	8a		V	38	37	Lk. 6	36	I
Epiph.	9	9	9	9	(XII)	VI	39	38	37	37	II
Sun. I	10	Rom. 12	10	A		VII	40	39	38	38	III
II	11	11	11	11		VIII	41	40	39	39	IV
III	12	12	12	12		IX	42	41	40	40	Vb
IV	13	13	13	13		X	43	42	41	41	VI
V	14	0	0	14		XI	44	43	42	A	{ VII A = Vb
VI	15	0	0	15		XII	45	44	43	43	VIIIb
Sept.	16	16	16	16s		XIII	46	45	44	44	IX
Sex.	17	17	17	17		XIV	47	46	45	A	{ X A = VIIIa
Quinq.	18	18	18	18		XV	48	47	46	46	XI
Quad. I	19	19	19	19		XVI	49	48	47	47	O
II	20	20	Mt. 15	20		XVII	50	49	48	48	XIII
III	21	21	21	21		XVIII	51	50	49	56	XIV
IV	22	22	22	22		XIX	52	51	50	A	XV
Pass.	23	23	23	23		XX	53	52	51	A	XVI
Palm	24	24	Jn. 13	24	XXXVII	XXI	54	53	52	50	
Easter	25	25	25	25	(XLIV)	XXII	55	54	53	51	
Low I	26	26	26	26	A	XXIII	56	55	54	52	
II	27	27	27	27	LVII	XXIV	57	56	55	53	
III	28	28	28	28	LVIII	(XXV)	58	57	56	A	
IV	29	29	29	29	LIX	(XXVI)	59			55	
V	30	30	30	30	LX	(XXVII)	60			57	

The study of the relationship between Collects, Epistles, and Gospels is one of analogies. It is not purely fictitious, for each Holy Sacrifice, being a moral unit, must have parts that coalesce. The liturgy is a sublime creation, a symphony, the outpouring of myriad souls illuminated with grace divine and sharpened by the multitudinous experiences of entire generations. It was saintly artists' hearts and minds and pens and power that accomplished the final polishing and redaction; it

was the vicars of Christ who lent their authorization. Order, agreement, and harmony, were both desired and realized by the authors and revisers of this inimitable production, so that an intelligent inquiry into the spirit of the liturgy cannot be properly conducted independently of this preoccupation.

One word should perhaps be emphasized before determining our conclusions. It is this. The names of Gelasius and Gregory would hardly have been associated with the sacramentaries, were it not for distinction acquired by some public act, direction, or sanction proceeding from them and affecting the liturgy of their day. Hence, even though we grant they were not the originators of the sources inscribed with their names, we may nevertheless readily conceive that the impulse or coloring imparted by them to existent customs would be manifest in the earliest written records of those customs. The sacramentaries were compilations, not new compositions. On the other hand, the liturgy is no Egyptian mummy. It was not embalmed and interred either by Gelasius or Gregory, or Pius V. It has always been living and growing, ever subject to the same increase that is annually accruing to it under our eyes. There is this difference, however, to be admitted between the augmentations of a millennium ago and those of to-day. These are purely accidental, those were along essential lines. We are witnesses to liturgical embellishment; our forefathers of early medieval fame, to liturgical construction.

The sacramentaries are only milestones along a stoutly paved way. Even the first is far removed from its beginning. They are signposts and signals rather than terms, and their contents antedate them by many a year. How then are we to sum up the evidence they furnish?

Briefly, they lead us back into an impenetrable period in the history of the liturgy, the centuries between the second and sixth. Once we cross the threshold of the sixth century in our retreat we get within an inscrutable horizon, where anything more definite than the existence of a liturgy or of several liturgies must become a matter of conjecture.

The last, or Gelasian, column of the scheme indicates our nearest clear-cut approach to this limit. It shows us an admirable stability in the Roman cult from Palm Sunday to Pentecost. Two-thirds of the Collects, six out of nine, were prac-

tically the same as our own and were prescribed for the same Sundays. Quadragesima, Christmas, and Advent are provided for, but with three exceptions their Collects are suppressed in the scheme because they are so different from ours. Advent, from its position, would seem to be a later institution. The series of prayers I to XVI, agreeing so favorably with Nos. 38 to 53, were assigned "for Sundays" without further designation. They would seem to have been used to fill up gaps between saints' days. The Sundays after Epiphany and Pentecost were accordingly no part of a methodically developed program, and could scarcely be half covered by the so-called "Sunday" prayers. Evidently the saints had begun to intrude on the Lord's day.

This was the state of the Roman liturgy in the sixth and seventh centuries, and the more stable part of it, for Pascal time, may possibly antedate Gelasius, who was pope from 492 to 496 A. D. It is significant that the Paschal section, the first that became fixed, revolves about the persuasive mystery on which the Apostle of the Gentiles most insisted, the Resurrection.

Passing now to the Gregorian column, we find it overcharged with six Sundays after Epiphany and twenty-seven after Pentecost. These should all be struck out, if we wish to keep intact the nucleus of the sacramentary which Pope Adrian sent to Charlemagne some time between 781 and 791. They are additions attributable to Gallican influence that were incorporated into the sacramentary between the ninth and the eleventh century. They may even pass as creations of that time, if we subtract the fourteen Gelasian prayers from the group after Pentecost.

After this elimination the evolution resulting between the seventh century and the ninth is clear. Three new Advent orations came into vogue and these, united with Gelasian LXXXI, constitute our present group. The current Collects for Christmas-Epiphany, with those for Low Sunday, Ascension, and Pentecost, appeared for the first time; while eight new prayers were composed for the Sundays from Septuagesima to Passion Sunday inclusive. The Palm Sunday prayer is Gelasian.

From these comparisons we see that only three new Sunday Collects were added to the list after the eleventh century, viz., nos. 10, 49, 54. These were inserted into the revision of Pius V, in the sixteenth century, while eight orations (A's) of the Gregorian sacramentary were suppressed, and one, no. 56, was displaced. The number of Sundays after Pentecost was thus reduced from twenty-seven to twenty-four.

Stated more precisely, the distribution is:

eleventh century and after: 10, 49, 54	equal 3
ninth to eleventh century: 11-15, 34, 36, 37, 55-57	equal 11
seventh to ninth century: 1, 3-9, 16-23, 26, 31, 33	equal 19
fifth to seventh century: 2, 24, 25, 27-30, 32, 35, 38-48, 50-53	equal 24
<hr/>	
Total, or 60 minus 3 abolished, viz., 58, 59, 60	equal 57

With these results before us, is it not deeply affecting to reflect that even the words we utter at the altar are the faithful reproduction of those that echoed in the Crusaders' camp, and inflamed through meditation the hearts of stalwart men like Godfrey, Peter the Hermit, and St. Bernard? They are the keynote of the Church's hymn. They unlock the rhythmic secrets of the Church's bosom.

For that reason we are reluctant to dismiss them before making one more comparison. In holy Mass the Collects precede a rubrical Epistle and Gospel which are also interpretations of the soul of Christ's spouse. The table shows that with the exception of four Lessons and six Gospels, Pius V has preserved for us a selection that was made before the ninth century. There is only one inversion in the list, namely, that of the third and fourth Epistles of Advent. What determined this choice and order? What motive could there have been for substituting new Gospels and Epistles for certain old ones? In the event that the original sequence of Epistles and Gospels respectively was to be preserved, why were so many successive combinations of each broken up on the Sundays after Pentecost? Why were several of them disjointed from their original Collects? The solution of these questions will be attempted in a special study. At present it is enough to get our mechanical bearings and, taking them as a basis, trust to the future to pierce the veil.

Here, as above, the distinction of seasons is the starting point, and Easter-Pentecost, not Advent, must rank first; second comes the preparatory season for Easter, beginning with Septuagesima; third, Christmas-Epiphany; fourth, Advent; and in the fifth place, as if an afterthought, are ranged the Sundays after Epiphany and Pentecost.

Now in the Easter season the Epistles, Gospels, and Collects have been in perfect agreement since the epoch of Charlemagne. In Septuagesima there have been slight alterations; in the Christmas-Epiphany season, more noteworthy ones; in Advent, a total readjustment; after the Epiphany, four insertions and one change; after Pentecost, such a remarkable fracture between Epistles and Gospels that only one combination, no. 35, has been left unharmed, and even that has been displaced.

Of the prayers for this season, ten (37-41, 43, 44, 46-48), adhere to the original Gospel in preference to the Epistle; not one favors the Epistle, save in the solitary case (35) where the Gospel is joined to it; and all the others are entirely disconnected from their previous setting.

In treating of the arrangement of the Collects, construction implied composition and insertion; not so with the Epistles and Gospels. They were already composed. In the primitive Church continuous reading of the four Evangelists in particular and the Bible in general was the law, and not the reading of extracts. The latter custom was a compromise and a concession to changed conditions. Yet it was dictated by the liturgical spirit and that spirit takes wisdom as its guide.

We should not, then, consider analogies in liturgical combinations or units as accidental, nor as features that an artistic temperament or a full-souled religious character may regard with indifference. They are the ligaments of the structure, the clamps of the edifice. They should even be searched out, and it is to be hoped that this preliminary study of the external correspondence of part to part within given seasons will aid in detecting beneath the surface something more substantial than a thread of Ariadne, something more worthy of the Word of God, of the voice of Christ and His Church.

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SOCIALISM OR FAITH.

III. "MY BROTHER'S KEEPER?"

"**B**UT, if the State is only a policeman," argued Father Huetter, "how is it that we find its power working only for the protection of the one side?"

"Well?" Dean Driscoll questioned, for he knew that the young priest would have an illustration ready.

"For instance, when John Sargent—The Milton Machinery Company—appealed to the Governor for troops to protect the plant against the strikers here, the Governor was willing to send them. He would have sent them had you not personally taken the matter to him and shown him that there was really no need for such protection."

"Yes," the Dean admitted, "he would have sent them. He is sworn to preserve the outward peace of the law."

"Put it on that ground, then; the business of the State is solely to preserve order. How much was the State willing to spend for the purpose? It would have cost five thousand dollars for transportation, and one thousand dollars a day to pay and keep a regiment here. The State thought itself bound to spend that money as a preventive measure. Now, suppose, on the other hand, that you had telegraphed the Governor, saying: My people are starving; they do not need soldiers, they need bread; they are desperate, and if they are not fed there will be riot and destruction; instead of sending soldiers, send an officer of the State here to distribute the thousand dollars a day for food and clothing; that will prevent all disorder.

"That would have been intelligent prevention, and protection for all. But what would have happened if you had sent such a telegram?"

"Well," said the Dean with a twinkle under his gray brows, "about the second day, I would have gotten a letter from the Bishop asking me if I did not feel that I was getting old."

"And you would have been headlined in the papers," Father Huetter went on, smiling, "as the priest Socialist. And your friends would have said—"

"Oh, they'd be charitable," broke in the Dean, "they'd hardly go farther than to say temporary madness, though some might go so far as to say senile decay."

"And yet it would have been the simplest and wisest measure of police protection that could have been suggested."

"You are right, Father, without a doubt. But this State, and it is, perhaps, the most intelligent commonwealth in the world, is not yet educated up to the idea."

"Then, is Socialism right when it tells us that the State must be forcibly made to see its problems?"

"Socialism, my boy, no more goes to the root of the matter of Labor and Capital in this State than does the Fourth Dimension. Socialism is a philosophy of life, founded on the false premise that human happiness can be secured through the equal distribution of money.

"Rightly or wrongly, this Republic is founded on the directly opposing theory, that human happiness can only be secured by the individual doing that which he wishes to do. Almighty God would seem to have recognized that theory, in giving men free will.

"Rightly or wrongly, again, this Republic lives on the dogma that a government is the expression of the will of the majority of individuals. If the government be wrong or weak or faulty, then the blame lies on the majority of individuals. They and they alone have the remedy in their hands.

"Both of these fundamentals of Americanism may be wrong. But, right or wrong, they are the only principles upon which men will ever really consent to be governed."

"But," said Father Huetter, rising, "how can any government pretend to be the will of the people when it permits one man, John Sargent, one individual, by his greed and hardness to force suffering upon six or eight thousand individuals, every one of whom is, in theory, just as important to the government as is he? Does the majority of individuals in this State wish that?"

"No," the Dean agreed sadly, "it is a great and terrible sin upon the public conscience. But it is the sin of indifference, the indifference of the great and careless many to the things that do not immediately concern them. The public conscience is muddy, and slow to form itself. It is ever years behind the advancing complications of life. It hears about this strike, knows that there is suffering here. It would be glad to put an end to the suffering if that could be done out of hand.

A small part of the public goes so far as to put its hand in its pocket and send a few dollars to Jim Loyd to relieve a little of the suffering. Then it goes about its own business, the business of living and making money and rearing children and dying. It is a busy public. Some day it will rouse itself and frame an effective law forcing the fair and peaceable adjustment of all labor troubles. But it will do that simply, and as a matter of course, because it occurs as the right thing to do, not because it will expect thereby to remove the discontent and suffering of the world.

"Then it will walk away, and let the result take care of itself. It is a loose and haphazard way, indeed; but it is the way of a young and untrammelled people that refuses to be governed more than is absolutely necessary. Some day, maybe, this people will be stricken terribly for its reckless confidence in itself. But, dear God in His mercy soften the blow! For this is a beautiful land, a young David among the nations! And the heart, O God! The heart of this people is good!" The tired old eyes lifted and glowed warm and clear with his love for the land and the people to whom he had given a good man's all, a life of service.

"And I sit here," he went on, shyly dropping the mask over his feelings, "prosing to you, young man, when it's long past your bedtime, prosing of the dullness of the people, the great bewildered, many-headed people; and I do not know what is right myself, in the simplest thing that comes to my hand.

"I kept the troops away from here. And did I do right? Now you saw what John Sargent did to-day. Brought in two hundred deputy sheriffs whom he had forced Sheriff Beals to swear in. That will cost John Beals his office at the next election, but that does not help now. These are worse than soldiers would have been, for they are gathered from everywhere, under no discipline. Sargent can get them to do anything. The soldiers, at least, would have obeyed only their officers. I fear I did wrong."

"No. I'm sure you were wise, Dean. The public knows that these men are the hired guards of Sargent, even though they wear the badge of the county. A conflict with them means bitterness and maybe bloodshed, but it will not discredit the cause of the strikers. On the other hand, if the men fought

with the soldiers they would have to be beaten in the end anyhow, and it would lose them the sympathy of the State."

"I do not know," said the Dean. "I walked up past the mill in the dusk. They were there, his guards, with the seal and the authority of the law upon them, slinging their rifles carelessly and parading before the gates. Every move, every look of theirs was provocation. And our own men and boys were strung along on the other side of the street, standing nervous and cowed. They were on their own ground, mind you; in their own town; looking gloomily up at the mill to which they give their lives. Yet every man was feeling somehow that he was an outlaw. Now you do not have to impress that upon a man very many times until he begins to feel like agreeing with you, and making it good.

"See what it is, now, to be an old man, and a priest of Peace, and yet to be unregenerate!" Father Huetter bit back a smile as the Dean confessed. "I had not worked my life out in that mill. I was not branded an outlaw and provoked. I was not hungry. Yet there was not man or boy there with blacker anger in his heart than I had. If anything had happened in that moment, I would have fought blindly, senselessly, with nothing to fight for, nothing to win. So, I have seen men fight the torment of death.

"Forgive me," he said quickly, "I was beside myself. Think of it. I know that there is not one of those hungry, despairing boys in that crowd to-night who is not better off, richer, in his strong hands and his clean heart, than is John Sargent. But did I think of that when the anger swept over me? How can they? I fear. How long can they hold themselves?"

"I think they are doing wonderfully," said Father Huetter quietly. "Loyd has them in hand again as well as ever. And he is everywhere. He never worked ten hours a day in the mill as furiously as he works twenty now at this."

"That is well," nodded the Dean. "His heart needs work in these days. It's the best thing he could get now, plenty of it. And go you to your bed now. I've talked you blind-sleepy with my prating, and you've your early morning ahead of you. I must read something, for the peace of my mind."

"I guess I *will* say Good-night, Dean." The young priest swung out of the room and went lightly up the stairs to his own quarters.

The Dean turned to his book and dropped into his characteristic reading attitude. He sat like a boy at a school desk, one long arm stretched out idly across the desk, the other hand cupped over his eyes and supporting his head. Under the seventy-four years of life and hard work he carried a boy's fresh heart and a boy's direct, unconscious way of things. He read from old Ramon de Monte Brazo peering down from his monastic eyrie in the Pyrenees at the doings of Simon de Montfort and the Albigenses on the plains of Provence.

The ancient monk was a faint-heart, it seemed. He saw the whole of Christianity disrupted by the schism of these terrible people: princes and kings fell away from the Church and the world tumbled about men's ears. Surely it was the end of all things. See now, the Dean chided with the freedom of old friendship, this it is to be of little faith. You are dead and dust and forgotten, and so are they. Worse than they have come and gone and will come again and go, and the great, lumbering world goes on, with the shoulder of God keeping it in the way. So shall I be dead and dust, with my worrying and my people, without even a little black-letter book to tell what disturbed me. John Sargent and Jim Loyd, Autocrat and Socialist, trying to split the earth between them and then lying down to give back their shares of the dust of it. And I, a blind man poking futilely with a stick, thinking I am helping or hindering!

His eyes stayed upon the book, but his mind strayed away to far countries. It was the hour when he loved to sit alone and feel the peace of sleep and forgetfulness settle down over his people and his little city. Father Tenney once said that the Dean never went to his own bed until he had tucked in the covers over the town of Milton.

All men in Milton knew his custom, knew that so long as the light burned in the little library the door was open, knew that Father Driscoll, himself, would come to the door to greet. And men came, men who did not find it easy to come in the broad, glaring day. Men came whose faces were not seen in church. Men came with trouble and shame and sorrow, for joy does not come, hesitating, in the night.

Their steps were not the hurrying, frightened steps that come from the bedside of sudden sickness. They were steps

that lagged, and stopped, perhaps, in front of the door, and then went on past; only to return still more slowly, and hesitate, and then step quickly, with sudden-caught resolution, up to the door.

A step came now, one different from other steps; a quiet step, of a man not courting observation, yet determined, as of a man with fixed purpose. The Dean, listening, did not recognize that step among the other types that he knew.

The short, quick ring brought the Dean to the door, and he extended his hand to draw into the circle of the hall light a man—John Sargent!

The two greeted mechanically and then stood facing each other a moment: the Dean puzzled, but frank and ready to meet his man upon whatever ground; Sargent scowling fixedly his purpose set upon his face.

The Dean quickly remembered himself, and led the way into the library. He saw that Sargent was seated comfortably, and then made business of turning his own chair away from the desk and lowering himself into it, giving the man full time for his opening.

"When this strike started," Sargent began, without address or preface, "I kept in touch with it from New York. Day and night for nearly three months I had a grip on it by the end of a wire. I should have come here in the beginning—but never mind that. Long before the end of that time, I came to the conclusion that this was no ordinary strike. It was not the while-you-wait, flash-in-the-pan sort that the unions order, just for a chance to curse the men who have the brains to make money."

Father Driscoll shifted easily back into his chair, prepared to listen at length.

"It was an intelligent strike," Sargent continued his course of reasoning. "It attended strictly to the business of striking, and it did nothing else. I said to myself: 'That is a one-man strike. No union or set of men could handle it that way. There is one big man with brains behind it.' I wired my people here:

" 'There is one man behind that strike. Who is he?'

" 'Loyd,' they said.

" 'Get him,' I ordered.

" ' Can't be done,' they said; ' Too big and too straight '."

Father Driscoll nodded sharply.

" There is no such man," Sargent came back with a rasp.

" No man lives who cannot be bought, for something."

The old priest straightened tensely in his chair. But he said nothing. He wished to hear the rest.

" Then I came here myself," Sargent took up his story again, " to look Jim Loyd over; to get his price. There was nothing in the mill to offer him. But every man needs money; always needs money. I offered him fifty thousand dollars. You've heard that, I suppose? "

The Dean sat like a statue, with no expression in his face except that of contempt and disgust of the man's coarse cynicism.

" You wouldn't say so, of course," Sargent commented.

" And it got him! I tell you, it got him!" he broke out, bringing his hand down on the arm of his chair. " Why, in another minute he'd have been reaching out his hand for it! And then he thought of something, and stopped. And then he wanted to kill me. Cheerful beggar! Then he rushed out of the office like a madman.

" What was it he had thought of? That's what I wanted to know. They had told me he was a Socialist. That put me off the trail. I knew I could buy any professional Socialist in the world for half the money.

" Then I found out he was a Catholic, and I said—phutt—I might have known! You never can tell when a Catholic is going to remember something, and back up on you.

" Then I found that he was something of a protégé of yours, that he owed you a good deal; and I said—"

" My dear Mr. Sargent," interrupted the Dean, elaborating his politeness, " you have found out a great deal, but your information is not all exact. Jim Loyd does not owe me anything—Jim Loyd *pays* his debts."

Sargent winced and stared. Two things had struck him. He was a gentleman in the house of another gentleman, and that other had had a chance to note pointedly for him a lack of politeness on his part. Also, what the Dean had emphasized about Jim Loyd paying his debts sounded oddly like a threat, and it puzzled him. He did not know what it meant.

"Well, I suppose I ought to have addressed you as Father, but I'm not used to—"

"Never mention it," the Dean waved the apology aside, "it is purely a matter of—taste. You were saying—?"

Under the Dean's cool badgering, Sargent was losing his temper and, with it, the control of the conversation; and he knew it. But he picked up the thread again surlily:

"I said then, and I was right: 'Jim Loyd's head did not furnish the brains for this strike.' There was something older and bigger and wiser than Jim Loyd in this. He is brave enough, and bold enough, I'll give him that. But he is not steady or sure enough in purpose. There was something powerful, and gray, and deep-in-the-root behind him. And that was the power of the Catholic Church. That was you."

"Ah," said the Dean smoothly, "and have you perhaps brought the fifty thousand with you, for me?"

"No." Sargent snapped. "I haven't got anything that you want. I know that. I am not a fool."

"Um!" The Dean clamped his teeth down upon his anger. When he answered, it was in a voice of smoothly cutting steel.

"Mr. Sargent," he said, "I think you would do well to come to the point. I am an old man, but I regret that my temper is not what it should be."

Sargent was suddenly steadied by the tone of the old priest. He had not come here to quarrel. He knew how wrong and utterly indefensible was his position with this old man whose life and works challenged everything that John Sargent was and did.

"At least," he said, breathing quickly in the effort to recover himself, "your Church and you are bound to listen to reason. I put it this way: Your Church is the Church of the poor, of the masses. Yes. A man does not have to be a student to know that. All he has to do is to get up early enough on a Sunday to see them hurrying to Mass. There's something there that they want very badly, or my men wouldn't climb out of their bed to go after it. They'd send the children after it, or tell you to send your sermon around with the Sunday paper.

"But the masses, the people, as they call themselves, never perpetuate anything. They roll and they shift forever: it's

history. And the history of your Church is that she has lasted all this time because she had the wisdom to stand by the things that last, the powers upon which civilization rests. The right and the strength of civilization stands on the inviolability of private property. Government is organized and supported for just that one thing. And I tell you that in this country just now, more than in any other place or time, your Church, for her very life, has got to stand by the order of things or go down with that order.

"I am no ranter. I make money discounting the scares and the bugbears of other men. But I can see what is coming. Socialism, ramping through this country, is going to throw it into the most terrible war that men have ever seen. The powers of order will fight to the last ditch for the rights of man—the real rights of man; the right of a man to use his brains and his work; the right of a man to own what he has gained, and to give it to his children. These powers of order may go down. Our civilization and all that it has secured to us may go down. But if they do, if they do, your Church will go down with them.

"Does a mob stop at one thing. I tell you, not a rag of a thing that is old, or time-honored, or blood-earned, will be left. Your Church must stand with the strength of property and of private rights and hold back this crisis, or she will go down with the crash of the rest."

The Dean was interested. It seemed that he had heard snatches of something like this somewhere before.

"Your history," he said, smiling a little grimly, "does you credit, Mr. Sargent. Your prophesy does no credit to the good sense and the brains of American men and women. But it seems that I have heard something very like it before, heard it, now I remember, from the Socialists here on the streets of Milton on Labor Day. But both you and the Socialists forget one thing: the Catholic Church is the *one* institution on this earth whose existence is assured. Any calculation, any prophesy from either of you that does not count in that fact is bound to be faulty."

The simple, unarguing faith of the big, keen-eyed old man angered Sargent, as simple, unanswering obstacles always anger men of his domineering type. He broke out into what he had really come to say.

"Let that stand," he said. "I'm not interested. You want the point. The other day you blocked me when I asked the Governor for the protection of the State troops. To-day I had to buy protection from the county. This evening you walked up past my mill. Your men—they are my men, for I feed them and give them a chance to live, when they are willing to take it—were grouped along there by the hundred, looking for a chance to attack my property. You, by your very presence there, were giving them countenance.

"You have furnished Jim Loyd with the brains and the steady guiding power for this strike from the beginning. You preach peace. Your Church stands for law and order. And yet, if you do not actually incite rebellion, you, at least, give it strength. Not only do you give it the help of your own influence, which is great, but you put the power of your Church behind it. You make it a holy war. And do I not know what it does for those men? Do I not know that you could go out upon your altar any Sunday and say ten words that would break the backbone of this strike?

"And yet with this power and this responsibility in your hands, what do you do with it? You use it to encourage lawlessness, to continue disorder and strife.

"I have brought men in here to protect my property. And protect it and me they will. And if anything happens, you, *you*, do you understand? will be responsible. You have all tried to ruin me. If I lose this strike, I am a ruined man. And I will not lose it. I swear I will not lose it."

The Dean rose to his feet with a snap. The seventy-odd years slipped away from his shoulders, and he towered over John Sargent, his whole form shaking with indignation at the contorted and monstrous charges that he had heard. But temper and voice were well in hand when he spoke.

"You talk of lawlessness and disorder, Mr. Sargent. In the name of truth, has there been a single lawless act, a wild word, that has not been directly, directly I say, incited by you? You brought these men here to-day, not to protect your property—it needed no protection. You brought them here for the one purpose, to provoke the strikers to a fight. You want one short, bloody conflict that you think will turn the older men against the strike.

"Your plan is clear. It is logical. But remember, there is just one name for that plan. And when you have made it and go to execute it you are outside the protection of all law.

"You talk of Socialism. Who, I ask you, who brought the agitators here on Labor Day to incite riot and destruction? Who but you, by your own act, tried to provoke the crowd to violence?"

"I did that," said Sargent brazenly, "and I will do anything else, anything, I say, to save myself from ruin."

"Sir, you talk of ruin, loss of money to you, as though it were the end of the world. I saw your father, forty years ago, when you were a child, down there by the river, where your big turbine wheel is now, blowing his forge with his own arm. He did not have the money to buy his iron. He built the first of the machines that have made your fortune with his own hands, piece by piece. He had to give a lien on it for the materials. And do you tell me that he was not better off then, a richer man, than you to-day, with millions going through your hands?

"If you were ruined to-morrow would you ever feel the gnaw of hunger? Would a child of yours ever look up at you with starvation talking through its little cheek bones?

"Man, have you lost all measure of the worth of things? Do you not know that it is a greater thing in the sight of God and man that one child should go to bed hungry to-night in this town than that all your money should be taken from you?"

"Do you want me to feed them, and thus arm them against myself?" Sargent said harshly.

"They are not fighting you. The men are fighting for themselves, their right to live as free men. And the women and the children suffer—that is their part—that other women and children, to come, may not have to suffer as do they. Put aside all talk of Socialists and future and classes. Three thousand women and children went to their beds unfed this night, all to save you the loss of your toy, money!"

"I didn't make the condition," growled Sargent. "It's the fault of their men. Am I my brother's keeper?"

"In God's name!" said the Dean swinging about, his face ablaze. "For your soul, do not say those words. Do you know who said them? Do you know?"

Sargent got to his feet. He was dazed by the pain and horror in the priest's voice.

"They're in your Bible, somewhere, I suppose. I don't know," he said slowly.

"They are the words that Cain muttered to God, when he had murdered his brother. And after that he said: '*I am accursed . . . Every man that findeth me shall slay me.*'"

The two men stood eye to eye, in silence, until John Sargent could stand it no longer. His eyes fell, and he stood nervously rubbing the backs of his clenched hands together.

Out of the stillness of the night, into the stillness of the room came the sound of a single shot.

It was a distant shot, but in the absolute silence it spoke unnamed terror. For in it there was the ring of death.

"It has come!" the Dean groaned. "I feel it."

John Sargent reached for his hat and, without a word, hurried from the room and the house.

The Dean, almost mechanically, turned to his desk, reaching for the oil-stocks and stole. He did not remember his hat.

A few long, swift strides down the street brought him up with the shorter man ahead of him. Together they hurried down into State street. Strange companions, with strangely different thoughts and motives, yet both impelled in the one direction by the same thing.

The effect of that single shot had been a thing to inspire awe. It showed how nervously and how little men rested in those nights. A little, sharp, staccato sound it had been; the bark of a sawed-off rifle. In an ordinary night not twenty people in the little city would have remembered hearing it. Now at the sound of it men were hurrying out already from hallways and from the side streets, half-dressed, anxious, alert men. Hardly a word was spoken. Men saved their breath for—they knew not what.

It is a fearsome thing to see men troop together, out of nowhere, in silence, in the night; and to see how a common impulse, without prompting, leads them together and irresistibly to the point they seek. Does soul speak to soul, or is there a medium, more subtle than the air with its sound waves, that carries vibrations of excited thought from mind to mind?

"Do you feel it?" said the Dean in a low tone to the man at his side. "The power of a thousand minds working on the one thing. I had rather face that crowd howling, with guns in their hands, than face them so, silent, with their naked hands."

Sargent said nothing.

Now as they go farther down the street and the crowd thickened so that progress was slower, a murmur came up over the heads of the crowd, meeting them.

It was a word, at first, a name, that ran leaping from lip to lip, one word—*Loyd*.

Then there were three words—*Loyd is killed*; words that seemed to paralyze the lips that passed them on. For a block or two there was nothing more: only the blanched faces and the angry breath of men and those three words—*Loyd is killed*.

Farther on, there were more words, confusing words, contradicting words. Men gasped and sweated to get them right—"Not *Jim Loyd*—not *Jim*—*Harry*—young brother—*Harry Loyd*, not *Jim*."

A crowd was coming now from the opposite direction. It was a procession that came on up the street. Men walked slowly, packed together, with bare heads. A useless ambulance tried to clang its way through the crowd. A stalled trolley car stood helpless, shedding a pale, yellowish light about it. There was no going or moving for any.

But the word came clear now. In hurried, bated whispers, true; but plain, very plain.

Harry Loyd, Jim Loyd's young brother, had been up River Road. All the world could have told you that Harry had been spending the evening with Nonie Gaylor. The lad had walked whistling from Nonie's doorstep, to his death, in front of the main gate of the mill. Men, running at the shot, had found him there—dead as they reached him—lying, face down, in the middle of the paved roadway. The news was very explicit, now.

They had found the guards lined behind the barred gates, guns ready at every knot-hole.

From that packed body of men that moved with slow, shuffling step up the street there came a confused, rising murmur. A murmur that asked questions, but did not wait for answers.

A murmur that rose and fell and rose again, ever a little higher. It was a murmur that told that the crowd was coming back from stupor and stunned unbelief. In another minute they would be hearing their own question, and looking for the answer.

Shrilly and swiftly the questions ran up and down the street, more swiftly than had run news before them. Shrilly the questions rose one above the other, as flame leaps above flame, until men stood, at last, to listen: and to answer.

Of what use to kill John Sargent's hired guards? *They* had no interest in this matter. Of what good to burn the mill? Could the mill suffer?

One man is guilty! Where is he? He was seen to leave the mill to-night, came the answer. Did he go back to the mill? He did not. He is still in the town, then? On the street, maybe?

Some man will meet him: some man will put hands, maybe, upon John Sargent. What will that man do who puts hand on John Sargent? Hold him for the law? There is no law, for John Sargent.

What will that man do? He will kill John Sargent, with his hands. Kill—with his hands—with his hands—with his hands!

The cry rose shriller and shriller until it was no longer articulate. It was a whine: the whine of a wire in the tempest. But the meaning all men knew: the man who first puts hands on John Sargent shall kill him.

The Dean turned to the man who had been at his elbow. He was gone. The man never lived who was brave enough to face a thousand men, his fellows, each wishing to kill him with bare hands. It is a death no man can think of.

And, a few moments before, John Sargent had heard the words of Cain: *Every man that findeth me shall slay me.*

The Dean pushed down through the crowd to meet the centre of that body of packed men walking slow. Somehow they made way for him by the side of the mattress on which they carried the boy.

Jim Loyd had said: "I will bring him home so." And no man had dared to question.

Step by step, his white head showing all above the crowd, the priest walked behind Jim Loyd, who walked unseeing, unhearing, his hand lightly touching the shoulder of his dead brother. This had been his baby brother. He had carried him in his arms. And he had only left the four-year-old baby down to run for himself, when he himself, at twelve, had gone into John Sargent's mill, to get bread for them both.

"And, dear God!" the Dean breathed, "I said to that man: 'Jim Loyd always *pays* his debts!' How little a piece of the web of life do we see! And a word—what a word may mean!"

Slowly they came now up to the house, in a side street, where Jim Loyd lived.

When they had seen the door close upon its dead and its sorrow, men went back to the corner of the wide street. Their words were simple and elemental, as the talk of men is like to be when they have seen their dead.

They judged John Sargent there, without heat, without temper. He was guilty. The law could not reach him. He must die by the hands of one of them. It is a terrible thing when men in cool dispassion decide to kill. When many men, a thousand men, so decree, it would seem that the object must die, withered by their very thought.

But when the judgment was passed, the whine of the scent rose again. It demanded to know where John Sargent had been seen—who had seen him. Men whispered that he had been with Father Driscoll.

Then the Dean, stepping upon a horse-block at the corner, in the full light of an arc lamp, spoke. They were not ready to listen. They thought they knew what he would say. But no man was ready to say that he had not the right.

"Murder," he said slowly, "has been done this night. God, He alone, knows what it may lead to.

"Murder, such as was done first by Cain. And do you know, do you remember, what Cain said to God when he was charged and judged? Do you remember?" His voice rang out to catch the farthest of the crowd. He said, 'Every man that findeth me shall kill me'. You are saying, 'Let the first man who finds him kill him'.

"And what said the God Almighty of Justice and of Judgment?"

"God said, 'Whosoever killeth Cain, vengeance shall be taken upon him sevenfold.' And a mark was put upon Cain, lest any man who found him should kill him.

"And I say to you: A mark is set this night upon John Sargent, so that no man shall kill him. He shall not die by your hands."

He stepped down from the stone and made his quiet way up the street toward the church.

Men looked after him—looked at each other—stood where they were, thinking.

RICHARD AUMERLE MAHER, O.S.A.

Havana, Cuba.

[TO BE CONTINUED.]



Analecta.

AOTA PII PP. X

CONSTITUTIO APOSTOLICA DE REGIMINE SEMINARII MAIORIS
IN CALABRIS.

PIUS EPISCOPUS

Servus Servorum Dei

Ad perpetuam rei memoriam.

Susceptum inde ab initio Pontificatus humanæ in Christo instaurationis propositum ita exsequendum, Deo iuvante, duximus ut curarum Nostrarum partem multo maximam ea sibi vindicarent instituta, in quibus adolescentes clerici in Ecclesiæ spem succrescunt. Nemo quippe est qui non experiendo compererit, bonos laicorum mores studiaque christianarum virtutum adeo cohaerere cum sancta clericorum vita, ut alterum, altero sublato, frustra quis se persequi posse confidat. Hinc perpetua Ecclesiæ cura ut a sacerdotio arceantur indigni vel non satis idonei ministri; hinc assidua eiusdem sollicitudo ut qui probati vocatique a Deo sunt, ad illud ita comparentur, ut bonitate, disciplina ac scientia perutile religioni ac civitati exhibeant ministerium.

Hisce sane de causis, oblatas numquam non avide arripuimus occasiones ut pontificiae, hac in re, providentiae praebere-mus argumenta. Nam et venerabiles fratres, Episcopos, quoties eos affari contigit, hortati vehementer sumus ut praecipuo quodam studio seminaria complecterentur, et viros misimus qui plura ex iis praesentes inviserent ad Nosque de eorum statu referrent, et datis litteris subsidiisque submissis, et solertia prudentiaque in rem accita SS. RR. Congregationum, et alia, quaecumque praesto esset, ratione, ita eiusmodi sacrae iuventutis domicilia fovimus, proveximus, ut non modo illud contenderemus quod praecipuum est, Christi nimirum bonum odorem ac disciplinae sanctae vigorem tueri, sed cetera etiam, ut facultas tulit, accuraremus quae, in ipso caducae huius vitae ordine, clericis ad proposita optima iuvandis usui esse dignoscerentur.

Quoniamque in dioecesibus bene multis, vel rei familiaris tenuitate, vel exiguo alumnorum numero, vel ceterarum inopia rerum, fieri non poterat ut seminaria suppeterent in quibus una cum litterarum studiis graviores etiam rite traderentur disciplinae, idcirco locorum Ordinariis auctores haud semel fuimus ut, collatis viribus, communia quaedam constituerent clericorum domicilia, in quibus plenius uberiusque philosophiam ac theologiam liceret attingere. Consiliis hisce in rem deductis in pluribus, vel extra Italiam, dioecesibus, factum est ut clericis iunioribus seorsum ab aliis constitutis, disciplina, vitae regimen, pietatis opera et cetera huc pertinentia ita praescriberentur, ut forent singulorum aetati studiisque magis accommodata, congregatisque numero pluribus adolescentibus scholae paterent auditorum diligentia doctrinaque magistrorum longe florentiores.

Sed quod in aliis regionibus utile videbatur, id in Italia, ob rerum adiuncta in quibus versamur, necessarium adeo visum est, ut nullam res pateretur moram. Hinc litteris die XVI ianuarii MCMV datis ad Cardinalem Praefectum sacri Consilii Episcoporum et Regularium, quam maxime Nobis curae esse ediximus ut in variis Italiae regionibus, ubi maior esset necessitas, communia haec seminaria conderentur, ac summatim iura attigimus quibus ea regi oporteret. Coeptis Nostris adfuit divina gratia, et adnitentibus Episcopis, quibus apprime perspectum erat quid Ecclesiae causa, quid tempora postularent, pau-

cis vix elapsis annis, in omni fere Italia eiusmodi excitata sunt maiora clericorum domicilia, quae favore semper, saepe collata etiam pecunia iuvare vel Ipsi haud omisimus.

Qua quidem in re provido caritatis consilio, quae illuc accurrit citius uberiusque ubi necessitas opitulandi maior, animum mature appulimus ad Calabriae Ecclesias. Praecipue quadam cura eas indigere exploratum erat simul ob seminariorum exiguitatem, simul ob rei familiaris angustias. Voluntatem Nostram propensiolem fecerunt recensiores clades, quibus florentissimam hanc provinciam ruinis oppressam luctuque completam dolumus. Suasit igitur amor ut iam impertitis pontificia largitate beneficiis aliud adderemus idemque mansurum, novis exstruendis aedibus in usum Calabriae clericorum, qui Ecclesiae ac civitati auspicia portenderent rerum longe meliorum.—De attribuenda sede deliberantibus, maximas ad rem habere opportunitates Catacensis urbs visa Nobis est, locumque in eius vicinia delegimus a Caelorum Domina appellatum: salubre atque amoenum praediolum, com meatu facile ac Jonii Tirrenique maris aspectu iucundissimum. Sumptu Nostro novi seminarii aedes condi ibi iussimus conditasque necessariis rebus instruximus, ut propensioris voluntatis testimonium Calabri cleri arctius Nobis devinceret animum officiique diligentiolem efficeret. Quin etiam eo curae Nostrae pertinuerunt ut primum alumnorum agmini rectorem praeficeremus Georgium De Lucchi, sacerdotem fide, pietate, doctrina Nobis probatissimum, eidemque immatura morte clericis suis erepto alium sufficeremus haud minore virtutum copia exornatum sacerdotem, quem non secus ac decessorem, episcopali auximus honore, ut vel amplior dignitas maiorem utrique conciliaret auctoritatem.

Rebusque iam satis feliciter procedentibus, nihil aliud superesse videtur quam ut opus, quod Calabrorum Episcoporum expetierunt vota, plausus excepit, spes magna prosequitur, firmiori aptiorique muniamus disciplina, ut uberior suppetat facultas ac spes educendi sacri ordinis ministros vitae sanctitatem et catholicae doctrinae decora in Ecclesiae bonum prae se ferentes.—Quod itaque in religiosae rei incrementum cedat et Calabris Ecclesiis benevertat, fundato prope Catacium auctoritate Nostra apostolica et a Nostro nomine, ut placuit, nuncupato maiori Seminario legitimi collegii iura attribuimus, idem-

que curae ac vigilantiae tradimus archiepiscoporum atque episcoporum, quorum dioeceses finibus continentur trium civilium provinciarum Regii, Consentiae et Catacii, ad leges quas infra scriptae sunt regendum, moderandum.

I. Aedes Seminarii, fundus qui aedibus adiacet, quaeque sive in fundo sive in aedibus sunt, in potestate Romani Pontificis sunt perpetuoque erunt.

II. Seminarium regatur auctoritate apostolicae Sedis, quae per sacram Congregationem Consistorialem quae visa fuerint administrabit.

III. Seminarii aedes destinantur omnibus provinciarum, quas supra nominavimus, clericis philosophiae ac theologiae auditoribus: quorum quidem, nisi speciale suffragetur apostolicae Sedis indultum, nemo poterit ad sacros Ordines promoveri quin ibidem hisce vacaverit disciplinis.

IV. Liceat omnibus Calabriae Ordinariis Seminarium hoc ut suum habere; illud, cum libuerit, adire; suos invisere clericos. Attamen, ut idem pro omnibus sit disciplinae ordo, nemini eorum fas esto peculiaria iussa, ne pro suis quidem clericis, dare extra communes regulas atque inconsulto vel abnuente Rectore.

V. Calabriae archiepiscopi atque episcopi in coetum coeant singulis annis de rebus Instituto communibus consulturi. Hisce vero in coetibus qui, non secus ac annuae episcopales collationes, haberi poterunt in Seminarii aedibus, congregati archiepiscopi atque episcopi de alumnorum disciplina ac moribus, de docendi ratione, de re oeconomica diligenter inquirant et quae opus fuerint provideant.

VI. Coetui praeerit Praelatus gradu vel aetate dignior, ab actis vero erit Seminarii Rector.

VII. Esto Episcoporum eas ferre leges, ea inire, ex communi iure, consilia, quae bono Instituto conferre iudicentur.

VIII. Ubi primum Episcopi in coetum, ut supra, convenierint, tres eligant Praesules qui adsint Rectori ad consilia de iis ineunda, quae graviora intra annum res et tempora invexerint, quaeque ipse in se Rector recipere aut nolit, aut nequeat. Electi Praesules quinquennium fungantur munere: quinquennio elapso, liceat eosdem confirmare, vel alios designare.

IX. Catacensi Ordinario in Seminarii administratione ac regimine eadem sunt iura, eadem partes, quae ceteris regionis Ordinariis.

X. Seminarium, adnexae aedes hortusque adiacentes vi huius Constitutionis immunia sunt a parochi loci iurisdictione: parochialia munia, in iis quae Instituti naturae sunt consentanea, obeat Magister pietatis ex auctoritate Rectoris, cui, intra Seminarii fines, Ordinarii iura, officia ac privilegia attribuimus.

XI. Rectorem eligendi ius omne esto penes Romanum Pontificem; idemque designet Magistrum pietatis ac studiorum Moderatorem.

XII. Ceteros designare qui Rectori navent operam, qui doctrinas in scholis tradant, qui medici vel chirurgi expleant partes esto penes Episcoporum coetum; horum tamen designationi Rectoris consilia praeire volumus (post exquisitam ab eo trium, ut supra, Praesulum sententiam) et suffragium accedere S. C. Consistorialis. Haec omnia servantur quoties dimittendi iidem sint.

XIII. Theologiae Magistris, Rectore ac Moderatore studiorum praesidibus, facultas esto merentibus auditoribus conferendi gradus academicos, ad ea quae hac eadem in re statuta auctoritate Nostra sunt pro maiore Seminario Apuliae.

XIV. Alumni sacris Ordinibus initientur in Oratorio Seminarii. Episcopi vero in annuis coetibus eum designent qui initiationis Sacra per vices obeat. Caveat tamen Rector ut a singulis initiandis necessaria exhibeantur propriarum Curiarum documenta. Documenta vero haec, una cum testimonio collatorum Ordinum, Rector Curiis iisdem restituat, postquam retulerit in acta ad rem componenda atque in Seminarii tabulario asservanda.

XV. Quoad cetera, servantur leges quae in seminariorum regimine atque administratione sunt, ex communi Ecclesiae iure, servanda.

Hoc restat ut quotquot in maius Catacense Seminarium adlegantur, studeant omnes oblati a Deo beneficii magnitudinem pro merito aestimare; ac pietate, doctrina, ceteris omnibus virtutibus ita praestent, ut expectationi desiderii Nostri ac suorum Episcoporum quam cumulatissime respondeant.

Quae denique hisce Litteris statuimus, decrevimus, indiximus, rata omnia firmaque permanere auctoritate Nostra volumus, iubemus.

Datum Romae apud sanctum Petrum anno Incarnationis Dominicae millesimo nongentesimo quarto decimo, die sacro Virgini Dei parenti designatae, Pontificatus Nostri anno undecimo.

A. CARD. AGLIARDI,
S. R. E. *Cancellarius*.

C. CARD. DE LAI,
S. C. Consistorialis *Secretarius*.

LITTERAE APOSTOLICAE.

ERECTIO NOVAE APOSTOLICAE DELEGATIONIS AUSTRALIENSIS.

PIUS PP. X.

Ad futuram rei memoriam.—In sublimi principis Apostolorum Cathedra nullis quidem meritis Nostris divinitus collocati, in omnes catholici orbis partes etiam ab hoc centro christianitatis magno terrarum marisque tractu seiunctas, tanquam e sublimi specula oculos mentis Nostrae convertimus, et quae rei sacrae procurationi melius gerendae conducant, illa sedulo quidem studio, auctoritate Nostra interposita, praestare satagimus. Iamvero latissime per Australasiae insulas christiano nomine diffuso, et catholica hierarchia praesertim inter Australiae gentes firmiter constituta, opportunum Nobis consilium visum est, remotos illos populos eorumque sacros pastores Romanae huic apostolicae Sedi arctiore atque intimiore vinculo adstringere. Haec autem sollicitudo ut clarius catholicis illis gentibus appareret, iidemque populi dilectionis Nostrae beneficia uberius persentirent, novam in illis regionibus, sicuti iam passim pro aliis locis ad decus et tutamen Christianae religionis fieri consuevit, Apostolicam Delegationem constituendam censuimus. Quae cum ita sint, collatis consiliis cum VV. FF. NN. S. R. E. Cardinalibus negotiis propagandae Fidei praepositis, Motu Proprio atque ex certa scientia et matura deliberatione Nostri, deque apostolicae Nostrae potestatis plenitudine, praesentium vi Delegationem Apostolicam Australiensem erigimus atque constituimus, decernentes ut ipsa Delegatio ad Australiam, Tasmaniam et Novam Zelandiam suas curas extendat. Non obstantibus constitutionibus et ordinationibus apostolicis ceterisque aliis quibuscumque.

Datum Romae apud S. Petrum sub annulo Piscatoris, die xv aprilis MCMXIV, Pontificatus Nostri anno undecimo.

R. CARD. MERRY DEL VAL,
a Secretis Status.

S. CONGREGATIO DE RELIGIOSIS.

I.

DECRETUM DE NOVITIATUS TERMINO ET INTERRUPTIONE.

Cum propositae sint quaestiones sive circa tempus seu momentum, quo annus novitiatus compleri dicendus sit, sive circa modum, praesertim si novitius extra domum de licentia superiorum per aliquot tempus moratus fuerit, quo interruptus haberi possit, S. Congregatio Religiosis Sodalibus praeposita, ad anxietates praecavendas, praecipue quoad professionis validitatem, statuit et decrevit ut sequitur:

1. Annus integer novitiatus, qui solus ad validitatem professionis requiritur, in posterum non stricte de hora ad horam, sed de die in diem intelligi debet. Idem dicendum de tribus integris annis votorum simplicium, quae emissionem votorum solemnium praecedere debent.

2. Novitiatus interruptitur ita ut denuo incipiendus et perficiendus sit: (a) si novitius a Superiore dimissus e domo exierit; (b) si absque Superioris licentia domum deseruerit; (c) si ultra triginta dies etiam cum licentia Superioris extra novitiatus septa permanserit.

3. Si novitius infra triginta dies, etiam non continuos, cum Superiorum licentia, extra domus septa permanserit, licet sub Superioris obedientia, requiritur ad validitatem, et satis est, dies hoc modo transactos supplere: at Superiores hanc licentiam nisi iusta et gravi de causa ne impertiant.

Quibus omnibus sanctissimo Domino nostro Pio Papae X relatis ab infrascripto sacrae Congregationis Secretario, Sanctitas Sua ea rata habere et confirmare dignata est, contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria sacrae Congregationis de Religiosis, die 3 maii 1914.

O. CARD. CAGIANO DE AZEVEDO, *Praefectus*.

L. * S.

✱ DONATUS, ARCHIEP. EPHESINUS, *Secretarius*.

II.

DE MISSIS A RELIGIOSIS SODALIBUS AD INTENTIONEM SUPERIORUM CELEBRANDIS.

Quaesitum est a sacra Congregatione de Religiosis:

I. An Sacrum facere ad intentionem praefixam a Superiore proprie actum internum constituat, qui minime subest voluntati Superiorum?

II. An Religiosus votorum simplicium, vi suae professionis, teneatur *ex iustitia*, aut solum ex caritate, ad celebrandum iuxta intentionem a Superiore praefixam, sibi reservata facultate celebrandi iuxta propriam intentionem in limitibus a Constitutionibus admissis?

III. An possint Superiores obligare sodales subditos in virtute sanctae obedientiae ad celebrandum iuxta praescripta a Constitutionibus?

Emi autem Patres Cardinales sacrae Congregationis de Religiosis, in plenario coetu ad Vaticanum habito die 21 martii 1914, praefatis dubiis responderunt:

Ad 1^{um} et 2^{um}. Providebitur in tertio.

Ad 3^{um}. Reformato dubio: "An Superiores Religiosi praecipere possint subditis suis etiam in virtute sanctae obedientiae ut ipsi celebrent secundum intentionem a Constitutionibus praescriptam vel ab ipsis Superioribus statutam, salvis exceptionibus a Constitutionibus vel a legitima consuetudine sancitis?", respondere censuerunt: Affirmative.

Quam Emorum Patrum responsionem sanctissimus Dominus noster Pius Papa X, referente infrascripto sacrae Congregationis Secretario, ratam habuit et confirmavit die 23 martii 1914.

Datum Romae ex Secretaria sacrae Congregationis de Religiosis, die 3 maii 1914.

O. CARD. CAGIANO DE AZEVEDO, *Praefectus*.

L. * S.

✠ DONATUS, ARCHIEP. EPHESINUS, *Secretarius*.

III.

DE CONFESSIONE APUD ORIENTALES SACERDOTES INSTITUTA,
ET DE CONFESSIONE NOVITIORUM.

Edito Decreto *de absoluteione sacramentali religiosis sodalibus impertienda*, diei 5 augusti 1913, exorta sunt dubia, quorum solutio expetita fuit a S. Congregatione de Religiosis, nempe:

1. An Decretum sacrae Congregationis de Religiosis, die 5 augusti 1913, comprehendat etiam confessiones quas Religiosi ritus Latini faciunt apud Confessarios ritus Orientalis, et vicissim?

2. An idem Decretum comprehendat etiam novitios cuiuscumque Ordinis vel Congregationis?

Emi ac Revmi Patres Cardinales, in plenario coetu habito in aedibus Vaticanis die 21 martii 1914, reposuerunt:

Ad 1^{um} et ad 2^{um}. Affirmative.

Et sanctissimus Dominus noster Pius Papa X in audientia diei 23 eiusdem mensis et anni habita ab infrascripto sacrae Congregationis Secretario, responsiones Emorum Patrum approbare et confirmare dignatus est. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria S. Congregationis de Religiosis, die 3 maii 1914.

O. CARD. CAGIANO DE AZEVEDO, *Praefectus*.

L. * S.

✱ DONATUS, ARCHIEP. EPHESINUS, *Secretarius*.

SACRA CONGREGATIO RITUM.

DECRETUM: SUPER INSUETOS CULTUS TITULOS PRO ECCLESIIS
ET SACRIS IMAGINIBUS NON ADHIBENDOS.

Nuper a sacra Rituum Congregatione exquisitum fuit: "An ecclesia dicari possit sacratissimo Cordi Iesu eucharistico eiusque tituli Imago seu Statua in altari maiori collocari?". Et sacra eadem Congregatio respondendum censuit: "Episcopus Ordinarius loci in casu substituat titulum liturgicum tam pro ecclesia quam pro Imagine seu Statua cum respectivo festo die propria recolendo et Officio adprobato, ex. gr. Ssmi Redemp-

toris, vel sacratissimi Cordis Iesu, aut Ssmi Corporis Christi, etc. : iuxta alia ipsius sacrae Congregationis responsa in similibus casibus : quae omnino consonant praescriptioni sa. me. Pii Papae IX diei 13 ianuarii 1875 et decreto S. Universalis Inquisitionis feriae IV 27 maii 1891 : servatis de cetero quoad sacras imagines seu statuas decreto Tridentino sess. 25, *de veneratione sanctorum et imaginum*, et Constitutione fel. rec. Urbani Papae VIII *Sacrosancta Tridentina*, 15 martii 1642 (Decr. S. R. C. n. 810)".

Atque ita rescripsit et servari mandavit, die 28 martii 1914.

FR. S. CARD. MARTINELLI, *Praefectus*.

L. * S.

✠ PETRUS LA FONTAINE, EP. CHARYST., *Secretarius*.

ROMAN OURIA.

PONTIFICAL NOMINATIONS.

22 May: Mr. Luke J. Evers, of the Archdiocese of New York, made Privy Chamberlain supernumerary of the Pope.

23 May: Mgr. Joseph Ruesing, of the diocese of Omaha, made Domestic Prelate of the Pope.

27 May: Mr. Thomas Long, of the Archdiocese of Toronto, Canada, made Knight of the Order of St. Gregory, civil class.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

APOSTOLIC CONSTITUTION of Pope Pius X giving fifteen rules for the government of theological seminaries in Calabria.

APOSTOLIC LETTER establishing the Apostolic Delegation of Australasia.

CONGREGATION OF RELIGIOUS: (1) issues a decree concerning the exact length of the novitiate and concerning interruptions during the novitiate; (2) answers three questions regarding the celebration of Masses said by religious for the superior's intention; (3) settles doubts about confessions made by religious and novices of the Latin rite to priests of the Oriental rite; and vice versa.

CONGREGATION OF RITES publishes a decree on the taking of unusual titles for churches and statues.

ROMAN CURIA gives a list of recent pontifical appointments and nominations.

FATHER LEHMKUHL ON THE CONFESSION OF DOUBTFUL MORTAL SINS.

In the June number of the ECCLESIASTICAL REVIEW a question was raised regarding the obligation of confessing doubtful mortal sins, and a quotation from the Moral Theology of the eminent author, P. Augustine Lehmkuhl, was cited as not being quite clear in settling the doubt. The following letter from our learned Jesuit friend will explain the passage referred to:

To the Editor, THE ECCLESIASTICAL REVIEW.

I note in the June number of the REVIEW (pp. 731-732) that there is some difficulty about the meaning of a passage in my *Theologia Moralis* (Vol. I, n. 111, edit. XI, n. 200). The text reads as follows: "Sic standum est pro valore confessionis in dubio de dolore, *ne obligatio* repetendae confessionis imponatur (aliud vero dicendum, si quaestio deducitur ad valorem absolutionis seu reconciliationis cum Deo certo quaerendae, praecipue in mortis articulo—eatenus scil. in dubio dolore etc. non est standum pro valore actus, sed actus repetendus est, ut sit *certo validus*)."

In other words: You may apply the rule "standum est pro valore actus" when there is question about the "licitum" and

"illicitum", viz., in cases in which probabilism may be used. But where there is question of validity and invalidity, as when a definite effect must be obtained with certainty, the rule "standum est pro valore actus" is not applicable.

Does the passage cited above therefore mean that a penitent on his deathbed is obliged to repeat his entire confession? Certainly not. He is obliged to seek for greater security, so as to make his reconciliation with God more certain. The probability does not save him, if in reality his sorrow for sin has been insufficient. He is bound by his obligation to love God and by charity to himself to realize or secure his salvation. Therefore he is bound to supply certain sorrow for his doubtful one, and to seek absolution anew. The confession in this case is a necessity inasmuch as he must present the "materia sufficiens absolutionis". Of course the penitent can put himself in the state of perfect contrition. If he be *certain* of this state of perfect contrition, there is no need of further absolution. But considering that absolution secures the certainty of a proper disposition it would be close on temerity in a dying penitent to obtain it for himself.

AUG. LEHMKUHL, S.J.

Valkenburg, Holland.

ADVERTISING THE TIME OF SUNDAY MASSES.

A correspondent sends us the following letter which he has received from one of his parishioners. We are glad to publish it as calling attention to a very practical and important matter. Although of recent years more and more notices have appeared on the bulletin boards of summer resorts and hotels announcing the hour for Mass for vacationists and travelers, there is much still to be done in this direction. It is a subject that deserves the consideration of every pastor.

Dear Father:

I have just received a copy of [the monthly parish bulletin] which I find interesting as usual.

The opening article interests me on the other (the layman's) side of the subject. My experience has been that at times it requires a very zealous Catholic to attend Mass on Sunday. I am not excusing the indifferent one who does not. But it is not always easy or con-

venient for even a Catholic who has a desire to hear Mass to get the information.

A little zeal and an effort on the part of the clergy at summer and winter resorts, or even in cities and towns, would help a great deal. In most hotels one can find the Protestant churches advertising their location and time of services. How often is the same information provided by the Catholic churches? There is at all times a large Catholic traveling population—commercial travelers, theatrical people, and pleasure seekers. The last class may not have the same excuse; but the first two are not traveling for pleasure, are busily engaged, and an advertisement placed in hotels and theatres, giving the location and hours of Mass in the parish church, would be a great convenience, and would undoubtedly cause more of them to hear Mass.

To be sure, the obligation rests upon each individual Catholic; but sometimes it rests lightly. I think this is a matter that might well receive the consideration of the clergy.

THE ALUMNAE OF CATHOLIC INSTITUTIONS OF HIGHER EDUCATION.

We are in receipt of a letter from the secretary of a preliminary organization meeting which aims at bringing together the Alumnae of Catholic secondary schools in the United States and Canada for concerted action in all questions that affect the moral welfare of our people. The initiative in this movement is taken by the alumnae of St. Joseph's College, Emmitsburg, Maryland, and their efforts have the endorsement of Cardinals Gibbons, Farley, and O'Connell. It is felt that the success of organizing and bringing the matter properly before the various colleges and academies requires the co-operation of the clergy as a body, and it is hoped that priests in all parts of the country will see their way to fostering the work of this federation.

There can hardly be any doubt that our clergy will be in sympathy with any movement tending to strengthen the influence of Catholic womanhood. There is much need of such an organization among our educated women, since there are most important problems to be solved by a definite stand of Catholic womanhood, not only in matters of religious education, marriage, and certain phases of domestic virtue, but likewise

in regard to social customs, dress, amusements, and other features of public life that become in one way or other the vehicle of teaching virtue or vice. What the press can do however in the matter of fostering such organization is limited. Practical action in which the clergy take legitimate part must be backed by the Ordinaries of the various dioceses, to whom it belongs to instruct and animate their priests. Let the representatives of colleges and academies address themselves to their respective bishops in a way to secure their coöperation. The matter cannot be very difficult, since those on whom rests the burden of procuring such approach are well known to the respective diocesan heads.

BAPTISM OF CHILDREN OF SCHISMATIC PARENTS.

Qu. In the REVIEW for March, 1914, a question was asked and replied to regarding the baptism of vagrant children. In the response the following passage occurs: "Hence the clause '*si fundata spes adsit de prole in vera religione educanda*' as found in the diocesan statutes must be interpreted as indicating cases in which the priest should baptize, but not as excluding cases in which he *may* baptize. The administration of baptism is justifiable, if not advisable, whenever the parents wish it, or even when they do not object to it."

Frequently schismatic parents bring their children to me for baptism because they have no priest of their own in this locality. Am I allowed to baptize them? The above response would make baptisms justifiable. Yet Tanqueray, Genicot, and several other moralists condemn the practice, and seem to be endorsed by the Holy Office.

J. R. O'G.

Resp. The sentence: "The administration of baptism is justifiable, if not advisable, whenever the parents wish it, or even when they do not object to it" may be misunderstood. The reason why certain parents may wish or may not object to Catholic baptism may be various; therefore the Church expresses in her legislation her mind more clearly by adding, "as often as there is hope of a Catholic education," or "when there is a reasonable hope of the children being brought up by Catholics away from home," or "as long as in each case no serious danger of perversion is foreseen". In the answer to

the question regarding the baptism of vagrant children not all possible cases of such a baptism were included. Baptism is a gift and grace which works *ex opere operato*, independently of the faith of parents or of sponsors; but this is not to say that it is a grace that may be exposed to danger.

The answer does not and cannot make the baptism of children of schismatic parents justifiable, even though the children are brought by their parents to the Catholic priest. The reason is obvious. There is in all such cases a special and even unusual danger of perversion. These children are brought up, not as Roman Catholics, but as schismatics. In case one of the parents is a Roman Catholic, baptism is to be administered even against the will of the schismatic parent, whether the schismatic party before marriage promised to have all the children brought up in the Catholic faith or not. Even if in individual cases the danger of apostasy of these children be foreseen with more than probability, they should nevertheless be baptized, if one parent is a Catholic and the danger of apostasy is not general.¹

In all other cases the schismatic parents do not acknowledge any obligation and do not promise to bring up their children in the Catholic faith; they do not grant even the least that must be demanded of them, namely, their non-interference in the bringing up of their children in the Catholic faith. The following case was put before the Congregation of the Holy Office, 20 August, 1885: "A Protestant father and mother, in a place where a minister of their own sect could not be procured, came to the Catholic priest to have their child baptized, stipulating, however, that they did not thereby intend to assume any obligation of bringing up their child in the Catholic faith. Can a priest in such a case baptize the child?" The answer was: "No; unless the child is in danger of death." There is an earlier answer of the Congregation of the Holy Office (1867), whereby it is left to the prudent judgment and conscience of missionaries—who however, if possible, should previously consult the Prefect Apostolic—to baptize children brought to them by unbaptized parents, "*dummodo in singulis casibus non praevideatur ullum adesse grave perversionis*

¹ Cong. H. Office, 12 October, 1600.

periculum". Such a grave danger is the rule with children of schismatic parents. Implicitly they refuse to accept the obligation of having the child brought up in the Catholic faith, so that there is no alternative (since the child is not as yet *sui juris* to express a desire to be baptized), and hence the whole responsibility rests with the parents. Even if the sponsors in such cases were practical Catholics, it would not make any essential difference. They assume responsibility only in so far as they are free to carry out their obligations with the consent of the parents, and this freedom we cannot presuppose in case the parents do not recognize any positive obligation to do so in accordance with the child's profession of faith, implicitly made for it in baptism by its Catholic sponsors.

If a priest of their own faith cannot be procured, they may be instructed that in danger of death any one can validly and lawfully baptize. In case of sincere conversion from the schismatic to the Catholic faith the danger of perversion ceases and the "*fundata spes catholicae educationis*" cannot be doubted.

ST. PAUL AND THE PAROUSIA.

I. BY FATHER LATTEY.

To the Editor, THE ECCLESIASTICAL REVIEW.

I understand that this is to be my final contribution to this discussion, and indeed I do not feel that I have anything particularly new to say, but it may help to present the issue clearly to the reader if I briefly sum up my case.

1. Father Drum renews his attack on my original note in *Thessalonians*, and complains that "no answer has been given". But in the March number of the REVIEW I wrote (p. 354): "I regret that in my note in *Thessalonians* I did not point to the presence of the definite article, though I had it in my mind when I wrote." It was sufficiently obvious that I meant to make my own Dr. Moulton's more accurate statement.

2. In answer to Father Drum's parallel from Hebrews 12:25, I have quoted the note on this latter passage from Dr. Westcott's classical edition. And Dr. Westcott is "a Protestant parson"! Well, I imagine Dr. Westcott would have felt insulted had he been called either a Protestant or a par-

son; courtesy to the dead would require that he be called an Anglican bishop. But let that pass. Philology is one of the subjects in which we can least afford to neglect non-Catholic work. Unfortunately Catholic studies have fallen somewhat behind in this respect, as they know to their cost at the Biblical Institute. Still, if only the Holy Father's regulations for the seminaries meet with loyal obedience, as doubtless they will, and if his lead be followed generally, the deficiency will be made good. Meanwhile Father Drum himself appeals in the *Catholic Encyclopedia* to Dr. Moulton, a Dissenting minister, and to Blass—I have no idea what Blass believes. And I feel sure that he will make copious use of the new papyrological (*sit venia verbo*) lexicon which Dr. Moulton and Professor Milligan are preparing.

3. But Dr. Westcott's exegesis takes Father Drum "completely off his feet"! That is due to his own lightning exegesis. Surely he must have felt some misgiving in attributing even to "a Protestant parson", to say nothing of myself, the view that St. Paul was a "self-accused apostate from Christianity"! I took it for granted—if I should have been more explicit I apologize, but so it was—that he would realize that Dr. Westcott was attributing to St. Paul a common rhetorical device, free from any suspicion of error, such as one is liable to hear in any Sunday sermon—the device of supposing committed, or about to be committed, a fault against which the writer or preacher wishes to guard. I may notice in passing that though *παρατήσησθε* and *ἀποστρέφόμενοι* in Hebrews 12:25 no doubt include apostasy, they appear to cover also far lesser degrees of infidelity; otherwise there would be little point in the exhortation. St. Paul is also inculcating fear and reverence, etc. (Heb. 12:28). Since, as I infer from his treatment of I Thess. 4:15-17, Father Drum will not attempt to interpret the relative in the Vulgate conditionally, it appears to me that he must allow that the above exegesis is at least the only reasonable one for the Vulgate *nos, qui de coelis loquentem nobis avertimus*.

4. Father Drum complains that I have torn some words of his from their context, as if he were admitting error in St. Paul. But this again is his over-hasty exegesis, which we have already seen at work in the case of Father Prat and Father

Pesch and Dr. Westcott, and will shortly see in the case of Father Knabenbauer—may it not be of St. Paul also? It appears to me sufficiently clear that I was arguing that on Father Drum's principles we should have to say that there was formal error in I Cor. 1: 14-16, and that it needed the principles which I am following to save St. Paul from that imputation. To that argument Father Drum has not replied.

5. Father Drum complains that I have not answered the question, "if the uninspired and erring St. Paul intends an erroneous meaning in I Thess. 4: 15-17, what does the inspired and infallible St. Paul here intend to say?" But this is evidently an unfair and misleading question, which I am sure Father Drum does not intend seriously, as though I had said that any part of what St. Paul wrote were uninspired. I do not admit either that St. Paul is uninspired or that he is guilty of formal error. My view is that the truth which St. Paul here means to propound is that the just who are alive at the last day will not die, etc.; but that St. Paul in propounding this truth makes it clear that he himself and the Thessalonians will live to see the last day—that in this there is no formal error, since it is abundantly clear both from the context here and from other passages that St. Paul had no fixed conviction in his mind, and that he was not proposing this detail as a certain truth. I have been insisting on this explanation all along, but Father Drum has not even discussed it—for I do not call it discussing it to continue asserting in general terms that St. Paul cannot err.

6. Father Drum is disconcerted to find that even now I am not quite clear as to whether he intends his "conditional" theory seriously. This uncertainty of mind is due to the fact that even now he couples with it the "indefinite" theory, which is not really compatible with it.

7. It is this "indefinite" theory, I gather, which he means to call the "usual Catholic" view. As a matter of fact there is no sign that, at the time when Fr. Drum wrote the article "Thessalonians" in the *Catholic Encyclopedia*, he had noted, or, as I should prefer to say, excogitated it. He refers to Father Knabenbauer on the passage, but, once again, he has not taken sufficient care to make out the real meaning of the writer he is interpreting. Father Knabenbauer (in *Thess.*, p.

92) explains the use of the first person by supposing that the Thessalonians themselves had used it in an epistle of their own, and that St. Paul is making an "implicit quotation", without committing himself to the obvious implication. I cannot say that I think this explanation probable, if only because it fails to take account of the parallel passage in I Cor. 15: 51-52. But it certainly is not Father Drum's explanation. Father Drum also refers to an article by Bishop MacDonald in the REVIEW for June. I regret to say that at the present moment the June number of the REVIEW is not accessible to me, and I must send this note off at once to catch the mail in compliance with the Editor's request.

8. On the contrary, let me point out once more that I am merely following what appears to me the best exegesis current in the Church, and that, as Father Drum himself later made clear, I am by no means in a minority of one in the Church on this question, as one might have inferred from his review of *Thessalonians in America*. In particular Father Prat and Father Pesch are clearly on my side. Father Prat's great work, *La Théologie de St. Paul*, marks a new era in the Catholic interpretation of St. Paul, and I do not think there is anyone whose authority on this subject is equal to his. I was simply following him. Father Drum has contested this, but it is clear as daylight, if only from my actual quotation in *Thessalonians*, and I gather from Father Drum's silence on the point that he is not prepared to maintain his objection. Again, no work on inspiration has yet appeared in the Church which can be compared with the careful and exhaustive work of Father Pesch. Father Drum now says, "as to the meaning of Father Pesch, I let that go, too". Yet he summarizes Father Pesch's meaning in words that at least disguise the fact that Father Pesch is most explicitly laying it down that my view is perfectly tenable.

9. And, lastly, St. Paul himself! I wrote in *Thessalonians*, and have repeated since, that a solution must be found "by examining what St. Paul really means, both in this and the other relevant passages." Both in *Thessalonians* and in the REVIEW I have insisted on the importance of the parallel in I Cor. 15: 51-52. Yet on the subject of this parallel Father Drum has not uttered a word! My own fuller exegesis of the

passage may now be seen in the new fascicle of the Westminster Version containing that Epistle.

It only remains to thank the Editor of THE ECCLESIASTICAL REVIEW for having afforded me this opportunity for a fuller exposition and defence of my view than could ever appear in the actual edition of the Epistles in question. I offer it with confidence to the readers of the REVIEW, as at once the necessary outcome of the evidence, and as a safeguard of that faith which we hold in common as our priceless heritage.

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II. BY FATHER DRUM.

To the Editor, THE ECCLESIASTICAL REVIEW.

The above contribution has not "anything particularly new to say", apart from the new personalities it indulges in; so my "lightning exegesis" will be brief and in the order of Fr. Lattey's paragraphs.

1. Yes, I complain that "no answer has been given" my reply to Fr. Lattey's attack in his *Thessalonians*. He wrote: "If the subject of the participle were *indefinite and in the third person*, it might be taken conditionally," not otherwise. I cited seventeen examples to show he was wrong. He merely shifted the discussion from the use of the *indefinite* participle *in the third person* to that of the *articular* participle. That was no answer.

2. Father Lattey here puts me in a false light. I do not object to the authority of a "Protestant parson" in the matter of *philology*. I objected to Fr. Lattey's relying upon the *sole authority* of Westcott in a matter *not of philology* but of *theology*. I wrote: "With all due respect to the good and learned Protestant bishop, his views in matters that affect the *Catholic dogma* of inspiration are most emphatically not enough for us priests who are in close touch with the depository of apostolic tradition." My appeals to Moulton and Blass are in matters of *philology*; and are no contradiction to my objection to Father Lattey's appeal to a Protestant in a matter of *theology*.

As to Fr. Lattey's susceptibility in regard to the phrase

"Protestant parson", it is a new phase of the *branch theory*! Why should we priests, *between ourselves*, acknowledge that, in the matter of apostolic succession and of the tradition of Catholic dogma, the "Anglican bishop" should not be grouped in *eadem massa damnationis* with the "Protestant parson"?

3. Fr. Lattey now garbles my words. It was not Westcott took me off my feet. I wrote: "Fr. Lattey takes me completely off my feet by interpreting Hebr. 12:25 *with a Protestant parson*, so as to make St. Paul to include himself among those who were, at the time of writing, apostates from Christ." Westcott has no allusion to Fr. Lattey's "common rhetorical device" and clearly makes St. Paul to include himself among the apostates. "He looks upon the action as already going on, and does not shrink from *including himself among those who share in it*: 'We who are turning away,' if indeed we persevere in the spirit of unfaithfulness." In my "lightning exegesis" of Hebr. 12:25, which refers the *turning away* to apostasy, I cite the Catholics Rambaud, MacEvilly, Ceulmans, Maunoury, Peronne, and Drach. Fr. Lattey, in his careful exegesis, cites none. As to the Vulgate "*nos, qui de coelis loquentem nobis avertimus*," the *nos* is indefinite—a construction parallel to "*nos qui vivimus*" of Thes. 4:15-17.

4. Yes, I complain that Fr. Lattey tears my words from their context. I had quoted him—"St. Paul is in error where he is writing with *certainty and conviction*, no; where he makes it clear there is *no fixed conviction* in his mind,—possibly, and in this case yes." To these words I added: "The fact of the matter is, then, that St. Paul here errs."¹ In the context, I clearly meant that, in Fr. Lattey's opinion, not in mine, St. Paul was in error. Fr. Lattey tears these words from their context and fails to play the game fairly, when he writes: "Unless we accept the obvious doctrine that it is enough that St. Paul makes it clear that there is no fixed conviction in his mind, must we not say with Fr. Drum, 'the fact of the matter is, then, that St. Paul here errs'?"² The insinuation is that I do not hold "the obvious doctrine"; and that I say St. Paul, in I Cor. 1:14-16, errs. Whereas I do hold that

¹ ECCL. REVIEW, May, 1914, p. 616.

² ECCL. REVIEW, July, 1914, p. 89.

in I Cor. 1: 14-16, "St. Paul makes it clear to us there is no fixed conviction in his mind"—a thing he does not at all make clear in I Thes. 4: 15-17—and I disallow any error of the inspired St. Paul either in this or in any other of his writings. When Fr. Lattey writes, "To that argument Fr. Drum has not replied," he forgets my answer in the REVIEW for May, p. 618. Here I expressly show that in I Cor. 1: 14-16 there is no formal error.

The inspired meaning is clear—that St. Paul has no conviction in his mind as to whether he baptized others of Corinth besides Crispus, Caius, and the household of Stephanus. "I know not whether I baptized any other." The Holy Spirit clearly guarantees this inspired thought of St. Paul's ignorance and lack of memory in this matter. The case of "*nos qui vivimus*" is altogether different. St. Paul does not say "*I know not if we shall be alive on the last day*", but "*nos qui vivimus*". And no amount of progressive assertion by Fr. Lattey can make St. Paul to say anything else.

5. It is not "unfair and misleading" to ask Fr. Lattey what the inspired St. Paul means by the words, "Then, we, who are alive, who are left, shall be caught up together with them in the clouds to meet Christ, into the air" (I Thes. 4: 16). I intend the question seriously. If the words *Then we, who are alive, who are left* be neither indefinite nor conditional, then they have a complete and definite inspired meaning. This is the teaching of Leo XIII in *Providentissimus Deus*. "The Holy Spirit, by His supernatural power, so aroused and moved them [the sacred writers] to write, so aided them while writing, that they correctly conceived in mind and faithfully willed to write down and aptly expressed with infallible truth *all those things and only those things* which He ordained." Since St. Paul wrote *only those things* which God inspired, there is, in Fr. Lattey's view, a God-intended meaning in the words *Then we who are alive*. That inspired meaning cannot, in Fr. Lattey's opinion, be the face value of the words. For the face value, Fr. Lattey says, is that St. Paul will see the last day; and this is an error. What then is the inspired meaning? Fr. Lattey thinks it is that St. Paul here tells us that he has no fixed conviction about his seeing the end. This interpretation

is arbitrary and has not yet been proved. Progressive assertion is no proof.

Fr. Lattey writes: "I do not admit either that St. Paul is uninspired or that he is guilty of formal error." I reply that, in the words I have quoted under No. 4, Fr. Lattey has hitherto insisted on error in I Thes. 4: 16: "St. Paul is in error . . . where he makes it clear there is no fixed conviction in his mind—possibly, and *in this case yes*." And surely Fr. Lattey did not mean St. Paul was inspired when in error. Why does Fr. Lattey now back-water?

So "Fr. Drum has not even discussed" Fr. Lattey's interpretation of I Thes. 4: 16. This slur is part and parcel with such phrases as "lightning exegesis", "over-hasty exegesis", etc.

As Fr. Lattey has never proved this incompatibility save by his method of progressive assertion, I shall only insist that, from the standpoint of both inspiration and grammar, the "indefinite" theory is quite compatible with the conditional.

7. The omission of the "indefinite" theory from the article "Thessalonians" in the *Catholic Encyclopedia* was due to the fact that a limited number of words were allotted the writer; and he had to confine his interpretation of the original text of I Thes. 4: 15-17 to what he deemed the more probable theory.

It would stretch this rejoinder beyond the proper bounds, were I to go over the ground I have previously covered to show that the "indefinite" theory is the "usual Catholic" view. But the challenge in regard to my understanding of Fr. Knabenbauer is couched in such language that self-respect obliges me to take up the issue. "Once again he has not taken sufficient care to make out the real meaning of the writer he is interpreting." Careful exegesis should have caused Fr. Lattey to have cited the words of Knabenbauer and so to have proved my exegesis "over-hasty" and "lightning". The entire paragraph referred to by Fr. Lattey is an effort to reject the theory he proposes. It begins: "Ex verbis 'nos qui vivimus, qui relinquimur, etc.,' concludere ipsum Paulum opinatum esse, Christum probabiliter aut fortasse apostolo superstiti necdum mortuo venturum esse, non licet." That Fr. Knabenbauer holds St. Paul did not include himself among

the "nos qui vivimus", and consequently interpreted the *nos* as indefinite is so clear that I am astonished Fr. Lattey takes me to task for an over-hasty interpretation of the late scholar's words. Here they are: "Verba 'nos qui vivimus, qui relinquimur' non ipsum Paulum spectant sed universim homines, probabiliter sunt repetitio ipsius dictionis qua Thessalonicenses usi erant: quapropter etiam 5: 10 'sive vigilabimus, sive dormiemus' itidem generaliter est intelligendum; de Pauli pro se ipso exspectatione haec dictio nihil innuit".

Fr. Lattey refers to only one thought in this sentence—the probable opinion of Knabenbauer that St. Paul explicitly cites the Thessalonians in "nos qui vivimus"; and neglects the rest in his careful exegesis. But the rest of the sentence is favorable to my "over-hasty exegesis". The word *nos*, italicized by Knabenbauer, refers not to Paul, but indefinitely to men in general; the first person is here as indefinite as in 5: 10. And so it turns out that Fr. Lattey has been over-hasty, and not I.

8. I have never meant to infer that Fr. Lattey was "in a minority of one on this question"; my contribution to the REVIEW for December, 1913, listed the Catholic scholars who deemed St. Paul in error while writing about the Parousia. Fr. Prat is not clearly with Fr. Lattey. Fr. Pesch, as I have shown,³ is not treating the same thing as he. It is simply preposterous that Fr. Lattey on such doubtful witness should claim his as the Catholic exegesis.

9. I do not remember that Fr. Lattey insisted on the importance of the parallel between I Thes. 4: 15-17 and I Cor. 15: 51-52. It is of no importance in our discussion and contains no evidence in favor of an error in St. Paul's eschatology. The Greek reading "we shall all be changed" may have the indefinite *we* as opposed to *the dead* at the last day; or maybe the definite *we*. For whether *we* be of *the living* or of *the dead* on that day *we shall all be changed*. I see no reason to consider this text a *crux* such as is I Thes. 4: 15-17.

WALTER DRUM, S.J.

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³ ECCL. REVIEW, May, 1914.

THE "GRAND'MERE" OF ST. FRANCOIS DE SALES.

To the Editor, THE ECCLESIASTICAL REVIEW.

I should be grateful to any of your readers who would throw light on a curious argument and phraseology in the French edition of the *Introduction à la Vie Devote* of St. Francis de Sales. Chapter XVI of the Second Part is entitled: "Qu'il faut honorer et invoquer les Saints", and reads (second paragraph): "Honorez, révèrez et respectez d'un amour spécial la sacrée et glorieuse Vierge Marie: elle est mère de notre souverain Père, et par conséquent notre grand'mère. Recourons donc à elle . . . reclamons cette douce Mère" (etc.)

The argument is that we should honor Our Lady because "she is the mother of our sovereign Father, and is therefore our grand-mother". I observe, first, that it is quite strange to style our Saviour "our sovereign Father"—an appellation restricted to the First Person of the Blessed Trinity. And the argument seems to call Our Lady the mother of the "Father" (the First Person of the Blessed Trinity), and therefore the "grandmother" of all mankind. I have thought that perhaps "grand'mère" does not really mean "grandmother", but might be merely a colloquial term of affection. But on consulting Spiers and Surenné's Dictionary, I find "grand'mère" rendered simply "grandmother". Is the argument, or the word, simply a piece of pious playfulness on the part of St. Francis? If so, what is the basis—affectionate or other—of the playfulness of the argument or phrase?

In an English translation¹ the passage is rendered: "Honor, reverence, love, and respect in a special manner the sacred and glorious Virgin Mary, she being the mother of our sovereign Lord, and consequently our mother. Let us run then to her . . . let us call upon this sweet mother" (etc.).

Is the original a misprint in my French edition? Why does the English version translate "Père" by "Lord", and "grand'mère" by "mother"?

INQUIRER.

Resp. We are at a loss to explain the use of the term *grand'mère* in the passage cited by "Inquirer", and should be glad to have from any of our readers any comment that would throw light upon the difficult passage.

¹ *Philothea, or an Introduction to a Devout Life.* Dublin, 1837, p. 90.

CAN STUDENTS DISMISSED FROM COLLEGE ENTER A RELIGIOUS COMMUNITY?

The S. Congregation for Religious decreed, 7 September, 1909,¹ that under no circumstances shall the following be received into an Order or a Congregation of men, under penalty of nullity of profession, without papal permission:

1. Those who have been expelled from a college (whether ecclesiastical or secular) on account of immoral conduct or other crime.

2. Those who have been dismissed from seminaries and ecclesiastical or religious colleges for any reason.

3. Those who have been dismissed from an Order or a Congregation either as professed members or as novices, and those who have obtained a dispensation from religious vows.

4. Those who, after being admitted either as novices or as professed in one province of an Order or a Congregation, have been dismissed, cannot even be received again into the same Order, whether in the same province or another.

The same S. Congregation, 4 January, 1910,² passed similar rules, *under pain of nullity of profession*, for Orders and Congregations of women. The first two points slightly differ from the above rules, while the last two are exactly the same. Here is the reading of the first two paragraphs:

1. A girl who has been expelled from college (academy), whether ecclesiastical or secular, by her own fault and for a grave cause.

2. Those who have been dismissed for any reason from the domestic schools of religious where girls are educated with the view of their joining the Order later on.

It will be observed that the stress is on the words *expelled*, *dismissed*. Consequently if a student leaves of his own accord, though it be quite sure that he would have been dismissed in the course of time, he is still free to join the religious life, for the words of the decree must be taken in their literal sense.

The Church insists absolutely on the observance of this law, and not even the Apostolic Delegate has faculty to dispense

¹ *Acta Apostolicae Sedis*, Vol. I, p. 700.

² *Acta Apostl. Sedis*, Vol. II, p. 63.

from these laws, as was learned recently by applying to him for a dispensation. It may also be remarked that in cases where it is doubtful whether the dismissal was just, the Superior of the Order will have no right to decide the case, but will have to submit the matter to the S. Congregation for Religious.

A QUESTION REGARDING FORTY HOURS' DEVOTION.

Qu. Would you please decide a dispute which took place here some time ago among some priests during the Forty Hours' devotion?

In the *Manual of the Forty Hours' Adoration*, published by the AMERICAN ECCLESIASTICAL REVIEW (The Dolphin Press), No. 13 states: "At Masses during the Exposition the bell is not rung at the *Sanctus*, Elevation, and Communion."

In the little book *Venite Adoremus*, or Manual of the Forty Hours' Adoration (compiled from approved authors by the Rev. S. I. Orf, D.D.; third edition; published by B. Herder, St. Louis), it is stated in No. 16: "In Missis privatis, quae durante expositione celebrantur, non pulsetur campanula ad elevationem, sed tantum in ingressu celebrantis e sacristia detur tenue signum cum solita campanula." Now some contend that all the Masses are meant by the ECCLESIASTICAL REVIEW, high Masses also, including the High Mass of Exposition, and even at this Mass the bell should not be rung. Some differ.

Will you please decide this matter in your next edition?

Resp. In the fourth volume of the Decrees of the Sacred Congregation of Rites¹ this question is discussed at great length. The Instruction, as it is correctly quoted in the *Manual* referred to by our correspondent, says explicitly in the original "Nelle messe private". Some argue that the same reasons hold in the case of a High Mass, even of the Mass of Exposition. Others hold to the letter of the Instruction. There is room for fair argument.

ASSOCIATION WITH THE EXCOMMUNICATED.

Qu. Are strikers of clerics considered *excommunicati vitandi* in this country? How about the faithful associating with the *excommunicati vitandi* or *tolerati*, and these with the faithful? What is permitted and forbidden each?

¹ *Decreta Authentica*, IV, 52 ff.

Resp. Notorious strikers of clerics are considered *excommunicati vitandi*, provided their crime be juridically established. Mere notoriety of fact does not cause them to be *excommunicati vitandi*.¹ The faithful may associate with the *excommunicati tolerati* and these with the faithful, in civil affairs, the law to the contrary having fallen into desuetude. In the case of the *vitandi*, according to the strict letter of the law, association with them would be allowed only in cases of necessity or notable utility. However, some modern theologians, such as Lehmkuhl and Noldin, hold that the law forbidding communication in civil affairs with the *vitandi* has practically fallen into desuetude.²

KEEPING THE OIL STOCKS IN ONE'S ROOM.

Qu. According to the April number (XLVIII, p. 459), 1913, the REVIEW seems to say that the custom which, I believe, is in vogue (at least in some sections), does not justify a priest in keeping his oil stocks in his room. What binding force does the decree of the S. R. C. intend in this regard? Does it mean that *sub gravi* or *sub veniali* priests are not allowed to keep their oil stocks in their rooms? Or does it refer only to the larger oil stocks of the church and not to the oil stocks—three joined in one—which each priest has for his own individual use? Cannot a priest keep all his sick-call requisites—oils, candles, stole, and holy water in his room? We are supposed to treat these reverently, I know, but we have our stoles, burse, linens, even though already used, and other blessed articles in our room. Would it not be permitted to keep the oil stocks also?

Also as to a *decenter* place in which the water from the sacred linens runs, would a clean sink in the sacristy be considered *decenter*, although it empties into a sewer? Could this be considered a *sacrarium*? As the sink is clean, the linens can be washed directly in it.

Resp. The answer in the REVIEW for April, 1913 (Vol. XLVIII, p. 460), to which reference is made here, emphasizes (1) the reverence due to the holy oils, and (2) the fact that, if an exception is allowed to the ruling of the Sacred

¹ See Noldin, *Theol. Mor.*, N. 36.

² See Noldin, N. 46; Lehmkuhl, "De Excomm.", § 2, n. IX.

Congregation in the matter, the exception is made, not in view of the convenience of the priest, but in view of the convenience of the people. These principles ought to enable the inquirer to solve each concrete case. Of course, it is a question of the smaller oil stocks. The point raised in the last paragraph may be decided according to the tradition or custom in the locality.

DELEGATION IN MATRIMONIAL CASES.

Qu. I respectfully submit the following case for your early consideration.

John, a non-Catholic, and Mary, a Catholic, present themselves to the latter's pastor with the intention of getting married and request the favor of having Father Alexander, a professor at a college in a neighboring town, officiate at the marriage. Accordingly Mary's pastor writes Father Alexander giving him permission to officiate at the marriage and stating to him that all faculties had been obtained.

Father Alexander performs the marriage in his own study at the college where he lives and labors, the ceremony being performed in the presence of two witnesses.

Later Father Alexander doubts the validity of the marriage when he learns that no permission had been obtained from the local pastor, i. e. of the place where the marriage was performed.

However, Fr. Alexander reads the following from the Synodal Decrees for his diocese: "Ad dubia circa matrimonii validitatem praevidenda praesertim cum ab alio sacerdote quam a paroco unius contrahentium matrimonio assistitur, decernimus omnes sacerdotes facultatibus Dioecesis gaudentes matrimonio valide adistere posse *intra limites territorii cui assignantur*. Ad licitum autem hujus facultatis exercitium propria venia requiritur." The words *intra limites territorii cui assignantur* seem to add to the perplexity. He does not know whether the word is used in the sense of "parishes" or "locality." Again he wonders if the college may be called territory in the more limited sense. The priests there baptize, and administer Extreme Unction and seem to have the same jurisdiction as the pastors and assistants in a parish.

If the REVIEW will kindly solve this case, stating first its judgment regarding the validity of the marriage performed by Fr. Alexander, and secondly its recommendation as to what should be done to remedy the mistake in case the marriage was invalid, I shall be grateful indeed.

Resp. As the validity of the marriage performed by Father Alexander depends on whether he had the delegation of the bishop in virtue of the Synodal decree, the whole question is reducible to that of the meaning of the decree. For the interpretation of the decree it is to be noted that: (1) the intention of the decree was to prevent doubts regarding the validity of marriage owing to defect of proper delegation; (2) in the decree delegation is not restricted to assistants engaged in parish duty, but is extended to all having diocesan faculties; (3) the one limitation placed is that the delegated power be exercised within the limits of the territory within which one is assigned to ministerial duty. As Father Alexander has diocesan faculties, and as he performed the marriage ceremony within the limits of the territory within which he is assigned to ministerial duty, the decree as it stands can reasonably be interpreted to cover the case, and would render the marriage valid. However, as the bishop is the framer of the decree and the authentic interpreter of it, and, as recourse, we presume, can easily be had to him, his interpretation should be sought, *ad cautelam*.

HOLY COMMUNION ON HOLY THURSDAY.

Qu. Can a priest administer Holy Communion to working people on Holy Thursday before the hour for Mass? In a discussion I maintained such could be done, because no rubric forbade, and no mention is made of permission.

Resp. Our correspondent is right: there is no rubric forbidding the administration of Holy Communion to working people before the hour of Mass on Holy Thursday. The general practice, of course, is to administer Holy Communion during Mass or immediately before or immediately after Mass, the presumption being that the communicants attend Mass. There is, however, a special appropriateness in the reception of Holy Communion on Holy Thursday, and, so long as there is no positive prohibition on the subject, one does not see why working people should be deprived of the privilege. The recent response (28 April, 1914) of the Sacred Congregation of Rites in regard to the administration of Holy Communion on Holy Saturday, sanctioning the distribution of Holy Com-

munion *during* and *after* Mass, has no relevancy to the present question.¹

WORKS IN ENGLISH ON THE INDEX.

Qu. Which works by Hall Caine, author of *Eternal City*, are on the Index? Is the work referred to prohibited?

What other authors, with works in English, are on the Index, or which of their works?

Resp. Neither the *Eternal City* nor any other work by Hall Caine is expressly mentioned in the latest edition of the *Index*. As the list of "Authors with works in English" would take too much space, we refer our correspondent to the latest edition (third, 1900, reprinted 1904 and 1907) of the *Index Librorum Prohibitorum*, where a complete alphabetical list of authors and their works will be found.

OENSURES NOT INCURRED IN CASE OF DOUBT.

Qu. Does one incur censure if at time he did an act he only feared or doubted of the existence of a censure to such an act? As long as a person doubts whether he has incurred a censure, or also, whether he is incurring a censure in performing a certain act, may he not consider himself free without more ado about the matter, or would he, as in case of *Epikieia*, have to consult the superior or confessor, to make sure? Does not the doubt itself free him from censure? In the case of *Epikieia*, he has to find out whether the superior intended to include something under his law; but in case of censures, does not the fact that one is not certain either that he has incurred a censure, or is incurring a censure in performing a certain act, free him from the censure, even though a censure was attached to his act? If he has to consult another, must he consult *quam primum*, or can he consult at his own time?

Resp. In cases of doubt censures are not incurred. Censures are punishments. In law, punishments are considered *odiosa*, and are therefore of restrictive interpretation, according to the maxim *odiosa sunt restringenda*. It follows that, in doubt, the censure is simply not incurred.¹

¹ See *Acta Apost. Sedis*, Vol. VI, p. 197.

¹ See Sabetti, *Theol. Mor.* "De Censuris in Genere," Cap. I, Ques. 2.

HANDLING OF THE SACRED VESSELS BY SACRISTANS.

To the Editor, THE ECCLESIASTICAL REVIEW.

Your answer to the query regarding "Sisters as Sacristans" at page 97 of the July number is very good.

There used to be a prohibition to touch the sacred vessels "viris non clericis et *omnibus* mulieribus". The decree is quoted by St. Alphonsus (VI, 382): "Can. 'In Sancta', de consecr., dist. I, ubi dicitur: 'Indignum valde est ut sacra Domini vasa, quaecumque sint . . . ab aliis [quam a Domino famulantibus eique dicatis] tractentur viris.' Pro hujusmodi autem sacratis viris intelliguntur non solum diaconi et subdiaconi sed etiam *acolythi*, ut patet ex Can. 'Non licet', dist. 23." But, he adds, "Insuper *nunc tonsurati* ex consuetudine introducta. . . . Id quoque concessum est laicis regularibus sacristis, ex communicatione privilegiorum." I think, not only the sacristans, but also *all* the nuns may touch the sacred vessels "communicatione privilegiorum"; for as Fr. Gaudé, the learned commentator of the splendid edition of St. Alphonsus's Moral Theology, observes: "Callixtus III concedit hoc privilegium tangendi vasa sacra laicis regularibus *generaliter*, non limitans illud ad aeditum dumtaxat." And it seems that this privilege was formerly (over three centuries back) granted to nuns; and later on (perhaps during the last century) "ex consuetudine" lay sacristans were allowed to touch the sacred vessels.

I recall that this was the opinion of the late Cardinal Genari, who once discussed this very question in his *Il Monitore Ecclesiastico*. But as I have not the periodical at hand, I cannot quote his words.

FR. OCTAVIUS PRINCIPE, S.J.

Trinidad, Colorado.

CANON SHEEHAN MEMORIAL FUND.

The contributions received during the month for the Canon Sheehan Memorial came mostly from Philadelphia priests, who have also figured largely in the lists already published. Doubtless the clergy of other dioceses will be heard from before the closing of the list.

Previously acknowledged	\$942.25
The Right Rev. John B. McGinley, D.D., Bishop of Nueva Caceres, Philippine Islands	5.00
The Right Rev. Mgr. George Bornemann, Reading Pa.	5.00
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Criticisms and Notes.

AN ELIZABETHAN CARDINAL: WILLIAM ALLEN. By Martin Haile, author of "Life of Reginald Pole," etc., etc. B. Herder, St. Louis, Mo.; Isaac Pitman and Sons, London. 1914. Pp. xix-388.

It is a great ingratitude that the English life of Cardinal Allen, the foremost and most effective opponent of Elizabeth and William Cecil in their cruel campaign against the old religion, should have waited three hundred years after his death to be published. But it is a happy circumstance that the biographer at last should be he who has given us the excellent life of Reginald Pole, Cardinal Allen's predecessor as "Cardinal of England". Whilst, however, the Elizabethan Cardinal has fared so ill at the hands of the historians among his own countrymen, the more advanced stage of historical study in Germany had led to the publication in 1885 of Alphons Bellesheim's *Wilhelm Cardinal Allen*. Up to the appearance of the volume at hand, the German biography was the only life of Cardinal Allen since 1608, when Nicholas Fitzherbert's brief Latin memoir was published. In saying this we are not forgetting, however, the two volumes of sources edited by the Rev. Thomas Francis Knox—*Douay Diaries*, and *Letters and Memorials of Cardinal Allen*.

Cardinal Wolsey was party to the scheme of Divorce by which England was wrested from the unity of Christendom; his successor, Cardinal Pole, had the happiness of restoring that unity, but for a time only; and Cardinal Allen, the latter's successor, saved the faithful remnant from utter ruin. Such in summary was the part played by the three great churchmen of Tudor times. Allen's achievement was the result of his superiority, his large-hearted and exquisite tact, his writings, and, above all, the labors of the priests whom he trained at Douay and Rheims for the mission in the blood-stained field of England under the persecution of the Reformers.

William Allen was well born, of Catholic parents, in the north of England, in 1532, and was sixty-two years old at the time of his death, in Rome. Within a few months of William's birth, the Allens heard the incredible news that their King, Henry VIII, had gone through a marriage ceremony with Anne Boleyn, while his lawful wife, Queen Katharine, still lived. At the age of fifteen, in 1547—the year of Henry VIII's death—young William was entered in Oriel College, Oxford. His academical career was phenomenal for the rapidity of his learning and the integrity of his life, and he was noted for his comeliness and external beauty. When twenty-two years of age he resolved to dedicate himself to the ecclesiastical state,

a purpose he carried out twelve years later in the days of his exile. At the age of twenty-four he was chosen principal of St. Mary's Hall, Oxford, and the same year was made Proctor of the University. When he was twenty-nine, William Allen's valiant campaign against the heretical attacks of Elizabeth had made his departure from Oxford and England inevitable, and he betook himself to Louvain, where he found a large colony of Englishmen, in flight from the oath of supremacy and the new anti-Catholic laws. After a year, illness compelled him to return to England, where he made many conversions and ran constant risk of capture and death. A price was set upon his head by Elizabeth for his Catholic activity, and again he escaped to Belgium, going this time to Malines, where he was ordained.

In 1568 he broached to Dr. Vendeville his plan of founding a college, where, in his own words, "our countrymen scattered abroad in different places might live and study together more profitably than apart." It was also in his plans to make it a seminary for the training of theological students to become missionary priests in England, to fill up the places of the "old priests", as they gradually died out. The college was erected at Douai, as part of its University, due mainly to Dr. Vendeville's efforts. Allen taught the students to learn to hate the heretics with the "perfect hatred" of the Psalmist (Ps. 138: 21-22). To this end he saw that the perfection of their own character would be the most fitting instrument; the training of the heart must accompany, even precede, the training of the intellect.

Meanwhile the fame of Allen's learning and zeal had reached Rome. All the Catholic Bishops in England were now dead, except Archbishop Heath and Bishop Watson, and they were kept under such close supervision that they had to exercise their episcopal functions secretly. Hence in the spring of 1572 Pius V determined to constitute some one with authority to delegate the necessary powers to priests who might be sent from the Seminary to the English mission, and he chose Dr. Allen as the fittest person to exercise that responsible office. At this period the pecuniary needs of his College moved Allen to seek the aid of the Holy See and his petition was generously answered. At the mere report of the papal munificence, Martin writes, swarms of theological students and candidates for Holy Orders were "daily coming, or rather flying, to the college". The College was now flourishing so well that it drew down upon it the active hatred of Elizabeth and her Cabinet, who sought, through the Prince of Orange, to secure its destruction. By intrigue Elizabeth won her point, and the professors and students of the English College of Douai were forced to move to Rheims in Holy Week of 1578. In November of the same year the townspeople of Douai sent

a common letter to Rheims begging the college to return, but the invitation was not accepted. It was soon after the transference of the English College to Rheims that Allen, with the Pope's permission, set Gregory Martin to work on a translation of the Bible. He frankly admitted at the time, in a letter to Dr. Vendeville, that he thought it might have been better that the Scriptures should not be translated into the vernacular. But there were so many corrupt and erroneous versions put forth by the heretics, that it was necessary to have a correct and faithful Catholic text. Martin's translation was revised and corrected, page by page, as it proceeded, by Dr. Bristow and Allen himself, and on the latter fell the arduous burden of collecting funds to defray the expenses of publication. It is interesting to note here that years later he had no little hand in the revision of the Latin Vulgate ordered by the Council of Trent.

Previous to the year 1575 Allen's labors with regard to his country had been entirely spiritual. He had taken no active part in political matters. From now on the case is different, though nothing is more remarkable in his career than the rigid separation between his life as president at Douai or at Rheims—where no breath of political agitation was allowed to disturb the calm and studious atmosphere of prayer and labor—and that of an important actor in affairs of state. Allen now became in a double sense a marked man in the eyes of the English Government—on account of his college, which supplied the men who kept the old faith alive in England, and on account of his political activity. Spies were sent to assassinate him and all manner of plottings were set afoot to undo his work. Illness was added to his other troubles, and as soon as he was able to travel he set out on his fourth journey to Rome, at the urgent summons of the Pope. He was destined never to see his College again, though he had imparted to it a spirit so sound that it was to continue its splendid work while persecution lasted. Not until two hundred years after Allen's death was the institute of his creation disturbed, when it was driven back to its native shores by a wave of persecution in the country of its exile. Of the men ordained at Douai and Rheims during his presidency more than seventy died on the scaffold.

Allen arrived in Rome in 1585 and his first attention was given to the pacification of an unfortunate dissension that had arisen between the Italian superiors and the English students in Rome. But high affairs of State, correspondence with the King of Spain regarding the luckless Armada, with Mary Queen of Scots, and the Catholics of his own country, kept him busy. Meanwhile memorandum after memorandum was laid before the Pope, Sixtus V, urging the elevation of Allen to the purple. He was accordingly created Cardinal in 1587, and it is said that at the Consistory the Pope was

moved to tears in speaking of the virtues and merits of the great churchman. In order to be nearer his fellow Catholics in England he was selected Archbishop of Malines, the metropolitan see of Belgium, in 1590, though he never took possession of the see. The remaining years of his life were clouded by a threefold disappointment—the failure of the Spanish Armada, Philip II's abandonment of the enterprise of Spanish interference in England, and the attitude of English Catholics toward the projected invasion. His death took place in Rome, 16 October, 1594.

Such is the outline of the career of Cardinal William Allen taken from Mr. Haile's splendid volume. The author clothes the skeleton with flesh and blood and breathes into it life so as to show us a learned scholar, a prudent councillor of statesmen, and a profoundly spiritual priest, in the habit as he lived. The cruel days in which his work was set are presented in a very real light, and the happenings of those hard times are tellingly rehearsed in so far as they influenced or felt the influence of Elizabeth's most successful and persistent protagonist. The story is told in the light of contemporary evidence, according to the best standard of modern historical methods. Besides its merit of being well documented, the narrative is most entertainingly presented. The author has done a duty that has too long been neglected, and he is to be congratulated most heartily for doing it with such generous pains. The publishers also deserve our thanks for their beautiful volume, in which there is a helpful use of marginal notes.

THE NEW MAN. A Portrait Study of the Latest Type. By Philip Gibbs. B. Herder, St. Louis; Isaac Pitman & Sons, London. 1914. Pp. 255.

Every age has its New Man. In him is embodied the time-spirit. The *Zeitgeist* gives him his character. If you can grasp the peculiar genius of the times, you will always know the New Man. But in this lies the difficulty. You may be able to *feel* the characteristic traits of your age and you may *feel* the presence of the New Man, and yet recognize no less your inability to define or even describe the one or the other. Would you know the New Man more intimately, and would you see in him the spirit of the age, you will find both in the volume before us.

The New Woman is better known than the New Man, and this because she has for some time back been more in evidence. Recently she has been in the limelight. "Novelists, playwrights, and essayists have been analyzing, dissecting, and criticizing the New Woman. They have searched into her soul with prying eyes, discovering

strange things there. They have plucked out her heart, and held it up bleeding to the public gaze. They have made her the text of philosophical monographs and of scientific treatises," and so on. The New Woman however is not as yet a permanent type. She is still in a formative stage—progressing, some think; reverting to a far-off Amazonian ancestral type, according to others. Anyhow, she is no longer the sweet, gentle creature, nor the motherly matron that her grandmother is said to have been. Now while woman has been evolving from the simple to the more complex, from the more homogeneous to the more heterogeneous, type of being, man has been passing through a parallel process of evolution—or shall we say, devolution? "The New Man is just as far removed in his mental make-up from the father and the grandfather who came before him, as his sister is removed in all her qualities of character from the women of the middle and early Victorian age." But what is most to be noted is that the transforming process of the New Man has been mainly shaped and conditioned by the alteration of woman. As a consequence he has largely changed even those elementary principles which once guided his relations to woman. The kingship of the male has virtually disappeared, and "the new type of man has abandoned 'the strong hand in the velvet glove' attitude toward women, and has consciously or unconsciously admitted their equality. Indeed he is inclined to concede their superiority in quickness of wit, in sense of humor, in passionate purposes, even in courage." His whole outlook upon life has been profoundly modified by his attitude toward woman. "And not only is the new intellectual striving of the age traceable directly to the feminine movement and its reaction upon man," but "a great deal of the new weakness to be observed in all departments of life, in politics, social customs, and home life is due to man's admission of the woman's point of view, or at least to his lack of resistance to it. Many of the virtues of the time and some of its vices are caused by the conquests of the woman's spirit over the mind of man. The New Man, indeed, has been created largely by the New Woman."

The creative work has not been to man's advantage, for "the fibre of his nature has been weakened by the loss of his mastery over woman." He may have been made "less of a barbarian by his contact with the New Woman, but his manhood has been emasculated." Perhaps he has become "less harsh in his judgments, less narrow in his outlook, but his mental perspective has been altered so that he sees through the wrong end of the telescope."

Moreover, "the New Woman has not only liberated herself from the old subjection of her sex, but has actually become the dominant partner in the household; and the New Man acquiesces in the posi-

tion of a subordinate". And lest the American reader should think that the growing ascendancy of woman is characteristic of English society, wherein the feminist movement has assumed such menacing proportions, Mr. Gibbs finds woman's domestic domination to be "more apparent in the United States, where the husbands of society-women serve the sole purpose of toiling hard in order to produce the wealth which is needed by their women for smart frocks, luxurious flats, and all the material comforts and pleasures of life. They are tolerated in their own houses as necessary parts of the social machinery, but they are conscious of their own serfdom, and slink about with an air of dejection and self-effacement. They leave the women to themselves, and do not interfere with their mode of life, and recognize their own vocation as male money-getters for their female drones" (p. 81). This picture of American domesticity does not indeed flatter our vanity, but we can hardly with honesty deny its fidelity.

Surrender to woman of his former supremacy is, however, only one of the forces that have moulded the New Man. Indeed, that surrender is not so much the cause, as it is the result, of forces that have affected the very roots of human nature and perverted the principles of life and action both in man and woman. Mr. Gibbs in the volume before us has not gone very deeply into these causes. To do so did not fall within his scope, which is to portray the features, the character of the New Man, rather than to dig into the roots from which the new type has sprung. Nevertheless in the chapters on the education and on the religion of the New Man are indicated virtually, if not explicitly, the formative agencies in question. It would carry this necessarily brief review beyond just limits were the etiology of the subject to be here attempted. A few lines of the author's portrayal of the New Man's religious attitude must suffice. The New Man is neither Atheist nor Infidel. He is supremely tolerant of all religious beliefs and unbeliefs. He simply does not bother about religion. It does not appeal to him. It is not in his line. He does not feel the need of it. "He is inclined to think that Nature is permeated with the spirit of that force which men call God, because it is when he gets away from the town to the margin of the sea, when the wind blows across the heath, when he lies outstretched upon the turf with the scent of flowers about him, that he has a kind of spiritual sense denied him at other times." Nature makes him feel "good". Hence he is not devoid of a certain spiritual sense. "He is inclined to believe that we are on the threshold of new discoveries with regard to some great force or forces outside ourselves which, if you like, you may call God." He has his moments of spiritual exaltation when he seems to be in con-

tact with another world—moments that linger for a time, and then subside into the normal, though they leave their impress on memory and even on character. "Love seems to him the one essential of religion as it is of life." Indeed, "he is in love with life, with the good things of life, with the beauty and the gaiety and the fun of it. He loves nature, and the animal world, and flowers, and all things that live and grow. He hates pain and cruelty and ugliness"—whether in himself or others. Hence "he abhors war and death. Here and now is his song of life. Let us eat, drink and be merry, for to-morrow we die. Yet the New Man's religion bids him eat decently, drink in moderation, and be merry in a harmless way, without hurt to his neighbor or his own self-respect." Again, "his philosophy of life is bound up with the gradual raising of the masses of brutal people to his own level of culture, so that they may read minor poetry with pleasure, and take an intelligent interest in new schools of art, and enjoy bright music, and live in Garden Cities with nice little plots of ground before their front doors, and put on clean white shirts for dinner, and go to the theatre for mental relaxation and amusement, and avoid the disconcerting passions of their lower selves." Mild forms of socialism appeal to him therefore and he "sympathizes with all political and social endeavors to raise the wages of the laboring classes, to give them better house-room and to insure them against sickness. Indeed the essential article of the New Man's religion is the right of every human being to have a good time in life, here and now, without looking to another and a mythical world. He starts with the assumption that, given a decent environment, something more than a living wage, and a love of all that is beautiful in the world, happiness is assured."

Such are a few of the traits of the New Man's character. Others the reader will easily divine, but for an adequate account he must apply to the book itself. Here he will find portrayed the new workman, the new aristocracy, the new suburban, the new politician, the new nation—portrayed in the colors of life, vividly, with spirit, and with grace. Writing as he does from England, Mr. Gibbs sees of course the type in an English environment. Nevertheless the New Man is an international, a citizen of the world, and his facsimile will be met everywhere within the pale of civilization. Mr. Gibbs has therefore sketched the New Man as a cosmopolitan. The New Man, though ubiquitous, is, it may be hoped, not as yet "the average man", though he is making rapid strides toward a majority, and it will be only the conservative and supernatural power of Christianity that will withstand him.

MORE JOY. By the Right Rev. Wilhelm von Keppler, Bishop of Rottenburg. Adapted into English by the Rev. Joseph McSorley, C.S.P. B. Herder, St. Louis, Mo. 1914. Pp. 266.

Is the New Man, described in the work above, a happy man? Apriori the answer must be no. Happiness is the state of the soul—a condition primarily spiritual; and the New Man is essentially a hedonist, a pleasure-seeker, an epicurean—not in the gross and therefore false sense of the term, but a temperate, wisely calculating devoté of agreeableness, a shrewd balancer of pleasure and pain, with the aim of securing the greatest all-round share of the one, and the least possible amount of the other. Now by pain is not meant merely physical suffering, disease, discomfort, but also whatever hurts the senses, such as ugliness, squalor, vulgarity, harsh noises, bad smells, shabby clothes, the sight of other people's misfortunes, and anything that hurts the intellect, such as deep thinking, hard study, unpleasant facts, and unpleasant truth. And by pleasure is not meant simply gross physical delights, but all things that come within the word Beauty—beauty of color, of sound, of scent, of taste, and of touch, the delicate thrill of emotion and sentiment, the exquisite sensations of physical and intellectual happiness (p. 124). All this and much more that is instructive concerning the New Man's philosophy of life can best be read in the volume just referred to. Contrast it all with the analysis of "perfect joy" made by the Poverello of Assisi for the enlightenment of Brother Leo, as you find it set down with the charm of medieval simplicity in that quaintest little volume *The Little Flowers of St. Francis* (ch. 8). It is not, however, given to everyone to find "perfect joy" in the things that made jubilee in the Christlike heart of Francis. To be thrust out "in the snow or rain", to be treated as a vile impostor, "beaten with a knotted stick, seized by the cowl and thrown upon the ground"—it is only to those who bear the marks and signs of the Crucified in their immortal souls, or mortal bodies, like him of Tarsus or of Assisi, that it is given to see in these negations of comfort and positions of pain, the factors and conditions of perfect joy.

But would you know what is joy such as your ordinary individual may hope to know it, to have it, to spread it, then read this newest book of *More Joy* before you. Here is joy on every page and it shows you joy in every thing—your right to joy, the joy (or rather unjoy) of the present age, the joy of art, of the folksong, the joy of youth, joy in the Christian life, the joy of the Holy Books, the saints in joy, joy in gratitude, joy and education, art and joy, joy and the care of souls, joy in the love of nature, joy in work. Was there ever such a galaxy of joyful things? But these are only titles,

headings of the principal parts of the volume. Go to the pages themselves to see how charmingly these joyful things smile out upon you from the printed symbols. The whole world of beauty—books of nature and Revelation, the books of the great classics, ancient and modern, the literature of all times, the heroes of holiness and of noble deeds, as these and many other fountains of thought and beauty have given of their best and fairest to sing the praises of joy—tell of joy's reality, its power, its ubiquity. The book is for everybody; young, old, rich, poor, saint, sinner, learned and unlearned—all will find in it what they need—*more joy*. Not least is it for the priest. Let him read the chapter on Joy and the Care of Souls and he will see what joy and this book of joy will do for himself and his ministry. Think not because this volume treats of joy and therefore of emotion that you have here a farrago of sentimentality. The thought is solid, robust, virile, but it is tinged throughout, nay, shot through everywhere, with the light of beauty—the *splendor veri*. It is a book of joy, of rejoicing, and therefore of discipline. There is no joy in the heart of the carnal man. "You ask: How can I raise the level and enlarge the content and insure the continuance of joy in my life? How can I make every day a day of joy? The answer is 'By rejoicing'. This seems to be a cheap sort of advice, but it is full of practical wisdom. We can learn love, we can win love, only in one way, by loving: and joy only by rejoicing. It is far from true that we cannot train, yea, compel our hearts to love. And it is equally untrue that we cannot make the heart learn joy, practise joy, live joy" (p. 244). There is a robust thought here which the author develops in his own virile yet graceful style. Read the book and you will be the happier for so doing, and you will want to spread it among the people, the poor people whom it will show how to find joy in sorrow; the rich people whom it will teach the blessedness of poverty of spirit, and that true joy is not identified with pleasure. No thoughtful reader of this joyful volume of more joy but will find an access of joy in his own bosom from the feeling of gratitude that he will experience toward the author for having written so helpful a book—a feeling which will include the translator who has so happily rendered and adapted the work. It is no slight praise to say that the translation does honor to the original. It is the rarest of experiences to meet with a translation, especially from the German, in which the consciousness of its being a translation is entirely obliterated, as is the case with the present production.

THE LIFE OF FRANCIS THOMPSON. By Everard Meynell. Charles Scribner's Sons, New York. 1913. Pp. 361.

Francis Thompson has been dead hardly seven years and already we have his biography. In point of fact this life was published last year and has waited these several months for notice in these pages, because of fortuitous circumstances which need not be gone into in detail, though the belatedness deserves at least this mention. For the importance of the volume, both as the account of one who has aptly been styled "the poet of the Church" and as a unique piece of biography, might well have justified the readers of the REVIEW in looking for an earlier critique. This is all the more true, seeing that nearly nine years before Francis Thompson's death, they had read in the REVIEW his high praises from the pen of another illustrious author, whose work was also done in seclusion and through much suffering. In our June issue of 1898 the late Canon Sheehan had written of Francis Thompson: "For the present he will write no more poetry. Why? I should hardly like to intrude upon the privacy of another's thoughts; but Francis Thompson, who, with all his incongruities, ranks in English poetry with Shelley, and *only* beneath Shakespeare, has hardly had any recognition in Catholic circles. If Francis Thompson had been an Anglican or a Unitarian, his praises would have been sung unto the ends of the earth. He would have been the creator of a new school of poetry. Disciples would have knelt at his feet. But, being only a Catholic, he is allowed to retire, and bury in silence one of the noblest imaginations that have ever been given to Nature's select ones—her poets. Only two Catholics—literary Catholics—have noticed this surprising genius—Coventry Patmore and Wilfrid Meynell. The vast bulk of our co-religionists have not even heard his name, although it is already bruited amongst the Immortals; and *the* great Catholic poet, for whose advent we have been straining our vision, has passed beneath our eyes, sung his immortal songs, and vanished."

In one sense it was easy enough for "*the* great Catholic poet" to vanish—as a personality, namely; for the simple reason that as such he never appeared, save to an exceedingly small circle of friends, first and foremost among them, Mr. Wilfrid Meynell and his wife, the parents of the biographer. These two discerning critics of literary values by their patient kindness and coaching put Francis Thompson on his feet in a double sense; they not only rescued him from destitution and the sordid environments of darkest London, but heartened him to sing his wonderful songs and write his distinguished prose as a journalist. In return the poet has left many a generous acknowledgment of his debt to his benefactors, and this appreciation

is gracefully woven into the warp and woof of their son's story of Francis Thompson's intellectual life. And the Meynells in befriending Thompson made not only the poet but all men their debtors, notwithstanding the disclaimer of Meynell *père*: "But let none be named the benefactor of him who gave to all more than any could give to him."

There runs through the volume a suggestion of filial compulsion upon the author to tell the strange sad story of one whose forty-eight years were practically barren of biographical details. A more obscure life, or more elusive, it would be hard to picture, and who but the young man of Palace Court could have snatched from utter oblivion even the meagre records here set down? There was none but he, with his sympathetic insight into his kin's wise and patient leading of the poet, to trace the steps of Thompson's reclaim from the underworld into which the despondent poet had drifted. That his misery and pains drove him to opium, that for a time he companioned with an alleged murderer, that he had experience enough for a post-graduate course in the University of Last Resort had to be told, because it is all true; and it was well therefore that the telling should be by one who is native to the glamor of London town and who recognizes no less that the abysses of the modern Babylon are unfathomable. Misery and squalor there was a plenty in Thompson's lonely days and roofless nights in London, without blackening them with the charge of the too usual sinful concomitants of such a life. But the accusation was bound to raise its ignoble head, and what other biographer could have destroyed it forever, with dead-sure stroke? Only a comradeship such as later existed between our author and the poet, only the former's close study of the poet's unpublished notes and memoirs as well as his published writings, aided by the family association with the reclaimed exile, could have enabled the author to piece together the disjointed and ill-assorted parts of Thompson's gloomy career.

The biographer presents a long and plausible argument that the very force that dealt Thompson's body its death kept alive his passion for poetry. The "imp of the laudanum bottle," whilst it sowed the seeds of consumption, of which he died in a London hospital ward, brought with its delirium a stimulus to his imagination whereby the world became, in his own phrase, his box of toys. By the aid of the drug the thronging highways of the great metropolis gave his genius seclusion, wrapped round, as he was, with the pomp of his dreams; so that, amid his vicissitudes, the tattered minstrel, who would sell matches for his daily bread, run errands, or hold a horse's head on the streets for a pittance, carried dignity for all that, and, in the rough haunts of the underworld kept his recitude and gentleness.

The turning point in Francis Thompson's life came twenty years before he died, when he sent an article entitled "Paganism" to *Merry England*, a Catholic monthly, since defunct, that was edited by Mr. Wilfrid Meynell. After dropping the manuscript in the letter box the despondent writer spent his very last cent on "two boxes of matches," he tells us, "and began the struggle for life." In a postscript to the letter offering the article, he wrote: "Kindly address your rejection to Charing Cross Post Office." For six months the momentous article remained unread of the much-occupied and unsuspecting editor, who then, however, sought its author. More than a year after the despatch of the manuscript Mr. Meynell after much eager searching found the poet—a mere waif of a man, who was with difficulty brought to believe that he was fitted for the writing career. Opium was renounced and very soon Thompson confessed: "I protest to you I have a greater influx of thoughts in one hour at present than in a year under the reign of opium. It seems as though all the thoughts that had been frozen up for a decade of years by opium had now, according to the old fable, been thawed at once" (p. 95). Within a twelvemonth, the splendor of Thompson's poetic powers blazed forth in "The Ode of the Setting Sun". About this time, too, he submitted his famous essay on Shelley for publication in the *Dublin Review*, with the result that it was rejected, only to be offered again and accepted by the same periodical twenty years later.

Under the direction of his benefactors he was now learning to work. *Sister Songs* and *The Hound of Heaven* were written about 1891, though the latter was not published until 1895. *New Poems* came in 1897, and met with a very unfavorable reception at the hands of many of the most influential critics, notwithstanding that the poet esteemed it his "highest work". All the same, none better than he realized that the songs of this volume were not sung for the popular ear. On the eve of its publication he wrote of it to a friend: "I have done what artifice could do to lighten a very stern, sober, and difficult volume. . . . From the higher standpoint I have gained, I think, in art and chastity of style; but have greatly lost in fire and glow. 'Tis time that I was silent. This book carries me quite as far as my dwindling strength will allow; and if I wrote further in poetry, I should write down my own fame." For the next five years his chief writings constituted articles and reviews for the *Academy* and the *Athenaeum*, his *Life of St. Ignatius*, and only an occasional poem. Four or five years before death came to ease his pains, the overwhelming sense of blighted utility sent him back to the laudanum bottle. "My sole sensuality was not to be in pain," he moans in his remorse over his "fearful slavery". Kind friends

ministered to him, in so far as they were permitted, during these last months, until death came to him peacefully, 13 November, 1907, amid Catholic surroundings and the ministrations of religion. "If he had great misfortunes, he bore them greatly; they were great because everything about him was great." His friends took consolation in the belief that he knew and accepted his fate and mission, and that he willingly "learned in suffering what he taught in song." According to Patmore, he was "of all men I have known most naturally a Catholic. My Catholicism was acquired, his inherent." What profiteth a man, he asked in effect, if he gain the whole sun but lose the true Orient—Christ? So much for his faith. As for his poetry, he has recorded in prophetic verse his won satisfaction of the immortality of that:

The sleep-flower sways in the wheat its head,
Heavy with dreams, as that with bread;
The goodly grain and the sun-flushed sleeper
The reaper reaps, and Time the reaper.

I hang 'mid men my needless head,
And my fruit is dreams, as theirs is bread;
The goodly men and the sun-hazed sleeper
Time shall reap, but after the reaper
The world shall glean of me, me the sleeper!

It remains to add that we owe to the chivalry of Francis Thompson's biographer a capital volume, whereby we are enabled to reconcile not a few contradictions in the life of one whose name, by a triumph of failure, is becoming more and more known and whose work seems destined to endure.

THE LIFE OF GEMMA GALGANI. By Father Germanus, O.P. Translated by the Rev. A. M. O'Sullivan, O.S.B. Introduction by Cardinal Gasquet, O.S.B. B. Herder, St. Louis; Sands & Co., London. 1914. Pp. 482.

Heroic virtue, sublime sanctity, has always been one of the marks attesting the divinity of the Church. Occasionally the holiness of the Saints is itself further attested and confirmed by the testimony of the stigmata of the Crucified stamped by God visibly on the body of His elect. The case of the Belgian *stigmatizée*, Louise Lateau, will not be beyond the recollection of the older readers of these pages, while the youngest will have heard of the similar case of her the story of whose life is told in the present volume. Born at Lucca, Italy, 12 March, 1878, and dying there, 11 April, 1903, her short life of twenty-five years was uneventful as measured by human standards, but most wonderful for deeds of interior virtue, the divine measurement of value. Like her compatriot, Saint Catherine of

Siena, she bore the sacred stigmata of the Passion in her hands and feet and side, the puncturings of the Crown of Thorns on her head, while her body was gashed with the marks of the Scourging, her shoulder with the indenture of the Cross, and her knees with the rendings of the Falls. But all these signs of the Lord Jesus "which she bore visibly on her body were the outward indications of her inner habitual union with the Crucified." Passing in her ecstatic contemplations from His agony, sharing with Him literally the profuse outpouring of blood through the pores of her body, along the various stages of His Passion, she bore in her members the painful indications just enumerated. The narrative of all this is set down with full detail in the present volume by the pen of the late Passionist Father Germanus, her confessor. Himself a man of singular holiness and ripe experience in the spiritual life, a man, moreover, of profound mind, a philosopher and a theologian of recognized authority, Father Germanus was the privileged witness of the wonders he here describes. He studied them not simply with reverence, but with a critical intelligence. Moreover, he proved "the spirits whether they be from God", by subjecting the humility, obedience, and charity of their recipient to the severest tests.

Neither was Father Germanus at all unmindful of the various theories which recent students of nervous phenomena have proposed to account for the stigmata borne by certain saints and holy persons, such as Louise Lateau and Gemma Galgani; and not the least valuable as well as interesting portions of his work are the three critical dissertations forming the appendix, in which he proves, with no little learning and acumen, how inadequate are such nervous conditions as hysteria and hypnotism, as well as spiritistic agencies, to explain the extraordinary things that happened to Gemma. Had the volume nothing to offer but these three dissertations it would be well worth while, but it has, besides, the elements of personal interest and of spiritual edification and inspiration, exhaling from a life of wonderful holiness, on the heroic character of which it belongs of course only to the Mother of Saints officially to pronounce.

As Cardinal Gasquet, in the introduction, observes, a perusal of the volume cannot but make Catholics realize the nearness of the supernatural—"that God is ever with the world He has created, and that even in this materialistic age His arm is not shortened, however much our vision may be restricted by our surroundings". The wonderfulness of God in His saints is nowhere more manifest than in His dealings with this maiden of Lucca, and with the transcendancy of that wonderfulness we must leave some of the events, her doings and sayings, set down in this volume—phenomena of which our limited sight sees no explanation, and which our colder Northern taste would rather pass over.

Literary Chat.

Occasion has been offered and gladly improved many times of recent years to say a deserved word of praise concerning the *Month* and the *Irish Monthly*, published by the Jesuit Fathers in London and in Dublin respectively. The former is to be congratulated on the new vigor it is putting forth, after a career of fifty serene and fruitful years. A renewal of life in this excellent Catholic review is discernible both in the *actualité* of its contents, in its more vivacious tone, the new and useful departments added to it of late, and in the brighter dress in which it presents itself for a new welcome every month. The old friends grow dearer as the years speed on, and so does the *Month* as its numbers multiply, and we are sure that those who will take the means of getting acquainted with it, will find it a true friend. Now that there is an American agent (Devin-Adair Co., New York City) of the magazine who will be glad to act as introducer, it will not be so hard as aforesaid to get on reading terms with a monthly review that is a standard of literary and Catholic excellence.

It would be a source of pleasure to know that any words of ours had helped to increase the circulation of the *Month*, as a substantial token of our good wishes on the occasion of the golden jubilee of this good tree which for fifty years has been "yielding its fruits every month, and the leaves of the tree were for the healing of the nations". *Ad multos annos, plurimosque annos!*

Whatever grounds Catholics may have had in former days for complaining of the literature furnished them by their publishers, such grounds are fast disappearing. His would be a hard taste to satisfy that would not find in the recent cornucopia of the Catholic press abundant matter to feed both mind and heart—nutriment, moreover, furnished in appetizing shape and at prices accommodated to the humblest pecuniary limitations. Attention has been repeatedly called in these pages to the publications of the *Catholic Library*—those neat little volumes, treating of such a variety of subjects, and procurable at so small an outlay of money. The best of the old things as well as the new are appearing on its lists. The second, the concluding, volume on the Mass by Father Herbert Lucas, S.J., has recently been added (No. 7). Together, the two volumes constitute a solid, comprehensive, and readable treatise on the Holy Sacrifice, a treatise that, while moderate in compass, is adequate to the needs and tastes of the average Catholic intelligence. The theology, history, and liturgy of the Mass are here expounded in a degree and style that leave nothing to be desired (B. Herder, St. Louis).

The "Catholic Library" moreover provides not only the best of the old things, but new things that are best concerning the old. It is interesting and instructive, for instance, to be transported back into parochial life as it passed its troubled days in Elizabethan England, when the people hardly knew to what religious camp they belonged, shifted and dragooned as they had been and were from one side to the other, according to the caprice or ambition of their political rulers. It is a vivid picture of those fluctuating conditions that is presented by Professor Kennedy in No. 8 of the "Library," entitled *Parish Life under Queen Elizabeth*. The author modestly styles his work an introductory study, and justly so from the mere standpoint of volume, for the booklet contains just eight-score pages. From the point of view, however, of quality and effectiveness, it covers the ground so comprehensively that the general reader will feel that he has got just what he wants. He is enabled to see quite distinctly how things stood in the Elizabethan parishes. Perhaps a passage or two may be appositely cited here as suggestive of some aspects of the times, that help to explain the change of religion in England. "A contemporary State paper says that 'the Commonwealth was diseased by the poverty of the Queen; the penury of the noblemen and their poverty; the

wealth of the meaner sort; the dearth of things; the divisions within the realm; the wars (with France and Scotland); want of justice; want of good captains and soldiers; all things dear; excess in meat, drink and apparel; divisions among ourselves"—and so on.

Within such a social and political environment, it is hardly to be wondered at that "parish life . . . was in no healthy state. Lack of respect for authority was evident in clerical life, and in the parish services. Religious differences were accentuated by penal laws. Moral standards did not exist. The entire local government was honeycombed with abuses. There was no such thing as privacy. Spying was not only common, but was encouraged. Education was in the widest sense neglected. Genuine religion was so uncommon as to be almost negligible. A general irresponsibility characterized the various grades of society. . . ." The details of the picture are wrought out in the book before us, and from it all the conclusion is obvious that "whatever may be said of Elizabethan England in its relation to nationality, foreign affairs, and literature, it must be confessed that the state of parish life was deplorable", and this not only to the Catholic eye, but likewise "to the honest Puritan at home", to him also "the parishes of England were little better than heathen".

The most recent issues of the "Catholic Library" are (No. 10) *The Religious Poems of Richard Crashaw* and *St. Bernardino, the People's Preacher*, about which something will be said later.

Not the least encouraging sign of healthy Catholic literature is its hagiographical constituents. The multiplication of biographies of the Saints in recent times is remarkable. The deservedly well-known series of "The Saints" is periodically passing over from the French into English; the beautiful Notre Dame Series grows apace. The story of *St. Louis, King of France* (1215-1270) is probably not the latest issue in this excellent series, having been published last year, but it is a narrative which loses none of its interest in the lapse of a twelvemonth. Edifying as a biography of the saintly king, it is no less instructive as an historical sketch of the thirteenth century and the Crusades (B. Herder, St. Louis).

Recent accessions to the Standard-Bearers of the Faith: *St. Columba, Apostle of Scotland*, by F. A. Forbes, and *St. Catherine of Siena*, by the same author, are two little volumes whose neat make-up pleases the eye, while their charming style cannot fail to win readers older than the children to whom they are primarily addressed. Happy children for whom are provided such bright and wholesome things of mind and heart! (B. Herder, St. Louis; Brodie & Co., London).

Butler's *Lives of the Saints* belongs of course to the standards of its class. The abridged edition in one handy volume of some four hundred pages commends itself for its succinct biographies and the pious reflections appended to each, the volume thus combining in one the services of meditation and spiritual reading (Benziger Bros., New York).

Father Paschal Robinson, the scholarly Franciscan and Professor at the Catholic University of America, has recently been made the recipient of two distinct honors which show the high place to which his accomplishments in the wide world of letters have raised him. The one comes from Rome and confers on him the degree of Doctor of Sacred Theology (S.T.D.), whilst the other is from London where last month he was "inaugurated" as a Fellow of the Royal Historical Society (F.R.H.S.). It is a pleasure to record this double and well-merited appreciation of the literary work of our American Friar and esteemed contributor.

The Pilgrimage of Grace, by John G. Rowe, is an interestingly written account of an armed movement by the men of Yorkshire in the days of Henry VIII, designed to check the wanton suppression of monasteries and the confiscation of church property. The principal hero in the tale is Robert Aske, known in the historic documents of his time as "chief captain of the Conventual Assembly". His prudence, courage, and well-known integrity caused him to succeed for a time in bringing the king to make certain concessions to the Catholic party; but the treachery of Sir Titus Coote, Norfolk, and others eventually defeated the noble champions of right, and their leader was condemned to be hanged in chains at York Castle. The author sketches graphically the campaign of honor of Robert Aske and his associates, and incidentally throws light upon a character hardly sufficiently known as one of the prominent actors of the so-called Reformation period in England, although, as the author points out in his preface, he is worthy of a place as martyr for the Catholic Faith, to be ranked with the Blessed Thomas More and Blessed John Fisher (Benziger Bros., New York).

The principal figure in *The Shield of Silence*, by M. E. Henry-Ruffin (Benziger Bros.), is a priest, Fr. Marion, who by his prudent safeguarding of the seal of confession baffles the efforts of the police to avenge a murder committed in the heat of passion by a Spanish woman against the man who had wronged her, but who before dying is able to make amends at the same time binding the priest to shield the reputation of his victim and her child. The story is interesting and gives considerable insight into Spanish life, although the chief scenes and actors are American.

An abridgment of the *New Standard Dictionary* has recently been published bearing the title *The Comprehensive Standard Dictionary of the English Language*. Within the compass of 680 pages it defines and explains 48,000 words and phrases, and gives 1,000 pictorial illustrations. It therefore justifies its title, while its convenient size merits for it a place near one's elbow on the desk (Funk & Wagnalls, New York).

Among the new books for juveniles is Mary T. Waggaman's *Lisbeth*. It is a story of the First Communion of an orphan, whose little soul grew true and brave under the tutelage of the good nuns and the innocent companionship she found in the parish school. The tale is very well told (P. J. Kenedy & Sons).

Leaves from the Note-Book of a Missionary is the title of a neatly-printed volume in which the author, Father William Hannon, has gathered together the records of a wide and varied experience in priestly life. The stories and observations make interesting reading and also offer suggestive material for illustration in sermons or other discourses (B. Herder, St. Louis).

A most attractive and no less informing volume recently published by Sands & Co., of London (B. Herder, St. Louis), bears the title *Footprints of the Ancient Scottish Church* by Michael Barrett, O.S.B. Most of the matter appeared previously in the *American Catholic Quarterly Review* and the *Ave Maria*, but is withal of such permanent value as to deserve the unified form in which it is here presented. The old cathedrals and collegiate churches, the hospitals, fairs, holy wells, the cultus of Our Lady—under these headings is collected a large number of facts and deeds both informing and inspiring.

It is worth knowing, for instance, that when the Reformation broke out in Scotland there were at the very least ninety hospitals in the land. This is quite a respectable number for a population that counted then probably only about half a million, a figure that does not come up to the population of such a city as present-day Glasgow.

Books Received.

SCRIPTURAL.

REALIA BIBLICA geographica, naturalia, archeologica, quibus compendium introductionis completur et illustratur auctore Martino Hagen, S.I. P. Lethiellux, Parisiis. 1914. Pp. 728. Prix, 10 *fr.*

THE CULTURE OF ANCIENT ISRAEL. By Carl Heinrich Cornill, Professor of Old Testament History in the University of Halle. The Open Court Publishing Co., Chicago and London. 1914. Pp. 179. Price, \$1.50.

THEOLOGICAL AND DEVOTIONAL.

IUS "ORTHODOXUM" RUSSORUM respectu Juris Ecclesiae Romano-Catholicae consideratum (cum una tabula Gentis Ruthenae). Dr. Nicolaus Biernacki. Posnaniae: apud Bibliop. s. t. "S. Adalberti"; Cracoviae: Gebethner et Co.; Friburgi (Br.); Herder; Romae: Pustet. 1914. Pp. 114. Pretium, 4 *L.*

DE ESSENTIA SACRAMENTI ORDINIS. Disquisitio Historico-Theologica. Auctore G. M. Card. Van Rossum, C.S.S.R. B. Herder, St. Louis. 1914. Pp. 200. Pretium, \$0.75.

VOCATIONS. By the Rev. William Doyle, S.J. The Irish Messenger, Dublin. Pp. 43. Price, \$0.05.

THE HISTORICAL CHRIST; or, An Investigation of the Views of Mr. J. M. Robertson, Dr. A. Drews, and Prof. W. B. Smith. By Fred. C. Conybeare, M.A., F.B.A., Honorary Fellow of University College, Oxford; Hon. LL.D. of the University of St. Andrews; Hon. Doctor of Theology of Giessen. Issued for the Rationalist Press Association, Limited. The Open Court Publishing Co., Chicago. 1914. Pp. ix-235. Price, \$1.50.

PAROLES D'ENCOURAGEMENT. Extraites des Lettres de Saint François de Sales, Docteur de l'Eglise. Pierre Téqui, Paris. 1914. Pp. vii-237. Prix, 1 *fr.*

FIGURES DE PÈRES ET MÈRES CHRÉTIENS. Par M. l'Abbé H. Bels, Aumônier. Deuxième Série (Du 1^{er} au XIX^e siècle). Pierre Téqui, Paris. 1914. Pp. 248. Prix, 2 *fr.*

NOTICE BIOGRAPHIQUE SUR M. LAVAL, Ancien pasteur protestant de Condé-sur-Moireau et du Chefresne, converti au Catholicisme. Raisons Péremptoires pour tout Protestant de se faire Catholique, pour tout Catholique de rester ce qu'il est. Par M. Laval. Pierre Téqui, Paris. 1914. Pp. 57. Prix, 0 *fr.* 20; par poste, 0 *fr.* 25.

IM DIENSTE DER HIMMELSKÖNIGEN. Vorträge und Skizzen für Marianischen Kongregationen. Gesammelt von Peter Sinthern, S.J. Herausgegeben von der Zentralstelle für Marianische Kongregationen in Wien. B. Herder, St. Louis. 1914. Seiten 307. Preis, \$1.10.

A SIMPLE CONFIRMATION BOOK. By Mother Mary Loyola. The International Catholic Truth Society, Brooklyn, N. Y. Pp. 48. Price, \$0.05.

CHRISTENLEHREN. Von Dr. Hermann Siebert. Zweiter Theil: Gnadenmitel und Gebote. B. Herder, St. Louis. 1914. Seiten 103. Preis, \$0.50.

CLAUDE BERNARD: DIT LE PAUVRE PRETRE (1588-1641). Par le Commandeur de Broqua, Camérier Secret de Cape et d'Épée de S. S. Pie X, Membre et Lauréat de plusieurs sociétés savantes, Postulateur de la Cause de Claude Bernard. Deuxième édition. P. Lethiellux, Paris. 1914. Pp. xv-270. Prix, 3 *fr.*

JÉSUS VIVANT DANS LE PRETRE. Considérations sur la Grandeur et la Sainteté du Sacerdoce. Par le R. P. Millet, de la Compagnie de Jésus. Quatrième édition. Pierre Téqui, Paris. 1914. Pp. xii-420. Prix, 3 *fr.* 50.

MISCELLANEOUS.

POLLY DAY'S ISLAND. By Isabel J. Roberts, author of *The Little Girl from Back East*. Benziger Bros., New York. 1914. Pp. 234. Price, \$0.85.

IDEALS AND REALITIES. Essays by Edith Pearson. R. & T. Washbourne, London; Benziger Bros., New York. 1914. Pp. 149.

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THE HIGHER CULTURE OF EARLY MAN.

WHAT light do the historical sciences, apart from the inspired writings, shed upon the mentality, morality, and religion of early man? Perhaps the very question savors of academic remoteness from our active and actual American mission life. The answer nevertheless has more than an academic interest. In the first place it concerns our professional studies. The origin of mind, as of morality and religion, the fact and contents of primitive revelation, the interpretation of the early chapters of Genesis, and kindred problems, loom large in modern religious thought. To discuss such problems is of course philosophy's and theology's task; at least philosophy and theology must say the last word. The science of "prehistory", however, can and does yield very valuable or even indispensable data toward their final solution. In addition, there can be no doubt of the waxing popular interest in our prehistoric ancestors, if the press,—even to Sunday supplements—and the platform are trustworthy indices of popular interest. This commendable interest would not concern us as priests, were not many of the theories and deductions that are filtering down among the reading public, strongly impregnated with a spirit anything but sympathetic with historic Catholic faith.

The purpose of the present article is to sum up some important material, brought to light or collated chiefly within the last decade and a half, which seems destined to force the reconsideration of many problems concerning prehistoric hu-

manity that the confident nineteenth century had ticketed as settled. By early man is not meant the first man, but the earliest men of whom it is possible to obtain reliable information. Nor is there question of determining the ultimate origin of mind, morality, or religion: our task is a more modest one, namely, to endeavor to reconstruct man's mental, moral, and religious culture at the earliest period, paleolithic or pre-paleolithic, to which our evidence carries us.

The early history of the great civilizations of antiquity brings us back, in the valley of the Nile at least, to about the fifth millenium B. C. But this is not far enough for our purpose. It is becoming clearer and clearer that the beginnings of our race date back many more millenia; how many, no one knows. It is significant however that a Catholic priest, one of the foremost living specialists, Dr. Hugo Obermaier, has in a recent work calculated one hundred thousand years as the minimum span for man's residence in Europe!¹ This may turn out to be too high an estimate; but there is a growing conviction in Catholic no less than in non-Catholic circles that man has been on earth a far longer time than we have been accustomed to think. The historic civilizations therefore even at their dawn are quite too recent.

Until 1908 there was no direct conclusive evidence that man of the Old Stone age had religious concepts. The discovery of the Chapelle-aux-Saints skeleton in that year by the Abbés J. and A. Bouyssonie and L. Barton showed pretty clear indications of burial rites and hence of a belief in a something beyond the grave among our early ancestors of the Neanderthal race.² That is as much as we can expect the remains of primitive man to certify to, as far at least as any higher religious concepts are concerned. Even this meagre evidence is wanting for the pre-Neanderthal race(s), whose skeletal remains have recently been unearthed: the Mauer jawbone in 1907 near Heidelberg by Professor Shoetensack and the Piltdown skull in 1908-12 at Piltdown-Common, Fletching, Sus-

¹ Hugo Obermaier, *Der Mensch aller Zeiten*, Berlin, 1911, I, pp. 325-338.

² The Abbés H. Breuil, A. and J. Bouyssonie, *L'Homme préhistorique*, in *Dict. Apol. de la Foi Cath.*, Fasc. VIII, Paris, 1912. G. G. MacCurdy, "Recent Discoveries Bearing on the Antiquity of Man in Europe," in Report of Smithsonian Institution for 1909, pp. 573-576.

sex, England, by Mr. Dawson.³ Archeology however, while a stuttering witness regarding early man's moral and religious culture, speaks more intelligibly of his mentality. In fact it shows paleolithic man to have been anything but dull-witted. His ingenious and skilfully worked artifacts prove him to have been, within a limited field, a deft and inventive craftsman, while the evidence of his aptness as a hunter and of his ability to withstand great changes of climate in the glacial age point to an intelligent mastery of his environment.⁴

Neither the records of dawning civilization nor the relics of primitive man dug out of the earth throw much light on our question. Can we hope for more from ethnology? We can, provided we accept the principle—it is more than an assumption—that the uncivilized peoples of to-day are comparatively unaltered survivals from prehistoric times. They too, like us, it is true, have a long and somewhat checkered past behind them; many changes have come with time; some tribes and whole peoples have no doubt retrogressed. But taking the contemporary uncivilized portions of our race *en masse*, it is generally recognized that in their material culture, in their manner of living, in their industrial and fine arts, even in many of their religious concepts, there is a close resemblance amounting almost to identity between them and early man as his remains show him to us.⁵

Neither progress nor retrogression but comparative permanence seems to be the prevailing law of life among those who have not yet been caught in the onward current of civilization. If therefore uncivilized man has survived, little changed in material culture, in his ways of life, in his arts and crafts, in some at least of his religious ideas and practices, from prehistoric times, is there not good reason to believe that in moral and higher religious culture as well the same law of

³ MacCurdy, *ibid.*, pp. 569-573. Charles Dawson and Dr. A. Smith Woodward on the Piltdown remains in *Quarterly Jour. of the Geological Society*, London, vol. LXIX, part I, Mar., 1913, pp. 117-150.

⁴ Breuil, l. c. Obermaier, l. c., pp. 413-418. Joseph Déchelllette, *Manuel d'Archéologie*, I, Paris, 1908. J. Guibert, *Les Origines*, Paris, 1910, pp. 413-419.

⁵ Obermaier, l. c., pp. 253-258, 413-430. E. B. Tylor, *Anthropology*, New York, 1896, Chs. VIII-XII, XVI; *idem*, "On the Tasmanians as Representatives of Palaeolithic Man," in *Jour. of the Anthropol. Inst.*, April 11, 1893, pp. 141-152. R. Pettazzoni, *La Religione Primitiva in Sardegna*, Piacenza, 1912, pp. 209 ff.

permanence, of conservatism has held sway? Of course such identity must not be pushed to extremes, as has frequently been the case, so as to include every least detail. The modern uncivilized man is not an absolutely unaltered, but a *relatively*, comparatively unaltered survival, giving us a *fairly* faithful portrait of early man, just as many a little country village in the United States represents to us (or at least represented before the advent of the automobile and the moving-picture film) fairly well the life of our grandfathers, or as many a village of Southern Europe has preserved comparatively unaltered not only the architecture and the costumes but the spirit as well of the sixteenth or even the fourteenth century.

The suspicion with which many Catholic writers have regarded this ethnological principle can perhaps be traced to the misapplications and exaggerations of which it has been the victim. Attention has more often been focussed upon the unworthy features of savage life, upon the stupidities, the moral blots, the crass superstitions.⁶ Why? Because, although theoretically the evolutionist school has always recognized that evolution is not synonymous with unbroken progress, that evolution is from the simple to the complex, not necessarily from the debased to the lofty, practically it has only too frequently assumed that earlier culture must have been debased, animal-like; and so an almost unconscious selective process has prevailed, thanks to which the least lovely features of savage life have been dug out, smelted and fused into a whole and the product exhibited as prehistoric man.

In the second place, savages have been taken too much *en bloc*. Not enough attention, at least outside of the Australian area, has been paid to the important differences in grade or degree of culture. Customs and beliefs have too often been gathered indiscriminately from peoples of any and all planes of culture or lack of culture, and the resulting generalization has been given out as common to all savagery, and consequently to all prehistoric humanity. It is surprising that so much loose discussion has passed muster in such an all-important matter—all-important, for if the principle that the modern uncivilized man represents early man is valid, as there is good reason to suppose, it follows that, not the

⁶ Andrew Lang, *The Making of Religion*, 2nd edit., London, 1900, p. 256.

uncivilized world in general, but the *lowest* cultural strata in that world, are the representatives of *earlier* man; while the *higher* savages or barbarians of to-day would represent man of a *later* epoch nearer to our own. Hence the necessity, if we seek light upon our earlier ancestors, of confining our quest to the very lowest savages. It is one of the most hopeful signs of the times that attention is being concentrated more and more on the two questions: Who are the lowest savages? and, What is their mental, moral, and religious status?

Who are the most backward in culture among existing savages? Before attempting to give an answer to this question, a preliminary problem needs to be considered.

It is well known that similar or identical cultural elements (e. g. the bow and arrow, tattooing, circumcision) are found in many widely separated regions among peoples only distantly related.⁷ Two theories to account for these similarities dispute the field.

The older convergence theory, formulated by Dr. Bastian and adhered to by the majority of ethnologists, holds that such resemblances and identities are, normally at least, due not to borrowing nor to migration, but to the identical structure of the human mind the world over reacting to similar needs and environment. Such similarities as exist do not normally imply genetic dependence.

The more recent theory, first proposed in 1905 by Drs. Fritz Graebner and Bernard Ankermann of Berlin, though suggested in part some years earlier by Ratzel and Frobenius, differs from the older in two chief respects. First, it maintains that, in a far greater number of cases than the convergence theory recognizes, the existing resemblances are the result of the migration either of peoples or of cultures alone. Secondly, cultural elements have spread not so much singly as in groups or cycles; such cycles—whence the name “Kulturkreis” theory—have arisen in more or less isolated areas and spread from their birthplace over great territories, some probably even circling the habitable globe.⁸

⁷ R. Andree, *Ethnographische Parellelen und Vergleiche*, Stuttgart, 1878; ditto, *Neue Folge*, Leipzig, 1889. E. B. Tylor, l. c., passim. K. Weule, *Die Kultur der Kulturlosen*, Stuttgart, 1910, pp. 11-30.

⁸ Bibliography in *Anthropos*, VI, 1911, pp. 1010-1036. Father W. Schmidt

Many single, vague resemblances, Dr. Graebner and his school admit, can be readily accounted for by the theory of convergence; but others, they maintain, cannot. It is, they say, quite within the range of probability that a bow and arrow should have been invented independently in various parts of the world, but if we find a quite *peculiar* form of bow with an equally *distinctive* kind of arrow among even widely separated tribes the coincidence is more arresting. If in addition we find, as Dr. Graebner maintains, such identity in detail in *one* cultural element, quite consistently accompanied by detailed identities in *other* cultural elements (such as the cross-handled paddle, tobacco or hemp smoking, communal and pile dwelling, etc.),⁹ we are not only permitted but obliged to suspect genetic relationship. Because, while single, vague resemblances may be accounted for as due to the identical structure of the human mind, the occurrence over wide areas and in different parts of the world of whole groups or cycles of cultural elements, identical even to details and often bizarre details, establishes a complex coincidence that can be adequately explained only on the supposition of migration of people or of culture alone.

According therefore to the new school, there has been a succession of cultural waves, which have swept over great areas of the earth, leaping from continent to continent, from hemisphere to hemisphere. The complexities of modern uncivilized culture are the result of the diverse overlappings, overlayings, and fusions of these different waves. By a most painstaking, minute, and critical examination of every phase, industrial, social, political, philological, esthetic, moral, mythological, and religious, of savage life, no less than of the physiological data, it is hoped eventually to disengage these various cycles or strata (just as the geologist has done for the earth's crust), to establish their order in time and finally to determine the make-up of the most primitive and archaic.

gives a summary of the whole method, based on Dr. Graebner's *Methode der Ethnologie*, Heidelberg, 1911, in an article, "L'Étude de l'Ethnologie" in the *Compte-rendu de la Semaine d'Ethnologie Religieuse*, first session, Paris, 1913, pp. 35-56.

⁹ F. Graebner, "Die Melanesische Bogenkultur und ihre Verwandten," in *Anthropos*, IV, 1909, pp. 726-780, 998-1033. Popular account of the component elements and geographical distribution of the various cycles in W. Foy's *Führer durch das Rautenstrauch-Joest-Museum der Stadt Cöln*, Cöln, 1910.

About seven such cycles have, with fair probability, been made out in Oceanica, and the evidence as it stands seems to point to the Oceanic Negritos and the now extinct Tasmanians as the nearest modern representatives of the earliest stratum in this area,—Australian, Melanesian, and Papuan culture being later. While the new school has apparently made out a fairly good case for its theory in Oceanica, it has thus far met with less success in the African and especially the American fields.¹⁰ The problems raised are however so enormously complex and our knowledge of many areas so fragmentary that many decades may pass before a decisive conclusion can be reached. Consequently I have hesitated as yet to use the culture-cycle school's conclusions, except with some reserve for Oceanica, as a stable enough basis for determining who are the lowest existing savages. I shall use a rougher and less delicate scale, valid as far as it goes and far as it goes agreeing with the conclusions of the newer theory. Two questions confront us: Who are the lowest in culture of savages? What are their mental, moral and religious conditions?

The savage world is of course far from being homogeneous. Tribe differs from tribe and people from people in culture, as star from star in glory. There is, for instance, as wide a gulf between the Mangbattus and Niam-Niams of the upper Congo region and the nomadic Bushmen of South Africa, as there is between our modern American civilization and the pre-Columbian archaic civilization of Yucatan or Mexico.

The bulk of uncivilized peoples possess a fairly complex and advanced culture. They are herders or gardeners or both. They often show marked skill at gardening and arboriculture; for instance, the natives of Mota, a small island of Melanesia, cultivate no less than eighty varieties of yams and sixty of breadfruit trees; many Melanesians are familiar with grafting, terracing, and irrigation; some of the wild tribes

¹⁰ Roland B. Dixon, "Independence of the Culture of the American Indian," in *Science*, vol. XXXV, 1912, pp. 45-55. Robert H. Lowie, "On the Principle of Convergence in Ethnology," in *Journal of American Folk-Lore*, vol. XXV, Jan.-Mar., 1912, pp. 24-42; Erland Nordenskjöld, "Une Contribution à la Connaissance de l'Anthropo-géographie de l'Amérique," in *Jour. Soc. Américanistes*, Paris, N. S. T., IX, 1912, pp. 19-25; Fritz Krause, "Amerika und Bogenkultur," in *Mitt. Anthropol. Gesellsch.*, Wien, Bd. XLII, 1911-12, pp. [111-115].

of the Philippines are experts in the last two arts.¹¹ Apart from the more or less nomadic pastoral peoples, almost all savages live in villages, often containing thousands of inhabitants. Their huts are usually quite substantially built and are at times of elaborate construction. Pottery, weaving, and often metal-work are established industries, while the beginnings of a true currency system are normally to be found. Accumulated wealth leads to the growth of what might almost be called a leisured class. There is finally a fairly well organized political and judicial system. It is in this condition that the great majority of savages are, from Senegal to New Guinea in the Eastern Hemisphere and from Alaska to Patagonia in the Western.¹²

Isolated however more or less from the more advanced majority by their insular or jungle life are a minority of extremely simple and backward culture. They are at the lowest rung of the ladder. They have either the most rudimentary and crude agriculture or as in the majority of cases no agriculture at all. They as a rule neither assist Nature in providing their daily food nor store up against the days of want. They gather and hunt what Nature spontaneously provides. Their food consists of wild animals large and small, of birds, and fish, of eggs, frogs, lizards, insects, grubs, honey, of roots, seeds, nuts, wild yams, and fruits—a varied if not elegant menu. Their villages where found are very small; as a rule they live a purely nomadic life, wandering about in small family groups, their usual shelter from the elements being the cave or overhanging rock or the flimsy lean-to of branches or bark. The men usually go nearly nude and not infrequently entirely so.

They neither work metals nor weave; their pottery, where it exists, is most crude. Some do not even manufacture paleolithic implements, and probably never did; they are in an eolithic stage, using chiefly bamboo, bone, and shell. One group, the Andamanese, did not when first discovered know

¹¹ R. H. Codrington, *The Melanesians*, Oxford, 1891, pp. 303-304. Dean C. Worcester, *Nat. Geographic Mag.*, Sept., 1912, pp. 899-907.

¹² Wm. I. Thomas, *Source Book for Social Origins*, Chicago, 1909. F. Ratzel, *History of Mankind*, 3 vols. (tr. Butler), London, 1898.

even how to make fire. Some Australians use their own blood at times as an adhesive!

They have neither writing nor counting systems, many of them not even the notched or pictographic message-stick. They have as a rule no words in their languages for numbers above two or three. They have no currency, not even shell or other such "money". Trading is rather of the nature of an exchange of presents; there are no weights nor measures. Personal objects like weapons or nets are the property of the individual; but except where clearings are made for temporary gardens there is no private ownership of the land: this belongs to the tribe as such. The headmen have a very limited authority and their office is not hereditary. They get their position as a public acknowledgment of valor, of skill in the chase, of generosity and hospitality and justice. There are no castes, no aristocracy. There are no constituted courts nor tribunals; where crimes like murder, theft, or adultery, have been committed, the law is administered usually by the aggrieved individual backed by tribal approval, while trespass or injury inflicted by an outsider is generally punished by the tribe acting in unison, after a consultation of the headman and older members.

The foregoing description would apply fairly well to some of the very low savages of Central Brazil and Tierra del Fuego, but our information regarding the former is too fragmentary and regarding the latter too contradictory for the purpose of this article. Moreover the present state of the evidence points to the Eastern Hemisphere as the birthplace of our race and the part of the world most likely to contain the comparatively unaltered survivals of the earliest times.

We begin with Africa. The aborigines of the whole southern end of the continent were the Bushmen.¹⁸ In the last century they were gradually driven back by successive waves of Hottentot, Bantu, and Dutch invaders into the Kalahari desert and the adjacent territory, where the broken survivors of a once widespread race are now gathered awaiting extinction. Their exact genetic relationship to the great Bantu and Sudanese families of Africa is not certain; but in culture they

¹⁸ Geo. W. Stow, *Native Races of South Africa*, London, 1905.

are considerably below both of them, in this respect being equalled only by the Negrito.

The Negrito of the central forest belt of Africa is a true pygmy, being only about four feet six-to-eight inches in height. He is apparently a near relative of the Bushman, and, there is good reason to hold, of the Mincopis of the Andaman Islands in the Indian Ocean, the Semangs of the Malay Peninsula, the Negritos of the Philippines, and the Tapiros and other pygmies of the mountains of New Guinea.¹⁴ There is a fair uniformity of physical type and of culture among almost all these diminutive woolly-haired peoples. The Negritos of Africa and the Philippines have considered themselves and, what is still more remarkable, have been considered by the adjacent tribes to be the original inhabitants of the land, pushed back to the jungle and mountain fastnesses by the later encroachments of the larger and more advanced races. The position moreover of the Negritos in the *interior* of Africa, the Philippines, the Malay Peninsula, and New Guinea, suggests strongly the same conclusion. The discovery in 1911 of a whole tribe of pure Negritos in the interior of New Guinea as well as a recent close study of the Mafulu, a Papuan tribe of British New Guinea, seem to add much weight to the long-surmised priority of the Negritos over the other peoples of Papuasias.¹⁵ At any rate the Negrito groups are in culture generally less advanced than either the Bushmen or the Papuans. There is an increasing tendency, especially since the publication of Dr. Kollman's and Father W. Schmidt's interesting studies and the rise of the culture-cycle theory, to look upon the Negritos as even lower and earlier

¹⁴ W. Schmidt, S.V.D., *Die Stellung der Pygmäenvölker in der Entwicklungsgeschichte des Menschen*, Stuttgart, 1910. Mgr. A. LeRoy, *Les Pygmées*, Tours, 1905ca. H. H. Johnston, *Pygmies of the Congo Forest*, Rpt. Smithsonian Inst., 1902, pp. 479-491. E. H. Man, *On the Aboriginal Inhabitants of the Andaman Islands*, London, 1883. M. V. Portman, *A History of our Relations with the Andamanese*, 2 vols., Calcutta, 1899. W. W. Skeat and C. O. Blagden, *Pagan Races of the Malay Peninsula*, 2 vols., London, 1906. Wm. A. Reed, *Negritos of Zambales*, Manila, 1904. D. C. Worcester, l. c., pp. 833-850; *ibid.*, Nov., 1913, pp. 1227-1229. A. B. Meyer, *Die Philippinen, II Negritos*, Dresden, 1893. Steen A. Bille, *Bericht über die Reise der Corvette Galathea*, Copenhagen, 1852, I, pp. 447-453. Jos. Montano, *Voyage aux Philippines*, Paris, 1886, pp. 61-72, 314-315. C. G. Rawling, *The Land of the New Guinea Pygmies*, Phila., 1913.

¹⁵ Rawling, l. c. R. W. Williamson, *Mafulu Mountain People of British New Guinea*, London, 1912.

than the Australians and at least at the level of the now extinct Tasmanians.¹⁶

The last full-blooded Tasmanian died in 1877. All investigators are agreed that when first discovered, the aborigines of Tasmania were among the most backward peoples on earth.¹⁷ The case for priority now stands between the Tasmanians and Negritos on the one hand and the Australians on the other.

Australia is still the battleground of the ethnologists. Of Western Australia little is known; of Central and Eastern Australia the available data are much fuller.¹⁸ It has long been assumed from studies of the prevailing social institutions that the Central Australians represent the earlier culture, the Southeastern the later. The grounds of this position are, to say the least, very aprioristic, in a field where apriori conclusions have little value.¹⁹ On the other hand several converging lines of evidence seem to point distinctly to the priority of the Southeastern tribes.

In the first place there is good ground for believing that a negroid population formerly occupied the whole area including New Guinea, Australia, and Tasmania.²⁰ The geographical position of the wavy-haired Australians wedged in between woolly-haired negroids to the North in New Guinea and to the South in Tasmania points to this conclusion. Moreover the position of the Tasmanian, appreciably lower in culture than the Australian, at the southern tip of the whole area is strikingly analogous to the position of similarly very low tribes at the southern end of South America, Africa, and India-Ceylon, and suggests the same explanation, namely the

¹⁶ W. Schmidt, l. c. David MacRitchie, "Dwarfs and Pygmies," in *Hastings' Encyc. of Religion and Ethics*, vol. V, 1912. Williamson, l. c., pp. 297-306. Rawling, l. c., Chap. XIX, by H. S. Harrison.

¹⁷ H. Ling Roth, *The Aborigines of Tasmania*, London, 1890. A. W. Howitt, *Native Tribes of South-East Australia*, London, 1904, pp. 8-9.

¹⁸ Howitt, l. c. Baldwin Spencer and F. J. Gillen, *Native Tribes of Central Australia*, London, 1899; *Northern Tribes of Central Australia*, London, 1904. Mrs. K. Langloh Parker, *The Euahlayi Tribe*, London, 1905. W. E. Roth, *Ethnological Studies among the North-West-Central Queensland Aborigines*, Brisbane, 1897. John Mathew, *Eaglehawk and Crow*, London, 1899.

¹⁹ Parker, l. c., Introd. by A. Lang, pp. XI-XXVII.

²⁰ Howitt, l. c., pp. 1-33. A. H. Keane, *Ethnology*, repr. 2nd edit., Cambridge, 1909, pp. 242-294. H. Ling Roth, l. c., ch. XIV, pp. 216-224.

later invasion of more advanced peoples from the north either driving them back or leaving them untouched.

There are many concrete indications of such a wave or waves fusing with the Negritos of New Guinea or driving them back to the mountains, and passing down Australia profoundly modifying the physical no less than the cultural status of the aborigines, weakening however in strength as it (or they) neared the Southeastern coast and leaving Tasmania untouched. Among these indications we may mention the following: the Southeastern Australians, especially of Victoria (the part nearest Tasmania), are more akin physically, industrially, and linguistically to the Tasmanians than the Central tribes are; there is evidence of more advanced industries and customs as we pass from Southeastern to Northern and Central Australia;²¹ the profane usage of the tooth-knocking-out custom among the Central Aruntas as contrasted with the sacredness of the rite among some of the Southeastern natives seems to point to it as a rudimentary survival among the Central natives who would have outgrown it when they came under the new influences from the north; the possession of an "otiose" figure-head heaven-god by the Aruntas as contrasted with the active All-Father of the Southeastern tribes points the same way, for there are many analogous displacements and rudimentary survivals in other parts of the world.²²

Let us sum up the foregoing paragraphs. It would be premature to hold as conclusively demonstrated the priority of the Negrito and Tasmanian over the Australian, or of the Southeastern Australian over the Central, yet the far greater weight of evidence seems to incline the balance heavily on that side. These rival groups are however almost certainly more primitive than any others, at least in the Eastern Hemisphere, and we may confidently refer to them as the most primitive peoples of whom we have sufficient data.²³

²¹ John Mathew, *Eaglehawk and Crow*, London, 1899, pp. 8-46; idem, *Two Representative Tribes of Queensland*, London, 1910, pp. 25-45. W. Schmidt, *L'Origine de l'Idée de Dieu*, Paris, 1910, pp. 140-142. W. J. Sollas, *The Relative Age of the Tribes with Patrilineal and Matrilineal Descent in the South-East of Australia*, in *Man*, Nov., 1913, no. 101, pp. 176-177.

²² Lang, l. c., passim. F. B. Jevons, *Comparative Religion*, Cambridge, 1913, pp. 119-122.

²³ Compare A. H. Keane, *Man Past and Present*, Cambridge, 1900, pp. 156, 168.

To them we may add the Bushmen, the Veddahs of Ceylon, the Sakai of the Malay Peninsula, and the recently investigated Toalas of Celebes, all of whom, though somewhat more advanced in culture as a rule than the Negritos and Australians, are still extremely primitive in their ways.²⁴

We now pass to the review of the mental, moral, and religious conditions among these lowest peoples. We should naturally expect to find their higher culture on the same low level with their material, economic, and political culture. The surprising thing is that we find quite the contrary. Mentally they compare favorably with the more advanced savages; morally they are emphatically better; religiously they are, taken all in all, on an appreciably higher plane. The following detailed description is necessarily a little blurred in outline like any other composite photograph, as there is neither time nor space for an exact account of each of the peoples included in the above list. I wish to call attention therefore to the intentionally frequent use of qualifying words and phrases like "usually", "generally", "as a rule", etc.

These least brethren of ours are of course uninitiated into the mysteries of the three R's. But book-learning is one thing, intelligence is another. They have little need for book-learning. They do need however to know the larger book that Nature spreads out before her children, and this knowledge they possess to an eminent degree. The editor of any outdoor magazine would envy them and their intimate knowledge of the ways of finned and furred and feathered folk. They know equally well what fruits and plants and roots are edible and what are noxious or poisonous. Their skill at tracking is marvellous. They are expert trappers and hunters, bringing down the wariest and most fleet-footed as well as the hugest and most dangerous prey, from the deer and the kangaroo to the elephant, the buffalo, and the rhinoceros. They enter into the chase with as much zest as a real-estate clerk off for a week's Fall shooting: this is one reason why, even where they are in contact with more advanced tribes,

²⁴ Stow, I. C. C. G. and Brenda Z. Seligmann, *The Veddas*, Cambridge, 1911. Skeat and Blagden, I. C. P. and F. Sarasin, *Materialien zur Naturgesch. der Insel Celebes*, Bd. V, Teil II, pp. 125-126. Wiesbaden, 1906. P. Sarasin, "Ueber religiöse Vorstellungen bei niedrigsten Menschenformen," in *Verh. d. II Intern. Kong. f. Allgem. Religionsgeschichte*, Basel, 1905, pp. 124-140.

they show little inclination toward agriculture; they, like us, think it is more fun to hunt than to dig.

All who know these lowest peoples well, testify to their intelligence, keenness, and judgment in their own arts of life.²⁵ That in addition their mental faculties are not essentially inferior to the white man's, but rather latent, stunted, undeveloped, is shown clearly by the well-known fact that their children when put at mission or government schools young enough hold their own quite well with the white children, at least up to the age of ten or twelve years.²⁶

On their moral side these lowest peoples are decidedly better than their more advanced brethren in the savage world. First of all, in the important sphere of family ethics. As a rule marriage is monogamous, strictly so among the Veddahs, Toalas, practically all the Negrito groups, many Bushmen and Australian tribes, and not improbably was so among many of the Tasmanians. Monogamy actually preponderates among the remainder, though polygamy is allowed and widely practised. Among most, divorce is permitted for certain causes; but among others it is quite unknown, or at least there is a strong public sentiment against it. Mr. Man's well-known statement about the Andamanese, that "conjugal fidelity till death is not the exception but the rule",²⁷ fidelity not only on the part of the woman but almost equally on the part of the man as well, could be with much truth made about most of these peoples; at least infidelity is not more frequent than among civilized whites; adultery is a crime punishable, and when committed very frequently punished, by death.

Premarital continence is generally not strongly insisted upon, at least where the two parties are already allotted to each other. In fact these lower peoples could hardly be held up as paragons of chastity even by their most sympathetic chroniclers; but it must be added that even in this regard there are not wanting scattered evidences of a very high ideal

²⁵ The Central Australians have phenomenal memories and although they have no words for numerals higher than one or two, their facility at tracing complex genealogies and class relationships would flabbergast the average male expert accountant. Spencer and Gillen, *Nat. Tribes*, p. 25. Parker, l. c., p. 112.

²⁶ LeRoy, l. c., pp. 142-145. Man, l. c., pp. XXI, 27. J. Mathew, *Eaglehawk and Crow*, p. 78.

²⁷ Man, l. c., p. 67. Portman, l. c., I, p. 39.

of chastity and often of a surprising fidelity to their ideal. Among the Negritos of Bataan in the Philippines "the young women lead most virtuous lives: a young girl suspected in the least of a frailty must forever renounce the hope of finding a husband".²⁸ Among the Andamanese "abduction, rape, seduction, unnatural offences, etc., appear never to have been committed".²⁹ "There was no doubt as to the attitude of public opinion [among the Veddahs] toward connexion between people who were not allotted to each other. This was and is strongly disapproved".³⁰ Among the Euahlayis of Australia a young girl found guilty of immorality is bound hand and foot and tossed in the air until almost senseless by her own brothers and kin; if discovered to be a wanton, she is, after a similar but far more rigorous chastisement, abandoned to the men of the tribe—a brutal penalty under which she usually dies, but one which shows what a price they put upon purity.³¹ The same tribe has a legend that once seven sisters virgins came to earth; two were captured by an earthman and made to live with him for some time; at last the two made their escape to the sky; the seven virgins are the Pleiades, and the two stars that are dimmer than the rest are the two ravished virgins.³² It may be added that incest is everywhere looked upon with the deepest horror, while professional prostitution is unknown.³³

Meagre costumes are far from being an indication of loose morals. Almost universally modesty is reasonably well observed. During for instance the Tasmanian and Australian dances and sacred pantomimes there is often a most intense excitement and otherwise saturnalian freedom, yet they are usually free from all traces of suggestiveness or immorality. Among the Andamanese even coarse conversation receives little encouragement and is rare.³⁴

²⁸ Montano, l. c., p. 71.

²⁹ *Man*, l. c., p. 44. Portman, l. c., I, p. 34.

³⁰ Seligmann, l. c., p. 96.

³¹ Parker, l. c., pp. 59-60.

³² Parker, l. c., pp. 95-96.

³³ The custom of wife-loaning and the *jus primæ noctis* found rather commonly especially in Australia, and the existence of a form of limited group marriage among the Australian Dieris and Urubunnas, can hardly be regarded as aught but exceptional ethical aberrations; yet they are ugly blots.

³⁴ *Man*, l. c., p. 26.

Nothing could exceed the affection of parents for their children. They rarely chastise them; they do not often scold or speak harshly to them. Dr. Seligmann mentions a case which came under his observation among the Veddahs: a child of about two and a half years was playing with an axe, and threatened one of the dogs with it; his mother interfered, whereupon the boy made as if to strike at her: here the father took a hand and the boy in a rage threw the axe at his father, hitting him in the leg; the father did nothing but pitch the axe into the bushes, at which the boy began howling; still no reproof from the father; as their obstreperous offspring kept on bawling the parents gave him some food to quiet him and the incident closed.³⁵ This case is by no means an exceptional one. On the other hand a child after it has grown larger is expected to treat his parents with respect and affection and the cases are rare indeed where he does not fulfill his duty most faithfully in this regard. Honor thy father and thy mother is a commandment seldom infringed even by adult children. Marital affection is equally strong, though family tilts are apt to pass from words to blows; the woman is looked upon more or less as the property of her better half, but this view entrains few of the inequalities it does among more civilized folks. Apart from this conception of ownership, woman's position is very generally good. There seems to be an equitable division of labor. Man defends the home, woman tends it; in the food-quest, the fauna constitute man's province, the flora woman's. She has her share of the work, but she is not apparently overburdened nor ground down. She is not her husband's slave: she is rather his honored and loved companion and helpmate. "Can it be," asks Mr. Skeat in this connexion, "that it is in a more advanced stage of civilization that the real oppression of the woman begins?"³⁶

Leaving the sphere of family ethics, we may next touch upon the regard for human life among the lower savages. The custom of blood-revenge complicated by the belief in the power of black magic is perhaps the greatest scourge of savage life. It is no doubt responsible for the shedding of much innocent blood, and it gives rise to an ever-present

³⁵ Seligmann, l. c., p. 90.

³⁶ Skeat-Blagden, l. c., I, p. 375.

under-current of suspicion, uneasiness, and haunting fear; but we must remember that blood-revenge argues rather a crude mode of administering justice than moral obliquity. To revenge the death of a relative or fellow-tribesman is regarded as a public and sacred duty to be fulfilled even at the risk of grave personal harm. But apart from blood-revenge customs the lower savages show normally a fair respect for human life. Homicide in a quarrel is considered very wrong and is sternly reprobated; it is more common than among us but among some of these peoples as the Veddahs, the Aetas, and the Sakai, it is so rare as to be practically unknown.³⁷ There is a good deal of quarreling and wrangling and fighting, just as there is among our boys, but usually without serious results. Quarrelsome individuals are frowned upon and occasionally driven from the tribe. Head-hunting is unknown except among some of the Negritos of northern Luzon, where it has certainly been learned from their more civilized neighbors, the Ilongots perhaps, the Ifugaos, or the Kalingas.³⁸

Cannibalism is not only conspicuously absent but is quite generally regarded with the deepest aversion and horror, except among the Australians; but even in Australia customs found among higher savages like fattening and marketing the victims, or like raiding for the express purpose of obtaining "black brother" dainties, are entirely wanting. Human sacrifice and suttee so common among higher savages and even in archaic civilization are equally absent, while suicide is extremely rare; some Australians when asked if they ever committed suicide thought the question a joke. The custom not unusual among higher savages of putting an aged parent or hopelessly sick man out of existence is not found among our lower peoples, except sporadically in Australia; but even here it is done not out of heartlessness but out of kindness and only at the urgent and repeated solicitation of the parent or sick person himself.

But our lower primitives elsewhere and normally even in Australia give the tenderest care to the sick, the disabled, the

³⁷ Edward Westermarck, *The Origin and Development of the Moral Ideas*, 2d edit., 2 vols., London, 1912, I, p. 329. Reed, l. c., p. 63. Montano, l. c., p. 71. Skeat-Blagden, l. c., I, p. 501.

³⁸ Worcester, l. c., Sept., 1912, pp. 849-850.

afflicted, and the aged. It is significant that the blind in Australia are often the fattest members of the tribe. Mr. Howitt gives the following instances from Southeastern Australia: among the Wurrunjerri the old are carried around from camp to camp; among the Kurnai old or sick wives, among the Maryborough tribes old and sick relatives, are borne from place to place; one woman of the Dalebura tribe, a cripple from birth, had been carried around by her tribespeople until her death at the age of over sixty years!³⁹ Infanticide, and less commonly abortion, are practised in Australia; but these two evils, so frightfully common among somewhat more advanced peoples, are entirely or almost entirely absent among most of the other lowest peoples of whom we are speaking.

War in the sense of protracted campaigns and pitched battles can hardly be said to occur among our lowest peoples. Their intertribal quarrels are more of the nature of feuds. There are moreover many and various institutions designed apparently for the express purpose of averting real war.⁴⁰ Such for example is the single combat, which like our modern French editors' affairs of honor, is usually stopped by the onlookers at the first blood drawn, and reconciliation follows. These lower tribes are seldom the aggressors against their more advanced neighbors; in fact they are by nature peaceable and peace-loving people, some of them so much so that they are quite without weapons of warfare. In their intertribal quarrels cunning, ambush, and treachery are allowed; there is no honor; literally, all's fair; but there is no unnecessary cruelty or torture, no rape, no wholesale massacres, nor wanton killing of women and children: these martial amenities begin at a higher cultural stage. Their feuds are as a rule the outcome of real or fancied wrongs, undertaken in the spirit of retributive justice, not, as so readily among higher peoples, for plunder, nor to secure slaves, victims for cannibalism or human sacrifice, nor merely to collect head trophies.

³⁹ Howitt, l. c., p. 764.

⁴⁰ Gerald C. Wheeler, *The Tribe and Intertribal Relations in Australia*, London, 1910, pp. 129-154.

Besides being peaceful and kindly by nature, the lower peoples are by the testimony of all who have lived with them habitually cheerful, good-humored, genial, and gentle. Although the dread of black magic is ever in the background, they go smiling and laughing through life. They are amiable, mild, easy-going,—in fact, too easy-going, for they lack stability of character, tenacity of purpose, capacity for sustained effort. They are normally most kind to the suffering. They are hospitable once they know your intentions to be friendly; they are grateful for kindnesses. In a word these savages are the reverse of savage. Their nearest approach to savageness is their readiness to fly into a passion at an injury or insult; at such a time they may be dangerous; but they usually soon get over their tantrums. They have a child's faults and a child's virtues. Mr. Skeat remarking on the fewness of laws and the rarity of crime among the Malay Peninsula tribes says that the whole social fabric shows the "childlike simplicity and trustfulness that lies at the root of their character".⁴¹

Their generosity is most marked. The spoils of the chase are shared with the less fortunate of the tribe as a matter of course. The old, the women, the children, the sick and disabled are always looked out for well in the division of food, being often served first with the choicest morsels. Generosity is second nature to them; it is inculcated from earliest childhood. Mrs. Parker often heard the Euahlayi mothers crooning over their infants a lullaby that ran thus:

Give to me, Baby,
Give to her, Baby,
Give to him, Baby,
Give to one, Baby,
Give to all, Baby.⁴²

Lying is not common. A Veddah on trial for murder before an English court would not even lie to save himself, but when interrogated said nothing.⁴³ A Malay remarked in tones of deep disdain to Mr. Skeat: "What stupid animals these Sakai are, they don't know how to tell a lie!"⁴⁴—a grave incompetency from the civilized Malayan's standpoint. Dis-

⁴¹ Skeat-Blagden, l. c. I, p. 495.

⁴³ Westermarck, l. c., II, p. 73.

⁴² Parker, l. c., p. 52.

⁴⁴ Skeat-Blagden, l. c., I, p. 14.

honesty is rare; it does not seem as a rule to occur to them to steal; they as little expect or suspect dishonesty in others. Intemperance is either uncommon or unknown except where contact with civilized or higher races has spoiled them; the same may be said of gambling. As for slavery it is quite non-existent among all these peoples, apart from a custom of labor for debt among some of the Philippine Negritos; consequently the horrors of slave-raiding and the equally widespread evil of child-selling by the parents are entirely absent.

It is quite true that there are, as we have seen, some ugly blotches on the moral scutcheon of the most primitive peoples; moreover their moral excellences are due perhaps more to absence of temptation than to sustained moral resistance to "the world, the flesh, and the devil"; in addition, the duties of generosity, honesty, veracity, etc. are apt to be quite loosely construed when there is question of an enemy, a stranger, or an outsider. But notwithstanding these limitations, it is limpidly clear that they stand on an emphatically loftier moral plane than their somewhat more advanced though still uncivilized brethren. The familiar atrocities and repulsive moral obliquities of savage life are normal appanages rather of the more advanced. Indeed in view of the foregoing it is not too much to say with Mr. Marett that "the earlier and more democratic types of primitive society, uncontaminated by our civilization, do not present many features to which the modern conscience can take exception, but display rather the edifying spectacle of religious brotherhoods encouraging themselves by mystical communion to common effort".⁴⁵ Nor need we modify much Mr. Skeat's eulogy of certain of them as exemplifying "the ideal social state in which liberty, equality and fraternity are not mere names but real and living forces".⁴⁶ "We follow," writes Mr. Payne, "with a sense of shame and horror man's advance through the middle and higher barbarism to the threshold of civilization, looking back almost with regret to the period of savagery when human

⁴⁵ Quoted by J. Estlin Carpenter, *Comparative Religion*, London, 1913, pp. 202-203. Compare *Hastings' Encyc. Rel. and Ethics*, art. "Ethics (Rudimentary)," by R. R. Marett.

⁴⁶ Skeat-Blagden, l. c., I, p. 14.

progress exhibited a comparatively mild and beneficent aspect." ⁴⁷

It is becoming more and more evident each year that the belief in a Supreme Being is almost universal among uncivilized peoples. It is almost if not quite universal in both Americas, in the whole of Africa, throughout Asia and the greater part of Oceanica.⁴⁸ But among the higher savages He is looked upon as too remote to take much interest ordinarily in human affairs. He is appealed to seldom, though He is benevolently inclined toward mankind. His interest in human morality is occasional rather than normal. So God is very much in the background and the lion's share of cult in prayer and sacrifice, in rite and ceremony, is given to a swarm of unscrupulous ghosts and generally malevolent spirits of low and high degree. The picture is not an inspiring one.

Among our lower savages however we find more to encourage us. Not only do we find far less superstition among them, but also we find far more of religion clean and undefiled.

What Dr. Paul Sarasin said of one of these peoples, the Toalas, that they are "unsophisticated in superstition",⁴⁹ can be extended in a limited sense to all of them. No hordes of truculent demons and malignant ghosts hound them through life. There is a comparative absence of dread of the departed. Except among the Veddahs and Bushmen ancestor-worship is present either not at all or only in germinal form, while animism plays but an insignificant rôle in their religious concepts. Apart from Australia, magic among most of these peoples, notably among many Negritos, is only moderately developed. In fact the farther we go down in the scale of culture the less do we find of the three elements of ghost-worship,

⁴⁷ Edward J. Payne, *History of the New World called America*, 2 vols., Oxford, 1892-1899, II, p. 344. Compare similar judgments: A. H. Keane, *Man, Past and Present*, p. 158; L. T. Hobhouse, *Morals in Evolution*, 2 vols., London, 1906, I, pp. 36-37; P. Sarasin, l. c., p. 139; Klaatsch quoted in *Religion, Christentum, Kirche*, 1912, I, p. 547. Westermarck, l. c., gives passim many of the causes of this retrogression.

⁴⁸ A. Lang, *Making of Religion*. W. Schmidt, *Origine*. Westermarck, l. c., II, pp. 670-685. J. H. G. Spilsbury, "Religious Beliefs of the Principal Native Tribes of S. America," in *Trans. III Intern. Congr. for Hist. of Relig.*, Oxford, 1908, I, pp. 91-95. Mgr. A. LeRoy, *La Religion des Primitifs*, 2d edit., Paris, 1911, pp. 170-198, 361-426.

⁴⁹ P. Sarasin, l. c., p. 138.

animism, and magic which make up ninety-nine-hundredths of the "supernatural" life of the higher savage.⁵⁰

As yet there is no evidence of a belief in a Supreme Being among the Veddahs or Toalas, but the *argumentum ex silentio* is peculiarly and notoriously inconclusive in the sphere of primitive religions. The Central Australians believe in a transcendent being, called Altjira among the Aruntas and Tukura among the Loritjas, who is the supreme, eternal, benevolent master of heaven; but He is aloof, inactive and unconcerned with mankind.⁵¹

But among the Negritos of Africa, of the Andamans, of the Malay Peninsula, and of the Philippines, among the Sakai, the Bushmen, and most likely the Tasmanians,⁵² and among the Southeastern Australians, we find a fairly clear belief in a Supreme Being. He is looked upon as the maker or creator of the world and mankind. He is supereminent, transcendent, towering above men and spirits. He is the supreme Master of the universe, although a demiurge or other powerful beings may exist alongside Him. He is, it is true, often described as having a body or even a wife and children; but apart from these anthropomorphisms and some mythological traits, his figure and functions are fundamentally those of the God of ethical theism. He is practically omnipotent and nearly omniscient. He is all good and benevolent. He wishes well to his children on earth, who generally give Him the respectful title of "father". There are few traces of the despotic wantonness with which higher peoples are wont to endow their polytheistic gods; in fact He would almost seem to be too good and easy-going to visit punishment on men, except for gross misdemeanors. He is interested as the moral lawgiver in the conduct of men and is the avenger of moral wrongs in this life as well as the judge of souls in the future life.⁵³ To choose three examples: Mungan-ngaua, the All-Father of the Kurnai in Australia, commands the young men in the Jeraeil, the secret initiation ceremonies, to obey the

⁵⁰ Schmidt, *Pygmäen.*, pp. 241-242.

⁵¹ C. Strehlow's letters to von Leonhardi in *Globus*, XCI, 1907, pp. 285-290.

⁵² Schmidt, *Origine*, pp. 148-157.

⁵³ For the evidences of the native origin of the belief, see A. Lang, *Magic and Religion*, N. Y. and Bombay, 1901, pp. 15-45; Schmidt, *Origine*, pp. 142-148.

old men, to share everything with their fellow-tribesmen, to live peaceably, not to take advantage of the women and girls, to obey the food restrictions: ⁵⁴ the youthful candidates among the Euahlayi are told that three sins are unforgivable, unprompted murder, lying to the elders of the tribe, stealing a woman within the prohibited degrees; if guilty, they will go at death to the lower world where all would be darkness, were it not for the fires; ⁵⁵ Nzambi, the Supreme Being of the A-jongo Negritos of the French Congo, is the maker of all things, the master of life and death; He comes to a camp and takes a man; if he has been good he will have a great forest and plenty in the world above with Nzambi; if bad, if he has stolen others' wives, or murdered, or poisoned, Nzambi will throw him into the fire. ⁵⁶ Belief in the future life is universal, and among the majority of our peoples happiness or unhappiness there is largely conditional on moral conduct on earth.

The cult paid to the Supreme Being is the simplest possible. Prayer is offered chiefly in emergencies, although petitions and invocations are uttered on special occasions; ⁵⁷ but ordinarily the Supreme Being is not to be bothered or else knows their wants and is so good that He does not need to be reminded or urged by supplication. Sacrifice exists only in germ in Australia; but among the Negritos it is well developed, chiefly as a first-fruits offering. Some of the Philippine Aetas, when they are fortunate in the chase, take a part of the spoils and fling it up to heaven with the simple words: "This for Thee!" The African Negritos have a similar rite. The Semangs take a little blood from the region of the shin bone and throw it toward the sky to their Supreme Being Kari who resides there. ⁵⁸ A negative cult is universal in the prohibition to make images or idols of the All-Father, ex-

⁵⁴ Howitt, l. c., p. 633. The All-Father belief is kept a pretty strict secret from the women and uninitiated boys among the Southeastern Australians; but among the Negritos it is known to all, men and women, young and old.

⁵⁵ Parker, l. c., p. 78.

⁵⁶ LeRoy, *Pygmées*, p. 180.

⁵⁷ Byamee listens, it is said, to the orphan's prayer for rain. Parker, l. c., p. 8. The Alabat Aetas at weddings prayed in low tones, "Praise to the Supreme Being, our Maker!" Bille citing Father Estevan Ména, l. c., I, p. 452.

⁵⁸ Schmidt, *Pygmäen.*, p. 230. LeRoy, *Pygmées*, pp. 175-178, 192-193. Skeat-Blagden, l. c., II, p. 199.

cept at certain initiations when the images are to be destroyed immediately afterward;⁵⁹ moreover it is forbidden to pronounce His name "in vain". They consider their obligations to the Deity to be chiefly those of observing the food restrictions and carrying out the prescribed ceremonies, and, last but not least, obedience to the moral law which is looked upon categorically as the will of God.

Such in brief is the picture presented to us by the most lowly peoples of whom we have knowledge to-day. As remarked before, our space limitations as well as their own lack of precise creeds and inexperience at clear-cut theological exposition make the outlines somewhat blurred. Moreover there are many lacunae in the data at our disposal. We may hope to gather much more in the near future. Many scientific investigators are in the field and the evidence is rapidly accumulating. No small part is being played in this work by our Catholic missionaries. Already incidental to their main work of reaping souls in Christ's harvest, they have made most valuable contributions to our store of knowledge, and the labor of gathering data from the fast vanishing undisturbed primitives has been given increased impetus in the last two years by the two—may we call them epoch-making?—"Semaines d'Ethnologie Religieuse" held at Louvain and attended by most of the best Catholic students of religion in the Eastern Hemisphere as well as by a host of missionaries.⁶⁰

A word in conclusion. Our lower primitives should, in the light of the ethnological principle discussed in the first part of this article, give us a *fair* idea of the mental, moral, and religious culture of humanity in its childhood, in paleolithic (or even in pre-paleolithic?) times.⁶¹ It is true, ethnology does not enable us to reconstruct by the same principle the culture of the first man and woman, for even the lowest modern primitives are far from being cultural *tabulae rasae*. Yet

⁵⁹ Howitt, l. c., pp. 553, 543.

⁶⁰ Under the leadership of Fathers W. Schmidt, S.V.D., and Fred. Bouvier, S.J. Compare *Compte-rendu* cited above and *Anthropos*, VIII, Nov.-Dec., 1913, pp. 1138-1141.

⁶¹ From the conjectured absence of pressure, climatic or human, in earliest times, conclusions similar to the foregoing were suggested by Talcott Williams in Smithsonian Report, 1896, pp. 541-548. It is interesting that the data accumulated since then seem to bear out his conclusions so well.

the knowledge ethnology does afford us regarding man at the earliest period to which the historical sciences can reach, shows that the primal Fall did not shatter entirely the image of God in man. Moreover it would seem to support our faith in primitive revelation, or at any rate to dull the edge of the oft-repeated objection that early man was incapable of such a revelation. Furthermore the fact that superstitions like magic, animism, and ghost-worship decrease ⁶²—to the vanishing-point?—and ethical theism increases the farther down we go in material culture; and hence the farther back we go into the past, makes it imperative that the beginnings and final origin of religion should be sought elsewhere than, as is usually done, in such superstitions. Primitive revelation however and the origin of religion as of morality and mind are questions which ethnology is not equipped for answering with finality. She must pass these on to her elder sisters, psychology and theology.

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THE PRIEST AND THE NEWSPAPER.*

A few weeks ago one of the priests of St. Francis Xavier's Church, New York City, died and, as he had been prominent for many years, the papers sent reporters to his residence. When the newspaper representatives reached the priest's house the lay-brother at the door handed each inquirer a type-written statement that gave in detail the life of the deceased Jesuit, the circumstances of his death, and the plans for his funeral. A young reporter brought the statement to his City Editor and handed it in. The editor ran through it. "Everything is here," he remarked to the waiting reporter, "but change the order a little, so that our obituary will not read just like all the other papers."

The young reporter went over the notice carefully. It was complete, first names, dates, places, and all. Nothing that the readers of the paper might want to know had been omitted.

⁶² The same may be said of totemism.

* Mr. Foster, the writer, is a New York newspaper man on the staff of *The Sun*.—Editor.

"Gee!" he exclaimed, turning to the editor, "they must have somebody up there who knows how to write."

That young reporter had paid an unconscious tribute to the priest who understood what the newspapers wanted, knew how to prepare it and the way to supply it with the minimum of delay and inconvenience. He knew how to write and what to write and when to write it, the trilogy of successful publicity.

Hardly a month goes by but a pastor finds occasions when he would be glad to avail himself of the aid of a newspaper article. The Church in general, his parish, or he personally is doing something that he would like to get before the public, the broader public which is out of reach of his voice from the pulpit. Like a thousand others, the pastor is beginning to understand the value of publicity.

Newspaper publicity is probably one of the greatest forces in modern life. It elects our public officials and keeps them honest in office; it builds monuments and endows hospitals; it rushes relief trains to fire- and famine-stricken districts; it wrenches open prison doors for the innocent and double-bars them for the guilty. It is difficult to conceive our complicated civilization without it. Suppress the newspapers in a great city and what would happen?

Reputable men are only now starting to realize the power and value of publicity. Nor is that condition strange, for present-day publicity is only as old as the newspaper and the modern newspaper was born with the invention of the cylindrical, high-speed printing press. The first to seize the prop of publicity were, naturally, the least conservative, the seekers after something new—the charlatans. Hence the days of the "press agents" with their Cardiff Giants and actresses' lost jewels. That day has passed; from the irresponsible "press agent" has been evolved the dignified, respected Publicity Director, whose profession is to see that whatever real news his employer has is prepared suitably, accurately, and interestingly for the press. These publicity men are highly regarded by the newspapers and are well paid by the firms that employ them. Big concerns pay their Publicity Director as much as \$10,000 a year.

As to the priest, publicity will lay a solid foundation for any good work, will raise up a host of sympathizers and co-workers outside his own flock. It will write upon the minds of a community the activities of the Catholic Church and what the Church stands for in these days of unrest; it will give the priest a personal standing in his own municipality. But it will not work automatically for the priest any more than it will for the corporation or society. Personal effort, applied in the right direction, is needed. It will not do for the pastor to take an attitude of indifference, that the affairs of the Church will be written up anyhow. They will be—anyhow—and occasionally in a way to make the priest wince at the inaccuracies of the article. A little personal attention would have resulted in these articles being written by one who knew whereof he wrote, either the priest himself or a reporter to whom the points of the news had been carefully explained. It takes effort and, first of all, an appreciation of what is and what is not news.

WHAT IS NEWS?

News might be defined as fresh information about a recent happening. Newspapers demand news that is important and interesting, interesting to the people at large rather than to a particular class. News is worthy of print, from a paper's point of view, for one or more of three reasons. First: From the importance of the occurrence itself. The sinking of the *Titanic* would have been news, no matter who was on board; the collapse of a church building is news even though service was not in progress at the time. Second: From the prominence of the persons concerned. When the President plays golf or goes to the theatre it makes news; the doings of the Holy Father are news. Third: Because of some unusual circumstance connected with an event. When a child falls off a six-story tenement roof and is unhurt, that is news; if a priest hides behind a pillar and catches a poor-box thief in the act, that is news.

When a pastor has some item that falls squarely within one of these categories, he may be certain that it is news and that the papers will want the "story". It must be stated here that the word "story" as applied in this article is used in its news-

paper sense—there is no adequate synonym—as referring to a narrative published or publishable in a newspaper. Reporters, editors, newspaper men generally, refer to anything they write or handle as a “story”. They speak of the “murder story in the *Times*”, or the “political story”. The word “story” carries no intimation of untruth or imagination. An “article”, in newspaper parlance, means a signed essay or dissertation, generally in a magazine. When the account is entirely imaginary (what would be termed a short story), reporters refer to it as a “fiction story”.

It often happens that the story the priest has does not fall squarely into any of the divisions of strict news. Yet it may be welcomed by the papers, for each division of news has its corollaries. The story may not be concerned with a great event, important persons, or unique circumstances, and yet touch close enough to one or the other to give it a certain news value, enough to carry it. It may fall short of the strict news standard and yet be redeemed by its human interest. These are called “special stories” or “human interest stories”, or “feature stories”, and they fill a good part of the paper every day. Evening papers generally print more of these stories than morning papers.

Special stories will constitute the bulk of a priest's news. With a little discretion and skill which comes with practice he can keep the work of the Church and his parish constantly before the public. A new window is installed, it can be made the subject of a special story about church windows in general and this one in particular. A visitor at the priest's house, returning from abroad, can be interviewed on Rome, Albania, Mexico, or what not. New vestments are bought, something may be written about the beauties of these vestments. Opportunities for legitimate publicity lie all about.

Three years ago several small fissures appeared in the walls of St. Peter's Church in Barclay Street, New York. Their appearance was news and furnished a peg on which to build a story. This is the way *The Sun* treated it, 15 March, 1911.

Eleven strips of white paper, called telltales by builders, have been pasted on the western wall of old St. Peter's Roman Catholic Church, at Church and Barclay streets, since February 17, but thus

far they have added nothing to the tale already known—that there are cracks in the granite that has stood firm since 1838.

The telltales are pasted across some of the cracks. If the cracks widen, the telltales will break. None has broken.

There are in all eight cracks in the south wall of St. Peter's about ten feet from the southwest corner. Five of them start at or near a heavy stone lintel over an unused basement door and stretch up a few feet toward a window on the main floor.

District Inspector McHale of the Building Department espied the cracks on February 17, pasted the telltales on the wall and notified the Rev. James H. McGean, rector of St. Peter's, and his assistant, Father Noonan, that it might be necessary to prop the building to prevent further sinking.

The present St. Peter's was built in 1838 around a smaller church that was put up 116 years ago. When it was finished, the smaller church was torn to pieces and thrown out of the windows of the larger one. St. Peter's is one of the oldest, etc., etc.

The church of Our Lady of Grace in Hoboken, N. J., possesses a fine painting of the Infant Christ in the stable at Bethlehem. It is an excellent piece of work, but probably no finer than hundreds of other paintings in Catholic churches. The point here is the artistic way it has been used for publicity purposes.

The picture is not prominently displayed during the year, but at Christmas time it takes the place of the usual Christmas crib. For some years the local papers carried long stories a few days before Christmas of the wonderful painting, never seen during the year, but put on view in the church on Christmas day. The painting was somewhat vaguely described, just hinting at its beauties, but describing in great detail how it is to be used in a unique way in place of the usual crib. Hundreds of people went to the church during the Christmas season to see this picture. Another year the feature of electric lights was brought out. Again, the wonderful picture was made still more remarkable by an ingenious system of reflected lights; and so on. Where the mere announcement of the ordinary Christmas exercises would have gained a grudging paragraph, the picture with the skilful use of its "feature" value secured columns of space and carried again and again to hundreds of thousands of non-Catholics the story of the beautiful Christmas services of the Church.

Take a story such as this, which appeared in a New York paper, 25 January, 1909:

Fully 5,000 Catholics and non-Catholics witnessed last night in the Church of St. Paul the Apostle, the blessing of the new \$20,000 marble altar known as the Donovan Memorial. . . .

With the blessing ceremony the Paulist Fathers began last night the celebration of the patronal feast of the order and the parish. Four hundred men of the Holy Name Society, as many members of the Junior Sodality of little girls and more than a score of priests with a like number of altar boys assisted at the opening ceremony, etc.

Change names and amounts and the story might serve as an introduction for almost any anniversary or special celebration.

Pastors sometimes ask reporters questions like this: "Why is it that when there is an accident or a runaway marriage, or trouble in the choir, you are always coming for news, but when I send you something I want put in the papers, like a euchre or an outing, you never print it?"

A tactful reporter will express regret that the item was not published, explain that the Mexican situation might have crowded it out and promise to do better next time. If he were quite frank he would answer: "We did not print your outing notice because it was not interesting, while church rows are interesting." In other words, the priest referred to what is known as routine news, the hardest kind of news to get into the paper. A successful newspaper must make its appeal to every sort of reader, and routine news is usually strictly class news. How much interest do priests, or Catholics, take in newspaper accounts of the First M. E. Church's strawberry festival or the Presbyterian's annual excursion?

This routine news forms the greater part of the priest's grist. Its publication is very beneficial to the parish, because it stirs up interest directly in the work and not by inference and suggestion, like the special story. Sermons, entertainments, etc., constitute its bulk. The strict news value of a sermon is apt to be small, excepting the so-called sensational sermons attacking public persons or city institutions which are much sought after by the press. It is seldom that the seasonal, dogmatic, or hortatory sermon measures up to the strict standards of news—fresh information of a recent happening.

SERMONS.

Sermons can be made interesting and printable by attaching some news point which will serve, as they say in newspaper offices, to "carry the story". Perhaps the preacher is just back from an extended trip and makes reference to it in his discourse; perhaps a great accident has occurred and it serves to illustrate a point. These are pegs on which the newspaper can hang the sermon; they are new and of timely interest. If a preacher wants to have his sermons quoted it is a wise plan to furnish the newspapers with the text, or extracts, typewritten, with an introduction bringing to the front the new angle. The fact that it is Sunday, when the courts, the municipal offices, stock exchanges, business houses, all routine sources of news, are closed, relieves the pressure on the news columns and greatly increases the chances for getting sermons mentioned.

A sermon that reaches a newspaper office already epitomized, where the pastor has written an introduction himself, pointing out the matters he considers the most important, and then follows with a reasonably full text of the sermon, stands a better chance of being suitably reported than a long address handed in without introduction. In the second case there is temptation for an unsympathetic reporter to do his best to pick a sentence that he thinks might be twisted into a sensation on which to build his introduction.

Here is an account of an anniversary sermon from a New York paper:

Charles the Fourth, the King of Spain, contributed the first thousand dollars toward purchasing the site of old St. Peter's church, so it was yesterday stated by the Rev. Owen Hill in a sermon in the edifice at the celebration of its 125th anniversary. And it was at St. Peter's, the speaker said, that Elizabeth Bayley Seton, founder of the Sisters of Charity, became a convert to Catholicism.

"To-day," said Father Hill, "old St. Peter's sees"—the sermon follows.

When Father Bernard Vaughan preached the Lent in St. Patrick's Cathedral two years ago, nearly every New York newspaper carried long accounts of his sermons, quoting *in extenso*. Father Vaughan understood metropolitan newspaper conditions. He knew what he wanted and knew how to get it.

On Saturday afternoon the papers and the news services, Associated Press, United Press, etc., received envelopes containing the full text of Father Vaughan's sermon, marked "for release Sunday afternoon". The sermon was printed on galley proofs, so that it could be pasted up and cut with the least possible trouble. Besides the full text of the sermon there was a résumé of the same written in the third person, also printed. The concentrated sermons would read something like this:

Father Bernard Vaughan preached yesterday morning before an audience that crowded St. Patrick's Cathedral. The speaker dealt with the question of Socialism as it concerns the home. He pointed out the dangers of the new Socialist programme, etc.

There was no chance to go wrong. If the city editor wanted a comprehensive report of the sermon there it was, columns of it, the address in full. If he wanted a short summary, he had it.

After his sermons Father Vaughan welcomed reporters to his robing room at the rear of St. Patrick's altar, anxious to answer questions. He would often pat a reporter on the back and say:

"I want you to give us a nice long account of this. It is a very important subject." And the reporter generally did.

News of entertainments, outing and social events given by churches, charitable organizations, and fraternal societies are continually sent to the papers and seldom published. Such items usually come into the newspaper offices with a deadly similarity. They might be written with a rubber stamp: "The Young Ladies' Sodality—Young Men's Club—Ladies' Aid—of St. So-and-So's Church will hold a bazaar—smoker—supper in the Parish hall on 10 January. Those in charge of the booths—entertainment arrangements—seating committees—are," etc. There is only one way to breathe journalistic life under the dead ribs of such notices. That is by pictures. If the pictures are attractive enough, and any paper is glad to run pretty pictures, the bazaar is apt to get a fine notice. If it is a supper, a story about the delights of old-fashioned home cooking with information that patrons may buy recipes of any of the dishes, ought to make it printable. A picture of the prize cake that is to be raffled off or "given away" at the end

of the evening may help. The most experienced newspaper man might find it hard to determine just what will make a good "feature" for this sort of stories. The definition of popular appeal attributed to Arthur Brisbane, the brilliant editor of *The New York Evening Journal* and moving spirit of the Hearst publications, may be of assistance. "Power for the men, affections for the women," is said to be his motto. If there is some angle that touches the romantic, a love affair, it will carry the article. If some section of the entertainment has a superlative in it, the biggest, the strongest, the oldest, the youngest, the papers will probably print it.

THE IMPORTANT OCCASION.

On important occasions, such as the visit of the Papal Delegate, or a Cardinal, or the Bishop, that starts a celebration of several days, the newspapers are sure to send representatives. Whether or not the priest and parish get adequate and accurate treatment from the press depends on the arrangements that are made to care for the newspaper men. As far as press arrangements are concerned, the matter is either a simple and easily handled situation or a hopeless muddle, with reporters pestering the pastor, who is busy entertaining his guests or supervising the arrangements, at the most inconvenient time. The solution is the appointment of a press representative. But the press representative should be in close touch with the situation in all its phases. A bright boy from the parish, who probably knows less about what is going on than the youngest reporter assigned to the story and who is afraid to approach the prelates to get news, does more harm than good. In New York City at well-regulated occasions of this sort one of the junior clergy acts as press representative. The newspapers are notified by letters which often read as follows:

City Editor,

The _____.

The Church of St. _____ will be dedicated on 1 May. The ceremonies of the dedication and the celebration following will last several days. I am inclosing a programme and outline of the first day.

The Rev. Father _____ will give out any information desired and will be in his office at the rectory at 121 West 23rd Street every afternoon during the celebration at 3.30 p. m. and at 7.30 p. m.

In every well-conducted newspaper office there is a card-index telephone directory with the names of those who are authorities on certain subjects. For example, under the heading "jewels" there will be found half a dozen names of experts on diamonds, on rare stones, on the jewelry trade in general. This index is used in many ways, but more frequently to get local comments on stories that come in by wire. The Associated Press carries a dispatch from the diamond fields of Africa that the United States is being flooded with poor quality diamonds. A reporter goes to the telephone and calls up local authorities to learn if such diamonds have reached the city and if the local jewelers are on the look-out for them. And so on for other subjects, political, legal, moral, and what not.

It is a pity that there are not more priests' names on these indexes. Take such subjects as the war against habit-forming drugs, the supervision of dance halls, the regulation of saloons, play-grounds and the like, who is better fitted to discuss such matters intelligently than the priest who understands them by education, by experience, and by his intimate knowledge of his people? The Rev. Dr. Fourthly, of Unity Baptist Church, appreciates the value of personal publicity and supplies the papers with columns of superficial comment on every occasion.

In the matter of personal publicity no general rule can be applied. Local conditions and a priest's personality and accomplishments must determine to what extent it is wise for him to figure personally in the newspapers. Whatever a priest has to say in the papers should be very carefully thought out. Every statement of fact should be verified and there should be no loose statements or exaggerations, for personal publicity is a two-edged sword and the other edge sometimes turns to slash the wielder. A priest who is right and knows he is right need have no fear of appearing in the newspapers.

Sometimes in the work of a priest there is news that he would give a good deal to keep out of the papers. It may be trouble in the priest's house, a scandal in the choir, or serious complications in the parish. There are two courses open. The priest can refuse to see reporters, or he can call in representatives of all the papers and tell them the whole truth. There is no safe middle course; any policy of evasion and mental

reservation at such times is bound to be disastrous. Circumstances must determine which of the two courses is advisable. If the priest is reasonably certain that he is the sole source of news and that the reporters can get information from no other place, then he can send a message to newspaper callers that there is "nothing he cares to say at this time." Otherwise it is better to tell the reporters the whole story, showing them just where its publication will injure the parish or the priest and asking them as gentlemen not to use any more of certain phases than they can help. Such an appeal seldom fails, for reporters are human beings and will do a kindness when they can. If a priest has been a good news source in previous times his request has the better chance. In any case, the reporters will probably get the story from some source or other and it is better that they get the truth from the pastor than a garbled account from the parish gossips.

If a pastor feels that a story must be suppressed at all hazards, he must go to the owner of the paper or to the managing editor and lay the case before him, giving reasons why the publication of the article will do great harm. If the priest does not know the men personally and the matter is of importance, he is more likely to get results if he has himself introduced in a friendly way by one of the heavy advertisers.

A reporter cannot suppress news. If he tries to, he will lose his position. If the story is bound to get into the paper, and sensational news is almost certain to, it is wiser to make the best of it and try to tone it down by frankness and diplomacy rather than give the reporters a chance to write: "Although every effort was made to suppress the news, it was learned," etc.

One of the first things a new reporter is told to do is to get his copy in early. It is impressed on his mind again and again that he must have his stories written and in the hands of the city editor at the earliest possible moment. If this is a necessity for copy that is expected and has been arranged for, it is doubly necessary for unsolicited contributions.

A priest who waits until everything else has been done and then dashes off an article for the paper and sends it by special messenger in time to arrive at the editor's office about midnight, need not expect to see it in the morning. A story of

new candlesticks from Rome, no matter how skilfully written, has very little chance if it reaches the newspaper office at the busiest hour, when the whole world is pressing forward for a place on the printed page. The same story if sent in at four o'clock might have had a good chance for publication. Copy, such as is under discussion, should be at the newspaper office before tea time. A story received at three o'clock has twice the chance of getting into the paper of the story reaching there at seven o'clock, three times the chance that it has at ten o'clock, ten times the chance that it has at eleven o'clock, and a hundred times the chance that it has at one in the morning. Only events of great importance can get space after that time.

THE MECHANICS OF NEWS GATHERING.

To appreciate the value of early copy, one must understand something of the mechanics of news gathering. A news item before it appears on the subscriber's breakfast table passes through many hands. The reporter gathers the news and, generally, writes it himself on a typewriter in the newspaper office, although occasionally he telephones it to a rewrite man in the office who writes it for him. This copy goes to the city editor or night city editor, who assigns it to a copy reader. The copy reader goes over the story for mistakes and sometimes cuts it down if the reporter has written more than the space allotted. Space, naturally, is conditioned by the general run of important news.

After the copy reader has read the story he writes the headlines and it is sent up to the composing room, where it is put in type to await the make-up man. He reaches the composing room with a general plot of the news and the pages where each story shall go. He directs the foreman of the composing room where to have the columns of type placed and each page of the paper is locked up in a "form" and the form sent down to the stereotyping department where a reverse impression of the form is taken on papier mâché. This is put in a machine and hot lead poured on, coming out in the form of a cylinder—the form was flat—and the cylinders are put on the roller presses. Generally the inside pages of the paper, editorial and financial first, are sent down earliest, while the front and back pages are kept until the last moment for the latest news.

Morning papers generally print three editions. The first generally goes to press about midnight and is made up with a view to out-of-town circulation. It is mailed, seldom sold on the streets. For the second edition some bit of news of particular interest to country readers is eliminated and city news replaces it. This edition goes to press about one o'clock in the morning. A third edition simply means that a few stories, usually on the front page, are shortened or taken out to make room for late important happenings. The last edition is ready for distribution to local newsdealers at about 4 o'clock. The local newsdealers deliver the papers to subscribers by boys.

A newspaper does well if it makes enough from the sale of its papers to pay the cost of the white paper employed. Profits come from advertising.

A reporter does not wander about the streets looking for items of interest. He is usually on some very definite errand, assigned by the city editor. Eight-tenths of the news in a newspaper comes through regular routine channels. The courts contribute their quota and reporters are regularly assigned to them. The city administration turns out its daily grist of news. News of crimes, fires and accidents come through the police. To gather this news a paper will have reporters scattered about the city, each with a definite district, who telephone either to police headquarters or to the newspaper office that they may keep in touch with the police news of the night. The police reporter either comes in to write his stories or telephones them to the rewrite men. Meetings, conventions, etc., are generally announced in advance. In the larger cities, the financial district, ship news, and real estate are separate departments of the city work.

The remaining two-tenths of the news comes from all sorts of sources; persons volunteer it; reporters run across it. In this category come the special feature articles which the priest may furnish.

When the city editor gets down, before noon, and plans the work of the reporters for the day, no news is coming in. It begins to appear about three o'clock in the afternoon when reporters on routine work or with early assignments turn in their copy. The stream has grown by seven o'clock and becomes a torrent between ten o'clock and midnight. Then it stops and

nothing but important news is taken; the paper is full, and anything that gets in must be printed at the expense of what has already been written and put in type.

This outline deals only with the local or city news. The telegraph department, handling Associated Press dispatches, and messages from out-of-town correspondents, has its own problems, and so has the sporting department. The Sunday magazine section is another distinct department and that part of the paper is made up and in type by Thursday or Friday.

PRACTICAL SUGGESTIONS.

The friendship of a reliable newspaper man is a valuable asset to a priest who is anxious to make a fuller use of the daily paper. The reporter with his trained news sense can quickly point out what is interesting and will find a multitude of suggestions in material that the priest would throw away. News is generally better received if brought into a newspaper office by a member of the staff than when volunteered by an outsider.

Still, is it not hard for the priest, working alone, to get articles dealing with his parish in the papers. They should be written by typewriter on one side of the paper, should contain the full names of the persons mentioned, and should be sent to the paper with the date on which the writer desires to have them published plainly indicated. A pastor need feel no hesitancy in sending material to the papers. Every paper welcomes unsolicited news, for it is from such items that a paper often gets its "beats"—exclusive news. If the first notice does not get into print, it is not a good plan to send the same notice again. Another on a new subject is in order and persistence will have its reward.

A priest should take pains to make himself clear to reporters. Technical matters should be carefully explained. It is not always possible for a city editor to send a Catholic reporter for Catholic news any more than it is possible for him always to send a Presbyterian reporter for Presbyterian news or a Jew to a Hebrew celebration. A priest should be ready always to give a tactful and good-natured explanation of matters which would be obvious to a Catholic.

In giving out interviews it is well to ask the reporter to read back his notes to insure accuracy. For delicate or controverted matters where there is considerable at stake, a prudent pastor will write the interview himself and keep a carbon copy.

There is no short cut to real service through the papers. It takes time and trouble, but it repays a hundredfold. A priest would think no trouble too great if he were asked to speak to 10,000 representative men, yet, when he gives information to the press he is spreading the message of the Church, the message of social justice, the message of his own personality to twenty times ten thousand.

While the philosopher may be right in saying that if a man paints a better picture, writes a better book, or builds a better mouse-trap, the world will wear a path to his door; yet, the world will start coming a lot sooner if it sees a guide-post or two on the way.

HORACE FOSTER.

New York City.

THE REFORM OF THE DIVINE OFFICE.¹

II.

DILETTANTISM has been rife since the reform of the Divine Office became a reality: everybody gives vent to his inspirations in the rubrical domain; everybody proposes his dreams and his plans—one more practical than the other. Very often, alas! the proposals have no other foundation than the wish of an individual or the concern for something *practical*—a laudable concern in any other field; but I dare say not in this. What matters most, as we have had occasion to say previously in this REVIEW,² what matters particularly in things liturgical, is that every change and every innovation be able to lay claim to the support of an acknowledged traditional sense and be grounded on the history of Christian prayer. The misfortune is that many innovators are ignorant of true liturgy, that is to say of the soul of Christian worship through-

¹ Prompted by articles on the Reform of the Breviary, in THE ECCLESIASTICAL REVIEW, January, 1914, p. 80, and April, 1914, p. 480.

² May number, 1914, pp. 565 ff.

out the ages. It alone can give us the true sense of its forms and the explanation of its laws. It is in the light of history and of tradition that the reform commanded by the exigencies of the liturgical sense itself must take place: the prayer of the Church of to-day must be linked with the prayer of the Church of old and must of necessity exhibit the spirit of faith and the religious enthusiasm that characterize the best Christian epochs.³

I shall therefore continue to examine closely certain component liturgical parts, in order to vindicate them against the criticism of dilettanti and more particularly to assist the readers of this REVIEW to understand better the sense and the beauty of our daily prayer.

I. COMMEMORATIONS.

When two offices occur, the law is either that one of the two be transferred to a subsequent day (which is very seldom the case since the introduction of the last reform), or that one of the two be reduced to take the form of a commemoration—an antiphon, a versicle, an oration. Reason and etiquette demand that the office of lesser dignity give way to the office of higher dignity. The same principle prevails in regulating the division of Vespers in case of concurrence and in fixing the order of the different commemorations.

To suppress all the commemorations, as has been suggested, would evidently be a ready and easy way to simplify matters; but it is altogether too radical and it would rob the office of a valuable and significant accessory.

In fixing the lines of precedence the liturgical teaching authority has set down positive rules, several of which have modified the anciently existing rules that were often rather difficult of application. To assert that the authority has acted arbitrarily herein is not in conformity with truth; for in establishing the reform, it has taken inspiration from the idea that the Sunday must be brought back to its pristine importance.

If the Church adopts the proposed "Normal Calendar", it will be possible to regulate once for all the order of the feasts

³ *Instit. Liturg.*, Dom Gueranger; tome II, pp. 143 ff., 1880 edition.

and their respective commemorations of occurrence and concurrence. That would of course singularly lighten the burden not only of those who prepare the diocesan calendar but of every priest: all the commemorations would then be found printed at the end of the office in the order to which each is entitled.

With regard to the commemorations, it is interesting to note how much this sort of supererogatory memento agrees with our psychology as well as with the spirit of the liturgy. When the faithful leave the church after the Holy Sacrifice, or after Vespers, are they not often seen kneeling for a brief prayer before the image of our Crucified Saviour or before the statue of a patron saint? Does not the third oration of thanksgiving in the missal recall the memory of St. Lawrence, that is to say, of the patron of the chapel where the Pope gave thanks after his Mass?⁴ It is a memento of attention for the holy martyr deacon? Does not the Ritual prescribe (Tit. IX, C. 4, num. 5) that on Rogation days, when the procession passes by a church, the chanting of supplications be interrupted to visit the sanctuary and to pay homage to the patron of the church by the singing of his antiphon and his oration? And in many dioceses after the ceremonies of the installation of the new pastor, is not the patron of the parish invoked in the same way before leaving the church?

2. COMMÉMORATIO COMMUNIS OR SUFFRAGIUM SANCTORUM.

It has been suggested that the "suffragium sanctorum" be recited every day of the year. That would make an absolutely too radical and uniform rule. Even if All Souls' Day and the Triduum Sacrum of Holy Week were excepted from it, it is doubtful whether such a project would find favor with liturgists. It is not within the field of possibility. The reform would certainly make the recitation of the Office easier, but I have my doubts about the great body of saints desiring the honor of a daily commemoration, and I am rather inclined to think that they would be more pleased if every priest were in his private recitation to make commemoration of them on the day of their feast at the hour of Prime by the daily reading of

⁴ *Coll. Brug.*, XI, p. 553.

the martyrology. Such a custom would be highly commendable.⁵

Since the rule now in use for the recitation, or the omission, of the suffrage of the saints appears to some so little practical, may we venture to explain its reason and import?

Be it remarked at the outset that the various "commemorationes communes" primarily in use have been reduced to one single formula which embraces them all, whereby the ending of Lauds and Vespers has been considerably shortened.⁶

Outside of Easter time this unique "suffragium sanctorum" is, conformably to the Rubrics, said on every day of the year, except during the time of Advent and the Passion, within an octave, and on the days on which the office of a double, or of a Sunday with the commemoration of a simplified double, is recited. Such is the Rubric. As stated it appears complicated enough, and no wonder, considering that it covers the application of several rules and various liturgical ideas.

First of all there is nothing excessive in laying down as a general rule that the Church militant, having reached the end of the official prayer which she recites morning and evening, should invoke the intercession of the Church triumphant, with which she is united through the Communion of Saints.

At Eastertide, however, she is wholly taken up with the triumph of her Spouse, which is also her own triumph; for she has renewed her youth in the baptismal water of the Paschal night. As the Saints have triumphed only through the triumph of Christ, she replaces during this time of victory the suffrage of these victors of second rank with a commemoration of the great Conqueror of the Cross.

Of old, after Vespers, in Jerusalem and in Rome, the neophytes assembled every day of the octave of Easter before the Cross, to greet it as the emblem of their triumph; thus also during Paschal time the Church casts her eyes morning and evening upon the glorious Cross and sings:

Crucifixus resurrexit a mortuis et redemit nos, alleluia, alleluia.
V. Dicite in nationibus, alleluia.

⁵ See the rubric of the new Psalter at this particular place of Prime. Cfr. Mgr. Batandier in *Études Ecclési.*, April, 1913, and His Eminence Cardinal Mercier in *Instructions à Ses Curés*, 27 Feb., 1913.

⁶ *Divino afflatu*, tit. VII, 2.

R. Quia Dominus regnavit a ligno, alleluia.

Oremus: Deus, qui pro nobis Filium tuum crucis patibulum subire voluisti . . . concede . . . ut resurrectionis gratiam consequamur.

Neither is the "suffragium commune" said during Advent. Why not? Because the liturgy of that period (and herein it is formally distinct from that of Lent) is centered upon one idea, one single theme: the coming of the Messiah,⁷ to which everything converges. This awaiting of the Messiah becomes more ardent as Christmas approaches: the "Veni" of the oration of the first Sunday of Advent is breathless with hope during the seven last days before the Nativity in the antiphons of Lauds and in the great "O" antiphons, to end in the "Hodie scietis quia veniet Dominus," of Christmas eve. As all the ardor of our prayer is concentrated upon the Messiah, it is evident that during this time there can be no question of prayers to the college of saints, whose powers of intercession are but a sequel and fruit of the mystery of Bethlehem. The same holds good for Passiontide. From Passion Sunday on, the aspect of the Lenten liturgy changes. The component liturgical parts, selected without any thought of connexion between them, but adapted daily either to the station of the day or to the instruction of the catechumens, present from that Sunday on a remarkable cohesion and aim to place before our eyes all the traits of the suffering and persecuted Christ. The prophet Jeremias, a figure of the Messiah, foretells his mission (Passion Sunday), utters his complaints (Palm Sunday), and his lamentations (Triduum Sacrum); St. John, the eye-witness of the tragedy of Calvary, points almost daily at the Gospel to the envious Pharisees leagued against the Christ and laying snares for Him. Meanwhile, during Holy Week, the four Evangelists give us the complete story of the Passion; the Epistles of the Mass show us filing past our eyes the figures of the suffering Christ—Jeremias imploring the Divine help against his persecutors (Friday and Saturday after Passion Sunday and Tuesday of Holy Week), Daniel praying with a heart full of anguish in the Lion's Den (Tuesday after Passion Sunday), Azarias making supplication in the midst of

⁷ Cfr. Callewaert, in *Liturgisch Tydschrift*, Vol. I, p. 8.

the burning furnace (Thursday after Passion Sunday), Isaias presenting his cheek to his insultors and scoffers (Monday of Holy Week); or else they trace a living picture of the Man of Sorrows vested in blood-stained garments and laden with our infirmities (Wednesday of Holy Week). At the same time the Lenten hymns give way to the hymns of the Cross and the versicle "Angelis suis", to the versicles "Eripe me". Before this picture of her harassed Spouse covered with opprobrium, the Church thinks only of Him and not of the Saints. That is why the Suffrage of the Saints is suspended in the office and discontinued in the Mass. It is also the reason why the Saints' pictures and statues are covered with a veil in the church. It is to be hoped that in future reforms a way may be found to eliminate from this sacred period even all the feasts of the Saints.

From the above it may be inferred that at these three periods of the year the Church applies herself with might and main to the exclusive veneration of the three great mysteries of our Faith, the Redemption, the Passion, and the Resurrection,—not allowing herself or others to have attention diverted from them by devotion to the body of Saints through the "*suffragium de omnibus Sanctis*".

In virtue of a kindred principle, in the offices of feasts the accidental parts (commemorations and others) are dropped to a greater or smaller extent according to the varying importance and dignity of the feast.

It is in the light of this same principle that the other exceptions regarding the use of the "*suffragium commune*" are explained.

When the office is double, the Liturgy considers the feast sufficiently important and the intercession of the Saint whose feast is celebrated sufficiently powerful to allow of the omission of the "*suffragium commune*". The same may be said of an octave, which is but the prolongation of a feast of importance. As to the last exception, that of the Sunday which bars the "*suffragium commune*" because of the commemoration of a simplified double, the new rubrics introduced it for a twofold reason: first, to lighten the Sunday office (to that end are dropped also the third oration of the Mass, the "*preces dominicales*" and the "*symbolum*"), secondly, to give as

much recognition as possible to the double feast which is simplified for the occasion, yet communicates to this particular Sunday a certain festal character.

[TO BE CONTINUED.]

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SOME HISTORIANS OF THE MODERN PAPACY.

IN this, the third and last article of the series on historians of the Popes, we come to those who cover the period from the beginning of the Renaissance to our own day. This portion of history (ecclesiastical and civil) has an advantage over those which precede it in that it is more easily intelligible to us, the forms and ideals of an age like the sixteenth century more closely resembling our own. The political conceptions that then began to dawn on the mind of Europe are seen to be the immediate progenitors of the present system, characterized as it is by the coëxistence of distinct nationalities, the balance of power, the grouping of states into "alliances" and "understandings", and the gradual relegation of religion (and especially of the Papacy) to a subordinate place in mundane affairs. It is a period which "does not ask the reader to leave the sphere of ideas which he knows. It makes but slight claims on his power of imagination or on his sympathy with alien modes of thought. He moves at his ease in a world which is already related at every point with the world in which he lives."¹

But along with this advantage of greater "intelligibility" there is the disadvantage attaching to the investigation of movements whose tendencies are still felt and whose problems are still in part unsolved. Though personal sympathies are ever ready to obtrude themselves, there is less effort required for impartiality in dealing with the early or even with the medieval papacy than in dealing with that of the modern period. The ancient days are gone, their difficulties no longer vex us, their energies have worked themselves out; and though no age can be said to be dead in the sense that it has left no results, still the distance in time, customs, manners, and ideals

¹ Creighton, *The Cambridge Modern History*, Vol. I, p. 2.

between, let us say, the tenth century and the twentieth, is so vast that one can afford to view the events of that day with a calm detachment not easy of attainment in regard to the epoch of Luther and Elizabeth. Of course the ecclesiastical history of any age teems with temptations to the partisan and the bigot, but these temptations are naturally more formidable, and more subtle, in proportion as the projects and ambitions of the men whose careers are being studied are seen to bear directly on the conditions in which one's own life is lived.

It is therefore not to be wondered at that the history of the Renaissance and Reformation popes should long have been a battle-ground. Such a state of affairs is inevitable while modern forms of education and religion thrive among us. And this circumstance is alone sufficient to account for the comparatively tardy adoption in this field of those methods of scientific historiography which have elsewhere produced results so splendid. A man may write coolly and dispassionately on Pius I who could not suppress a sneer at Pius II, and would lapse into bitterness when discussing Pius IV. And so far has this polemical spirit been carried in regard to the modern papacy that there is probably no period in the study of which the general reader requires to be so careful in the choice of books. A large portion of the work done in this field is so honeycombed with prejudice, unfairness, narrowness, bigotry, that though it be of no inconsiderable service to the professional historical scholar, it is practically of little use to the amateur, since the process of discriminating between what is true and what is false in its pages would require a training not to be demanded of any but those to whom History is a central pursuit. Therefore, keeping in view the practical requirements of our readers, we shall not undertake to give a complete list even of the best known and most important works dealing with modern papal history, but shall confine ourselves to those writers, three in number, who may be considered necessary acquisitions to the library of a busy priest who has time only for the best. After treating briefly of these, the writer would proceed to suggest a few ideas, very broad and general, on the period itself, which he hopes will help in forming a truer estimate of its character and serve in some sort as an introduction to the perusal of the authors of

whom he treats. These authors are Ranke, Creighton, and Pastor; the first a Lutheran professor at Berlin; the second an Oxford Anglican appointed to the chair of Modern History at the sister University of Cambridge, and the immediate predecessor in that capacity of Lord Acton; and the third an Austrian Catholic, long connected with Innsbruck and now holding in Rome an academic appointment from his government.

I.

Although it be a question just to what extent Ranke is read to-day, there are few works better known by name than his *History of the Popes*. For it was the occasion of one of Macaulay's most brilliant and most frequently quoted essays, and many who may never have seen a copy of the work have nevertheless a sentiment of gratitude to the historian who is, albeit indirectly, associated with a non-Catholic tribute to Catholicism. And yet even the fascinating pages of Macaulay ought not to overshadow the work that led to their being penned. The book is greater than the "review", greater than seems generally realized in our day, when the achievements of more recent scholars have made us less mindful of earlier workers who, though superseded in this or that department, are by no means out of date. Much has been accomplished in the domain of English civil and constitutional history in the past seventy-five years, yet no library would be complete without Lingard. The Byzantine era owes much to Bury, yet we must still read Gibbon. Dom Gasquet has shown us how valuable is the doughty Cobbett, though he has become overshadowed by later and more scientific investigators. And though the Reformation period has been the subject of first-rate historiography, we must still find room on our shelves for Ranke. Though incomplete, inaccurate, not always well-informed, though some of its conclusions have been recast, some entirely rejected, it remains a noble work, further in advance of its time and reflecting less of traditional and contemporary prejudice than is given to many a more modern work to be.

For Ranke was to no slight degree a pioneer. He explored a territory that had been explored before, but he brought to

his labor new methods and, more important still, a new spirit. Before his day history was in many instances made a handmaiden of religion or of politics. A historian was almost of necessity a partisan, and if his science was regarded in a higher light it was only as a dignified branch of Literature, the fitting pursuit of refined and elegant leisure. That it was an independent science, with claims of its own, apart from its controversial or polemical or literary value, was by no means adequately realized by the general reading public. But this was realized by Ranke. To him the Truth was the one thing that counted, and the task of the historian was to investigate without prejudice or prepossession, and to present the facts thus acquired in their proper light and with due allowance for time and personal limitations. He worked conscientiously, and during the years of his professorship amassed a fund of erudition which, for knowledge of facts, put him far ahead of most of his contemporaries. And this knowledge differed from theirs not in degree merely but in kind, for he went directly to documentary sources—letters, diplomatic correspondence, state papers. He availed himself of every opportunity to acquire truth at first hand, thus setting his work on a plane higher than that occupied by the mass of his predecessors. And this is the more notable and creditable when we recall that the field he chose was one presenting special difficulties to a German Protestant. It was not easy for one bred in the intellectual atmosphere of the Prussia of his day to approach with unbiased mind the Popes of the Reformation period; and that Ranke did this, and did it so well, is sufficient to entitle him to our gratitude. The whole tone of his history is moderate and respectful; the dignified and gentlemanly treatment of Alexander VI is a case in point. And he marked the beginning of the end of the bitter invective, coarse diatribe, or subtle insinuation which had been part of the accepted mode of writing.

Of course his work, as we have stated, is not without fault. To begin with, the documents at his command were few compared with the resources of investigators now. In our day the enormous Vatican Library is open to scholars of all nations and creeds, whereas Ranke, living before the pontificate of Leo XIII, was not in a position to study the very

documents which of their nature outweigh anything he could obtain. But what material he had he used, and so set a standard for future workers. Still (and this is his second defect) he did not always use them in the best fashion. While his predecessors troubled themselves little about documents, Ranke's reverence for them amounted almost to superstition. He seemed to forget that, if the printed word is not necessarily true, neither is the written. The mere fact that a given account of a conclave is taken from a diplomatic dispatch or the private letter of an Italian prince does not imply that the account is true. Ranke seems to have thought it did. Having got back to the "sources" he did not realize that beyond that deep lies a further depth, that the sources are themselves the legitimate object of criticism, and are available as evidence only when they have been weighed and sifted and have stood the test. Still this reaction against the undocumentary history of so many of his predecessors is an amiable weakness; for it at least forced scholars back to the fountain-heads of information, and having gone so far they might safely be trusted to go further and sift for themselves the wheat from the chaff.

II.

Of a different but not entirely dissimilar temper of mind was Bishop Creighton. Coming later than Ranke his lot was cast in goodlier times, inasmuch as he possessed in the German historian the advantage of a precedent and model. But this does not imply that he had no difficulties to overcome. In his inaugural lecture at Cambridge he outlined a plan the success of which would rescue History from the hands of such men as Macaulay and Froude. And one familiar with these "historians" will at once see that here was a project demanding not merely a high order of intellectual ability but considerable moral courage as well. For nowadays it is not easy to imagine the popularity enjoyed by such writers then. In the first place, they fitted in exactly with that "Protestant Tradition" of which Newman speaks, which had instilled into the mind of Protestant England, as axioms and first principles, that the Pope is anti-Christ, the Reformation was "glorious", Mary was "bloody", and Elizabeth was "good". And, sec-

ondly, they possessed one potent means of attraction (of which, we may add, the English school of historians has, to its credit, never lost sight), viz. the charm of literary finish. Though Macaulay may have written some bad history, that history was written in very good English. Despite a somewhat showy brilliancy, his rounded periods and balanced antitheses are not unworthy of comparison with those of Gibbon. And the *Dublin Review* was unconsciously prophesying when it said that, though nobody believed Mr. Macaulay, everybody read him, and everybody admired him. And if Froude is less known it is not for any lack of picturesque description or elegance of composition.

What Creighton set himself to accomplish, and what in great measure he achieved, was the elevation of English historical scholarship to a loftier scientific plane without any sacrifice of literary excellence. Indeed it may be questioned whether a man with his training could have sacrificed such excellence, even had he been so minded. For he bore the impress of the Oxford classical spirit, and anything he would write was bound to evidence that tradition. In this he is the superior of Ranke, just as the English historians generally achieve in this respect a greater measure of success than the Continental, except perhaps the French. But while Creighton's work has no small literary value, so far was he from subordinating truth to rhetorical effect that in the pages of the *English Historical Review* (of which Creighton was himself the editor at the time) the Catholic Lord Acton passed severe strictures on his leniency toward the Renaissance Popes. That an Anglican professor of History at Cambridge should be censured for undue mildness in regard to Pius II and Alexander VI was a new thing in Israel, and attests the boldness of spirit of the one who occasioned such criticism.

Truly, if he did not inaugurate, he at least powerfully stimulated a new and healthier movement. And consequently, while his History does not attain to the front rank in Literature, its rank as History is very near the front. His principal defect is his partial lack of that quality of "sympathy" which the largely biographical character of his narrative demands. An aloofness bordering now and then on cynicism, and occasionally causing him to lapse into moods not quite consistent

with his own noble and refined nature, mars what is otherwise a production of real scholarly merit. He taught Englishmen to contemplate the Renaissance and Reformation Popes from a more temperate and more sane angle of vision. And in so doing he lightened the task of his successors and helped to make possible what a century ago would have seemed almost, if not quite, impossible, a school of non-Catholic historians who can treat the history of the Papacy with sound judgment and a respect not infrequently deepening into reverence.

III.

But deservedly great as is the work of these two men, and wholesome as has been their influence, it has been reserved for what may be fittingly described as the Catholic school of historiography, the school of Baronius and Bollandus and Tillemont and the Benedictines of St. Maur, to produce the finest flower. For the past twenty-five years Dr. Ludwig Pastor, Director of the Austrian Historical Institute at Rome, has been giving to the world the results of his careful and painstaking researches into the History of the Popes from the Close of the Middle Ages. Of him at least would the hackneyed phrase hold good, that "he has made the period his own". His work in German Reformation history and his editorship of Janssen have peculiarly fitted him for the task he has undertaken, and this fitness has been too frequently and too generally recognized to require special emphasis here. But Dr. Pastor has other qualifications besides that of erudition. To begin with, he appreciates the position of the Papacy as only a Catholic can. Being to him the divinely-established centre of unity of Christ's Church, the institution is never confounded with its occupants or confused with its own accidental or transitory aims; and consequently he cannot write as Creighton sometimes does, for the simple reason that he possesses an insight into the nature of the problems with which he deals to which Creighton is a stranger, while in breadth of view he is the superior both of the English historian and of his own compatriot Ranke. In addition he possesses what is annoyingly absent from some of his contemporaries, viz. a faculty of esthetic appreciation absolutely indispensable to one who would enter into the mind of fifteenth- and sixteenth-century

Italy. His chapters on the Renaissance are more than a mere mass of erudition. Behind his wonderful accumulation of facts and his admirable command of them is a soundness of judgment which enables him to treat of the artistic life of the period with a vivid sense of its relation to general life. And, finally, he has enjoyed one tremendous advantage denied to both his predecessors. Ranke had to rely on such libraries and collections as were open to scholars in his day; Creighton wrote far from the scene of the events he was describing, and at times far even from the documents. Pastor has been permitted a freedom of investigation such as perhaps no student of a historical subject has ever enjoyed before, coupled with the facility of communication and wealth of resources that attach to his official position. For these reasons his work has surpassed all its predecessors and seems destined long to retain that eminence. So vast is the scale on which it has been planned and so thoroughly is it being carried out that, though the author has completed his sixtieth year, his *History* has not yet reached the seventeenth century; and if it is ever completed that must be by other hands. In fact it is doubtful if it ever will be completed, since no term can be set to such an undertaking, and each pontifical reign must go to swell the number of chapters, as long as the Roman See continues to afford material for the chronicler.

Of course every great enterprise must meet with some adverse criticism, and Pastor's *History* is no exception. Mr. Lilly, for example, dissents from his theory of a "true" and a "false" Renaissance; his account of the indulgence arrangements of Albert of Brandenburg, which were the occasion of Luther's revolt, has not met with universal acceptance;² and there are some who think him excessive in his strictures on the personal character of some of the popes—the opposite of the charge preferred against Creighton. But viewed in their proportion to the whole, these defects, if they exist, detract but slightly from the merit of his production. The numerous translations and wide sale are evidence of the consensus of opinion, and it is not too much to say that henceforth no one should attempt to treat this period or any portion of it until he has mastered

² Vid. the article on "Luther" in the *Catholic Encyclopedia*.

the volumes of Pastor. His work is among those that simply must be included in a library that aims at anything like representative completeness. It may never be "popular", for the Catholic historian lacks the perfect literary finish of Creighton. But crude indeed must be the style that would make dull reading out of the history of those pontiffs who ruled the Church in the age that followed the Council of Constance.

To formulate a complete and final estimate of the character of the movement which has given its name to this period would be at least premature, even if possible. The very diversity of opinion in regard to it is evidence that we are living too near the events to focus them correctly. We may be said to be actually living in them. Our systems of secular education date from fifteenth-century Italy, with the medieval element subordinated and in some cases entirely suppressed. Much of our art rose in the same age or shortly after. And very little experience "on the mission" is required to convince a priest that Protestantism has not ceased to be a vital force. Still some things have already become clear, and positions formerly held in some quarters without question are now definitively abandoned. For example, it is coming to be pretty generally acknowledged that the evil powers unloosed in those days had no necessary connexion with the Renaissance, which was in itself natural and therefore good, and the Humanists are no longer regarded as little better than pedantic enthusiasts, enamored of the cold beauty of a corpse that could never be made to live again. And this recognition of the naturalness and essential sincerity of the movement is beginning to bear fruit in a gradual—very gradual—abandonment of the view that the Reformation followed the Renaissance as a result of "the reawakened intelligence of Europe", and a consequent recognition that the Protestant Revolt was really the principal cause of the distortion and partial failure of a movement which in its inception seemed pregnant of glorious things. It is this idea that we would attempt to develop in the following pages.

IV.

Modern writers on the Renaissance are careful to caution us against "the tyranny of a metaphor" by insisting on the fact

that at no time during the Middle Ages was the classic past utterly "dead", and that therefore the Renaissance was not so much a rebirth as the strengthening of a weakened impulse. The change was comparative rather than positive. The ancient Greek and Roman civilizations were seen under a new aspect and acquired a new valuation. Moreover, even textbooks nowadays speak in glowing terms of Scholasticism and Gothic Architecture; the *Summa* of St. Thomas and the *Dies Irae* are deemed worthy of study and admiration, and the descendant of New England Puritans may be found following with rapt attention the "un-Renaissance" ceremonial of Strasburg or Rheims. This is certainly a great advance beyond the days when the Middle Ages were conceived of as a period of semi-barbarism, relieved by glimmerings of metaphysics (mostly of small account) and some romantic but crude epic poetry. It has taken a century to get this far, but still it is not far enough. To appreciate properly the movement that culminated in Italy near the beginning of the sixteenth century, and which seems superficially to be alien to the spirit of medieval Europe, we must grasp two important facts: (1) that this movement was a return, not merely to the classic past, but to a traditional Christian method of dealing with it, and (2) that since this method was Christian, and had been successfully practised by the Church in the first stage of her career, it contained in itself nothing unsympathetic with, much less hostile to, the medieval civilization, and that consequently the two ought never to have been permitted to come into seeming opposition.

That the Renaissance was, in nearly all its phases, a reëssumption of an earlier Christian attitude will be clear if we recall the training and the temper of mind common in the Patristic period. In Justin we behold Greek philosophy baptized and consecrated to the service of Christian faith; a parallel process in respect of Greek letters presents itself in the case of Clement and of Origen; the sermons of Chrysostom are models of classic style; and the muse of classic tragedy speaks again in the poems of Gregory of Nazianzum. The phraseology of Athens is employed in the exposition and definition of the divine revelation, and the architecture, the polity, and the music of the Church of the first six centuries were

in a sense as truly converts from paganism as were the generations by whom they were developed. In the happy phrase of Newman, the Græco-Roman civilization was "the soil in which Christianity grew up", and the extent to which that civilization would appear to be bound up with her fortunes has long been a commonplace of history.

Gradually, however, the situation changed. The non-Roman peoples, subdued to Christ, began to express their religion outwardly in terms of their native genius, until finally a new civilization arose, differing in origin from that of the lands in which the seed of Christianity had been first planted. This difference of origin is the kernel of the difference between them. The earlier civilization, though Christian when the barbarian invaders encountered it, was pagan in its source; the new was from its birth Christian; the former Christianity assimilated, the latter she helped to create. Greece and Rome were civilized before Christianity existed. Germany, France, and England had never known any culture comparable with that of the classic lands except what they imbibed as the complement of the Gospel. It is somewhat like an adult convert as contrasted with a child baptized in infancy and growing up under exclusively Catholic influences.

For this reason we can call the medieval civilization "Catholic" in the fullest sense, but this does not imply that the other is un-Catholic. Each had its elements of greatness, and there was never any reason why these elements should not in time have become harmoniously fused. Such a process was bound to come into operation as soon as peace and prosperity would open the way for a revival of what had been partially, but not entirely, neglected, of ante-medieval life. It was largely a question of external conditions—the spirit was always there in latent potency. The opportunity came at last: the time was the end of the thirteenth century; the place was Italy.

V.

It could not have begun any place else. Politically and geographically Italy was closer than the northern countries to the survivals of Roman civilization that still lingered in the East. Moreover, it was itself the scene of much that had been enacted of the brilliant life to which men now looked long-

ingly back, and of which the lapse of time and the ravages of war had not obliterated every vestige. In addition, it had been less affected by the medieval or "Catholic" culture. Scholasticism never took deep root in its soil. Though Anselm and Aquinas were by birth Italians, their great work was done north of the Alps, and their names are associated with Canterbury and Paris. And the Gothic architecture in Italy has remained in great measure an exotic. On the other hand, the studies for which the Italian Universities were famous—Bologna for Law, Padua for Physics, Salerno for Medicine—were precisely those most germane to the older culture, and only partially assimilated to the new. In fact it is a question whether there ever really was any "break" in Italy at all. She had always been the classic land, and had never quite lost the habit of regarding herself as the heir, if not of "the glory that was Greece", at any rate of "the grandeur that was Rome".

Bright indeed was that "second spring". In the course of one hundred and fifty years Italy resumed her old place as mistress of the nations, with a new province added to her domain. For so mighty was the impulse as to generate what was in many respects practically a new art—painting. And that impulse was powerfully aided by the patronage of the Church, the opposition of "clerical obscurantists" (what there was of it) being more than offset by favor in high places. The Vatican Library, the statues of Michelangelo, the Basilica of St. Peter, are evidence of the papal attitude. Whatever the Renaissance had of "paganism" was not of its fibre, and did not succeed ultimately in deflecting it from its true line of progress. Along that line it advanced in majesty and magnificence, until, having elevated the Italian peninsula to the very pinnacle of European culture, it crossed the Alps, and was just beginning its work in Germany and in France when it received a blow under which it reeled and staggered and from which it never entirely recovered.

VI.

It is not the proper task of the historian to speculate on what might have been, but it is hard to pass by this period without gazing wistfully on the picture the imagination paints of the

wonders that were about to be unfolded when classic Italy joined hands with the "Gothic" North. Here was an opportunity never before enjoyed of harmonizing two distinct, but by no means discordant, principles of Truth and Beauty. Everything clamored for it. The incipiently-decadent architecture of England, the over-refined subtleties and needlessly barbaric Latinity of the later Scholastics, needed but the infusion of the newly-energizing forces of classic purity, exactness, and elegance, to spring into a life perhaps more glorious than the one that was passing away. Such was the enchanting vision that was just about to achieve realization, when suddenly the dream was shattered by a man named Luther.

In this short space it is impossible to establish the thesis that Protestantism was the greatest enemy the Renaissance had to encounter, the only one that inflicted on it anything like a lasting wound. We must content ourselves with a few broad observations.

1. Protestantism, by its revolt against Authority, deprived its adherents of that source of guidance in things of the soul which is absolutely essential to keep any great esthetic or intellectual movement from running into anarchy. For such things, having their roots in the world beyond that of sense, need to be controlled by a power that possesses a clear insight into that world, and by virtue of that insight can distinguish between development and corruption.

2. Having wrought this mischief, Protestantism swung to the opposite extreme and so exaggerated the claims of Authority as almost to stifle the legitimate exercise of freedom. The dictum "*Cujus regio ejus religio*", which would have been incomprehensible to the medieval mind, was only the inevitable outcome of Luther's refusal to listen to the voice of Pope or Council, and has in turn produced that interesting type of mind which regards the citation of a rationalistic critic or a passage from some "great [infidel, of course] scientist" as conclusive of discussion, so that, while Catholics have one infallible Pope, the little popes of Protestantism and "Free" Thought must run away up into the thousands.

3. The Reformation movement in England and in Germany produced a moral decay among the people whereby their ar-

tistic activity was seriously impaired. Moreover, the old spirit of faith, which had generated the medieval masterpieces and breathed through many of the nobler and purer products of the Renaissance, was forced to give place to a religion cold, stiff, pharisaical and esthetically sterile. What Art has Protestantism produced? Or where is the "Reformer" who bears to Art the relation of Nicholas V or even Leo X? Contrasted with them we have such a Mæcenas as Calvin, who by barring organs and stained glass from his meeting-houses and stripping divine worship of its ritual accessories effected a divorce of Religion from Art that nearly proved the ruin of both.

4. The rigid social distinctions and the rise of the upstart Tudor nobility of England—results of the subjection of religion to civil rulers and the wholesale confiscation of Church property—caused education to be made the prerogative of a class and by thus depriving Art of its democratic foundation paved the way for those modern monstrosities that are known as "culture" and "good taste".

5. When we have added to this list the religious wars, with their disastrous effects in Germany especially, we have a fairly complete indictment. The Fatherland has indeed little reason to be grateful for an upheaval which left it split up into petty and mutually hostile states, and deferred to the nineteenth century its unification and the development of a healthy national life.

But though the Reformation did a tremendous amount of harm, there were some things which it could not kill, the budding English Literature, for example, though even here scholars are beginning to suspect that "all is not well". Still, we can accept as generally true that, when the Renaissance did manifest itself in Protestant lands, that manifestation was fain to assume a prevailingly utilitarian and naturalistic cast. The ideal beauty of Heaven was abandoned for the realism of earth; while the Catholic artist poured forth his soul in the countenance of an enraptured *Immaculata*, the Protestant was content with depicting the interior of an ale-house or the features of a self-complacent *Vrouw*. The Renaissance expended nearly all its energy on such things as domestic architecture and furniture; and the exceptions that occur serve only to give us a glimpse of what might have been if this splendid

impulse had only been allowed free scope in a united Catholic Europe. The dignity of St. Paul's in London or the tranquil charm of Heidelberg are of those things that sicken the heart with their murmurs of a blighted promise and a hope deferred.

VII.

And now turn to the lands that remained Catholic. It is only partially true to say that "they remained Catholic", for the Protestant upheaval was too great not to affect even those countries which in the end withstood it. One disloyal province can unsettle even those that remain faithful, and this is what happened in Catholic Europe during the seventeenth and eighteenth centuries. For Gallicanism, Febronianism, and Jansenism owe at least some of their success to the bad example of Protestantism, so that even where Faith was not destroyed it was weakened, and this was inevitably reflected in Art. Still, though the two centuries and a quarter between the Council of Trent and the French Revolution present many an unpleasant spectacle, they also show us much to be proud of, in intellectual and artistic achievement. We had better keep clear of that exaggerated contempt of this period which obtains in some quarters. It was, truly, an era of decadence in many ways, but that decadence was by no means so universal and fundamental as is sometimes assumed. There is a sense in which its Art is true and sincere. For it reflects the mental attitude of the people who produced it, and a baroque church, with all its faulty construction and garish decoration, has a charm of its own which obviously cannot be felt by one who enters it with the preconceived idea that it is not worth studying. It has an atmosphere as distinctive as that of any other style. The case for this much-abused period is stronger when we turn from architecture to the lowly art of ecclesiastical embroidery, stronger still when we come to the Spanish painters, and positively triumphant when we consider the wonderful development of church music. It is necessary to insist on this because some seem to think that to admire the Middle Ages means to despise everything else—a very un-medieval state of mind. But let us grant that this period does show a falling-off, are we then to jump to the conclusion that this was a natural fruit of the Renaissance, indicating the

nature of the tree? Emphatically, no. It was the result of outward conditions: the movement weakened and deteriorated just as a race of human beings would, if cut off from the outside world and left to stagnation and inbreeding on an island of the sea. For a grand magnificent impulse like the Renaissance, precisely because it was grand and magnificent, required a good deal of sustenance to keep it going, a constant and continuous assimilation of external energy. And this is just what it failed to get. There was energy in abundance in the races of the North, but the Renaissance was allowed access to very little of it, and the want of new blood soon manifested itself.

Yet the inherently vitalizing influence of Catholic Faith went a long way toward making up for this. For no sooner had the Council of Trent accomplished its work than there dawned an era of intellectual and artistic activity which in some respects need not fear comparison with the century of Aquinas. This was the age of the Jesuit schools, wherein the "new learning" of fifteenth-century Italy was used to combat the "new learning" of sixteenth-century Germany. It was the age that saw the boundaries of ecclesiastical science widened by the departments of Apologetics and Historical Theology. In History it can point proudly to Baronius, Bollandus, Tillemont; in Patristic Science to the Benedictines of St. Maur; and in religious art to the vestments of Italy and Spain and the canvasses of Murillo. If even in Catholic lands the Renaissance was wounded, the wound could not be lethal; for they had not severed themselves from the ancient health-giving centre of European life, the city of the Popes, where in a basilica of Bramante and beneath a dome of Michelangelo, a Pontiff in gorgeous vestments from Milan might be seen celebrating the Mass of a newly-canonized Francis de Sales or Vincent de Paul, while the choir accompanied him in the strains of Palestrina. The age that could produce these things was not dead: it was not even sleeping.

Ah, it is good to go back to those days, now comparatively neglected, and contemplate the progeny of a Renaissance wedded to the Church! They have yet to receive their due meed of justice, and we await with impatience the future volumes of Dr. Pastor which will tell us of the "spacious days"

of Urban VIII and Benedict XIV. Considering the extent of ground to be covered there is little likelihood of their all coming from his pen. Some will have to be left to scholars who, trained in his school and exercised in his methods, will continue his labors long after he himself will have passed away. But they cannot come too soon; for the period on which this monumental History of the Popes is now entering (and which we have just been rapidly surveying) stands in need of a historian who will enable students to perceive that, though differing from the Middle Ages in many external features, Catholic activity in the seventeenth and eighteenth centuries was animated by the same forces, and that a true appreciation of the Church of those days is to be gained by attending, not to the superficial differences, but to the fundamental concord. Until this is firmly grasped, much of the history of that time will be unintelligible; only when it has become generally recognized may the world begin to look at last for the happy fusion of "classical" and "medieval" which the Reformation hindered and postponed, but cannot keep off forever.

EDWIN RYAN.

New York City.

SOCIALISM OR FAITH.

IV. FATHER DRISCOLL GOES A JOURNEY.

THE DEAN OF MILTON was slowly and a little painfully climbing the great ranks of steps leading up to the doors of the State Capitol. He had not been abed at all the night before, and his knees were stiff from the long down journey of the morning. Very early in the morning he had said his Mass for the repose of the soul of a boy whom he had seen carried home dead in the night. After the Mass Father Driscoll's prayer had turned, from the boy who had gone blithely, with clean hands, to his death, to the living men whom he had seen during that night.

He had seen them, boys and men whom he had known since babyhood, with murder in their eyes; boys and men whose little histories of schooling and working and living were so like each other, so many times repeated, so like the figures of a pattern, that he had often thought he could have read all by

one: in a moment he had seen them turned into raging furies, who whined to kill.

For the time, he had held them back. Who could tell what instant that feeble leash of his would break? Whose hand would hold them then?

In the simple, unblinking way of a boy, the old priest had reviewed the case, for the benefit of Omniscience. The men were hungry, their children were hungry, he explained. They were desperate. They had seen their brother dead. The powers that were sworn to protect them were turned against them. Dear God, give them grace of patience. Stay their hands. Give me grace of strength and wisdom to know what is best to do.

The Dean had risen from his knees and gone straight in to where the telephone hung in the lower hall of the house. Calling the telegraph office, he had dictated a telegram to the Governor of the State, asking for an interview at twelve that day.

The instant transition, from the eternal simplicity of his prayer to the up-to-the-minute practicality of his action, was characteristic of this old priest, as it is of the Catholic Church.

He had not waited for an answer to his message. There would not have been time. He knew that the Governor was in Albany, held there by a struggle in the closing days of a special session of the Legislature. So he had taken the early morning train from Milton, trusting to the urgency of his business to get him the few moments of the Governor's time that he would need.

Looking up at the great square block of the Capitol building as he toiled sturdily up the steps, he was reflecting, what a great, blundering, helpless thing was this which men called the State. Here, this building was the outward symbol and the sign to which nine millions of people looked for such government as they had. Yet the building itself, one of the greatest and costliest ever built for any government in the world, was crumbling after only a few years. It had been honeycombed in its building by rapacity and inefficiency. The state which could not build even its own house with honesty and decency, had to presume to look after the interests of millions of men, any one of whom could have looked to the building of his own house with intelligence and thrift. Democracy, argued the

Dean, thinks that its government is the aggregate of the intelligence of the individuals governed. It is not so; it does not rise to the average even of that intelligence.

The Governor was a Protestant, come of the old Protestant stock of our hill country, where there still lives more of old-time Protestant bitterness than, perhaps, in any other place in this country. But he was a direct man who really wished to know the man-to-man truth of the problems that confronted him. He knew Father Driscoll of Milton by repute, knew that from him he would get straight truth in short words, and he was unfeignedly glad to see him.

"It's that strike of yours up there, I suppose, Father," he said as he seated the old priest. "I wish you'd give me an outline of the whole business, at first hand: I've tried to watch it and I've had reports, of course, but you are on the ground."

"You know John Sargent, the owner of the Milton Machinery Company," the Dean began, at the root of things. The Governor nodded shortly, and Father Driscoll went on:

"He owns not only the Company but he owns Milton, man and boy, hand and foot. It is a situation that is not supposed to exist since feudal times. But that is not the point. It exists."

"Always so in a one-mill town," admitted the Governor, who knew his state.

"He let the strike go on peaceably," the Dean resumed, "for a matter of three months. It seemed that it had settled down to a mere question of endurance—his money and his capacity for losing money on the one side, and the capacity of the people for starvation on the other. Then he became desperate. I believe that competition was cutting the ground from under him in the markets, while his wheels stood idle. He came to Milton and took personal charge of his end of the strike. He found that the head and the soul of the strike was Jim Loyd."

"That's the Socialist, isn't it?" the Governor caught at the name.

"Well," the Dean considered, as if he had never before thought of the matter, "he works twenty hours a day in the cause of his fellow-workers who are idle, and through all those hours he curses bitterly the fact that he is held down to an equality with them. If you can make a Socialist out of that—"

"I only know," said the Governor, "that the Socialists cut down the Republican vote of Milton a thousand or so last Fall. When I asked the reason, the Committeeman said, 'Jim Loyd'."

"It is likely," the Dean agreed. "The vote-cutting side of it would not occur to me."

"Now that is what I do not understand." The Governor was willing to digress, in spite of the fact that it was a very busy day and the other fact that a hundred senators and assemblymen were just at this moment holding up some of his pet measures. "Your Church opposes Socialism root and branch, is bound to, I believe; Socialism plans the end of you along with everything else, so far as one can gather; you preach against it officially and privately, I suppose; yet you never seem willing to come out and give any practical political help against it."

"Leo Thirteenth," said the old priest quietly, "did more to hold back the real dangers of Socialism than did all the political organizations of the nineteenth century."

"That may be, Father; I do not know the world question broadly enough to dispute it. I speak of matters as I see them right here at home. Your Church is, potentially, the greatest political force in the state. Socialism directs itself pretty squarely against you—for reasons which you must appreciate more fully than I do. Yet, practically, you do nothing."

"You mean," said the Dean slowly, "that we should use our influence to organize voters against Socialism?"

"Well, it's about the only effective way."

"From that," said the Dean, gazing at the ceiling, "it would be only one step to organizing them to vote for either the Democratic or Republican candidates."

The Governor held up his hands laughing. "Don't do it," he appealed, "I'd be the last Republican governor of New York!"

"It might not work that way—I've a young assistant at home, Father Huetter, a Republican after your own heart, and I suspect he'd have more power than I. But, seriously, Governor, we are talking about the impossible. The business of the Catholic Church is with the souls of men. She has to do

with them, not as Republicans or Democrats or as Socialists, even, but as souls. Now her business with them concerns the Ten Commandments of God. Are they obsolete? Has our civilization become so complex that there must be written ten new commandments to govern trusts and the division of labor and its products?

"You, in common with every other man who thinks beneath all this yeasty talk of to-day, know that there are social troubles and labor troubles for just one reason. That reason is that some man or set of men in a position to do so with impunity is breaking one of the laws of God against his fellow men.

"You speak of 'solutions'; the Socialists want 'solutions'; every man who mounts a barrel to talk has a 'solution'. We know that there is one solution and only one. That is the law of moral justice between man and man or between one man and a thousand other men who may be in some way dependent upon him."

"That must be the business of the Church, then; the State cannot handle abstractions." The Governor was positive.

"Governor, there are no abstractions. The law of moral justice is written all across your statute books. Why is it not in force? The business of the Church is to educate the conscience and mould the heart of the people so that they see justice and wish it. When the people—who are the State—see justice and wish it, and yet it is not done, where is the fault? In the machinery of government, which does not respond to the will of the driver. Then the machinery must be changed. Now, there is more Socialism than has been heard in this chamber for a long time, I believe."

"It does not respond," said the Governor smiling. "I can attest that. I was elected to make a certain law. The senators and assemblymen out there were sent here to pass the same law. They are out there now squabbling each for himself, and I cannot get the law."

"I listened a while as I was coming in," said the Dean. "It sounded like the Athenians in the market-place: one saying one thing, another another thing. In the meanwhile my people are heart-sick and desperate and starving. God knows what is happening in Milton this minute."

"Forgive me," said the Governor. "I know you did not come all the way down here to hear my troubles. Just what is the situation?"

"Sargent tried to bribe Loyd," the Dean resumed promptly, "and at the same time tried to discredit him by spreading the report that he was ready to betray his fellows. Why Loyd did not kill him I do not know, for he is a man of violent and terrible temper.

"It came near to throwing the town into riot and utter lawlessness. Then before Loyd had gotten fully in command again, Sargent hired anarchists and agitators of every type to come into Milton on Labor Day to stir up bitterness. He even appeared in the street himself and kicked a dwarf, to provoke an attack upon himself."

"You saved his life that day, I've heard."

"Loyd would not have let him be hurt, anyway. That was the evening he wired you for troops, and I followed his message to you with one saying that there was no need. There was no need. But, yesterday Sargent had two hundred deputy sheriffs sworn in, roustabouts and hangers-on generally they are, I believe, and brought to Milton. Ostensibly they are there to protect his property, but their real business is to provoke the men to such a bloody conflict as will break the strike by frightening the more timid of them.

"Last night young Harry Loyd, Jim Loyd's young brother, was killed by these deputies as he was passing the mill gate."

"How?" said the Governor. "Was there no rioting, no attack on the mill?"

"The boy was alone," the Dean responded quietly, "walking whistling down the road from his girl. You heard otherwise this morning?"

"My report was confused," said the Governor guardedly. "Go on, please, Father."

"There is no more. John Sargent stood at my side on the street last night and listened to thousands of men clamoring for his life. In the dark, he went away like a shadow. Whether he got back to the safety of the mill or left Milton on foot I do not know. No man in Milton would have dared give him conveyance, and he could not have boarded a train."

"Then you think Sargent is deliberately trying to bring on bloodshed. Doesn't he value his own life?"

"The workings of physical courage and physical cowardice are very peculiar, Governor. But that does not interest me. His life is no more important, except to himself, than was the life of the boy who died last night. Now I believe that John Sargent is morally responsible for the death of that boy. But legally, in the eyes of men, who killed Harry Loyd?"

"Why, Father, that would be hard to—"

"*You did.*"

The old priest had spoken calmly, with the quiet emphasis of simple conviction. It struck the Governor harder than if he had been angrily denounced. He shrank back in his chair, throwing his arm before his face. For the space of a full minute the two men sat without a word, until the distant clanging of an elevator door seemed to rouse the Governor.

"Surely, Father," he said, gathering himself together, "you go too far. My position does not—you cannot throw responsibility upon a man like that. I did not even know that those deputies had been sworn."

"You know it now," said Father Driscoll relentlessly. "If another man be killed to-night, who, then, shall be responsible?"

"It comes back to the old thing," the Governor returned, smarting. "The machinery of state. I cannot reach my hand from here to Milton to stop things."

"Governor, is it well to hang on that word 'machinery', when murder, actual murder, is what we have to think of? Those two hundred deputies are the officers of the county. They are deputies of the sheriff. The sheriff is your deputy. They and he are virtually at your orders. Can you say that you are not responsible for their acts?"

"But neither did I come here to charge you with this. It is bad enough in all conscience, without stopping to cavil as to where the blame lies. There is now just one important question. That is: Are you going to prevent bloodshed and suffering? Nothing else really matters just now."

"I do not see just what I can do. The state constitution hampers the executive in so many ways."

"But the state constitution does not hamper John Sargent. The 'machinery' of which we talk seems to respond beautifully to his will. He has but to use a little money, and he finds

himself in direct command of an arm of the law. Finds that arm ready to do murder at his bidding.

"Can it be, Governor, that you do not realize the horror and the crime of it? Those deputies wear the badge of government. They, to my men, represent government, all that my men see of government. The government, then, comes to kill them, peaceful, God-fearing men, every one as valuable to the State as you or I, and comes to kill them at the word of John Sargent, their enemy.

"A little while ago you wondered why the Catholic Church gave no practical help in holding back Socialism. In common reason, Sir, tell me, how long do you think any government should last which can be so turned back against the lives of those who support it and make it possible? If it were not for the great balancing inertia of the millions of people such government could not continue over night. You know that."

"Yes. But the system of government exists. The executive must be the last to think of overturning it."

"I am not thinking, Governor, of the State nor of its system. I am thinking of three thousand men in Milton. They are my friends and my children. I baptize them, I marry them, I bury their dead. Protestant and Catholic alike give me respect, and, I hope, some love. I preach to them law, and sufferance and patience. But how long may I continue to preach law to them, when the law turns rifles of murder against their breasts? How long shall I tell them to go on starving quietly and letting their children and their women starve, how long shall I preach patience to them, when the fruits of patience are death? Socialism! Socialism is not dangerous! But murder is dangerous! And hunger is dangerous!"

The Governor was amazed. This quiet-spoken, priestly old gentleman had suddenly blazed forth into a fire of very human feeling.

"I do not know, Father," he said hesitatingly, "the power of the State is not to be put to use except as a last resort. The people do not like it."

"Governor, are you the man to stand with your hand at the helm of state, watching the winds of political chances? I do not believe you are that man. I cannot blame you for think-

ing of your own future, no. But when you were made Governor of this State the conduct of its government fell upon you alone, so far as your power goes. The first article of your oath as governor is to protect human life. That thing is concrete. There are no systems or confusing theories about it. I have shown you that human life is in danger, and *that* through the authority, and complicity of the State itself, through you, in fine. Are you going to protect that life?"

"What do you think could be done?" The Governor did not say that he would accept the Dean's suggestion. Probably he was merely groping for a way out of the immediate position in which he found himself.

"Those two hundred deputies must be removed. You cannot, perhaps, force John Sargent to send them away from Milton, but you must at least take from them the sanction and the authority of the State. So long as they wear your badge, you are responsible for them. It is unthinkable that our men should be at the mercy of these who hide behind the great power of the State. You must make Sheriff Beals discharge them."

"I can do that, maybe; but will that help matters practically. They will remain in Milton in the pay of Sargent and the result will be the same."

"Then you are bound by your oath to send troops there and prevent murder. It will be that."

"That is difficult, since I have given out your message of only a week ago, in which you said there was no need of soldiers. There were people, strong influences, urging me to send troops then. I refused to send them, on your representations. I do not see how I could explain my change of sentiment."

"I have explained mine," said the Dean quickly. "John Sargent has begun to kill men with deliberation."

"That is difficult to prove, Father. The affair of last night might have happened in so many ways."

"Governor, do you believe that I have given you a truthful and accurate account of the situation?"

"I do. Certainly, Father."

"And do you believe that John Sargent, no longer ago than last night practically admitted to me that he was going to do these very things?"

"I have your word, of course, Father. He must have been mad."

"He was telling me only what I already knew instinctively. And that was after he had lectured me on the dangers of Socialism."

"I see," said the Governor. Though just what it was that he saw was not entirely clear.

"You understand and believe what I have told you, then. The lives of men are in danger. You can save them. You will do it?"

"I must do it. I will do it. But I—it will cost me a great deal."

The two men fell into a short silence, while the Governor was counting the chances. Finally Father Driscoll said quietly:

"Governor, you know that I have never taken any active part in politics of any kind. But I have lived a long time, and I have seen the coming and the going of many men in public life. I have watched their careers. No man of them ever hurt his career by following plain duty. Compromise and weakness at critical moments are the things that sooner or later remove most men from a path to greatness. I am old and I have seen. Believe me."

"I know you are right, of course, Father, but—"

"No. Do not take it that I spoke from principle or religion. I spoke simply of sound politics. Any close student of our public life could tell you the same.

"But I am not a Fenelon. At times I am only a prosy old man, and every man must cut for himself the solid steps up the rock of his life.

"I am talking here, and I have not yet come to the real business of my day."

"Why, I thought we had settled—" The Governor began, a little nervously.

"I spoke to you of three thousand men in Milton. There are more than that number of women and children who have to be spoken of."

"What of them?"

"They are starving." The Dean put it simply, baldly.

"That is harder yet," said the Governor. "But nothing can be done. The men will not give in and go back to work."

"No. They will not give in. And the women and the children would rather starve than see them do so. Were you ever hungry, Governor?"

The Governor looked up quickly. Then, understanding, he shook his head slowly.

"No," he said slowly, "I never was. I don't know what it means."

"No more does any man who has not felt it. Nor does any man except the father himself know what it is to have a child weak with hunger look up into his face and wonder why there is no food.

"Governor, this strike must be stopped. You must stop it."

"I?"

"There is no other man who can do it, except John Sargent, who will not do it."

"But I—I am not a Czar. I have no power over John Sargent. Nor have I any over the men. They would not go back to work, if I tried to drive them with soldiers. You know my limitations. You know the governor can do nothing outside of an acute crisis; very little then."

"The crisis in Milton is the most acute that could possibly be imagined. There is bloodshed on the one hand and starvation on the other. By a simple act you can send the men back to work and put bread in the mouths of women and children. Will you do it?"

"I do not understand you at all, Father. There is nothing that I can do," said the Governor decisively.

"There is. And I think you will do it," the priest affirmed evenly. The Governor sat back and waited. He could not imagine what might be coming next. The Dean stretched his arm out across the corner of the desk and spoke slowly.

"The men would be eager to troop back to work at your word. You have only to send a few soldiers up there, two companies with one good man in charge would be plenty; take charge of the mill and put in an office force. The river will run the mill. It does not need John Sargent's hand."

The Governor was dumbfounded. The thing was unheard of. He struggled for speech, until a certain thought struck him. Then he exploded:

"Why! That's Socialism—confiscation! John Sargent would have me impeached!"

Father Driscoll leaned over the desk and said, a little grimly:

"Governor, I think you would rather not have said just those words: John Sargent would have you impeached. Remember that the other side of the picture is this: Men as good as you, and better than John Sargent, will be killed, and women and children will starve."

"I do not mean John Sargent exactly," said the Governor, flushing a little. "I mean his associates, the whole financial power of this State and of the Nation, the party which gave me office and to which I owe loyalty, all would condemn me."

"Sir," said the old priest sturdily, "you owe loyalty to the people of this State. *They* gave you office."

"But, it is Socialism. I do not believe in it."

"Governor, it is no more Socialism than it is Polygamy. It is common sense in a crisis. If there were a flood or a great fire, which might not cause half the suffering of this strike, you would commandeer the whole resources of the State to restore normal conditions. You can do it here just as constitutionally, and with every right.

"You speak of impeachment. Would the Assembly dare to vote your impeachment in such a cause. They would not, and you are too good a politician not to know it. You know that the very attempt, by the forces of which you speak, to ruin you—and they might attempt it—would do the one thing for you that would make your life great. It would take your future out of the hands of organization and of party system and place it on the one foundation where the career and future of a great man is safe, in the heart, the great sound heart of the people."

The Governor was thinking rapidly, but he was not ready to speak. As a man, the words of the priest stirred him, brought him back to days when, first entering public life, he had vowed that nothing, no combination of forces or organization, should ever swerve him from the absolute right. He knew that there was a powerful truth in what the priest had said. He knew only too well that a man's public life was really secure only in the understanding and trust of the people. But he knew that the step which the priest was urging was one that would cut him off forever from the confidence of

the men who had made the steps for him up to where he stood. He knew that it was the right thing, that, probably, in the long run, it would be the great and the wise thing to do. But loyalty to the immediate party and to individuals is always a fetich to men in our public life, and he felt that it was too strong for him.

"I believe that you are right, Father," he said slowly. "But you do not know all that it means. You do not know the many lines that go into this net that we call the government of the State."

"In a crisis," said the priest sententiously, "where there is suffering and the lives of men are in danger, there is but one way to clear away lines and knots. Cut them."

"What you suggest, the solution that you see so clearly, may be used some day, perhaps before long. But I do not think the people are ready for it yet. Certainly, the party on whose platform I was elected did not anticipate any such thing from me. And, after all, our government is a government based upon party principles. I am a Republican, not a Socialist."

"Yes," returned the Dean, "it will come when, as with all compromises and half measures, it will be too late. You are afraid of the name Socialism. Are you more afraid of the name than of the thing?"

"You call upon men," he went on, "to come to the aid of order and law, against Socialism. You are afraid of chaos. But do you realize that Socialism gets ahead in this country for just one single reason? That reason is, what you have just been telling me: The hand of government cannot do right because it is tied by many knots. The man who, in your position or in the one position in this country that is greater than yours, will cut some of those knots, who will show the people that government is a thing of heart and hands and brains and not a thing of paper and tape, that man will be able to laugh Socialism out of the country."

"I am tempted," said the Governor, revealing a part of the vision that was flashing through his brain. "I believe that a man might build up the greatest career of the century on just what you say, Father. But—"

"I did not mean it that way, Sir. Though you are right," the priest admitted, "and logical."

"I have but one thought in my mind. It is the thought of the minute. My people are in danger and they are starving. You can save them. It is the step that is at your foot. Will you take it?"

A secretary here ventured to interrupt. It was evident that the secretary had a very high idea of the importance of the business which waited outside, for he handed a card to the Governor and stood waiting, as if sure of an immediate response.

It was John Sargent's card, and the Governor, a little annoyed that Sargent should seem to have such unceremonious entry to him, handed the card to Father Driscoll.

"Shall I have him come in?"

"My business is finished, Governor. I can say no more. It rests with your sense of duty," said the Dean rising.

"No." The Governor detained him. "I wish you would stay, Father."

The Governor took a hasty command of the situation, as John Sargent strode brusquely into the room.

"Mr. Sargent," he said, "I presume that you are here on business about the strike in Milton. Father Driscoll is here upon the same business. It is very opportune that I should be able to hear at one sitting the two men most competent to discuss that situation."

Sargent stared shortly into the quiet face of the old priest and finally nodded to him. Then he turned sharply to the Governor.

"I have nothing to discuss here. I asked you for troops. You refused them, on the word of this man here. You were wrong. My mill was blown up by dynamite this morning. Loyd has been arrested. I do not know how many were in this. But I want troops there at once. I want force enough to arrest every striker in the town if necessary. You could have prevented this, Governor. Your weakness is responsible for it."

"A few moments ago," said the Governor curtly, "I was told that I was responsible for the killing of a man in Milton last night. Is that right? Was I responsible for young Harry Loyd's death?"

"There was rioting. It was his own fault."

Father Driscoll swung around indignantly in his chair, but, before he could speak, the Governor broke in:

"I do not believe that, Mr. Sargent; do you?" Sargent flushed darkly but the Governor did not wait for his answer. He turned to Father Driscoll, saying:

"Have you any suggestion, Father?"

"Only this," said the Dean, as though thinking slowly to himself: "I left Milton early this morning, but in broad daylight. The town was then quiet. There was no disorder of any kind. The mill gates were guarded and well patrolled. How could any man or men have entered there, in full daylight, and set dynamite? I should like to see the message which Mr. Sargent received apprising him of the affair. It would be interesting. Perhaps he has it with him."

The Governor turned quickly to Sargent.

"Have you it?"

"I have it," said Sargent, "and it came in private cipher. Even the telegraph company can't help you. No one sees my private business. I see what this priest means to infer."

"I do not, yet," said the Governor. "But before we speak of troops or anything else, will you read me that message?"

"I will not. This is not an inquisition."

"Mr. Sargent," said the Governor rising, "I am rapidly coming to a certain decision. I did not think ten minutes ago that I should ever come to that decision. It is one that means the risk of my whole career. It probably involves a great deal to you. It may change the whole economic future of this State. In another minute I shall have arrived at that decision. Before I do—once more, will you give me that message?"

"No."

The Governor paced the floor carefully three times. He gave more than the minute he had allowed. He turned and sat down at his desk with a certain finality. When he spoke it was in the voice of one announcing an ordinary intention.

"Mr. Sargent," he said, "the troops will go to Milton. The town and all in it will be placed under martial law. The soldiers will take charge of your mill. The men will go back to work the day after to-morrow, under the conditions prevailing before the strike. A force will start at once to take

charge of your office. I would advise you not to interfere with them in any way. When you are ready to arbitrate your differences with the men I shall appoint a board, and raise the martial law."

John Sargent sat glaring. He had seen many governors. This one had suddenly gone mad; that was all.

Then a doubt struck him, and he leaped from his chair. He walked over to the Governor, shaking with anger and menace.

"You fool puppet," he shouted, "I almost believe you mean it."

"I mean it so much that I am now calling my secretary to set it in motion," said the Governor, as he calmly touched a button.

"And how long do you think you'll be governor after you attempt it?" roared Sargent, standing over him threateningly.

"I considered that an hour ago."

"Oh, you did, did you? With this man here? The two of you sworn to uphold law and the order of things, and you sat here plotting to ruin me and bring the curse of Socialism on the country."

"On the contrary," said the Governor lightly, "I had already refused to do this thing though Father Driscoll had pleaded for it. I am doing it now. Why? Well, say, because I do not like you. You see what little things sometimes change the course of destinies and states."

"A little thing will change the course of your lunacy," said Sargent grimly, as he turned to leave the room. "There is a man here in Albany who made you governor. He can unmake you. There is an Assembly out there now that will impeach you."

The Governor turned to Father Driscoll and said with a smile:

"There, you see, Father, how the strokes of state are struck—and foozled," he added, just a little ruefully.

Father Driscoll rose, preparing to go, and said evenly:

"You have done right, the thing that lay to your hand to do. You will save the men, and give bread to the women and children. All the powers of privilege and interest and rapacity will hound you. You have measured the fight and counted the

cost. And—and I do not think you are sorry. Your future is set on the right, and it is in the hand of God. No. I do not think you are sorry.”

“No. I am not sorry,” said the Governor, as he took the old priest’s hand.

Then the Dean went slowly down the great ranks of steps before the Capitol.

RICHARD AUMERLE MAHER, O.S.A.

Havana, Cuba.

[TO BE CONTINUED.]

THE SOUL THE ONLY PRINCIPLE OF LIFE.

SCHOLASTIC PHILOSOPHY teaches that the soul is the substantial form of the body, and the Church in the Council of Vienne has made this doctrine an article of faith as far as man is concerned. The interpretation of this doctrine has been a subject of controversy between the various schools of philosophy and theology within the Church. All, however, agree that it means at least that man is composed of body and soul as of two essential parts, and that they are so united as to form one substance and one person, and that the soul is the principle by reason of which man has human nature and life. The Thomistic school goes further and teaches that it is by reason of the form that the body is constituted even as a body, whilst the Scotists hold that there is a subsidiary and dependent *forma corporeitatis* which makes the body a body anteriorly to and independently of the soul. Some of the Scotists admit of a plurality of such forms for the various constituents of the body. None, I believe, admits of a principle of life independently of the soul. All agree that whatever form of life is found in an organism comes from the soul alone, and that there can be no vital activity independently of it. Now, it is precisely on this point that there has arisen within the last few years a doubt, which, I think, deserves some discussion.

A few years ago Dr. Harrison in the course of his researches on frog embryos succeeded in cultivating outside of the organism nerve cells in a drop of lymph. In 1910, Dr. Burrows, studying with him, improved the method and adapted it to the embryonic tissue of warm-blooded animals. Since then

Dr. Burrows and Dr. Carrel of the Rockefeller Institute for Medical Research have made some rather startling experiments in the cultivation of adult tissues of mammalia outside of the body. The experiments were performed as a rule on adult dogs and cats. Small portions of tissue were extirpated, placed in a plasmatic medium taken from the same animal, and sealed in hollow glass slides. These were placed in an incubator at 37 C. The microscope was placed in a special thermostat and kept at the same temperature. The growth of cells was thus observed over a period of time, and the multiplication of cells directly seen. Concerning the results obtained Dr. Carrel says: ¹ "The plasmatic media were inoculated with many tissues or organs, of which all were found to multiply or grow. The cultures of the different tissues, as we shall call them, contain common characteristics. The time of the beginning of cellular proliferation depends on the nature of the tissue, the age of the animal, and other more or less important factors. In the cultivation of glandular organs of adult dogs, the vegetation starts after thirty-six or forty-eight hours. But, if the young animal is only a few days old, new cells appear in the culture after ten or twelve hours. Four or five days after the inoculation of the medium, the cultures of thyroid, kidney, suprarenal, etc., are in full activity, and remain in this condition as long as the medium allows." Dr. Carrel then describes in detail the various cells that appear and the process of their growth; but this is not of immediate interest for our purpose. A second part of the study consisted in the modification of the rate of growth of the cells by passing them through another medium; six and seven day old cultures of thyroid were used. Eleven and twelve hours later new cells were produced from the parts of the tissue previously inactive, as also from the new cells produced. It was found that the thyroid of an old animal had become as active as that from one a few days old. "After twenty-four hours we noted that a few cells had wandered from the old plasma into the new. In one experiment, less than four hours after the inoculation, the new plasmatic medium already contained new cells. One of these cells was fusiform and its activity was so great

¹ *Journal of the American Medical Association*, 15 Oct., 1910, p. 1379.

that we could follow under the microscope the motion of its cytoplasmic gravitations and the changes of its shape. In a few minutes, one end of the cell became very large, while a long tail grew at the opposite end. Finally the cell became multipolar. Other cells appeared at the same time in the new medium. Thirty-six hours later the culture was fixed and stained and many active cells resembling epithelial and connective tissue were found to be present in the new plasma. *We had, therefore, obtained a second generation of the first culture of thyroid cells.*" The conclusion which Dr. Carrel draws from his experiments is that adult tissues and organs of mammals can be cultivated outside of the body, and further that their culture does not seem any more difficult than that of many microbes.

In the course of his experiment Dr. Carrel has also succeeded in keeping alive whole organs outside of the body. In an article entitled "Visceral Organisms"² he gives the result of an experiment in removing the heart, lungs, liver, stomach, and part of the intestines, pancreas, adrenals, kidney, and spleen from a cat, and preserving these organs in an incubator at 38 C. (100.4), while the lungs were artificially ventilated. The cat, of course, died by having these organs removed. Generally blood transfusion from a living cat was made, with the result that the activity of these organs became almost normal. "It was observed that the viscera were living in an apparently normal condition. The pulsation of the heart and the circulation of the organs were normal. . . . Some of the visceral organisms died almost suddenly after three or four hours, but most of them were still in normal condition ten hours and even twelve and thirteen hours after the death of the animal to which the organs belonged. . . . In the last experiment the death of the visceral organism occurred thirteen hours and fifteen minutes after the death of the cat from which it originated."

Any one reading carefully the description of the experiments of Dr. Burrows and Dr. Carrel will, I think, admit that there is here question of true vital activity outside of the

² Carrel, Visceral Organisms, *Journal Am. Med. Assoc.*, 14 Dec., 1912, p. 2105.

body. The experiments are made by men whose standing in the scientific world is such as to preclude the danger of careless observation or inaccurate description. There can be no question of mere mechanical reflexes or chemical changes still carried on in the cells by virtue of a former vital impulse. There is no gradual dying away of activities that persisted in the cells. On the contrary, they begin three or four days after the extirpation of the tissues and "four or five days after the inoculation of the medium are in full activity and remain in this condition as long as the medium allows". Nutrition, growth, and cell division are universally recognized as activities of life. We must then accept the facts and deal with them as such. The possibility of the continuation of cell-life in tissues taken from adult mammals seems demonstrated.

I am quite aware that there is a very easy solution of the difficulty raised by these experiments. They have been made on animals only; and many of the Scholastics teach that the animal soul is not simple and indivisible, but is divided with the division of the body which it informs—(Scotus, Toletus, Suarez). Consequently the extirpation of a portion of the body means also the separation of a portion of the vital principle, and thus the separated cells live by the portion of the soul which they carry with them. This easy solution will, however, not satisfy Thomists who hold that the soul of the higher animals is simple and indivisible; nor will it satisfy either school, should it be shown that human tissue can also be cultivated outside of the body. Though I have not been able to verify this, I am told that this has been done. Skin-grafting might be a point in question. However, I am convinced that as in other cases, here too, the *experimentum in anima vili* will be verified within certain limits also in man. At all events, I should not like to pin my convictions concerning the simplicity and spirituality of the human soul on its non-success. Such an attitude might easily convert the microscope into an engine of warfare on dogma and religion.

There occur to me two theories of explanation: the first based on Scotistic conceptions, an extension of the theory of corporeal forms to embrace cell-life; the other inspired by the Thomistic thought of the unity of the substantial form in the organism with the recurrence of the forms of the chemical

bodies in the breaking-up of the compositum. I shall explain both in detail.

The first of these theories may be enunciated in the words of a distinguished writer in THE ECCLESIASTICAL REVIEW: ⁸ "There is life in the body that does not proceed immediately from the soul or depend intrinsically upon it; that each cell has within itself a principle of life, incomplete, dependent, subordinate to the life of the whole body, yet capable of subsisting so long as the nourishment that is provided lasts." These incomplete, subordinate, dependent cell-forms are clearly conceived after the fashion of the *forma corporeitatis* of Scotus, yet the theory goes a great way beyond Scotus, who would not admit of any principle of life beside the rational soul. It is, however, a specious theory, and one that explains the facts exposed above admirably. The main decision of the Church concerning the soul as the principle of life is that of the Council of Vienne, defining the soul to be the substantial form of the body; all later pronouncements were mainly intended to safeguard this fundamental doctrine. It might, therefore, be argued that this theory is in principle the same as that of the Scotistic school, which has existed in the Church for centuries without serious reproach. Yet in extending it to life, there is, no doubt, a complete departure from the common doctrine current in the schools; and for this reason it seems not entirely free from danger. Pius IX thinks that even the dogma of the Church is put in jeopardy by it. In a letter to the Bishop of Breslau against Baltzer, a disciple of Guenther, he says: "Hanc sententiam quae unum in homine ponit vitae principium, animam scilicet rationalem, a qua corpus quoque et motum et vitam omnem et sensum accipiat, in Dei ecclesia esse communissimam, atque Doctoribus plerisque et probatissimis quidem maxime, cum ecclesiae dogmate ita videri conjunctam, ut hujus sit legitima solaque vera interpretatio, nec proinde sine errore in fide possit negari". No one, I think, will say that this is an ex-cathedra decision, and is evidently given mainly to safeguard the dogma of the union of body and soul; yet it shows that the mind of the Church is hostile to such an explanation of the facts that we are seeking.

⁸ April, 1914, p. 454.

The second theory, remaining within the outlines of Thomistic thought, I believe, can give a satisfactory solution without departing too far from traditional teaching or running the risk of coming into conflict with the dogmatic decisions of the Church. The soul, then, is the substantial form of the body, giving to man his human nature; the source of all life, movement, and being. The rational soul is not only the principle of all life; but is the form of the body even as a body; it is the substantial form of every chemical compound and element that goes to make up the body, utilizing and directing their forces and energies for the purpose of the whole organism. As the greater contains the less, so the soul virtually includes all lower forms. When man dies and the soul is separated from the body, the body is an aggregation of various chemical substances, changing and decomposing, until stable compounds are formed. Now, these various chemical bodies have substantial forms which have been produced by the very fact of the departure of the soul and the action of natural agencies. Oxygen, hydrogen, carbon, sulphur, and their compounds react in the same manner and are of the same nature, whether obtained from a human body or not. In the decomposition of the human body, they have become actually what they were virtually when in the human body. There they were informed by the soul and made a part of the living organism, but they had the same affinity and other chemical and physical properties that they would have in the free state. These properties constituted the proximate disposition for the return of their natural forms. Why should we not apply this doctrine to the living tissues of the body and to the cells that constitute them? The rational soul virtually contains the lower vital forms and exercises their activities in the cells. Why should not the cell activity be a proximate disposition for the production of a vegetative principle of life in the breaking-up of the compositum in death, or in the separation of a part of tissue from the unity of the body? You ask, where does this principle of life come from? I answer by asking, where does the substantial form of the chemical substances come from, when they leave the unity of the body? *Educuntur de potentia materiae*; that is precisely where the principle of life in the isolated cell comes from. This does not mean spontaneous generation of

life, for it is not the production of the living from the lifeless without the influence of life. It is the production of life, in conformity with dispositions existing, under the influence of the soul. It is the greater producing the less, and not vice versa, as in spontaneous generation. As St. Thomas teaches that the mountain of life is climbed by matter through a succession of intermediate, transitory, forms of life until it is proximately disposed for the reception of the rational soul; so also is the descent made from rational human life through a succession of transitory forms down to dead matter. A bit of tissue separated from the organism does not immediately fall apart into the elements that compose it, but before disintegration the cells that compose it may, under conditions favorable to life, continue for a while to exercise cell activity under the influence of a vegetative principle of life.

Given the facts of Dr. Carrel's experiments and supposing that they will be verified also in regard to human tissues, some theory that would harmonize them with our philosophy and theology had to be evolved. The old answer referring all such evidences of life to mechanical reflexes or chemical forces still active in the dead body will no longer do. If there is life in these cells there must be some substantial principle of life; we cannot admit of vital activity without a soul or principle of life. The first theory we considered postulated cell-life in the organism which did not come immediately from the human soul, though dependent on it; the second theory, to safeguard more perfectly the substantial unity of man, declared that in the organism all life comes from the soul; but that independent cell-life could exist in the cell upon its extirpation from the organism; and that this independent cell-life was produced like all vegetative life from matter under the influence of previous life. This theory has the further advantage of explaining some facts commonly known which have received unsatisfactory explanations in the past, such as the growth of hair and nails in a corpse, the persistence of life in the spermatozoa for a length of time outside of the body, independently of the soul.

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Analecta.

PIUS PP. X.

Motu Proprio.

PRO ITALIA ET INSULIS ADIACENTIBUS: DE STUDIO DOCTRINAE S. THOMAE AQUINATIS IN SCHOLIS CATHOLICIS PROMOVENDO.

Doctoris Angelici nemo sincere catholicus eam ausit in dubium vocare sententiam: *Ordinare de studio pertinet praecipue ad auctoritatem Apostolicae Sedis qua universalis Ecclesia gubernatur, cui per generale studium providetur.*¹ Quo Nos magno quidem officii munere cum alias functi sumus, tum praesertim die I sept. a. MCMX, quum datis litteris *Sacrorum antistitum* ad omnes Episcopos summosque Religiosorum Ordinum magistros, quibus cura rite instituendae sacrae iuventutis incumberet, haec in primis eos admonebamus: "Ad studia quod attinet, volumus probeque mandamus ut philosophia scholastica studiorum sacrorum fundamentum ponatur. . . . Quod rei caput est, philosophiam scholasticam quam sequendam praescribimus, eam praecipue intelligimus, quae a Sancto Thoma Aquinate est tradita: de qua quidquid a Decessore

¹ Opusc. *Contra impugnantes Dei cultum et religionem*, c. III.

Nostro sancitum est, id omne vigere volumus et, qua opus sit, instauramus et confirmamus, stricteque ab universis servari iubemus. Episcoporum erit, sicubi in Seminariis neglecta fuerint, ea ut in posterum custodiantur, urgere atque exigere. Eadem Religiosorum Ordinum Moderatoribus praecipimus."

Iam vero, cum dictum hoc loco a Nobis esset *praecipue* Aquinatis sequendam philosophiam, non *unice*, nonnulli sibi persuaserunt, Nostrae sese obsequi aut certe non refragari voluntati, si quae unus aliquis e Doctoribus scholasticis in philosophia tradidisset, quamvis principiis S. Thomae, repugnantia, illa haberent promiscua ad sequendum. At eos multum animus fefellit. Planum est, cum praecipuum nostris scholasticae philosophiae ducem daremus Thomam, Nos de eius principiis maxime hoc intelligi voluisse, quibus, tamquam fundamentis, ipsa nititur. Ut enim illa reiicienda est quorundam veterum opinio, nihil interesse ad Fidei veritatem quid quisque de rebus creatis sentiat, dummodo de Deo recte sentiatur, siquidem error de natura rerum falsam Dei cognitionem parit; ita sancte inviolateque servanda sunt posita ab Aquinate principia philosophiae, quibus et talis rerum creatarum scientia comparatur quae cum Fide aptissime congruat,² et omnes omnium aetatum errores refutantur, et certo dignosci licet quae Deo soli sunt neque ulli praeter ipsum attribuenda;³ et mirifice illustratur tum diversitas tum analogia quae est inter Deum eiusque opera; quam quidem et diversitatem et analogiam Concilium Lateranense IV sic expresserat: "inter Creatorem et creaturam non potest tanta similitudo notari, quin inter eos maior sit dissimilitudo notanda".⁴—Ceterum, his Thomae principiis, si generatim atque universe de iis loquamur, non alia continentur, quam quae nobilissimi philosophorum ac principes Doctorum Ecclesiae meditando et argumentando invenerant de propriis cognitionis humanae rationibus, de Dei natura rerumque ceterarum, de ordine morali et ultimo vitae fine assequendo. Tam praeclaram autem sapientiae copiam, quam hic a maioribus acceptam sua prope angelica facultate ingenii perpolivit et auxit et ad sacram doctrinam in mentibus

² *Contra Gentiles*, lib. II, c. III et II.

³ Ib. c. III; et I, q. XII, a. 4; et q. LIV, a I.

⁴ Decretalis II^a *Damnamus ergo, etc.* Cfr. S. Thom. Quaest. Disp. *De scientia Dei*, art. II.

humanis praeparandam, illustrandam tuendamque⁵ adhibuit, nec sana ratio vult negligi nec Religio patitur ulla ex parte minui. Eo vel magis quod si catholica veritas valido hoc praesidio semel destituta fuerit, frustra ad eam defendendam quis adminiculum petat ab ea philosophia, cuius principia cum *Materialismi, Monismi, Pantheismi, Socialismi* variisque *Modernismi* erroribus aut communia sunt aut certe non repugnant. Nam quae in philosophia sancti Thomae sunt capita, non ea haberi debent in opinionum genere, de quibus in utramque partem disputare licet, sed velut fundamenta in quibus omnis naturalium divinarumque rerum scientia consistit: quibus submotis aut quoquo modo depravatis, illud etiam necessario consequitur, ut sacrarum disciplinarum alumni ne ipsam quidem percipiant significationem verborum, quibus revelata divinitus dogmata ab Ecclesiae magisterio proponuntur.

Itaque omnes qui philosophiae et sacrae theologiae tradendae dant operam, illud admonitos iam voluimus, si ullum vestigium, praesertim in metaphysicis, ab Aquinate discederent, non sine magno detrimento fore.—Nunc vero hoc praeterea edicimus, non modo non sequi Thomam, sed longissime a sancto Doctore aberrare eos, qui, quae in ipsius philosophia principia et pronuntiata maiora sunt, illa perverse interpretentur aut prorsus contemnant. Quod si alicuius auctoris vel Sancti doctrina a Nobis Nostrisque Decessoribus unquam comprobata est singularibus cum laudibus atque ita etiam, ut ad laudes suasio iussioque adderetur eius vulgandae et defendendae, facile intelligitur eatenus comprobata, qua cum principiis Aquinatis cohaereret aut iis haudquaquam repugnaret.

Haec declarare et praecipere Apostolici officii duximus, ut in re maximi momenti, quotquot sunt ex utroque Clero, saeculari et regulari, mentem voluntatemque Nostram et penitus perspectam habeant, et ea, qua per est, alacritate diligentiaque efficiant. Id autem peculiari quodam studio praestabunt christianae philosophiae sacraeque theologiae magistri, qui quidem probe meminisse debent non idcirco sibi factam esse potestatem docendi, ut sua opinionum placita cum alumnis disciplinae suae communicent, sed ut iis doctrinas Ecclesiae probatissimas impertiant.

⁵ In Librum Boethii *De Trinitate*, quaest. II, art. 3.

Iam, quod proprie attinet ad sacram theologiam, huius quidem disciplinae studium semper eius luce philosophiae, quam diximus, illustratum esse volumus, sed in communibus Seminariis clericorum, modo idonei praeceptores adsint, adhibere liceat eorum libros auctorum, qui, derivatas de Aquinatis fonte doctrinas, compendio exponunt; cuius generis libri suppetunt, valde probabiles.

At vero ad colendam altius hanc disciplinam, quemadmodum coli debet in Universitatibus studiorum magnisque Athenaeis atque etiam in iis omnibus Seminariis et Institutis, quibus potestas facta est academicos gradus conferendi, omnino oportet, veteri more, qui numquam excidere debuerat, revocato, de ipsa *Summa Theologica* habeantur scholae: eo etiam, quia, hoc libro commentando, facilius erit intelligere atque illustrare solemnia Ecclesiae docentis decreta et acta, quae deinceps edita sunt. Nam post beatum exitum sancti Doctoris, nullum habitum est ab Ecclesia Concilium, in quo non ipse cum doctrinae suae opibus interfuerit. Etenim tot saeculorum experimentis cognitum est in diesque magis apparet, quam vere Decessor Noster Ioannes XXII affirmarit: "Ipse (Thomas) plus illuminavit Ecclesiam, quam omnes alii Doctores: in cuius libris plus proficit homo uno anno, quam in aliorum doctrina toto tempore vitae suae".⁶ Quam sententiam S. Pius V, cum sancti Thomae festum, ut Doctoris, toti Ecclesiae celebrandum indiceret, ita confirmavit: "Sed quoniam omnipotentis Dei providentia factum est, ut Angelici Doctoris vi et veritate doctrinae ex eo tempore quo caelitibus civibus adscriptus fuit, multae, quae deinceps exortae sunt haereses, confusae et convictae dissiparentur, quod et antea saepe et liquido nuper in sacris Concilii Tridentini decretis apparuit, eiusdem memoriam, cuius meritis orbis terrarum a pestiferis quotidie erroribus liberatur, maiore etiam quam antea grati et pii animi affectu colendam statuimus."⁷ Atque, ut alia praeconia Decessorum, plurima quidem et praeclara, mittamus, libet his verbis Benedicti XIV omnes scriptorum Thomae, praesertim Summae Theologicae, laudes complecti: "Cuius doctrinae complures Romani Pontifices, praedecessores Nostri, perhon-

⁶ Alloc. hab. in Consistorio an. MCCCXVIII.

⁷ Bulla *Mirabilis Deus*, d. d. XI aprilis an. MDLXVII.

orifica dederunt testimonia, quemadmodum Nos ipsi in libris, quos de variis argumentis conscripsimus, postquam Angelici Doctoris sententiam diligenter scrutando percepimus atque suspeximus, admirabundi semper atque lubentes eidem adhaesimus atque subscripsimus; candide profitentes si quid boni in iisdem libris reperitur, id minime Nobis, sed tanto Praeceptorum totum esse adscribendum.”⁸

Itaque “ut genuina et integra S. Thomae doctrina in scholis floreat, quod Nobis maxime cordi est” ac tollatur iam “illa docendi ratio, quae in magistrorum singulorum auctoritate arbitrioque nititur” ob eamque rem “mutabile habet fundamentum, ex quo saepe sententiae diversae atque inter se pugnantur oriuntur . . . non sine magno scientiae christianae detrimento”.⁹ Nos volumus, iubemus, praecipimus, ut qui magisterium sacrae theologiae obtinent in Universitatibus, magnis Lyceis, Collegiis, Seminariis, Institutis, quae habeant ex apostolico indulto potestatem gradus academicos et lauream in eadem disciplina conferendi, *Summam Theologicam* S. Thomae tamquam praelectionum suarum *textum* habeant, et latino sermone explicent; in eoque sedulam ponant operam ut erga illam auditores optime afficiantur.—Hoc in pluribus Institutis laudabiliter iam est usitatum; hoc ipsum Ordinum Religiosorum Conditores sapientissimi in suis studiorum domiciliis fieri voluerunt, Nostris quidem Decessoribus valde probantibus: nec, qui post Aquinatis tempora fuerunt, Sancti homines alium sibi summum doctrinae magistrum habuerunt, nisi Thomam. Sic autem, et non aliter, fiet ut non modo in pristinum decus revocetur theologia, sed et sacris omnibus disciplinis suus ordo suumque pondus restituatur, et quicquid intelligentia et ratione tenetur, quodammodo revirescat.

Quare nulla in posterum tribuetur cuiquam Instituto potestas conferendi academicos in sacra theologia gradus, nisi quod hic a Nobis praescriptum est, sanctae apud ipsum servetur. Instituta vero seu *Facultates*, Ordinum quoque et Congregationum Regularium, quae legitime iam huiusmodi potestatem habeant academicos in theologia gradus aut similia documenta conferendi vel tantum intra domesticos fines, eadem privabuntur privataeque habendae erunt, si post tres annos, quavis de

⁸ Acta Cap. Gen. O. P., tomo IX, p. 196.

⁹ Leonis XIII Epist. *Qui te*, d. d. XIX iunii an. MDCCCLXXXVI.

causa etiamsi minime voluntaria, huic praescriptioni Nostrae religiose non obtemperarint.

Atque haec statuimus, contrariis quibuscumque non obstantibus.

Datum Romae apud S. Petrum die XXIX mensis iunii MCMXIV, Pontificatus Nostri anno undecimo.

Pius PP. X.

SUPREMA S. CONGREGATIO S. OFFICII.

(Sectio De Indulgentiis.)

I.

DECRETUM SEU DECLARATIO CIRCA MODUM BENEDICENDI QUAEDAM DEVOTIONALIA APOSTOLICA AUCTORITATE.

Consuevit Apostolica Sedes in facultatibus concedendis, quae benedictionem respiciunt crucium, coronarum, numismatum, aliorumve devotionalium, permittere ut sacerdotes delegati unico crucis signo utantur, nulla adhibita formula, nullis vestibus sacris, absque aliis caeremoniis; at pluries dubitatum est, utrum signum crucis toties peragendum sit, quot sunt res diversae benedicendae, vel diversae facultates quibus gaudet sacerdos, an quolibet in casu unicum generaliter signum sufficiat.

Et Ssmus D. N. D. Pius div. prov. Pp. X, in audientia R. P. D. Commissario S. Officii, feria V, die 18 maii, anno 1914, impertita, audito Emorum Patrum Inquisitorum generalium suffragio, feria IV praecedenti in ordinaria Congregatione emisso, decernere et declarare dignatus est ut sequitur: "In benedicendis pluribus similibus aut diversis religionis obiectis, quae sacerdoti pluribus facultatibus munito, coniuncta vel commixta offerentur, atque in ipsis, vigore diversarum facultatum, indulgentiis ditandis, sufficere unicum signum pro pluribus benedictionibus atque indulgentiarum adnexionibus. Et declaratio non extendatur ad metallica numismata scapularibus substituenda, de quibus in decreto S. Officii, dato die 16 decembris, anno 1910". Contrariis quibuscumque non obstantibus.

D. CARD. FERRATA, *Secretarius*.

FR. DOM. M. PASQUALIGO, O.P., *Comm. G. lis S. O.*

II.

DECRETUM SEU DECLARATIO CIRCA SACERDOTES DELEGANDOS
AD ABSOLUTIONEM GENERALEM ET BENEDICTIONEM PAPA-
LEM TERTIARIIS SAECULARIBUS IMPERTIENDAS.

Ad supremam hanc Congregationem S. Officii sequens dubium pro opportuna solutione propositum fuit: "Cum penes Superiores Regulares sit facultas delegandi sacerdotem ad Absolutionem generalem et Benedictionem papalem impertiendam Tertiariis saecularibus, quaeritur, utrum superiores illi possint delegare sacerdotem non approbatum ad confessiones audiendas, saltem si ille sacerdos sit ex suis subditis, et hoc fiat in propriis ecclesiis".

Emi et Rmi Patres Cardinales Inquisitores generales, feria IV, die 27 maii, anno 1914, in ordinaria Congregatione adunati, respondendum esse censuerunt: "Superiores Regulares posse ad Absolutionem generalem et Benedictionem papalem impertiendam Tertiariis saecularibus in propriis ecclesiis delegare sacerdotes sui Ordinis, etiam non approbatos ad confessiones audiendas".

Et Ssmus Dominus noster D. Pius div. prov. Pp. X, in audientia R. P. D. Commissario S. Officii impertita, feria V, die 28, iisdem ac supra mense et anno, sententiam Emorum Patrum benigne approbare dignatus est. Contrariis quibuscumque non obstantibus.

D. CARD. FERRATA, *Secretarius*.

L. * S.

FR. DOM. M. PASQUALIGO, O.P., *Comm. G. lis S. O.*

III.

DECRETUM SEU DECLARATIO CIRCA INDULGENTIAM, "TOTIES
QUOTIES" CRUCIFIXIS ADNEXAM.

Supremae sacrae Congregationi S. Officii relatum est, sacerdotes quosdam consuevisse benedictione donare crucifixos, asserentes iisdem applicare plenariam Indulgentiam, toties a fidelibus lucranda, quoties osculum alicui ex praefatis crucifixis infixerint: id vero apostolica auctoritate. Quum non sit de Romanae Ecclesiae consuetudine in facultatibus indulgentias applicandi quosdam limites discretionis excedere, ad mentem decreti S. Indulgentiarum Congregationis d. d. 10 au-

gusti, anno 1899, in quo aliquot exhibentur regulae, "quibus prae oculis habitis, nedum locorum Ordinariis, sed et ipsis christifidelibus facilis aperiretur via ad dignoscendum quodnam sit ferendum iudicium de aliquibus indulgentiis, quae passim in vulgus eduntur, dubiamque praeseferunt authenticitatis notam.", visa est asserta facultas aut mere dictitata, aut praepostera interpretatione accepta.

Hisce considerationibus permoti Emi ac Revmi Patres Cardinales generales Inquisitores, feria IV, die 10 iunii, anno 1914, censuerunt esse de hac re Sanctissimum consulendum. Sanctitas porro Sua, in audientia, feria V subsequenti, die 11 iunii, eodem anno, R. P. D. sancti Officii Commissario imperitata, mentem suam benigne aperire dignata est, et mandavit sequens expediri decretum: "Facultas benedicendi crucifixos cum indulgentiae plenariae applicatione, toties quoties nuncupatae, sive personaliter a Summo Pontifice, sive quomodocumque ab apostolica Sede, per tramitem cuiuslibet Officii vel personae obtenta, ita et non aliter est intelligenda, ut quicumque christifidelis in articulo mortis constitutus aliquem ex huiusmodi crucifixis benedictis, etiamsi illi non pertineat, osculatus fuerit, vel quomodocumque tetigerit, dummodo confessus ac sacra Communione refectus, vel si id facere nequiverit saltem contritus, Ssmum Iesu nomen, ore, si potuerit, sin minus corde, devote invocaverit, et mortem tamquam peccati stipendium de manu Domini patienter susceperit, plenariam indulgentiam acquirere valeat. Contrariis quibuscumque non obstantibus."

D. CARD. FERRATA, *Secretarius*.

L. * S.

FR. DOM. M. PASQUALIGO, O.P., *Comm. G. lis S. O.*

SACRA CONGREGATIO RITUUM.

I.

DECRETUM SEU DECLARATIO CIRCA PROPRIA OFFICIORUM ET MISSARUM.

Evulgatis sacrorum Rituum Congregationis decretis n. 4166 diei 11 augusti 1905 circa editionem et approbationem librorum cantum gregorianum continentium, et n. 4260 diei 24 februarii 1911 circa modum servandum in expetenda approbatione Propriorum alicuius dioecesis, Ordinis seu Instituti

cum cantu gregoriano ad normam Gradualis vel Antiphonalis Romani Vaticanae editionis, sacra eadem Congregatio opportunum atque utile nunc declarare censuit ac declarat quod tum praedicta Propria cum cantu tum alia Propria sine cantu in triplici exemplari revisioni et approbationi huius sacri Consilii una cum postulato respectivi Episcopi, Ordinarii vel Superioris subiicienda, tanquam opus non definitivum sed adumbratum atque uti schema manuscriptum etsi typis impressum, esse habenda. Revisione autem peracta et indulta approbatione, unum ex dictis exemplaribus remittetur ad Episcopum seu Ordinarium vel Superiorem cum testimonio authentico revisionis et approbationis, adiecta clausula posse ab iis ad quos spectat, eisdem Propriis approbatis concedi *Imprimatur* in usum respective dioecesis, Ordinis seu Instituti. Huiusce verò Proprii typis definitive impressi, cum testificatione tum approbationis S. Sedis tum licentiae Ordinarii seu Superioris praefixa, duplex exemplum ad sacram Rituum Congregationem transmittatur.

Contrariis non obstantibus quibuscumque. Die 3 iunii 1914.

FR. S. CARD. MARTINELLI, *Praefectus*.

L. * S.

✱ PETRUS LA FONTAINE, Ep. Charystien., *Secretarius*.

II.

DECRETUM SEU DECLARATIO CIRCA OFFICIA PROPRIA.

Normis circa Officia propria per decretum diei 3 iunii 1914 traditis inhaerens, nunc sacra Rituum Congregatio opportune declarat ac statuit:

Quum ad mentem sacrae Congregationis Officia particularia ritus duplicis maioris, minoris et semiduplicis tantummodo Lectionibus II Nocturni cum Oratione propria gaudere soleant, eadem sacra Congregatio ad maiorem uniformitatem praesenti decreto libentissime concedit, ut, iuxta prudens cuiusvis Ordinarii vel Superioris, ad quem spectat, iudicium, Officia Ecclesiae universalis in Breviario Romano inserta substitui valeant, absque peculiari Indulto, respectivis Officiis particularibus magis propriis hucusque aliquibus dioecesibus seu institutis a S. Sede concessis. Item Rmis Ordinariis seu Superioribus supradictis fit potestas aliquas tantum partes proprias ex Officiis particularibus iam indultis quae nullo modo vel

tantum ritu simplici in Breviario reperiuntur, amodo retinendi, ceteris partibus de Psalterio et de Communi adhibititis.

Contrariis non obstantibus quibuscunque. Die 24 iunii 1914.

FR. S. CARD. MARTINELLI, *Praefectus*.

L. * S.

✱ PETRUS LA FONTAINE, Ep. Charystien., *Secretarius*.

III.

DUBIUM DE PROPRIIS DIOECESANIS.

Quaesitum est a sacra Rituum Congregatione: "An vi decreti diei 3 iunii omnia et singula Propria particularia iam approbata, tam cum cantu quam sine cantu, attentis reductione festorum quae habentur in ipsis Propriis, et approbatione novi Kalendarii, iterum examini huius S. C. subiicienda sint, vel ipsum decretum respiciat tantum nova officia in posterum expetenda et cantum Gregorianum adaptandum officiis iam approbatis, quae tamen cantu careant".

Et sacra Rituum Congregatio, omnibus perpensis, respondendum censuit: Negative ad primam partem, affirmative ad secundam.

Contrariis quibuscunque non obstantibus. Die 24 iunii 1914.

FR. S. CARD. MARTINELLI, *Praefectus*.

L. * S.

✱ PETRUS LA FONTAINE, Ep. Charystien., *Secretarius*.

IV.

DECRETUM DE LUCE ELECTRICA SUPER ALTARI NON ADHIBENDA

Expostulatum est a sacra Rituum Congregatione utrum lux electrica, quemadmodum vetita est una cum candelis ex cera super altari iuxta declarationem seu decretum n. 4206 diei 22 novembris 1907, ita etiam in gradibus superioribus ipsius altaris vel ante sacras imagines seu statuas super eisdem gradibus et altari positas prohibita sit?

Et sacra eadem Congregatio, audito etiam specialis Commissionis voto, rescribendum censuit: Affirmative et ad mentem.

Mens est: S. R. C. hanc nacta occasionem, cum innotuerit nonnullis in locis tales abusus invaluisse, ut circa aediculas

Sanctorum in pariete super altare positas, et vel in ipsis altaris gradibus ubi candelabra collocantur, parvae lampades electricae variis distinctae coloribus disponantur—quod profecto minus convenit gravitati et dignitati sacrae Liturgiae propriae et decori Domus Dei—facto verbo cum Sanctissimo, etiam atque etiam Rmos Ordinarios in Domino hortatur ut pro sua religione invigilent ne S. C. decreta posthabeantur, et ecclesiarum rectores doceant quae in casu, iuxta decreta, permissa quaeque vetita sunt.

Summa autem Decretorum haec est: Lux electrica vetita est, non solum *una cum candelis* ex cera super altaribus (4097), sed etiam loco candelarum vel lampadum, quae coram Ssmo Sacramento vel Reliquiis Sanctorum praescriptae sunt. Pro aliis ecclesiae locis et ceteris casibus, illuminatio electrica, ad prudens Ordinarii iudicium, permittitur, dummodo in omnibus servetur gravitas, quam sanctitas loci et dignitas S. Liturgiae postulant (3859, 4206 et 4210 ad 1). Nec licet tempore expositionis privatae vel publicae interiorem partem ciborii cum lampadibus electricis in ipsa parte interiori collocatis illuminare, ut Ssma Eucharistia melius a fidelibus conspici possit (4275).

Atque ita rescripsit et servari mandavit. Die 24 iunii 1914.

FR. S. CARD. MARTINELLI, *Praefectus*.

✦ PETRUS LA FONTAINE, Ep. Charystien., *Secretarius*.

ROMAN CURIA.

RECENT PONTIFICAL APPOINTMENTS.

DOMESTIC PRELATES OF HIS HOLINESS.

27 May: Monsignor John Kidd, of the Archdiocese of Toronto.

30 May: Monsignor Joseph Leterme, of Victoria, Vancouver Island.

11 June: Monsignor Thomas Broderick, William Fletcher, James O'Brien, Cornelius Thomas, Michael F. Foley, and James F. Donahue, of the Archdiocese of Baltimore.

14 June: Monsignor Peter Masson, of the Archdiocese of Philadelphia.

20 June: Monsignor Edward Doyle, of the Diocese of St. John, New Brunswick.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

MOTU PROPRIO (for Italy and the adjacent islands) makes the *Summa Theologica* of St. Thomas the text to be followed in theological seminaries.

S. CONGREGATION OF HOLY OFFICE publishes three separate decrees: 1. regarding the blessing and indulgencing of rosaries, medals, and other articles of devotion; 2. the delegation of faculties for imparting general absolution and the Papal Benediction; 3. the indulgence *toties quoties* attached to crucifixes.

S. CONGREGATION OF RITES issues three decrees regarding the Propers of Offices and Masses, and one on the use of electric lights on and about the altar.

ROMAN CURIA officially announces the recent Pontifical appointments.

OFFICE OF CONSECRATION OF CHURCHES IN DIOCESAN ORDO.

Qu. The recent regulations in regard to the celebration of the Canonical Offices have simplified the arrangement of the Calendar. But there still remains a difficulty which I think is experienced by all priests not accustomed to making their own Ordo, and that is the celebration of the consecration of local churches—to which, according to the decisions of the Sacred Congregation, we are still obliged. It is manifestly impossible to insert all these feasts of the Consecration of the Cathedral and of the separate consecrated churches of each diocese in the regular Ordo without swelling the little directory beyond proper limits for practical purposes. Pustet's Ordo, which is used by most of us in this part of the United States, covers at present (1914) about three hundred pages. If the Offices for the consecration of individual churches were introduced, it would require more than twice that number of pages. Yet without such direction many of us would be at sea in arranging the Office and the Mass when the anniversary of the consecration occurs. Can you suggest a way to remedy this awkward condition?

Resp. Some of the American bishops have succeeded in meeting the difficulty referred to above by obtaining from the Holy See the privilege of celebrating the anniversary of all

the consecrated churches in the diocese on the same day. Thus the Archbishop of Philadelphia recently petitioned Rome for the privilege, assigning 6 October as a suitable date. The Ordo for this celebration is arranged so as to occupy at most two pages of "Specialia" for Philadelphia in the Pustet Ordo. One of these pages is devoted to the Octave of the Consecration of the Cathedral, and the other to the consecration of the remaining churches of the diocese. This arrangement has the advantage moreover of making the date of the consecration easily remembered. The Ordos for 1915 are no doubt already in press; but it will not be difficult, after having obtained permission from Rome for assigning the office for the consecration of churches to some fixed day, to issue a leaflet containing the necessary adaptation, which may be inserted in the Ordo. For the convenience of those who desire an illustration of the suggested leaflet we insert here the *Ordo* as observed in the Diocese of Philadelphia:

OCTOBER.

8. S. BRIGITTAE, Vid. duplex.
In Ecclesiis consecratis excepta Metropolit. Dedicatio propriae Ecclesiae dupl. I Class. cum Octava.
9. SS. DIONYSII EP. RUSTICI ET ELEUTHERII, MM. semidupl.
In Eccl. consecrata Comm. Oct.
10. S. FRANCISCI BORGIAE, Conf. semidupl.
In Eccl. consecr. Comm. Octavae.
11.
In Eccl. consecr. De Octava semidupl.
12.
In Eccl. consecr. De Octava semiduplex.
13. S. EDUARDI, Reg. et Conf. semiduplex.
In Ecclesia consecrata Comm. Octavae.
14. S. CALLISTI I, Papae et Mart. duplex.
In Eccles. consecrata Comm. Octavae.
15. S. TERESIAE, Virg. duplex.
In Ecclesia consecrata Octava Dedicacionis propriae Ecclesiae dupl. maj. Commem. S. Teresiae, Virg. (dupl.)

RECONSECRATION OF A DEFECTIVE CHALICE.

Qu. The cup of my chalice and the paten are in good condition; but the stem and base of the chalice are worn from constant handling. May I get the stem and base replated without being obliged to have the chalice reconsecrated?

Resp. Judging from pertinent decisions of the S. Congregation a chalice obtains its consecration from the fact that the cup, on the inside, is anointed. Hence authors require reconsecration only when the cup has been regilt on the inside. We would conclude from this that, if the stem and base are detachable, they may be separately mended without the chalice to which they belong having to be reconsecrated.

**MUST THE CORNER-STONE OF A CHURCH MOVED FROM ITS
ORIGINAL SITE BE REBLESSED?**

Qu. I am about to transfer my church, which is blessed, from its present site to a lot nearer to the homes of my people. Must the church and its corner-stone be blessed again?

Resp. If the church can be moved as a whole (that is, without demolishing the walls), we should think that it requires no new blessing. If however the building were taken apart, or if merely the material, such as the stones or bricks, were transferred to reconstruct the building, the case would be analogous to that of a church whose walls were demolished and which requires reconsecration. In the blessing of a church, as well as in its consecration, it is not the separate stones that are blessed but the church as a whole, as an edifice for the service of God. A church rebuilt of the material of another church cannot be considered as identical with the latter, and so it loses its blessing.

THE WINE AT THE SECOND ABLUTION AT MASS.

Qu. Would you kindly answer the following question? When Father D. says late Mass in summer, he takes only water for the second ablution, and does not allow his server to pour any wine into the chalice, under the pretext that wine gives him headache. Now, is the rule that prescribes the taking of water and wine for the second ablution one of those minor rubrics with which a person may dispense for any little inconvenience? It seems to me that Fr. D. might take at least a few drops of wine.

B. M.

Resp. The practical solution of this query is obvious. A few drops of wine will, surely, make no difference. In regard

to the Rubrics, that which is inserted in the Canon of the Mass says merely "abluit digitos, extergit, et sumit ablutionem", and the general rubrics, "Ritus celebrandi Missam", prefixed to the Missal, are equally indefinite. The instructions, however, which are contained in standard works on the Rubrics of the Mass prescribe that the celebrant recite the words "Corpus tuum quod sumpsi" while the server is pouring the wine, and "Sanguis quem potavi" while the server is pouring water into the chalice. There is no reason for departing from this practice, which, at least, has the authority of custom, and a certain liturgical appropriateness.

DEFERRING THE TAKING OF THE ABLUTIONS AT MASS.

Qu. In a mission chapel where the Blessed Sacrament is not usually kept, is it allowed to defer the taking of the ablutions of Mass until after consuming the Sacred Species used for the Benediction of the Blessed Sacrament following immediately upon Mass?

Resp. It is not allowed to defer the taking of the ablutions at Mass, except when the celebrant duplicates. Besides, in the case given, another liturgical law is violated by consuming the Sacred Species outside the Mass, that is, after a considerable interval has intervened since the completion of the Mass. The giving of Benediction is not a sufficient reason for overlooking or violating rules which refer to the most sacred of all the liturgical acts, the Sacrifice of the Mass.

BOWING BEFORE CRUCIFIX IN CHURCH WITHOUT THE BLESSED SACRAMENT.

Qu. Kindly inform me whether in a church in which the Blessed Sacrament is not kept the people should genuflect or bow to the crucifix.

Resp. Considering the danger of misunderstanding, which genuflection may occasion, we think that bowing before the crucifix would be a wiser custom, in the circumstances. This seems to be the sense of Decree N. 3792 of the Sacred Congregation of Rites.

EMBLEMS ON MONUMENTS IN CATHOLIC CEMETERIES.

Qu. Please inform me at your earliest convenience whether or not you think a priest may lawfully allow in a Catholic cemetery a monument to be erected by the Woodmen of the World if it has engraved on it the Cross, R. I. P., and the monogram of the Woodmen of the World.

Resp. There seems to be no reason why the proposed monument may not be allowed, unless the emblem should happen to be in itself objectionable. If the monogram merely contains the name of the Society, since the Society is not condemned, we see no objection.

 PROOF OF IMMORTALITY BY THOSE WHO COME BACK TO LIFE.

Qu. A question comes to me which you might think worth while answering in your Conference columns of the REVIEW. Many times we find instances in the lives of the Saints where the dead have been brought back to life. Such persons, if they were really dead, must have passed through their private judgment and entered on the eternal life of Heaven, or at least the life in Purgatory (I take it that "no redemption out of Hell" would exclude the possibility of any damned soul being brought back to earthly life). Now I can find no appeal made by our Catholic theologians to the testimony of such souls for a proof of a "life beyond the grave". May I ask if there is any authentic testimony of this kind on record and accepted by theologians as a valid argument of immortality? If not, how is the absence of such testimony explained when the miracles of the Saints are held as true and undoubted, especially those of recent centuries?

Resp. According to the ordinary laws of Divine Providence, after death comes judgment, and with it the eternal fate of the person judged. Nevertheless, it is believed that, by way of exception, in the case of those who have been raised to life, the separation of the soul from the body (death) has taken place, but is not immediately followed by judgment. We can only conjecture the exact status of such persons during the transitional period between death and resuscitation. Both history and revelation are silent on the point. Lesêtre in Vigouroux's *Dictionnaire de la Bible*, in the article "Ressus-

citation des morts", says: "They (the Evangelists) say nothing of the psychological state in which the resuscitated had been during their transitory death, nor of their impressions on coming back to life." And why should we be so desirous of knowing these things? There is a desire for knowledge that is laudable; but there is also what is called "pious curiosity".

Catholic theologians and apologists do not, as a rule, appeal to private revelations or to the obvious inferences from particular miracles, in proof of general doctrines. Official, universal revelation is a source in theology for the establishment of truths which affect and interest us all. The philosopher, of course, is methodologically bound to the use of reason alone. It will, however, interest our correspondent to know that some recent Catholic philosophers and apologists show an inclination to attach some value to so-called psychic research phenomena as a proof of immortality.

THE PRIEST AT UNION SERVICES.

Qu. Would you please explain in the REVIEW what a priest is to do in regard to memorial services or the like so-called "union services" in connexion with commencement exercises of a public high school? May a priest take any of the different parts, e. g. "Invocation" (no question of Bible reading), or address, or the so-called benediction? What is a priest to do to keep up friendly disposition among Catholics and Protestants?

Resp. The participation of priests in so-called "union services" is now becoming rare; in fact, when the "services" are purely and simply religious, the priest has no alternative but to decline. When, however, the exercises are primarily of a civic nature, such as those which take place on national holidays, or the case mentioned in the query—the commencement exercises of a high school—there seems to be no reason why a priest should not give the "invocation" or the "benediction", or make an address, even though non-Catholic clergymen appear in other parts of the program.

MEANING OF "BAPTIZED IN THE CATHOLIC CHURCH" IN THE "NE TEMERE."

A CASE OF CONSCIENCE.

Anna comes to a priest to ask for a solution of a difficulty that perplexes her. She had a Catholic mother and a non-Catholic father who refused to allow the children to be baptized by a Catholic priest. The mother would not have the minister, but had each child baptized secretly by a friend. Anna knew little of the Catholic religion, for the father did not permit them to go to a Catholic church for services. Early in the year 1909 she married a non-Catholic before a Protestant minister, obtained a divorce after two years, and now desires to return to the practice of the faith of her mother and marry a Catholic. She wants to know whether she can be married, though her divorced husband is still living.

The answer to the case evidently hinges on the question whether or not Anna is to be considered a Catholic in the sense of the decree *Ne temere*. If she is a Catholic, her first marriage in 1909 was invalid in the eyes of the Church and a new marriage is possible. If she is to be considered a non-Catholic, her marriage before the minister was valid in the eyes of the Catholic Church, unless there existed a diriment impediment between the two; and if the first marriage was valid, a second marriage is not possible as long as the first husband lives.

The decree *Ne temere* says expressly that the marriage of a Catholic either to another Catholic or to any one else must be contracted before an authorized Catholic priest, except in the countries (Germany and Hungary) where the Holy See has expressly allowed that mixed marriages contracted outside the Church shall be valid.

Who is considered a *Catholic* by the new marriage law? The answer is given in the decree itself, viz. "all those baptized in the Catholic Church." What about those baptized by lay persons? Are they baptized in the Catholic Church? In the way of direct decisions as to the understanding of this phrase of the *Ne temere* we have only one declaration of the Holy See,¹ to the effect, namely, that children of Catholic parents who were baptized as infants "in the Catholic Church" are to be considered Catholics, though they were brought up

¹ S. Off. 31 March, 1911; *Acta Ap. Sedis*, Vol. III, p. 163; *ECCL. REVIEW*, Vol. 45, p. 84.

in a non-Catholic denomination or without any religion; and in the case of infants of non-Catholic parents or of unbelievers "baptized in the Catholic Church," recourse is to be had in each case to the Holy See when there is question of their marriage. This does not solve the difficulty, for we must know first what is meant by the clause "baptized in the Catholic Church."

This phrase of the *Ne temere* is new in the language of canon law. Some commentators on the new marriage law give no explanation of it; others have attempted an explanation, but have not given any definite principle of distinction as to who is or is not to be considered as "baptized in the Catholic Church."

That valid baptism, no matter by whom it is administered, does make one *in se* a subject of the laws of the Catholic Church, is an acknowledged principle of the Catholic faith. The question here is this only: whom does the decree *Ne temere* mean by the words "all baptized in the Catholic Church are subject to this law"? Who then is and who is not baptized in the Catholic Church?

Reception into any well organized society is made by an authorized officer of the organization and by no one else. To become a member of the Catholic Church both the rite of reception and the officer entitled to receive members are pointed out by the laws of the Church. The essentials of the rite of reception can indeed be performed by any person with sufficient knowledge of the manner of baptizing validly, but in the external policy of the Church such a reception cannot be considered. The Church as an aggregate of human individuals formed into a social body has not authorized such a reception. This fact was brought out very forcibly in the third to the sixth centuries when the bishop as the head of a part of the flock of Christ had the exclusive right to baptize; and only with his express permission a priest, or sometimes a deacon, could baptize. Later on the pastors were given the ordinary right to baptize, and with the pastor's permission any priest, and for a grave reason a deacon, might baptize solemnly.

The bishop, priest, and deacon are therefore the authorized officers for admitting individuals to formal membership in the Church. Those baptized by these officials are surely "baptized

in the Catholic Church." What then about lay baptism? I do not consider those baptized by a lay person, whether Catholic or non-Catholic, as "baptized in the Catholic Church," for the reason that these private individuals have no power to receive anyone into the Church as a social body. Even in heathen countries where catechists are authorized to help the priest in teaching converts and preparing them for reception into the Church, catechists are not permitted to baptize, except in very urgent cases where a priest cannot be had. How then will those baptized by lay people become *formal* members of the Church? I believe that an official recognition or ratification of the lay baptism is necessary. This may be done and should ordinarily be done by supplying the ceremonies, or by something equivalent (e. g. investigation by the priest concerning the validity of the lay baptism) before the recipient of such baptism is admitted to other sacraments of the Church, i. e. Confirmation, etc. In the case of adults whose lay baptism or baptism in some non-Catholic denomination is found to be valid, their reception into the Church is to be done by the renunciation of the errors against the Catholic faith and by an explicit profession of faith.

Unless we hold fast to the reception into the Church by an official ordained for that purpose, it will be impossible to decide who is and who is not considered as "baptized in the Catholic Church."

Some authors explain this clause as referring either to the religion of the parents of the infant or to the religion of the individual who administers the lay baptism. To say that children who are baptized by a lay person are "baptized in the Catholic Church" because the father and mother are Catholics, does not seem to be alleging a very good reason. What is the difference, so far as the child is concerned, between a child born of Catholic parents and one born of non-Catholics or infidels? Is not one child as well as the other intended by God to become a member of the one Church of Christ? The only difference is that Catholics and all validly baptized non-Catholics are obliged by the laws of the Church to fulfill their duty of offering the infant to the appointed ministers of the Church to be received into the Church, while unbaptized parents cannot be forced by the laws of the Church as they are

not subjects of the ecclesiastical authorities. Between Catholics and baptized non-Catholics no distinction should be made in itself, as the Church in both cases has the right to urge her claim upon the children of such parents, though, practically speaking, the Church abstains from so doing in case both father and mother belong to an established non-Catholic denomination.

Other writers seek to determine the meaning of "baptized in the Catholic Church" by the religion of the lay person baptizing. If this person be a Catholic and the parents or one of them belong to the Catholic Church, they assert that the child is "baptized in the Catholic Church." But if the one baptizing (e. g. doctor or nurse) should be a non-Catholic and the parents Catholics or of mixed religion, what then? It seems to me that in all these cases we shall have confusion unless the principle be maintained that a child is then only to be considered as "baptized in the Catholic Church" when it is received into the Church by those who are ordained in the Church for that purpose. If therefore a child is baptized by a lay person, no matter what religion the one baptizing belongs to or of what faith the parents are, such a child is not a duly recognized member of the Church until the ordained minister intervenes and either by supplying the ceremonies of baptism, in case of infants, or some equivalent act, or by the abjuration of heresy and the profession of faith, in the case of an adult, receives the individual and makes it a recognized member of the Church.

This principle is not upset by the decision of the Holy Office, that in cases of children of non-Catholic parents and of infidels who have been "baptized in the Catholic Church" (i. e. baptized, or ceremonies supplied, or otherwise officially acknowledged by a priest, as I understand the phrase) and who have been brought up from infancy in heresy or without any religion,—the matter should be referred to Rome in each case when there is question of marriage of such a child. As the Church has forbidden that children of non-Catholics or of infidels should be baptized by any priest unless there is some guarantee given that the child will be brought up in the Catholic religion, the priest has received such a child into membership with the Church against her will. Therefore the

Church reserves judgment to herself in such cases to determine whether or not such a person should be considered as having been duly made a member of the Church.

Applying to the case the principle as explained, the answer is that Anna is not to be considered as a person baptized in the Catholic Church, and that consequently her marriage was not subject to the *Ne temere*, but is rather considered as a marriage between two non-Catholics. Her first marriage before the Protestant minister was therefore valid in the eyes of the Church, unless there was another diriment impediment affecting the validity of that marriage. If there was no such impediment in the case Anna is and remains the wife of her divorced husband and the Church cannot allow her to marry again during the lifetime of the first husband.

VOTIVE MASS ON FIRST FRIDAY.

Qu. In a church where more than one priest celebrates Mass, is it allowed to celebrate more than one Votive Mass of the Sacred Heart on First Friday?

Resp. Apparently not, since the privilege in that case is given on account of the devotions (*exercitia*) held in the church on that day. Moreover, the privilege of saying, privately, the Votive Mass of the Sacred Heart on the First Friday is sometimes granted as a *personal* one.¹ If there are "Devotions" at only one Mass, it seems clear that, so far as the Decree of Leo XIII (*Decreta Authentica*, n. 3712) goes, there is only one Votive Mass of the Sacred Heart allowed.

THE "GRAND'MERE" OF ST. FRANÇOIS DE SALES.

To the Editor, THE ECCLESIASTICAL REVIEW.

I.

The "grand'mère of St. Francis de Sales" being made the subject of inquiry, I propose the following as the true and reasonable explanation of the French text: "Qu'il faut honorer et invoquer, etc., etc., elle est mère du Souverain Père". This means that she is the Mother of our Sovereign Father (the Holy Father, the Pope). Christ made Mary under the

¹ See ECCLES. REVIEW, June, 1914, p. 718 n.

Cross the Spiritual Mother of the Apostles and all the faithful are the spiritual children of the Apostles, as the children of the faith of the Apostles, "*par conséquent* (la sainte Vierge est) *notre grand'mère*" (consequently Mary is our grandmother), the spiritual grandmother of the children born anew in the faith and through the faith of the Apostles whose head Peter was.

This is the only true and reasonable meaning of the text of the original French.

J. W. JUNGELS.

Petersburg, Nebraska.

II.

To the Editor, THE ECCLESIASTICAL REVIEW.

"Honorez, révèrez et respectez d'un amour spécial la sacrée et glorieuse Vierge Marie: elle est mère de notre souverain Père, et par conséquent notre grand'mère, etc." This passage quoted in the August issue of the REVIEW may perhaps satisfactorily be explained thus:

There are two pairs of analogy, viz.: *Père* and *mère*, *souverain* and *grande*. In the French edition of the works of St. Francis de Sales published in 1652 we read, not *grand'mère*, but separately *grande mère*. (Orthography was not fixed in the Saint's time, so that we find even in his manuscripts on the same page *donc*, *donq*, *donque*.) If her Son was *Père* as to his loving kindness, *then* we conclude rightly she must be our mother par excellence, *notre grande mère*, just as that *Père* is sovereignly worthy of the name of "Father".

It may seem surprising that St. Francis de Sales should call the Blessed Virgin "*la mère de notre souverain Père*"; but what about the Church's invocation "*Mater Creatoris*"? Besides, the word "Father" in the Lord's Prayer stands for "God" simply, not for the first Person only. Hence, unusual as it sounds, and "admirably" rather than "imitably" as it is said, Mary may be called the Mother of this Father, i. e. God, since, although she is the Mother of the second Person only, we nevertheless call her simply Mother of God.—*Salvo judicio sapientiorum.*

J. J. ISENRING, O.S.F.S.

Childs, Maryland.

THE REMOVAL OF PARISH PRIESTS.

Qu. There is a leading article in the current *Canoniste Contemporain* by the editor, Father Boudinhon, in which he argues that according to a recent Roman decree a parish priest, even as we have them in our country, cannot be removed against his will from his parish when there is no charge against him, even though the parish *ad quem* be a better parish and his services are thought to be necessary there. I think this doctrine is not the one generally held in theory or practice *apud nos*.

Resp. Irremovable rectors cannot be removed against their will, when there is no charge against them; removable rectors, as their office does not involve perpetuity, would be bound to obey their bishop, if he ("ob bonum animarum") judged that they should be transferred to a parish as good as the one they held. For, from the point of view either of reputation or of temporal endowment, no injury has been done them. In such acts of administrative power, where the good of souls is concerned, the bishop is certain to be sustained by higher authority. The general welfare of the diocese demands such discretionary power on the part of the bishop.

 PASTOR, ASSISTANT, AND "JURA STOLAE."

Qu. A solution of the following would oblige. The law is that "jura stolae" belong to the pastor, no matter whether it is the pastor himself or his assistant that administers the sacrament of Baptism, Matrimony, etc. Now an assistant pastor instructs a non-Catholic and prepares him for Baptism; in due course he administers the sacrament to the convert and at its conclusion, the latter, no doubt prompted by his Catholic wife, tenders to the aforesaid assistant \$5.00. He refuses to accept it, however, not wishing to leave any but a good impression on the mind of the convert. Now the question is this: Is the assistant in question liable to the pastor for the amount (\$5.00), or did he violate commutative justice in refusing it?

Resp. Where the custom prevails, as it does in some places, of never accepting a donation from converts at the time of their baptism, of course the action of the assistant is perfectly justified. Again, if the pastor has a declared policy in the matter, or even if his views are only presumed to be in favor

of not accepting a donation, the assistant is in the right. If, however, the pastor should have declared that he requires the fee, even from converts, the assistant has no alternative but to accept the fee, or, if he declines it, to make restitution of the amount. It is to be hoped, in any case, that, in view of the laudable motive which actuated the assistant, no pastor would, *post factum*, insist on his rights, unless his positive instructions on the point had been disregarded.

THE OBLIGATION OF FASTING FOR PRIESTS.

Qu. To clear up certain disputed questions among the clergy, I appeal to your decision in the following cases. If you should print the answers in the REVIEW, you would greatly enlighten many of us.

1. What are the duties of a priest regarding fast days (a) in ordinary city parishes; (b) in country parishes with two priests, with one thousand souls?

2. In a country parish, such as the one mentioned, is a priest considered as of the laboring class when it is a question of fasting?

3. In a parish of two or more priests, does the fact that one is exempt from abstaining permit the others to enjoy the privilege of eating meat; that is, do the priests in a parish constitute a family, as regards fasting and abstaining?

Resp. The indulgent granted by the Propaganda to our American Bishops *ad decennium*, by which workingmen and their families are exempted from the law of abstinence, is thus interpreted by Sabetti: "*Nomine operariorum videtur intelligi debere, non omnes qui labori cuicumque operam dant, sed eos solum quos anglice designare solemus vocabula workingmen. Quod colligitur tum ex fine concessionis, tum ex mente eorum qui illam petierunt.*"¹ According to this interpretation, the indulgent does not apply to priests. Consequently, priests are excused from the obligation of fasting or of abstinence (1) if there are "*causae per se excusantes*", such as physical disability, or (2) if they are legitimately dispensed for some good reason. As regards the cases submitted, it is impossible to decide without more knowledge of the details, whether the priest in question is, or may be, exempted. Whether or not the priests living in one house constitute a "family" in regard to

¹ Sabetti, n. 338, ECCL. REV., Vol. XII, p. 425.

fasting and abstaining also depends on circumstances. It is needless to add that other considerations besides the observance of the law should have weight in such cases.

REASONS FOR MARRIAGE IN THE GROOM'S PARISH.

Qu. It is held by one of my clerical friends that, in view of the bickerings and difficulties that may arise among parish priests about the interpretation of the "*justa causa*" permitting the bride to be married in the groom's parish, the bishop can make a rule, for the sake of harmony, which invariably obliges the bride to be married in her own parish and at the same time forbids the groom's parish priest to witness or assist at such marriage.

If it would not be trespassing on your kindness, a group of your readers would be pleased to have your judgment on this matter in the REVIEW, and also further light on the vexed question of a "*justa causa*".

Resp. According to some authorities a diocesan statute, such as our correspondent suggests, urging the observance of the rule that the pastor of the bride licitly assists at the marriage, would not be affected by the general law which allows a *just cause* to excuse from the observance of such a rule.¹ In the Diocese of Bruges, according to De Smet, such a statute exists. It is to be observed that, in cases of this kind, a *just cause* is not necessarily a *causa gravis*, or *gravis necessitas*. For example, a *just cause*, according to De Becker, would be the fact that the pastor is the brother of the groom, or, according to McNicholas, that he is a friend of the groom.

The following case submitted by another correspondent is a concrete instance of the meaning of *just cause*.

Qu. Father John has a parishioner, David, who is about to marry Bertha, who belongs to Father Joseph's parish. Father John's and Father Joseph's parishes adjoin. Bertha is a graduate of Father John's parish school, there being no parochial school in Father Joseph's parish. Although living in Father Joseph's parish, Bertha attends Father John's church and belongs to sodalities there, and her intimates who are her former school companions tell her she ought to be married in Father John's church. Would you consider this a "*rationabilis causa*" for marrying Bertha in Father John's

¹ De Smet, *De Sponsal. et Matrim.*, p. 87, N. 2.

church? If Father Joseph refused permission, would one be justified in publishing the banns and marrying the couple?

Resp. In view of what has been said about a *just cause* in the answer given above, it would be difficult to give a categorical reply. Apparently, much is left to the prudent judgment of the pastor of the groom; still, it would be wise to follow the advice of De Becker that, in such cases, the bishop be consulted. As a matter of opinion, we should say that, in the case, there seems to be a just cause.

IMPEDIMENT "MIXTAE RELIGIONIS" DOES NOT INVALIDATE MARRIAGE.

Qu. Here is a concrete matrimonial case. John, an Orthodox Catholic, baptized in the Greek Church, heretical, or whatever you may call it, is married before a Catholic priest, duly authorized, to a woman baptized in the Roman Catholic faith. No dispensation was asked; no promises were made. The priest assisted at the marriage as he would at the marriage of two Catholics. He was at fault, of course. Now, there was a prenuptial arrangement between the parties that the boys should be baptized and brought up in the Greek Orthodox faith. Was it a valid marriage?

Resp. The marriage was valid, since the impediment *mixtae religionis* is only prohibitory. Of course, it was gravely illicit to contract a marriage without the requisite dispensation, and without the promises having been made, as required by law. The defects, however serious in themselves and in their consequences, do not invalidate the marriage.

DELEGATION FOR MARRIAGE OF "VAGI."

Qu. Several times during the year Irish horse-traders pass through this diocese. These people are *vagi*. The question rose whether the pastor from parish "A" can validly assist at the marriage of these *vagi* within the limits of parish "B", where these people are then and there camping, supposing even that the pastor of parish "A" has the Ordinary's permission for the licit assistance.

Resp. If the pastor of parish "A" has not the delegation of the Ordinary, or of the pastor of parish "B", he cannot

validly assist at the marriage of *vagi* within the limits of parish "B". If he has the proper delegation, he still requires the permission of the Ordinary or of one delegated by the Ordinary, to assist licitly at a marriage within the limits of parish "B".

CONFITEOR BEFORE COMMUNION IN HOSPITALS.

Qu. When bringing Communion of devotion to several persons in different rooms of a hospital is it permissible to recite the Confiteor in the first room only and then dispense with it in the others, and begin with the Misereatur?

Resp. No special provision seems to be made in the Rubrics of the Roman Ritual for the case given. However, if the minister considers that the administration is *morally one*, the Confiteor may be omitted, after having been recited in the first room.

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Criticisms and Notes.

LUTHER. By Hartmann Grisar, S.J., Professor at the University of Innsbruck. Authorized translation from the German by E. M. Lamond. Edited by Luigi Cappadelta. Vol. III. B. Herder, St. Louis; Kegan Paul, Trench, Trubner & Co., London. 1914. Pp. 449.

The third volume of the English edition of P. Grisar's biography of Luther covers some twenty years of the reformer's agitated life. The gradual transformation of the ideal of the Church as it existed in the mind of Luther is graphically sketched. Immediately after the break with the authority of the Pope, Luther had advocated a liberal doctrine in which dogma played no very decided part. He quickly perceived that this declaration of irresponsible independence must lead to anarchy in religion, and thus to a weakening of his own position as an authority in the interpretation of doctrine or morals. As a result he set to work evolving a sort of Congregational Church, bearing some analogy to the rule of democracy in the civil order. But since this kind of government must make provision for an appeal to some power capable of enforcing the decrees of the Congregation, he found himself gradually appealing to the secular princes for support of the new ecclesiastical authority. Thus the secularization of the Lutheran Church was brought about. But the secular rulers might very naturally try to use the plea of religious authority for their temporal advantages, and so it became necessary to form some defensive league for the protection of the minor German princes against the encroachments of the more powerful. Hence the elector of Saxony, the duke of Brunswick, the landgrave of Hesse, and others, formed the so-called League of Schmalkalden. These events bring our author to a consideration of Luther's peculiar nationalism and patriotism, which he contrasts with the reformer's claims of a divine mission.

By far the most interesting part of the volume is the chapter which deals with Luther's Moral Life, and the standard which guided him, according to his own confession, in the estimate and pursuit of virtue. Here we follow closely the testimony of Luther's own words, not only in the loose utterances of the "Table-talk" which might be construed as purely emotional statements of the hour; but also in his serious and carefully considered correspondence with his friends and allies in the so-called reform movement. The reader not utterly blinded by prejudice can hardly escape the conviction that passion and self-indulgence largely stimulated the moral teach-

ing of Luther, who, whilst ostensibly appealing to the Gospels and St. Paul for the doctrine he proposes to teach, shows absolute recklessness in their interpretation. In one of his epistles he writes: "Sometimes it is necessary to drink more freely, to play and to jest and even to commit some sin out of hatred and contempt for the devil"; again: "I tell you we must put all the Ten Commandments, with which the devil tempts and plagues us, so much out of sight and out of mind". Of course these despicable utterances were not fixed principles with the reformer; he changed his attitude toward sin according to the mood and the occasion offered for the exercise of virtue or for finding an excuse to sanction transgression. Fr. Grisar follows up his inconsistencies of speech and conduct, and shows how thoroughly vacillating a character Luther was, however vigorous his denunciations of evil when discovered by him in those whom he disagreed with.

His views on marriage and sexuality, and his freedom of speech regarding "Good Drink", are certainly not compatible with the mission of an apostle of Christianity and a reformer of morals; albeit there has been much exaggeration by Catholic and anti-Lutheran writers, touching Luther's immorality. Fr. Grisar puts all this in the unprejudiced light of the historian. Luther's relations to Melancthon and the latter's attitude toward the new doctrine are dwelt upon at length; likewise Luther's attitude toward Zwingli, Carlstadt, Agricola, and some of his discontented contemporary admirers. On the whole we would repeat what we have already said about the merits of this extraordinary biography in reviewing the first two volumes. It is, if not a finished portrait of Luther and a final summary of his doctrine, at least a most convincing argument that the man was not guided by the spirit of God or the pure love of truth and virtue.

REALIA BIBLICA Geographica, Naturalia, Archeologica, quibus Compendium Introductionis Biblicae completur et illustratur. Auctore Martino Hagen, S.J. P. Lethielleux, Paris. 1914. Pp. viii-728.

Since P. Martin Hagen completed his new editions of the late P. Cornely's *Introductio Biblica*, the need of a topical index to that work has appealed to him, as it has no doubt to students generally of Scriptural Introduction. The *Lexicon Biblicum*, published some years ago by Fr. Hagen, might answer this purpose, if the work were not too large (three volumes) for the use of class students. In the present work the author has made a judicious choice of subjects from the *Lexicon*, in a few instances abbreviating the matter slightly

to bring it within proper compass. The work will therefore prove of practical use to the Bible student who reads Latin. On the accuracy and scholarly completeness in definitions and interpretation we may rely, and in general we can apply here what has been said about the *Lexicon Biblicum* in these pages. There are some geographical charts at the end of the volume; also sketches of the Mosaic Tabernacle and of the historical temple in its various stages of pre-Christian development.

LOURDES. By the Very Rev. Monsignor Robert Hugh Benson. (The Catholic Library, No. 12.) B. Herder, St. Louis. 1914. Pp. 90.

THE QUESTION OF MIRACLES. By the Rev. G. H. Joyce, S.J. (The Catholic Library, No. 13.) B. Herder, St. Louis. 1914. Pp. 145.

It is to be hoped that both clergy and laity are becoming more and more alive to the splendid literary treasures placed at their disposal in the *Catholic Library*. How often has the Catholic reader avidious of intellectual riches perused the catalogues detailing the wealth stored up in its "libraries" of *Bohn*, or *Everyman*, or the most recent of all, the *Home University*—or stood before the shelves in the book shops whereon are arrayed those enticing caskets of mental jewels—and wished that someone would provide similar collections to meet the wants and tastes of his brethren? Now that this desire is being met by the *Catholic Library*, it may be hoped that the efforts of the providers are being appreciated and adequately seconded. That the writers and editors, as well as the publishers of the undertaking, merit such appreciation and coöperation must be patent to any one at all acquainted with the character of the work thus far produced. As well for interest of subject-matter and grace of literary form, the dozen volumes published will compare favorably with any similar productions of the secular press; whilst in respect of attractiveness of material make-up and the price at which the books are sold, the most critical taste and the most attenuated purse can find no reasonable ground of complaint. In form agreeable to the eye, convenient to the hand, the *Catholic Library* offers the treasures of some of the older Catholic classics heretofore for the most part either unknown to or unattainable by the average reader. To some of these forgotten jewels the REVIEW has on their reappearance in this series directed attention. Some reference will here be made to the two (at this writing) most recent issues, both of them treating of subjects of vital interest at the present time.

Monsignor Benson in his own inimitable way tells of Lourdes—of what he saw and experienced there some half-dozen years since.

A keen observer and a perfect narrator, he makes one see for oneself what transpires at the holy Grotto and the *piscines*; he carries his reader with him in those wonderful processions that have no parallel on earth—the interminable zigzags of living and singing light—and the reader comes to realize as never before that “supreme fact of Lourdes”, Jesus Christ in His Sacrament passing along the open square, with the sick laid in beds on either side, whilst at His word the lame walk, and lepers are cleansed, and the deaf hear. One lingers longest at the bureau of medical inspection where Science weighs and measures and estimates the wonders of Faith. The miracles of Lourdes have been often described and in many books, but nowhere with more vividness, with more objectivity, and at the same time with more reverence and sane discrimination than in this little volume. Mgr. Benson did not set out to make a plea for the miracles of Lourdes. He writes of what he saw on the favored spot, and he knows that his testimony is true. He speaks as one having authority. Taken in connexion with the other book in title above his volume furnishes at least in part the data whereof the second work provides the theory.

The Question of Miracles proposes no new problem, though the volume bearing the title presents the old in a new light. Every even elementary manual on the Christian Evidences discusses the miracle. The possibility, existence, and evidential value of the miracle; the Gospel and ecclesiastical miracles—all these are familiar aspects of a well-worn theme. Under Fr. Joyce's expert handling, however, they put on fresh outline and coloring. Fr. Joyce is no mere a-priorist, who spins out abstract definitions. He knows his formulæ and his principles, but he knows equally well his facts and the subtle workings of the modern naturalistic mind. The possibilities of suggestion, hysteria, faith cure, all these and many more of the lurking places of rationalism are grounds which he has gone over, not hastily, but slowly, carefully, critically, discerningly. Quite familiar with the pseudo-miracles of the clinic and the seance, he makes very clear how utterly antipodal they all are to the genuine miracles of the Gospel, as well as to those that are wrought in our day at the intercession of Notre Dame de Lourdes. “Faith-healing” is dealt with explicitly and its possibilities are carefully measured. Perhaps some *special* allusion should have been made to the doings and claims of Christian Science, since these are apt to trouble some souls not over-strong in faith or knowledge. The principles, however, upon which these cures are wrought are laid down in the book, and demand no great acumen for their application.

PRUDENS SEXDEJIM LINGUARUM CONFESSARIUS etiam sine ulla scientia linguarum. Methodus Optica pro Confessione integra et Matrimonio confessario et poenitente mutuas linguas prorsus ignorantibus, a R. P. Michaelae d'Herbigny, S.I. (iuvantibus multis ex omni gente confessariis). Gabriel Beauchesne, Paris. 1914. Pp. viii-102.

An ingenious little work, the fruit of intelligent zeal, and one calculated to be of inestimable value to confessor as well as penitent. Few priests that have been long in the vineyard but find themselves at least occasionally in circumstances wherein they could hear an urgent confession had they but some knowledge of the language spoken by the penitent; whereas ignorance of that language annuls the opportunity, to the serious, perhaps eternal, disadvantage of the sinner. Emigrants, moreover, from foreign lands might in countless numbers be saved to the faith could they but find when arriving in their new world a priest understanding their language sufficiently at least to receive their confession. Now with the aid of the present little instrument, confessor and penitent are brought into mutual understanding, even though neither is conversant with the other's language. A questionnaire printed in Latin on a cardboard folder is inserted. Corresponding questions in the various languages are found in the text. The confessor holds the cardboard; the penitent reads the parallel text in his own language and simply points to the corresponding questions on the cardboard and answers by a movement of his head affirmatively or negatively, and by his fingers indicates the necessary numbers. The book serves not only for hearing confessions but for administering the last sacraments and marriage. There are also formulae to be affixed in a conspicuous part of the church announcing when and where and by whom confessions in the various languages will be heard. No priest, especially no priest in a port of entrance, should be without this most important auxiliary to his sacred ministry.

JUS ORTHODOXUM RUSSORUM respectu Juris Ecclesiae Romano-Catholicae consideratum (una cum Tabula Gentis Ruthenae). Auctore Doctore Nicolao Biernacki. Apud Bibliop. "S. Adalberti", Posnaniae; B. Herder, St. Louis. 1914. Pp. 115.

Dr. Biernacki is already known to the public by his theological studies, chiefly Scriptural. In the present work he reviews the position of the Greek Schismatic Church in its relation to the ecclesiastical law of the Uniate Church in communion with the Holy See. He synopsizes in canonical fashion what was some time ago

discussed at length by Dr. Palmieri in two volumes. The Schismatic Canon Law is comprised in what is known as the *Jus Cerkovianum* or Church Law, and is of a somewhat primitive character, since most of the ecclesiastical jurisdiction in the so-called Orthodox churches resides in the civil government, of which the Synod is but a faint substitute. The precise limits of this *Jus Cerkovianum* are outlined by the author and traced to their original sources. The whole administrative method is then described and the connexion between it and the letter of the law pointed out in detail. In an Appendix, State and Church in Russia are compared, and the condition of the Roman Catholic element is likewise set forth by way of comparison. In view of the present crisis in the civil and religious affairs of the Russian empire the volume is of considerable interest to students of theology and ecclesiastical history generally.

OUTLINES OF THE WORLD'S LITERATURE. By Harold Binns. With eighty portraits. B. Herder, London and St. Louis. 1914. Pp. 494.

With the exception of M. Faguet's *Initiation into Literature* (Williams & Norgate, London)—of whose existence, by the way, Mr. Binns seems to be unaware—the work here introduced marks the first attempt to embody in a single volume an outline of the world's literature. An ambitious as well as a hazardous undertaking, it may well be thought to be; for have we not *Libraries of the World's Literature* in every size and shape, and do not even the forty-seven quartos of Warner's collection, under the latter title, appear far too inadequate for so immense an undertaking? If the treatment of the vast material by the latter colossal production be thought scrappy, what can be expected from a work whose compass is hardly more than a hundredth part thereof in measure? *Sic parvis magna componere solebam*, and like the Mantuan bucolic *errabam*. Mr. Binns has essayed something more than M. Faguet, and something far less than Professor Warner and his associates. The respective titles sufficiently suggest the corresponding scope of the several works. M. Faguet aims "to show the way to the beginner, to satisfy and more especially to excite his initial curiosity". The book is to be "a convenient répertory to which the mind may revert to see broadly the general opinion of an epoch, and what connected it with those that followed or preceded it". Mr. Binns presents the salient outlines of the ethnical literatures—short sketches of the leading masterpieces. He introduces his reader farther into the temple of literature, gives him a fuller acquaintance with its master works. Warner's collections are still more fully illustrative as well as greatly more comprehensive.

"The world's literature" is of course a very elastic term, its "connotation" no less than its "denotation" being liable to diversity of estimation and measurement. On the whole, however, there are in every national and racial literature a number of works which the consensus of civilized humanity has pronounced worthy to live and to be famed; and to be at least somewhat acquainted with which belongs to a liberal education. The present *Outlines* may be strongly recommended as a convenient means of introduction to this cultural information. Though the work covers so vast a territory it is not at all sketchy, nor scrappy. The index comprises about a thousand names; nevertheless the treatment is not "indexy". The style is easy and open, and the book, a pleasure to read, is neatly made.

THE BLACK CARDINAL. A Novel. By John Talbot Smith, author of "A Woman of Culture", etc. The Champlain Press, New York. 1914. Pp. 360.

Father Talbot Smith has written an historical novel which is very engaging by reason of its vivid description and detailed characterization of important figures in the reign of the first Bonaparte. It has moreover a serious purpose, and a timely one as well, in this that it sets forth the immovable attitude of the Holy See in refusing to recognize absolute divorce, as a means even of strengthening legitimate authority and the preservation of public peace, matters which the Church recognizes to be of the greatest importance under other circumstances.

The story of the *Black Cardinal* takes its name from the fact that thirteen of the Cardinals who, being forcibly detained by Napoleon, and having refused to countenance by their presence the illegitimate marriage of Napoleon I to Marie Louise, were, by a decree of State, deprived of their red robes, and, as a matter of penal humiliation, obliged to don a black cassock. The chief theme of the novel is the romantic marriage of Jerome, Napoleon's younger brother, whilst on a visit to America as ensign of the French navy, to Miss Elizabeth Patterson, of Baltimore. The young couple were at the time undoubtedly sincere in their affection. The fact that both were of age made it not unlikely that they would, despite warnings, force the marriage as far as it lay in their power, and led to the ceremony being duly performed by Bishop Carroll of Baltimore. Napoleon, seeing that the marriage would interfere with his ambitions as Emperor, promptly had it declared null according to the laws of France. In this he had already established a precedent by his attempts to obtain a legal divorce from Josephine Beauharnais, his legitimate wife. The young couple lived happily for a time in Baltimore, but Eliza-

beth Patterson Bonaparte, being anxious to participate in the splendors of the Paris court, and wishing to see her husband raised to an adequate rank as brother of an emperor, urged their going to France. She had hopes of gaining Napoleon's consent to the marriage. Jerome warned his wife not only of the risk of her being forever separated from him by the imperious will of his brother, but also of the danger involved in the test to which she was putting his own affection by exposing him to the insidious charms of ambition at the court of France. She insisted, however, and they sailed for Europe. On their arrival at Lisbon Jerome was informed that his wife would not be permitted to land on the Continent. He was willing to return with her to America, but she preferred that he try his fortune alone, expecting that he would eventually gain her the right to follow him as his lawful spouse and as a princess of the Imperial Court. He proceeded to Paris, was made King of Westphalia and persuaded to marry a royal princess of Wuertenberg. His surroundings helped him in every way to forget the American citizen wife who pined for him in England. When she realized the hopelessness of her position, she went in disguise to France, under the name of Miss Lockhart, a supposed relative of the Patterson family, and, through the aid of powerful friends, among whom was the ex-Empress Josephine, gained access to Napoleon's palace and to King Jerome. For a time the latter was touched by the memory of their old affection, but ambition gained the victory helped by the machinations of the Bonaparte minions. Elizabeth met Cardinal Consalvi, was charmed by his dignified manner as the friend of justice and right, fearless of the power of the Emperor. Although he had taken her part against Napoleon, he advised her of the futility of seeking redress at the hands of princes intoxicated by momentary success. She returned to America a wiser and a better woman although broken in spirit, and gave the rest of her days to the education of her child. All through the story the person of Cardinal Consalvi looms prominent, and although he plays in reality a secondary part, his function as the exponent of Catholic principle makes him the indispensable factor in the novel, which takes its title from him.

MONKSBRIDGE. By John Ayscough, author of "Gracechurch", "San Celestino", etc. Longmans, Green & Co., New York. 1914. Pp. 345.

Monksbridge narrates the social adventures of the Aubérons, an old but impoverished English family, whose fortunes are unexpectedly diverted into more comfortable channels by the inheritance of a moderate estate. Thus are its members brought into relationship

with some wealthy and titled families of their neighborhood. The eldest daughter, Sylvia, a beautiful, gifted, and ambitious girl, by her practical sense, charm of manner, and political tact gains the ascendancy in the social circle round her, and is eventually betrothed to the young lord of Monksbridge, the heir of a wealthy but only recently ennobled family. Her social ambitions lead her to contemplate equally becoming alliances for her widowed mother, her younger sister, and a brother who has won excellent credentials at a famous abbey-school, the income of which, derived from an ancient Catholic foundation by a cardinal-abbot, is devoted to the exclusive education of those who deny the Catholic faith and principles of its founder. A study of the history of his college and the discovery of the inconsistency and injustice of the Reformation which contravenes the aims of the original institution, lead the young student to the knowledge and profession of the Catholic faith, whereby he momentarily destroys the prestige established by the worldly wise conduct of his sister.

The interplay of natural virtue, asserting itself against the artificial assumptions of conventional society on the part of the different actors in the story, forms the best part of the book. The moral lies of course in young Peterkin's conversion and the expression of principles which lead him to relinquish the advantageous prospects held out by his college to gain an Oxford scholarship, and in his adopting instead the faith of his forefathers, in which his younger sister follows him. The book is quite different from John Ayscough's other novels, and though disappointing in that it fails to mature the seemingly intended plot, is thoroughly interesting and original.

Literary Chat.

Herder's *Jahrbuch der Naturwissenschaften* (*Yearbook of the Natural Sciences*) has become an indispensable auxiliary to students who want to keep abreast with the ever changing, and usually progressing, stages of scientific pursuit and discovery. The fact that the several departments of the work are in the hands of specialists who write with recognized authority in their respective fields of research is a guarantee of thoroughness and accuracy. The volume for 1913-1914 has recently appeared. It is a mine of valuable information relating to the newest things in physics, chemistry, astronomy, meteorology, mineralogy, geology, zoology, botany, anthropology, medicine, forestry, agriculture, industries, aeronautics. It is all conveniently tabulated, and thoroughly indexed, as well as becomingly illustrated, so that the whole reflects honor upon the editor, Professor Joseph Plassmann, as well as on the publishing house of Herder (Freiburg and St. Louis).

Books on vocation are multiplying apace. *What shall I be?* is a "chat with young people" by Francis Cassilly, S.J. Its three score and ten small pages are big with sound and practical advice (The America Press, New York). *A Treatise on Religious Vocation* according to the teaching of SS. Thomas and Alphonsus is a recent reprint of a well and favorably known brochure compiled by a Redemptorist priest and introduced by the scholarly Benedictine, the Very Rev. Dom Bede Camm. To bespeak its merits here were presumption. The title-page bears the legend: "Copies of this treatise can be had from any Redemptorist monastery in England and from St. Mary's, Kinnoull, Perth, Scotland".

Vocations by the Rev. William Doyle, S.J., is a small pamphlet in the "Irish Messenger Series". The fact that the booklet has passed into a fourth edition (fifteenth thousand) is testimony to the far-spread appreciation of its worth (The Messenger Office, Dublin).

The advice found in spiritual books written for the clergy, to read over the rubrics of the Mass at least once a year, is perhaps oftener given than taken. The discrepancy between the two processes may be lessened by using the *Synopsis of the Rubrics and Ceremonies* of Holy Mass by the Rev. William Doyle, S.J. In just two dozen small pages the rites of the Holy Sacrifice are tabulated in so clear and methodical a manner that the priest can in every few minutes survey them all and take in at a glance just how perfectly or imperfectly his own *modus celebrandi* conforms with that so solicitously prescribed by Mother Church. The booklet is a real friend to the priest (Benziger Bros., New York).

The poet's query: "What is a poet's thought?" is fittingly answered by the poet's refusal to seek the solution in the origin of his thought. Let there be

"No more question of its birth:
'Tis a thing of sky and earth,
Owing all its golden worth
To the poet's heart."

Nowhere may this composition of "the poet's thought" be more certainly verified than in the poems of Richard Crashaw. Is there any one of these emanations of the poet's soul in which "sky and earth and the nameless spirit of the heart" do not combine to give it being and life? If there be, it is not to be found amongst *The Religious Poems of Richard Crashaw*, edited

by Mr. R. A. Eric Shepherd and published as No. 10 of the *Catholic Library* (B. Herder, St. Louis).

You must think when you read these "poet's thoughts". There is in them much more than the depth of a Browning, more perhaps of the spiritual elusiveness than you find in Francis Thompson—always excepting of course *The Hound of Heaven*—together with evidences of delicate craftsmanship equal to that of John Tabb. We should like to illustrate all this by extracts, especially from the *Hymn to Saint Teresa* or *The Flaming Heart*—or some other of the almost equally exquisite creations comprised in this collection, but we will limit ourselves to two of the four stanzas of *Hope*:

"Dear Hope! Earth's dow'ry, and Heaven's debt!
The entity of those that are not yet.
Subtlest, but surest being! Thou by whom
Our nothing has a definition!
Substantial shade! whose sweet allay
Blends both the noons of Night and Day;
Fates cannot find out a capacity
Of hurting thee.
From thee lean dilemma, with blunt horn,
Shrinks as the sick moon from the wholesome morn.

"Fair hope! Our earlier Heav'n! by thee
Young time is taster to Eternity:
Thy generous wine with age grows strong, not sour,
Nor does it kill thy fruit, to smell thy flower.
Thy golden growing head never hangs down,
Till in the lap of Love's full noon
It falls; and dies! O no, it melts away
As does the dawn into the Day:
As lumps of sugar lose themselves, and twine
Their subtle essence with the soul of wine."

Fortunately for Crashaw—and we might add, for *The Catholic Library*—the selections given in the present volume have found an editor at once so competent, so appreciative, and so discriminative, as Mr. Shepherd. The introductory study is an excellent bit of criticism and a worthy tribute to "a true poet, and a true saint". Mr. Shepherd finds Crashaw's "one error" to have been that "he carved an occasional gargoye a little too freakishly". Moreover, he admits that his author "is undoubtedly difficult, an acquired taste, one who demands some labor from us in order to be appreciated". On the other hand, "he will well repay any trouble that we may have to take". Crashaw was a convert. "If this be borne in mind, much that is difficult about understanding him will disappear. He was a convert, an ecstatic, and a mystic. St. Francis, that insatiable hankerer after God's poets, would have loved him. He was a soul after the Seraphic Father's own heart", and had he lived in Italy in the thirteenth century there might have been instead of these religious poems "an extra chapter of the Fioretti concerning the doings of the saintly Brother Richard of the Order of St. Francis".

The *Inglethorpe Chronicles* (Benziger Bros.) consist of a dozen short stories told by the juvenile members of the Inglethorpe family. They are spiced by little additions from "Uncle Joclyn", friend of "Father Cameron" and a sort of general mother-saint to the little ones. His judicious comments give point to the incidents related by Philip and Evelyn and young Michael, so as to bring out the moral. The book has something novel about it in style and conception, and is sure not only to make friends among the young but also to help them in learning pretty lessons of good manners, truthfulness, kindness and other virtues in which children need to be trained.

The knowledge of things beautiful as well as useful is every day being brought nearer to the reach of every degree of intelligence. For a penny or two you can get quite a fair copy of the masterpieces of classic art and for the same petty outlay you can have a very good description thereof. *Studies of Famous Pictures* is a series containing copies of a hundred celebrated artworks. The analytical studies, references for reading, and the questions (the whole for each picture about seven pages) are good and helpful. The text can be used with other copies, such as the Brown, Perry, Cosmos, or similar inexpensive collections (C. M. Parker, Taylorville, Ill.).

Give us a Hearing! is a straightforward answer by Bishop Schrembs of Toledo to foul calumny and slander. The pamphlet comprises in its 68 pages four lectures: (1) The Catholic Church and Morality; (2) The Celibacy of the Priesthood; (3) The Truth about Convents; (4) The Church and Civil Liberty. (The Toledo Catholic Record Publishing Co., 217 Nasby Bldg., Toledo, Ohio.)

Two new Breviaries appear this month. One is a somewhat enlarged new edition of the *typica* issued by Frederick Pustet earlier this year, and favorably commented upon in our June number. The object of this new edition is to meet the demand of clerics who find the print of the first edition too small for their daily use. It is hardly necessary to say that while the enlarged type renders the volumes slightly more bulky, they are still remarkably handy and may be carried in the pocket without discomfort. In all other respects the Pustet *typicae* lead among the new Office books for elegance of form, as well as correctness and portability.—The other Breviary, containing the newest arrangements of the Roman Offices is from the press of the Société de St. Jean (Desclée et Cie., Tournai). In substance it conforms to the typical of Ratisbon; but it is slightly smaller in form, similar to the 16mo edition by Pustet. The style of typography is of that artistic character which has distinguished the various editions of the Desclée firm for years, although many priests prefer the plainer letterpress of the typical. The "Appendices pro Locis" have not yet appeared in any of the new Breviaries, but will be supplied by the Pustet firm as soon as the S. Congregation has approved them.

We have received a copy of the *Statuta Dioecesis Oklahomensis* "quae in Synodo Prima die 21 mensis Augusti A. D. 1913, habita et sancita fuere ab Ill. ac Rmo Theophilo Meerschaert, episc. Oklahomensi." The *Statuta* follow the legislation of the Plenary and Provincial Councils under the customary titles "De Clero, de Cultu Divino, de Sacramentis, de Zelo Animarum, de Scholis, de Missionum Administratione," etc. Of special value is the Appendix in English which contains, besides the usual Formulae and diocesan enactments for the guidance of local pastors, a Digest of the Laws of Oklahoma applicable to church conditions. There are also directions for keeping Church Accounts, for holding parochial Board Meetings and other transactions of importance to an orderly pastoral administration. The book is well printed and has a good Index.

Father P. F. Sullivan of St. Edward's Church, Shamokin, has compiled a very useful manual on the Art of Letter Writing, under the title *The Mail-Man's Message*. The neatly printed little volume contains not merely directions for the correct and proper writing of the various kinds of business and social correspondence, but adds suggestions that enter into the ethical motives of letter-writing. "Symbols of Language," "Snapshots" "Abbreviations in Common Use", and "Postal Information" are chapters containing valuable information for every person who writes. The book will serve as an excellent adjunct to the texts used in classes of English grammar and letters (Roxburgh Publishing Co., Boston).

Books Received.

THEOLOGICAL AND DEVOTIONAL.

ADORATION OF THE MOST BLESSED SACRAMENT THROUGH THE MYSTERIES OF THE HOLY ROSARY. Second English edition from fourth French edition by the Rev. A. Tesniere, S.S.S., D.D. The Fathers of the Blessed Sacrament, 185 E. 76th St., New York. Pp. 262.

THE ABSOLUTION OF RECIDIVI AND OF OCCASIONARI. By the Rev. David Barry, S.T.L. M. H. Gill & Son, Ltd., Dublin. 1914. Pp. 72. Price, 1/—*net*.

PRUDENS SEXDECIM LINGUARUM CONFESSARIUS, etiam sine ulla scientia linguarum. Methodus optica pro Confessione Integra et Matrimonio sacerdote et poenitente mutuas linguas prorsus ignorantibus. Michael d'Herbigny, S.J. Gabriel Beauchesne, Paris. 1914. Pp. 102. Pretium, 2 *fr*.

LES SACRAMENTS ou la Grâce de l'Homme-Dieu. Conférences prêchées dans l'Eglise Métropolitaine de Besançon. Années 1869, 1870, 1871 et 1872. Par Monseigneur Besson, Evêque de Nîmes, Uzès et Alais. 2 vols. Dixième édition. Pierre Téqui, Paris (Librairie St. Michel, 207 Tremont St., Boston, Mass.). 1914. Pp. ix-390 et 407. Prix, 6 *fr*.

STATUTA DIOECESOS OKLAHOMENSIS quae in Synodo Prima die 21a mensis Augusti A. D. 1913, in Ecclesia Cathedrali, in civitate vulgo Oklahoma City habita, sanxit et promulgavit Illustrissimus ac Reverendissimus Theophilus Meerschaert, Episcopus Oklahomensis. Ex Typis Orphanotrophii Sancti Josephi, apud Oklahomam, in Oklahoma. Pp. xv-144.

THE EDUCATION OF CHARACTER. By the Rev. M. S. Gillet, O.P. Translated by Benjamin Green. With Preface by the Rev. Bernard Vaughan, S.J. P. J. Kenedy & Sons, New York. 1914. Pp. x—164. Price, \$0.80 *net*.

LIFE OF ST. ANGELA, Foundress of the Ursulines. Compiled by a Member of the Order. P. J. Kenedy & Sons, New York. 1914. Pp. 48. Price, \$0.10.

WITHIN THE SOUL. Helps in the Spiritual Life. A Book of Little Essays. By the Rev. Michael J. Watson, S.J. Fourth edition. P. J. Kenedy & Sons, New York. Pp. 251. Price, \$0.75.

FREIBURGER THEOLOGISCHE STUDIEN. Heft 16. *Der Lehrgehalt der Jakobsepiistel eine exegetische Studie* von Dr. Ludwig Gaugusch. Seiten 126. Preis, \$0.75. Heft 17. *Zwei Karolingische Pontifikalien vom Oberrhein*. Herausgegeben und auf ihre Stellung in der liturgischen Literatur untersucht mit geschichtlichen Studien über die Entstehung der Pontifikalien, über die Riten der Ordinationen, der Dedicatio Ecclesiae und der Ordo Baptismi von Dr. Max Josef Metzger. B. Herder, St. Louis. 1914. Seiten 130. Preis, \$1.65.

ELENITA "DE DIOS SANTO", LA VIOLETTA DEL SANTISSIMO SACRAMENTO. Traducion de la Edición Alemana. Precedida de una Carta Introductoria del R. P. Eustaquio Ugarte de Ercilla, S.J. B. Herder, St. Louis. 1914. Pp. 108. Precio, \$0.25.

MANRESÀ. The Spiritual Exercises of St. Ignatius. For General Use. New reset edition. Fr. Pustet & Co., New York. 1914. Pp. 557. Price, \$1.00 *net*.

L'HEURE DU MATIN OU MÉDITATIONS SACERDOTALES. Par l'Abbé E. Dunac, Chanoine honoraire de Pamiers. Cinquième édition, revue et considérablement augmentée par l'Abbé J.-B. Gros, Chanoine honoraire, Licencié en Théologie. Docteur en Droit Canonique, Ancien Directeur de Grand Séminaire. Deux volumes. Pierre Téqui, Paris. 1914. Pp. xviii-434 et 460. Prix, 6 *fr*.

LES BAGNES DE LA DOULEUR. Par M. l'Abbé Eyraud. (*Catholicisme et Laïcisme*.) Pierre Téqui, Paris. 1914. Pp. 68. Prix, 0 fr. 50.

UNE AME DE LUMIÈRE, LE PÈRE GRATRY. Par l'Abbé Jean Vaudon, Lauréat de l'Académie française. Pierre Téqui, Paris. 1914. Pp. xxxix-362. Prix, 3 fr. 50.

LA LANGUE DES FEMMES. Par Mgr. J. Tissier, Évêque de Chalons-sur-Marne. Pierre Téqui, Paris. 1914. Pp. viii-349. Prix, 3 fr. 50.

A COMPLETE CATECHISM OF THE CATHOLIC RELIGION. Translated from the German of the Rev. Joseph Deharbe, S.J., by the Rev. John Fander. Preceded by a Short History of Revealed Religion, from the Creation to the Present Time. With questions for examination. Sixth American Edition. Edited by the Rev. James J. Fox, D.D. and the Rev. Thos. McMillan, C.S.P. Schwartz, Kirwin, & Fauss, New York. 1912. Pp. xii-330.

LITURGICAL.

SYNOPSIS OF THE RUBRICS AND CEREMONIES OF HOLY MASS. By the Rev. William Doyle, S.J. Benziger Bros., New York. 1914. Pp. 24. Price, \$0.15 net.

ORGANUM COMITANS ad Tonos Communes Missae necnon Vesperarum juxta Editionem Vaticanam. Josef Renner, jun. Fr. Pustet & Co., New York. Pp. 15. Pretium, \$0.30.

PHILOSOPHICAL.

THE PRIEST AND SOCIAL ACTION. By Charles Plater, S.J., M.A., Professor of Psychology at St. Mary's Hall, Stonyhurst. With an Introduction by the Bishop of Northampton. (*The Westminster Library*. A Series of Manuals for Catholic Priests and Students. Edited by the Right Rev. Mgr. Bernard Ward, President of St. Edmund's College, and the Rev. Herbert Thurston, S.J.) Longmans, Green & Co., London and New York. 1914. Pp. xiv-265. Price, \$1.20 net.

ONTOLOGY or The Theory of Being. An Introduction to General Metaphysics. By P. Coffey, Ph.D. (Louvain), Professor of Logic and Metaphysics, Maynooth College, Ireland. Longmans, Green & Co., London and New York. 1914. Pp. xii-439. Price, \$3.00 net.

INDEX TO THE WORKS OF JOHN HENRY CARDINAL NEWMAN. By Joseph Rickaby, S.J., B.Sc. (Oxon). Longmans, Green & Co., London and New York. 1914. Pp. 156. Price, \$1.75 net.

LES VAILLANTES DU DEVOIR. Études Féminines. Par Léon-Rimbault, Missionnaire apostolique. Quatrième édition. Pierre Téqui, Paris (Librairie St. Michel, 207 Tremont St., Boston, Mass.). 1914. Pp. 401. Prix, 3 fr. 50.

A CHALLENGE TO THE TIME-SPIRIT. By Thomas J. Gerrard, author of *Cords of Adam*, *The Wayfarer's Vision*, *The Cult of Mary*, *The Church and Eugenics*, etc. Benziger Bros., New York City. 1914. Pp. 266.

JAHRBUCH DER NATURWISSENSCHAFTEN, 1913-1914. Neunundzwanzigster Jahrgang. Unter Mitwirkung von Fachmännern herausgegeben von Dr. Joseph Plassmann. Mit 96 Bildern und 10 Tafeln. B. Herder, St. Louis. 1914. Seiten 445. Preis, \$2.20.

THE NEW MAN. A Portrait Study of the Latest Type. By Philip Gibbs. B. Herder, St. Louis. 1914. Pp. 255. Price, \$1.00.

STUDI SULL'ESTETICA. Romualdo Bizzarri. Libreria Editrice Fiorentina, Firenze. 1914. Pp. 401. Prezzo, L. 4-50.

HISTORICAL.

ROMA. Ancient, Subterranean, and Modern Rome in Word and Picture. By the Rev. Albert Kuhn, O.S.B., D.D. Part V. With Preface by Cardinal Gibbons. Complete in 18 parts with 938 illustrations in the text, 40 full-page inserts and 3 plans of Rome, published bi-monthly. Benziger Bros., New York. 1914. Pp. 32. Price: \$0.35 per part; \$2.00 yearly subscription, (6 parts); \$6.00 complete.

VENERABLE PIERRE JULIEN EYMARD, the Priest of the Eucharist, Founder of the Congregation of the Fathers of the Blessed Sacrament. Taken from documents of his life and virtues by the Postulator of his cause, the Rev. Edmond Tanaillon, S.S.S. The Sentinel Press, New York. 1914. Pp. 322.

SAINT PIE V (1504-1572). Par l'Abbé Georges Grente, Docteur ès Lettres, Directeur de l'Institut Libre de Saint-Lô. ("Les Saints"). J. Gabalda, Paris. 1914. Pp. x-253. Prix, 2 fr.

LA PAIX CONSTANTINENNE ET LE CATHOLICISME. Par Pierre Batiffol. J. Gabalda, Paris. 1914. Pp. 542. Prix, 4 fr.

REPORT OF THE COMMISSIONER OF EDUCATION FOR THE YEAR ENDED 30 JUNE, 1913. Vol. II. Whole Number 583. Government Printing Office, Washington, D. C. 1914. Pp. 700.

THE ENGLISH CATHOLIC REFUGEES ON THE CONTINENT 1558-1795. Vol. I. The English Colleges and Convents in the Catholic Low Countries, 1558-1795. By the Rev. Peter Guilday, Docteur ès Sciences Morales et Historiques (Louvain), Instructor in Church History, Catholic University of America. Longmans, Green & Co., London and New York. 1914. Pp. liv-489. Price, \$2.75 net.

THE CATHOLIC LIBRARY. Vol. 12. *Lourdes*. By the Very Rev. Monsignor Robert Hugh Benson. Pp. 90. Price, \$0.30. Vol. 13. *The Question of Miracles*. By the Rev. G. H. Joyce, S.J. B. Herder, St. Louis. 1914. Pp. 135. Price, \$0.30.

STUDIES IN HISTORY, ECONOMICS AND PUBLIC LAW. Edited by the Faculty of Columbia University. No. 141. *Reconstruction in North Carolina*. By J. G. de Roulhac Hamilton, Ph.D., Alumni Professor of History in the University of North Carolina. Longmans, Green & Co., New York. 1914. Pp. 693. Price, \$4.00.

STUDIES IN HISTORY, ECONOMICS, POLITICAL SCIENCE, AND PUBLIC LAW. Edited by the Faculty of Political Science in Columbia University. Vol. 59: No. 142, *The Development of Modern Turkey as measured by its Press*. By Ahmed Enim, Ph.D. Pp. 142. No. 143, *The System of Taxation in China in the Tsing Dynasty, 1644-1911*. By Shao-Kwan Chen, Ph.D. Pp. 118. No. 144, *The Currency Problem in China*. By Wen Pin Wei, Ph.D. Pp. 156. Longmans, Green & Co., New York, 1914.

RICHARD OF WYCHE, LABORER, SCHOLAR, BISHOP AND SAINT (1197-1253). By Sister Mary Reginald Capes, O.S.D. B. Herder, St. Louis. 1914. Pp. 307. Price, \$1.50.

A MODERN FRANCISCAN. Being the Life of Father Arsenius, O.F.M., sometime Guardian of the Friary, Clevedon; and of the Friary, Montreal; and Provincial of the Province of France; who died in the Odor of Sanctity in 1898. By Fr. Dominic Devas, O.F.M. Benziger Bros., New York. 1914. Pp. xvi-146.

THE STANDARD BEARERS OF THE FAITH. A Series of Lives of the Saints for Children. *St. Columba, Apostle of Scotland*. By F. A. Forbes. With Illustrations. Pp. 126. *St. Catherine of Siena*. By F. A. Forbes. Pp. 123. B. Herder, St. Louis. 1914. Price, \$0.30 each.

THE CATHOLIC LIBRARY. No. 8, *The Triumphs over Death*. By the Ven. Robert Southwell, S.J. Together with *The Epistle to his Father, The Letter to his Brother, The Letter to his Cousin, "W. R.", and A Soliloquy*. Edited from the MSS. by John William Trotman. Pp. 150. No. 9, *Parish Life under Queen Elizabeth*. Pp. 160. No. 10, *The Religious Poems of Richard Crashaw*. With an Introductory Study by R. A. Eric Shepherd. Pp. 144. B. Herder, St. Louis. 1914. Price, \$0.30 each.

THE CATHOLIC LIBRARY. No. 11, St. Bernardino, the People's Preacher. By Maisie Ward. B. Herder, St. Louis. 1914. Pp. 142. Price, \$0.30.

FOOTPRINTS OF THE ANCIENT SCOTTISH CHURCH. By Michael Barrett, O.S.B. B. Herder, St. Louis; Sands & Co., London. 1914. Pp. 275. Price, \$1.80.

MISCELLANEOUS.

HOSSFELD'S JAPANESE GRAMMAR. Comprising A Manual of the Spoken Language in the Roman Character together with Dialogues on Several Subjects and Two Vocabularies of Useful Words. By H. J. Weintz, author of *The Spanish Principia*, etc. Peter Reilly, Philadelphia. 1914. Pp. xi-226.

ESSAYS. By Alice Meynell. Chas. Scribner's Sons, New York. 1914. Pp. 267.

THE PASSING OF THE FOURTEEN. Life, Love and War among the Brigands and Guerrillas of Mexico. By Ransom Sutton. The Devin-Adair Co., New York. 1914. Pp. 313. Price, \$1.25; \$1.40 *postpaid*.

THE DEMOCRATIC RHINE-MAID. A Novel. By Franklin Kent Gifford, author of *Aphrodite, The Belle Islers*, etc. The Devin-Adair Co., New York. 1914. Pp. 372. Price, \$1.25; \$1.40 *postpaid*.

THE WOODNEYS. An American Family. By J. Breckenridge Ellis, author of *Fran, Lakoma*, etc. The Devin-Adair Co., New York. 1914. Pp. 187. Price, \$1.00; \$1.10 *postpaid*.

THE INGLETHORPE CHRONICLES; or, Manners and Morals. By Theodora Kendal. Edited by Philip Inglethorpe. Benziger Bros., New York. 1914. Pp. 209. Price, \$0.75 *net*.

MY LADY ROSIA. By Freda Mary Groves, author of *A Book of the Love of Mary, A Little History of the Love of the Holy Eucharist*. Benziger Bros., New York. 1914. Pp. 302. Price, \$1.25 *net*.

THE QUESTION OF ALCOHOL. By Edward Huntington Williams, M.D., Formerly Associate Professor of Pathology, State University of Iowa, and Assistant Physician in the New York State Hospital Service; author of *The Walled City, Increasing your Mental Efficiency*, etc., and joint author of *The Wonders of Science in Modern Life*. The Goodhue Co., New York. 1914. Pp. 121. Price, \$0.75.

THE BLACK CARDINAL. A Novel. By John Talbot Smith, author of *The Woman in Question*, etc. The Champlain Press, New York. 1914. Pp. 360. Price, \$1.25.

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PAPERS READ AT THE EIGHTEENTH ANNUAL CONFERENCE OF THE PRIESTS' EUCHARISTIC LEAGUE OF THE DIOCESE OF GREEN BAY, 10 December, 1913, at Green Bay, Wis. "What can and should Pastors do to promote on the Part of the Faithful a Better Compliance with the Papal Decrees on Frequent and Daily Communion?" By the Rev. J. A. Selbach. "The People's Eucharistic League." By the Rev. C. Ripp. "Benediction with the Blessed Sacrament. By the Rev. A. Roder." Pp. 23.

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BENEDICTE · XV

QVI · VENISTI · IN · NOMINE · DOMINI

PONTIFEX · MAXIMVS · CHRISTI · VICARIVS

VERITATIS · MAGISTER · PIETATIS · AVCTOR

TVO · NVMINE · PRAESENTISSIMO · RESTITVANTVR · CONFIRMENTVR

PRINCIPIBVS · CONCORDIA

POPVLIS · PAX

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VTI · TERRIS · DEPOPVLATIS · RELIGIO · ITERVM · FLOREAT · CHRISTI

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QUAE · TIBI · FAVSTA · ADPRECATVR

VNIVERSO · GRATVLATA · CVM · ORBE

FILIORVM · PIETAS · DEVOTA · AMERICANORVM

DID OUR LADY MERIT THE DIVINE MATERNITY, NOT ONLY
"DE OONGRUO", BUT ALSO "DE OONDIGNO"?

FOR all questions concerning Our Blessed Lady—apart, of course, from what has been explicitly defined by the infallible authority of the Church, and which, therefore, cannot admit of any "question"—St. Alphonsus has given us one golden maxim for our guidance—worthy, surely, of being printed in letters of gold. It is this: "When an opinion (1) tends in any way to the honor of the Most Blessed Virgin, (2) when it has some foundation, and (3) is not repugnant (a) to the Faith, nor (b) to the decrees of the Church, nor (c) to the Truth, the refusal to hold it, or the opposing it, because the reverse may be true, shows little devotion to the Mother of God. Of the number of such as these," the holy Doctor adds, "I do not choose to be, nor do I wish my readers to be so, but rather of the number of those who fully and firmly believe all that can without error be believed of the greatness of Mary, according to the Abbot Rupert, who, amongst the acts of homage most pleasing to this good Mother, places that of firmly believing all that redounds to her honor (*ejus magnalia firmiter credere*)."¹

This is a sentiment which has not only come white-hot from the heart of a saint, but which is also stamped with the authority and spiritual science of a Catholic Theologian and Doctor of the Church; one on whose writings and opinions the Church has so far authoritatively set the seal of her approbation as to declare that in all things his opinions may be safely adopted and acted on.

St. Alphonsus's maxim is the common opinion of theologians ("*communissime docent DD.*"), who, as Viva reminds us, hold that "we must attribute to the Blessed Virgin whatever we can, without fear of ever attributing too much, except where reason or authority are opposed to it (*tribuendum esse B. Virgini quidquid possumus, quin unquam tribuatur nimium, nisi ubi ratio vel auctoritas adversatur*)."²

¹ See *Glories of Mary*, Part I, Ch. V, Sect. 1.

² Cf. Ambrosius Spiera ("*vir magnae sanctitatis et doctrinae, ex Ordine Servorum B. M. V.*") : "*Videtur conveniens, ut attribatur Mariae id quod excellentius est, dummodo Ecclesiae aut Scripturae non repugnet.*" Cf. Lepicier II, i, 1, § 20.

We propose to apply this solid principle of Theology to the following thesis, which is held and defined by Viva and other theologians, viz., that the Blessed Virgin merited the Divine Maternity not only of congruity (*de congruo*), i. e., by a merit of fittingness, but also of condignity (*de condigno*), i. e., by way of justice.

I. It is certain, as all theologians teach, that no mere creature could merit of condignity the Hypostatic Union and Incarnation of the Divine Word, on account of the infinite distance between this and the merit of a mere creature, and such a reward, which is of infinite worth, being of the highest order and divine.

II. It is also commonly held that *de facto* the Blessed Virgin, and the Saints and Prophets of the Old Testament, did merit of congruity the Incarnation itself substantially ("quoad substantiam") and its acceleration.³

III. Also, it is certain that the Blessed Virgin merited, at least *de congruo*, her Divine Maternity: "quoad illam (sc. Maternitatem) saltem de congruo meruerit, certum est apud Theologos ut notant Suarez, d. 10, sect. 8, et Vasquez, dis. 23." ⁴

So much being either certain, or most commonly taught by theologians, we need not enter into the proofs, nor answer the objections.

IV. Further, we here maintain—though we admit that "the more common opinion" of theologians, following, as they claim, St. Thomas, is opposed to our proposition—that the Blessed Virgin merited the Divine Maternity *de condigno*. This is the opinion of the celebrated Jesuit theologian, Viva, and of others. We will state Viva's arguments in defence of this opinion, in his own words, as far as possible. And we will begin by first recalling his own explanation of what is meant by merit in general, and the difference between merit *de condigno* and merit *de congruo*.

By merit is meant "a service done to or for God which is able of itself to move Him to repay that service with a supernatural gift". Merit, therefore, differs (a) from impetration,

³ Cf. Matt. 24: 22—"for the sake of the elect those days shall be shortened".

⁴ Viva, IV, Disp. ii, qu. 4.

which moves "per modum submissae petitionis", not "per modum obsequii"; (b) from satisfaction, which signifies a return equivalent to the injury inflicted, "restitutio aequalens injuriae".

Merit is divided into (1) merit of condignity, which has an equality with the reward, in such wise that, given the promise on the part of the donor of the reward, the reward is due in justice; but, independently of any promise, it is of such a nature as only to exact the reward; and into (2) merit of congruity, which, from defect of this equality, cannot exact a reward, though this may fittingly ("convenienter") be given; it is due only from the liberality of the donor. "Merit of congruity is not, properly speaking, merit at all; it is a right founded in friendship and liberality, not in strict justice."⁵

Thus a man in the state of grace ("justus"), who merits *de condigno* increase of grace and glory has a natural right to it, and, given the promise, has an essential right to it; but a sinner, who only congruously merits grace, by supernatural sorrow, has no right to it, although it is fitting that it should be given him solely from God's loving kindness. "Dicitur aliquis mereri de condigno," says St. Thomas in 2 dist. 27, qu. 1, art. 3, "quando invenitur aequalitas inter meritum et praemium secundum rectam aestimationem; ex congruo autem tantum, quando talis aequalitas non invenitur, sed solum secundum liberalitatem donantis munus tribuitur quod dantem decet."

De Lugo, quoted by Viva, gives a somewhat quaint illustration of this difference between condign and congruous merit: "If the commander of an army gains a famous victory over the enemy, he is worthy of being promoted to further honors by his sovereign; but, if a private soldier performs some deed of valor, the sovereign may be prudently moved to give him a reward worthy of his commander; if he should give him a less reward, the soldier has no real grounds for complaint, because he only congruously merits the larger reward. But, if the sovereign wished to adopt his groom as his son, because of the care which he had taken of his horse, he would act imprudently (non secundum rectam aestimationem), because there

⁵ *Cath. Dict.*, Article Merit.

are no sufficient grounds for the man's meriting even congruously such a reward."

In condign merit, as Viva goes on to explain, the equality between the service rendered and the reward is not arithmetical, as between goods sold and the price paid for them; but geometrical, as between a seed and the greatest fruit it can produce. The greater the munificence of the principal, the greater the reward to which it has a natural right, so that, given the promise of a reward, that reward cannot, without injustice, be refused; on the other hand, in congruous merit there is only a kind of suitability or becomingness, so much so that, even where there has been the promise of a reward, if the promise is not kept, there would be no injustice committed, but only the breach of fidelity to one's word.

For merit of condignity, therefore, two conditions are required: (1) a due proportion between the merit and the reward, as between a seed and its greatest fruit, corresponding to the munificence of the donor of the reward; and (2) at the same time, a promise of the reward, corresponding to the munificence of the donor, binding in justice.

The question now is, were these two conditions present in the matter now under consideration, in such wise that God was bound in justice to confer the Divine Maternity on Our Blessed Lady? Viva, with other theologians, maintains the affirmative; the "more common opinion" denies that these conditions, or, at least, both of them together, were present. St. Thomas says (III, iv, qu. 3), "the [purpose of the] Incarnation being presupposed, the Blessed Virgin merited to be the channel of it, not on condign merit, but of congruity". Suarez (10, qu. 17) holds that, with regard to the first condition (that is, between the merit and the reward), she *could* have merited her Divine Maternity *de condigno*, but that, *de facto*, she did not so merit it, from want of the second condition; that is, from the defect of any promise to that effect, or "divine ordination" to the conferring of such a reward.

Viva, however, maintains that she both *could* and *did* merit her Maternity *de condigno*; that she *could* do so, as Suarez and others admit, if there was any promise on God's part *sub conditione onerosa*; and that *de facto* she *did* so merit it, because there was such a promise.

Viva begins his argument by demonstrating the truth of Suarez's opinion. (1) From authority ("SS. Patribus passim fatentibus"): Our Lady disposed herself for the reception of the dignity of the Divine Maternity condignly. (2) From reason: for, having regard to the "almost immeasurable" accumulation of graces and supernatural gifts showered on Mary, even from the first moment of her conception, together with all her other privileges, such as her perpetual innocence, her perfect freedom from concupiscence, as well as the increase of grace and virtues acquired by her own acts during the whole course of her life up to the time of the Annunciation, and especially by her consent given to the word of the Angel, it cannot be denied that there was a fitting disposition, on her part, of herself for the Divine Maternity. Likewise, there was a geometrical proportion between her merits and such a reward, which, indeed is not inferior to the "adoptive filiation" of God (as some have thought, from a mistaken interpretation of St. Augustine's saying that "it is better to conceive God in the mind than in the womb"), but is a most excellent gift which, either formally, or at least radically, sanctifies. When we consider the infinite munificence of God, the Divine Maternity does not seem to surpass "adoptive filiation" so far that it could not come under the condign merit of a creature, enriched by sanctifying grace in the most intense degree, since the Divine Maternity does not belong to the divine order, as the Hypostatic Union, but only implies respect to such Union. Therefore we conclude, with Suarez, that, *if* there was any such promise, Our Lady *could* merit the Divine Maternity, even condignly.

Viva then proceeds to prove that the second condition for condign merit was *de facto* not wanting, namely, the promise of such a reward *sub conditione onerosa*, to wit, that, if Mary with firm faith believed the word of the Angel at the Annunciation, and gave her consent, she should become Mother of God; and thus, *de facto*, she merited of condignity the Divine Maternity.

Such promise was contained in the words of the Angel, "Fear not, Mary; thou hast found grace with God; behold, thou shalt conceive, etc."; wherein, most certainly, the condition is understood, "provided thou believest and givest thy

consent". Before she finally did yield that consent, she wished to be assured that her Virginity would still remain inviolate, as is evident from her words: "How shall this be, seeing that I know not man?" But, immediately on receiving this assurance and being enlightened on the overshadowing of the Holy Spirit, she did yield her meek consent: "Be it done to me according to thy word", and thereby fulfilled the condition contained in the proposal. The words of St. Elizabeth confirm this: "Blessed art thou who hast believed, because those things shall be accomplished which were told thee by the Lord". Hence St. Bonaventure (3, d. 4) says: "After she consented, and the Holy Spirit descended upon her in a copious stream of grace, she had not only congruity (of merit) but also condignity".

The words of the Church in her Liturgy add further confirmation; e. g., in the prayer, "Deus, qui per immaculatam, etc.", "that she might merit to be made a worthy dwelling-place of Thy Son"; and, in the Antiphon "Regina coeli", "He whom thou didst merit to bear". Now, as Viva remarks, the words of the Church, like the words of Scripture and of the Councils, ought always to be taken in their proper and literal sense, if there is no valid objection to their being so taken; and therefore these expressions ought to be understood of merit of condignity, strictly so called, since there is no reason why they should not be so understood, for merit of congruity, as we have said above, is, properly speaking, no merit at all.

And again he says that theologians commonly teach that "we must attribute to the Blessed Virgin all whatsoever we can, without ever attributing too much, except where reason or authority are opposed to it"; but, in this case, there is no such opposition to our asserting that the Divine Maternity was promised to Mary, if she gave her consent to the proposal contained in the message of the Angel, and, if so, that she did merit—and that *de condigno*—the Divine Maternity. Therefore we must affirm that she did *de facto* so merit it.

She did not, and could not, merit *de condigno* the Incarnation itself, but she could and did so merit her Maternity, on the hypothesis that God willed to become Incarnate. Thus, as Suarez, quoted by Viva, remarks, "if a sovereign deter-

mined to visit some city of his kingdom, one of the citizens might request and merit his residing in his (the subject's) house rather than in the house of any one else, although he could not merit, in the first instance, his advent to that particular city ”.

These are Viva's chief arguments in favor of the opinion, which, of course, is the more honorable of the two to Our Blessed Lady. We have given them in the great theologian's own words, without recording (on account of the limited space of this paper) his answers to the various objections made by opponents, which he states and refutes. Any one who wishes to study them will find them in his *Cursus Theologicus*, referred to above.

Now, to apply St. Alphonsus's axiom. Here is an opinion which (a) certainly “tends to the honor of the Most Blessed Virgin”; (b) certainly “has some foundation”, viz., the authority, not only of Viva, who is a host in himself, but of other great Catholic authors, theologians, and saints; and the solid arguments by which they maintain their opinion are all sufficient to make that opinion what, in Moral Theology, would be called “probable”; (c) certainly it “is not repugnant to the Faith, nor to the Decrees of the Church, nor to Truth”.

Can we, then, resist the conclusion that “the refusal to hold it, or the opposing it, because the reverse *may* be true, shows little devotion to the Mother of God”? For ourselves, believing this opinion to be more honorable to her, and being convinced by the arguments of the great Jesuit, we fully and firmly believe it, as to be believed, without error, of the greatness of Mary; and shall continue to believe it and defend it, until such time as the infallible decision of the Church of her Divine Son tells us that we are mistaken.

New Zealand.

B. A.

THE PASTOR IN THE SCHOOL.

THE Catholic school is a most important factor in a parish. It is a powerful agency for the formation of the character of childhood and youth. It stands for true education. Education is essentially religious. Instruction is possible without religion, but not education. Education, in order to be

sound, must develop that which is best in man, must not only equip him with learning, but make him good.

The pastor is the representative of the authority of the Church in his parish. From him the people take their attitude toward Catholic education. Through him they learn its necessity, advantage, religious character, and abiding influence for time and eternity. The sympathy, zeal, and generosity requisite for the formation and maintenance of a parish school system are due, in great measure, to the inspiration of the pastor. He is the guiding principle, the directive force, the vigilant safeguard in the educational work of the parish.

COUNCIL OF BALTIMORE ON OUR SCHOOLS.

The pastoral letter of the Third Plenary Council of Baltimore says: "Two objects we have in view, viz. to multiply our schools and to perfect them. We must multiply them till every Catholic child in the land shall have the means of education within its reach. No parish is complete till it has schools adequate to the needs of its children, and the pastor and people of such a parish should feel that they have not accomplished their entire duty till the want is supplied. But then we must perfect our schools. We repudiate the idea that the Catholic school should be in any respect inferior to any school whatsoever. Let the people not relax their efforts till their schools be elevated to the highest educational excellence."

The 199th decree of the Third Plenary Council of Baltimore says in relation to parish schools:

Quibus omnibus perpensis statuimus et decernimus:

I. Prope unamquamque ecclesiam ubi nondum existit, scholam parochialem intra duos annos a promulgatione hujus Concilii erigendam et in perpetuum sustentendam esse, nisi episcopus ob graves difficultates dilationem concedendam esse judicet.

II. Sacerdotem, qui intra hoc tempus erectionem vel sustentationem scholae gravi sua negligentia impediatur, vel post repetitas episcopi admonitiones non curet, mereri remotionem ab illa ecclesia.

The pastors throughout the country, realizing the neglect of parents in regard to the religious instruction of their children, and the imperative necessity of parish schools, responded nobly to the appeal of the Council, and established schools,

even in the smallest parishes, at a sacrifice that was singularly blessed by abundant return.

NUMBER AND EFFICIENCY OF PARISH SCHOOLS.

Reports submitted this year show that there are 5,403 Catholic parish schools in the country, attended by 1,700,000 pupils. The efficiency of these schools is admitted on all sides. A few years ago a public-school inspector of twenty years experience in the public schools attested the superiority of the parish schools in an article published in one of our metropolitan dailies. He quoted, in support of his contention that our schools are superior to the public schools, the fact that 75 per cent of the graduates of parish schools, who presented themselves for entrance into a normal college, were admitted, and many with "honor", whilst only 25 per cent of the graduates of the public schools were successful. His testimony is emphatic in declaring that the parish schools are superior in the essentials—penmanship, language, reading, arithmetic, history, geography, and drawing. The Catholic school system in the United States represents a great religious and educational movement. "The greatest religious factor in the United States to-day," said Bishop Spalding, "is the Catholic school system, maintained without any aid except from the people who love it. A school system that combines unity and fixity of essential purpose, with a flexibility of program as great as that which obtains in the public school system, which is national in its organization, and at the same time diocesan, which unites in the administration of each school three widely separated elements of authority—the bishop, the pastor, the nun—a system that does all this, and does it all effectively, represents a great social, religious and educational movement, that is bound to be a powerful influence in the development of character, citizenship, and practical Christianity."

THE PASTOR'S POSITION.

The pastor's conscience is burdened with the responsibility of providing a school in which the children of his parish will be properly equipped for the future struggle in life. He cannot, with safe conscience, postpone the establishment of a school, unless there are very great difficulties, of which the bishop is the judge. The pastor has the power to make or un-

make the school. He can be the light and life and inspiration of teachers and pupils. He is the principal factor in the formation of the system.

There are duties toward the school which he cannot well delegate to another. It is his obligation to construct a suitable building, well lighted, ventilated and heated, supplied with all the appurtenances requisite for the work of the different grades. The seating capacity should be so regulated that not more than fifty pupils be assigned for any teacher. The pastor should engage proficient teachers, and not permit them to be overworked, either in the school or in a capacity foreign to the work of the school. Five hours in the school-day seem sufficient. The change in recent years for the opening of the afternoon session to half past one o'clock, instead of two o'clock, has proved very taxing, if not unhealthful, to the teachers, as in many cases they go directly from the refectory to the school-room. The pastor, for sanitary reasons, and to prevent unnecessary criticism, should provide for the sweeping of the school-rooms and not permit the pupils to engage in this work.

School entertainments are becoming decidedly unpopular with teachers. They are a drawback. Every experienced teacher can attest that whilst the entertainment is in process of preparation, the pupils are listless, preoccupied, and negligent. The revenue derived from these exhibitions is at the cost of efficiency, or the regular work of the school must suffer from the interruption of the regular curriculum. Neither has the entertainment an educative value, nor is it an adequate presentation of the efficiency of the school, as some contend.

The pastor is supreme in the religious and spiritual direction of the school. However proficient the teachers may be in giving religious instruction, the pastor or his assistant or both should regularly instruct the pupils in Christian doctrine. It is the duty of the pastor to regulate the confessions of the pupils at stated, fixed intervals, preferably once a month for those who have received Communion, and once in three months for the others. The preparation of the younger children for Communion in compliance with the ordinance of the late Pope Pius X is a matter of prime importance and pertains to the pastor's supervision. Experience has proved that children at the

age of seven or eight years can appreciate the Holy Eucharist and receive it with proper dispositions. On Sundays there should be a special Mass for the children, at which the teachers will assist, and note the attendance. An instruction suitable to the children can be preached at this Mass.

GOVERNING PRINCIPLES.

There is an obligation on the part of the pastor to enforce the principles which lie at the root of Catholic education, and which have characterized Catholic schools, through all the Christian centuries, from the elementary school to the university. The first principle is that the Catholic school insists on the education of the will, on moral training. Moral character that has its foundation in the natural virtues only, is not the standard for the Catholic school. The norma for developing moral character in our schools is the standard established by Christ, founded on supernatural virtue.

A second principle that cannot be overlooked, is that religious knowledge, apart from its power in forming moral character, has an educative value. Mental principles that underlie instruction in the secular branches are involved in the study of religion. The study of Christian doctrine in the parish school becomes an educative factor, and has more value than religious instruction in the Sunday school.

A third principle that is essential, is that a Catholic school must have a religious atmosphere. The collection of educative influences, independent of methodical teaching, constitutes the religious atmosphere. The personality of the teacher, the appointments of the school-room, the prudent use of hymns and prayers, the whole environment should unconsciously and subtly give a religious color and bent to the mind of the child, should develop those ethical instincts that are dormant in every child, and thus render the mind and will more capable of profiting by the religious instruction.

SUPERVISION BY THE PASTOR.

The school is an integral part of the parish. It is supported through the efforts of the pastor. He selects the teachers. The pupils are the lambs of his flock. Some supervision on his part is necessary. He should maintain the authority of the teachers with the parents, as well as with the pupils, afford

encouragement as well as sympathy and coöperation to the teachers, and manifest interest in the school by frequent visits. The most expert Catholic educators maintain that he should not interfere with technical work.

Pastors and teachers are not agreed as to the activity of the pastor in the management of the school. Some pastors, relying on the efficiency of the teachers, leave the management in their hands; others assume and discharge the duties of principal. A third class of pastors consider general supervision on their part quite sufficient. There are teachers who prefer that the pastor should leave the management to them, or at least maintain only a supervision that will not interfere with their authority. There are others who prefer to work with a pastor who is in every sense the principal of the school.

Excessive supervision or deficient management may be the outcome of these relations of the pastor to the school. The pastor who gives too strict attention to details and becomes in some measure a class teacher, will be a hindrance rather than a help. The other extreme of leaving the teachers absolutely to themselves deprives them and the pupils of that support and encouragement which come from a general supervision by the pastor. The consensus of opinion among the most experienced teachers is that neither the pastor nor his assistant should be the principal of the school, but a Brother or Sister, who shall give attention chiefly to the supervision of the school. This principal may have particular class duties, but should have ample time to visit the various grades and correct the weak points in the system. It is preferable in a large school that the principal be free from all class work. In case the Brother or Sister is the principal, the pastor may be supervisor or superintendent. As vocations to the religious teaching orders are not commensurate with the demands for teachers, it is not always feasible to have a Brother or Sister in the position of principal. Then the work of principal devolves on the pastor. His multiplied duties, especially in a large parish, may compel him to delegate the work to an assistant.

EXCESSIVE SUPERVISION.

Too much supervision may result in discreditable work. Excessive supervision may exist where there are the teacher of

the class, the principal of the school, the pastor, who, though not principal, may be a superintendent, the Brother inspector, the Sister supervisor, and the diocesan supervisor. Such a combination may constitute a condition that will prove a hindrance.

Inspection, dictation, and correction that are excessive reduce the educational system to a mechanical operation. Pastors who are principals may consult with profit Prof. E. E. White's essay on *School Management*, page 48. In condemning too much dictation on the part of officials, he says:

This mistake of official dictation is sometimes made by superintendents and principals; and it always occurs when a superintendent prescribes the details of instruction and discipline and then enforces the same by personal oversight and direction of the teacher's work. Such a course of procedure reduces the teacher to an operative and is subversive of the teaching. The most helpful supervision does not dictate nor prescribe details; but it asks for results, and then so instructs, inspires, and guides teachers that they freely put their best thought and effort into whatever they do. This means professional progress, growth in skill, and increasing success.

It was once too common a mistake for superintendents to criticise teachers in the presence of their classes, thus undermining their influence and authority, and also lessening the confidence of the pupils in their teaching ability. The frequency of this mistake has been happily lessened by a better understanding of the supervisory function, and a clearer knowledge of the means to be employed to secure better teaching, and all this has been the result of a wide and intelligent discussion of the relation between superintendent and teacher.

THE PASTOR AS PRINCIPAL.

If, owing to circumstances, the office of principal necessarily devolves on the pastor or his assistant, there must be adequate supervision. However competent the teachers may be, the principal must direct the discipline, adjust the curriculum, and maintain its permanency, regulate the order of class work, secure attendance and punctuality, supervise the promotions, and keep in close touch with the work of every grade.

DISCIPLINE.

The justification of discipline is based on the acceptance of obedience as a necessary element in the development of char-

acter. The child should be trained to obedience before the age of reason. The will of the parent should control and govern the animal instincts of the child from his earlier years.

Privation, discomfort, retrenchment of food, corporal punishment, controlled and judiciously regulated, cannot be excluded on principle, and has untold value for the child, and must be recognized as a benefit of which the child should not be deprived. Discipline of this character before the age of reason will enable the child to control his impulses to such a degree that he will be, as a rule, amenable to the law of obedience in after years. We have Scripture warrant for the adage that: "He who spares the rod, spoils the child". "He who spareth the rod, hateth his son".¹ The rod is spared generally in family life to-day. A maudlin sentimentality that is too lazy to inflict pain, when punishment is necessary, is the explanation of a condition in which the order of nature is reversed, and the parent obeys the child. Parents by taking the line of least resistance are responsible for the wilful, obstinate, disobedient generation of children, who, to-day, disregard discipline, and follow their animal instincts. The growing disrespect for authority, the flagrant irreverence for superiors, and the open contempt for laws, that dominate society to-day, hold sway among the children. Unless they are subjected to Christian discipline, civilization will be at a low ebb in the years to come.

Children come to our schools with their animal instincts in full strength and uncontrolled. The work of wholesome discipline neglected by the parent, devolves on the teacher, who must adopt the most effective measure of moulding these young souls, and bending their wills to obedience. Since our schools have attained a high degree of efficiency, parents have practically left the work of training their children to us. Hence our responsibility of forming and maintaining habits of obedience in the child is growing apace, as is the obligation of adopting the best means to this end. The teacher, by interesting the children in self-discipline, will bring them to self-knowledge, and thus insure effective discipline in school life. The satisfaction implanted in the child's mind, by his past acts of ener-

¹ Prov. 13:24.

getic self-control, will interest the child so that the habit of subduing the lower nature to the higher will be easily formed, and as a result there will be supernatural fruitfulness. The object and purpose of discipline is character. The purpose of a parish school is not merely instruction in the different studies of the curriculum, but particularly the development of character. The disciplinarian will succeed in proportion to the effort he uses for his personal self-discipline. The experience that he gains in developing his own character will enable him to direct the free will of the child, to do what is right, to do it with energy and intelligence, under divine guidance and help. The natural means of developing the habit of obedience and of maintaining discipline should be subordinated to the supernatural. Grace can accomplish in the will of the child an obedience and respect for authority that natural efforts will not effect. Grace ordinarily comes through prayer. The spirit of prayer should be developed in the early life of the child. The frequent and regular reception of the Sacraments should be inculcated. The spiritual element in right conduct should be emphasized. The fundamental principle that governs right living should be indelibly impressed on the child's mind: "Seek first the Kingdom of God and His justice".

CORPORAL PUNISHMENT.

Corporal punishment, owing to its excessive use in the past, has been absolutely interdicted in many schools and materially diminished in others. There is room for argument pro and con on the advisability of corporal punishment. There is a reaction in its favor on the part of teachers who have held radical views against it. Experience has proved that nothing else will inspire in some children a wholesome, reverential fear, without which there will be little respect for rule. If corporal punishment is judged to be an important element in school discipline, it should be used judiciously. Whilst one pupil will be brought to obedience by severity, another will be driven to obstinacy and greater insubordination. Tact, self-control, and poise are valuable assets for the teacher in the matter of correction.

If corporal punishment must be administered, it seems advisable that it should not be inflicted by the pastor. The chil-

dren should look up to him with love, should regard him as a kind, merciful father, deeply sympathetic with them in all their sorrows and perplexities. The memory of him, in subsequent years, should be the image of the Good Shepherd, who "the bruised reed would not break".

CURRICULUM.

The curriculum of the elementary school is a matter of prime importance. It has developed, not only in the addition of courses, but also in organization, since the Colonial days, when it consisted of the three R's. The subjects of study have increased to such an extent that in the elementary schools of New York there are sixteen. Grading as we have it at present, a year's work constituting a grade, was adopted about fifty years ago. Generally the system of eight grades obtains in elementary schools. For the past ten years the trend has been toward a limitation to six years, with secondary or high school work in the seventh and eighth grades. In 1910 the Department of Education in New York reduced the elementary curriculum to six grades, the seventh and eighth grades being framed into an "Intermediate Course", retaining some of the grammar school courses, with the addition of Latin, German, French, and other subjects of the high school curriculum.

Dr. Edward J. Draper, the Commissioner of Education, was quoted at the forty-sixth University Convocation of the University of the State of New York as intimating that the elementary school may accomplish its work in six years. "It is obvious," he says, "that the giving of eight or nine years to elementary education must be abandoned. Ever since the report of the Committee of Ten in 1893, the conviction has been gaining ground among thoughtful men that the program of studies for the elementary school should be revised and simplified and that a limited differentiation of studies should be provided for at the end of a six-year elementary curriculum."

Prof. De Sarmo in a discussion of the question favored this view. "All European experience," he said, "and very much of our own, in private schools, has shown the futility of carrying elementary education so far that we dwarf the growth of preparation for higher training."

The reason for limiting the work of the elementary schools has been ably presented by the Commissioner of Education in his annual report of 1913:

Rearrangement of elementary and high school.—The twelve years of elementary and high school, now grouped into eight years of primary and grammar school and four years of high school, should be rearranged into six years of elementary school and six years of high school. The six high school years should be subdivided into three years of junior high school and three years of senior high school. I know no valid reason for the present division except the historical one, that the primary school of three or four years was gradually extended a year at a time to seven, eight or nine years before the high school was generally adopted as a part of the public-school system. The following are some of the generally accepted reasons for the suggested change:

1. For most children the beginning of adolescence, marking the transition from childhood to youth, comes at twelve or thirteen. Most writers on education have recognized this and accepted it in making their plans for a school system. Bishop Comenius suggested six years for the school of infancy or the school of the mother's knee, six years for the vernacular school, six years for the school of languages or the high school and six years for the college, university and professional schools. Children entering school at six and attending regularly complete the work of the first six grades at twelve or thirteen years of age.

2. In most of our schools, children make little real progress in the seventh and eighth grades. There has been much complaint that this has been a period of marking time. This is especially true when the subject-matter and the methods of the elementary school are carried through these grades, and when all the teachers are women.

3. Taking up the seventh and eighth years as a part of the high school makes it easy to begin departmental teaching in these grades and to adapt the methods of teaching and discipline to the changing demands of the children. It also makes it much easier to begin work in foreign languages, constructive geometry, history, literature, and elementary science where they should begin. We lose much by postponing the study of language to the later years, when children have grown out of the imitative period of life, in which they can most easily learn to understand, speak, read, and write a new language. This division also makes it possible to introduce vocational education two years earlier than is now the practice, and for many reasons it is very desirable that this should be done.

4. Our high school work now suffers in comparison with that of the Gymnasium and Realschule in Germany, the lycee of France, and the public school of England, and much of the work in our colleges must therefore be of a very elementary kind. With the rearrangement proposed here, boys and girls at the end of the twelve years of elementary and secondary school might have to their credit a much larger amount of effective work in languages, mathematics, science, and other subjects, than they now have. With a little more care in the selection of high school teachers and the adoption of the plan of promoting the teachers with the children through the elementary grades, as explained later in this Introduction, one or two full years might be gained.

5. Only about one-fourth of the children now enter the high schools. In most States the compulsory-attendance period corresponds closely to that of the elementary school. Parents and children are thereby confirmed in the belief that the education of the elementary school is all that is needed. The break between the elementary school and the high school, coming at the end of the compulsory-attendance period, suggests quitting school and makes it easy. If the break came at the end of six years of elementary school work, most of the children would at the end of the compulsory-attendance period already have been in high school two years, doing high school work in the high school way, under high school conditions, with high school teachers, in company with those children who would under present conditions enter and go through the high school, and many more children than now enter the high school at all would remain through the entire high school period.

The reduction of the elementary course from eight to six years may be more than an experiment, and is well worth the study of pastors who are principals of schools.

The attempt to introduce secondary or high school studies into elementary schools, in order to lessen the work of the pupil in the high school, has not succeeded in all cases. Better success has attended the incorporation of the last two years of the elementary school into the high school.

The multiplication of subjects is the bane of elementary and secondary public schools in this country. It is better to know a few branches well than many imperfectly. Multiplication of studies is made at the expense of thoroughness. Superficiality is the result. It is bad training for the mind to acquire an imperfect knowledge of many branches. "Fear the man of one

book" was the adage of the schoolmen of the Middle Ages. Sooner or later the fads, frills, and fancies of our public-school system will be eliminated, and a few courses of study that are essential will constitute the curriculum. The parish schools are accomplishing more than the public schools for the reason that they cannot be induced to sacrifice thoroughness in a few branches of study to superficiality or the pretence of the knowledge of many things.

The curriculum in our schools embraces Christian Doctrine, reading, spelling, penmanship, language, arithmetic, geography, United States history, drawing, music, and in some schools, manual training for boys and needlework for girls. Whatever may be the curriculum, a proper correlation and co-ordination of the subjects is of paramount importance.

THE HIGH SCHOOL.

The question of secondary or high school education is one of great significance for every pastor who has charge of a parish school. There are nearly 500 parish high schools in different sections of the country, as a result of the development of our elementary school system. About one-third of the parish schools of the country have high-school grades. This is the logical consequence of the attitude of the Catholic Church toward education. The present generation has reached a higher economic condition than that of their fathers. They aim at giving their children more than an elementary education, and they seek to obtain the higher education from Catholic sources. Pastors realize that the most important period in the educational life of the child is the term between the ages of thirteen and seventeen, after the pupil has graduated from the parish grammar school, and is pursuing a high-school course. If we stop at the grammar-school course, our children will pass from us into the hands of non-Catholics. The necessary link between the elementary school and the college is the high school. The Catholic high school perfects the system from the parish school to the university. The parish high school is the perfection of the parish elementary school, and is its logical complement. Its necessity is apparent, when we consider the demand for higher education. If we do not afford it, our children will be forced to seek it from non-Catholics,

at an age when our influence over them is greatest, and temptation is strongest. Every pastor who has observed the pupils who have entered upon this experience, knows full well that their associations and educational environment have been detrimental. The question is one of vital importance, and challenges the conscientious consideration of pastors in charge of schools which graduate every year pupils who in greater or less number pass from the Catholic atmosphere of parish schools into non-Catholic public high schools, in which the association, the teaching, the standards are widely different, and are bound more or less to negative the influence of the Catholic school training.

PROMOTIONS AND RETARDATIONS.

The pastor, as principal of a school, should exercise some supervision over the promotions and limit the powers of the teachers in determining non-promotions. The success or failure of the school depends in great degree on the promotions. The grades cannot be maintained in their strength unless the promotions are made with a view of preserving the grades intact. If the school is properly graded and the pupils apply themselves to their work fairly well, all the pupils should advance year after year, from the lower to the higher grades. But owing to laziness, dullness, physical disability, irregular attendance, truancy, lack of interest on the part of parents, the work of the grade is not always accomplished, and the question arises as to the advisability of promoting only those who have mastered the subjects of the grade. The pupils' interests and welfare must be first considered. Children who are too old for their grade should be advanced or retarded, not according to any hard or fast rule, but according to the standard of common sense. Frequently older pupils who are not promoted become discouraged, and inactive, and contract habits of indolence.

Promotions may be regulated by final examinations, quarterly examinations, weekly tests, or daily recitations. The yearly examination at the end of the term is not an adequate standard. A pupil may neglect work during the year and in preparation for the final examination crowd the memory with a multitude of facts, which are as easily forgotten as acquired.

Furthermore the strain may be too taxing for nervous temperaments, and be a hindrance. The quarterly examination as a test has all the defects of the yearly examination, in a lesser degree. The weekly tests in the more important studies, combined with the daily recitations, afford the best standard for promotion. Although there are fixed rules for promotion in the public schools, which in some instances amount to a law of the city or town, in the last analysis the judgment of the teacher decides the promotions. Consultation with the teachers will in some cases modify their judgment. Experience has proved that the matter of promotions should not be left absolutely in their hands, but that they should be assisted in forming a judgment, especially in doubtful cases.

Retardation is a question that should be carefully studied by the superintendents and principals of schools. According to Leonard P. Ayres, author of *Laggards in Our Schools*, ten per cent of the pupils leave school at the age of thirteen, forty per cent at the age of fourteen. Whilst nearly all reach the fifth grade, half are dropped before they reach the eighth grade, and only one out of ten enters the high school. The Bureau of Municipal Research in New York City a few years ago consulted seventy-six educators on the question of retardation. The combined experience of these educators of different parts of the country expressed their opinion that "the one and only solution of the problem of retardation is individual attention—not individual instruction, in the general sense of the term, but a study by the teacher of each child's deficiencies and their causes, the elimination of these causes, and perhaps irregular individual promotions, in addition to the stated regular promotions." Forty-five of these experts advised the principal to see each pupil before deciding on non-promotion. Thirty-two required a written statement to the principal of the reasons for non-promotion.

ATTENDANCE.

Retardation and elimination in our schools are traceable to different causes, principal among which is non-attendance. Regular and punctual attendance is essential to the welfare of the school. The pastor who is principal must insist on attendance. In fact this is his first duty. The grade may be well

regulated and firmly established, the teachers may be very efficient, the text-books may be the best, the general equipment may be superior, but if the attendance is irregular, the school must be proportionately a failure. To secure attendance, there must be systematic activity. The parents must be notified immediately concerning the absence of the child, and be earnestly requested to furnish promptly the reason of such absence. Printed blanks can be used profitably for this purpose. No excuse for absence or tardiness should be accepted unless it alleges sickness, or some equally imperative necessity. Careless parents can be brought to activity by being apprised of the law of the State concerning compulsory education. Truants, usually, can be brought to regularity in attendance through the services of the attendance or truant officer. It seems unwise for the pastor who is principal to obtain the record of non-attendance by personal visits to the different rooms once or twice a day. Especially is this method defective, if the work of the room is interrupted, and the attention of the pupils is directed to the defect of attendance. Interruption of the regular work has disadvantages, as it breaks consecutive thought and affords distraction. Familiarity on the part of the pupils with the delinquency of others is harmful. A better method is the daily printed report, sent to the principal by the teachers, of the non-attendance of pupils at the sessions of the previous day, expressing the reasons alleged by the parents for absence. These reports giving the grade, name, address, and reason for non-attendance of the pupil can be examined in the office of the principal, and acted on either through an interview with the child, or a communication with the parent.

A zealous pastor, who is interested in the future work of the Church, is ever observant of the children committed to his care, to discover and foster vocations to the priesthood and to the religious state of teaching Sisters. There is a dearth of priests in our country. The vocations to the religious orders of women do not keep pace with the rapid development of our schools. The work of the pastor in the school is a sublime work. The fruit can be measured only by the Lord Himself. No other work in the parish is attended with such splendid results. It not only reaches out into the lives of thousands of children in subsequent years, but also has a telling effect on the views and

conduct of their parents. In America we are impatient for results, and look for immediate fruit. There is no other labor of the pastor that produces tangible effects in such abundance and so speedily. The labor may be difficult at times, and it may restrict the pastor's liberty to a degree, but the consolations experienced in his work are a compensation; and the reward is great: "They shall shine . . . that instruct many to justice as stars for all eternity."²

WALTER J. SHANLEY.

Danbury, Conn.

WITHIN MY PARISH.

XIV.—A NEAR-BY RETREAT.

"ONE of the chief beauties of the Catholic Religion," Father Timothy Casey used to say, "is that it all hangs together". The good priest's colloquial phrase voices my own steadily increasing appreciation of the divinely informed Institution to which, in the great Providence of God, you and I belong. We perceive that in the course of its march down the ages it has been devastated by fire and submerged by flood. Many of these visitations have been so fierce that no society of merely human origin could have possibly survived them. But always the Church has emerged more radiant than before, her very calmness testifying to her supernatural character and serving as a rebuke to her persecutors.

This principle of tenacity manifests itself in countless ways, but in none more concretely, I have often thought, than in the stupendous phenomenon of the Religious Life. Here are men and women who have forsaken for Christ's sweet sake everything that the world holds dear. There can be for them no ties of family—no husbands, no wives, no children. They go plainly clad and spend such of their time as is not given to prayer and to necessary rest in the most exacting occupations: in noisy, nerve-racking schoolrooms, in vigils by the bedsides of the sick, and in the care of querulous, ill-tempered, and trying old people. At the close of the day's toil there awaits them a scantily furnished and unornamented room opening on

² Dan. 12:3.

a cheerless corridor, where no voices of their own kin call to them in hearty greeting or kindly encouragement. The world points the finger of scorn at them and assures us quite positively that they are both impractical and pessimistic; impractical, because they have bartered their all for an uncertainty at the best, and pessimistic because they have refused the delights spread round them so alluringly and which all men ought to enjoy.

Well, as for enjoyment, it is a matter, obviously, of every man to his taste. I have met and talked with a number of Religious in my life and I have yet to encounter a single one, either man or woman, who is habitually sour or gloomy. The very step they have taken argues an optimism so transcendent as to be the envy of those who care to give the question serious thought. In the midst of a luminous treatment of the life of St. Francis an English essayist of our own day observes quite shrewdly: "We insist that the ascetics were pessimists because they gave up three-score years and ten for an eternity of happiness. We forget that the bare proposition of an eternity of happiness is by its very nature ten thousand times more optimistic than ten thousand pagan saturnalias."

As to Religious being impractical: it is as amazing as it is true that in impractically and whole-heartedly giving up the world and all it has to offer they have become prudent and far-seeing in the use of worldly goods and worldly science in advancing the cause of God. Anyone who is in a position to know will tell you that sisters manage a hospital more economically and efficiently than others. Not long ago a leading physician, a Protestant, told me that the Superior of his hospital knows more anatomy than any doctor of his acquaintance.

When we examine the history of education we find that from the beginning of the Christian era to the present time the Church's religious have been in the foremost rank—not in the dissemination of idle, untried, futile theories, but in the fostering of true education, the constructive process that is concerned not only with the training of the mind, but with the strengthening and upbuilding of the other faculties of man.

It is somewhat commonplace to remark that this service has not, in the main, been appreciated by those who have most profited by it. One of man's curiously unexplainable traits

and one upon which the wisest psychologist has, as yet, been unable to throw much light is his readiness, in moments of anxiety or disaster, to turn against those who have ministered to him with the greatest measure of tenderness. The *Ballad of Reading Gaol* asserts that "all men kill the things they love," and the Religious of every age have had occasion to sound the depth of the poet's words. In the early days of the Church's life consecrated virgins, the flower of Roman womanhood, were bound, tortured, and thrown to the lions of the arena. The men and women to whose untiring zeal England owed most, if not all, of such godly virtue and material prosperity as she possessed in the sixteenth century were driven forth in the end exiled and homeless; and the atrocities accompanying French secularization are of too recent occurrence to require enumeration or emphasis.

My intimate knowledge of Religious is confined largely to the Jesuits. Shortly after I came to St. Leo's I received a call from the Father Provincial, who was looking about for a place where the Society might build a summer home for its scholastics. I drove him over to a beautiful spot on the river, three or four miles above the village, where stood a mansion built many years before. The owner had fallen upon hard times and was obliged to sell. The upshot of the matter was a deal by which the Society came into possession of the entire tract of twenty-odd acres. To this retreat the youthful sons of St. Ignatius come each year for a month or two, with several of the older professed Fathers in charge. The "Villa" is of ripe age now, having, in fact, attained its majority, and those who now come as Superiors were lads whom I knew as scholastics in the first years.

It must be borne in mind that the prejudice against Catholics was still strong when this summer house was founded. The very word "Jesuit" was connected in the average Protestant mind with all sorts of dire evil, and the Society bought its property and occupied it in the face of bitter opposition.

There is a story, bearing on the public feeling of that time, that has spread far and wide throughout the diocese, but has never, to my knowledge, lost any of its piquancy in transit. It has to do with one, "Cal" Perkins, then, as now, an enterprising livery man in the village and as shrewd a Yankee as

one can meet in a day's march. When the rumor of the Jesuits' purchase of the old Hawkins place merged into accomplished fact, "Cal" was in sore straits between a native distrust of sacerdotalism and an openness of vision in monetary concerns. In the long run the love of mammon triumphed and "Cal", scenting many prospective dollars in the driving of the new residents to and from town, attempted to ingratiate himself with the dwellers at the Villa. (It may be noted that his perseveringly friendly attitude was offset by an abysmal ignorance in regard to the Society and everything pertaining to it.) His first and most famous overture was made on the occasion of the Superior's arrival, when "Cal", in the course of the drive down the river road, informed the good father of his high regard for the Jesuits. He went on to say that he had been closely associated with them (!). "In fact," he added, accompanying his astonishing disclosure with a mysteriously judicial air and a well-aimed expectoration at the off horse, "my father was a Jesuit".

But, as I have said before, times have changed. No summer sojourners of these days are more kindly welcomed than the young men at the Villa. After the spring has come and the warm days give promise of approaching summer the residents of the village begin to inquire one by one as I meet them on the street, "When will the Jesuits be here?" And along toward the middle of August I hear expressed on every hand regrets over their coming departure.

They are such adaptable, likeable persons, these Jesuits: St. Ignatius must have been a great man almost beyond our conceiving to have impressed his ideals so indelibly upon successive generations of his children. They are so public-spirited, so willing, as, indeed, are all Religious, to contribute their share—and more than their share, to the public good. There are some fine musicians among them and several times during the summer they drive over with me to the county seat to give concerts for the patients in the railroad hospital. Always of a pleasant evening their voices float over the river in delightful melodies as their canoes glide here and there, spectre-like, on its surface, and on Sundays they richly augment the poor efforts of my little choir.

I frequently taste the Villa's hospitality and I greatly enjoy my visits. I have my special nook on the wide porch, and the genial lay brother who has directed the culinary department for the past ten years knows all my favorite dishes and has them served up for me at different times through the season.

We are told that the great founder of the Order thought of it as a standing army of the Lord, but its discipline is of the heavenly kind, that sweetens even as it moulds. I have seen its working in scores of lives that have passed under my observation at the Villa.

Each year the Father Superior, knowing I am interested, tells me something of the new recruits. As we view the ball game from a bench on the edge of the field he points them out to me and comments on them one by one.

Yonder at the bat is a stocky, well set-up fellow, famous as a football star during the senior year of his college course. He has helped to make more sporting history than any son of his Alma Mater. The agile, lithe lad at third base was considered an intellectual wonder at his University and won a Rhodes scholarship with ease. I might go on almost indefinitely, for a period of twenty years tells a long story of sacrifice, the spirit of which the world is never able to comprehend, and, because of its inability to comprehend, hates. But to each of these young souls God has spoken and to His command each has given soldierly assent.

The last and most precious memory I carry away with me from the Villa is that of Benediction on the Sunday which marks the close of my friends' stay. The windows of the chapel are open to the western sky and sunset hues of crimson and purple bathe the broad river in quiet glory. Inside, the altar is bright and fair, with glowing lights and flowers of late summer — delicate strands of wild aster and stately branches of golden rod. Rank on rank the youthful warriors kneel, waiting the blessing of the Word made Flesh. The grand old hymns that have swelled from the lips of thousands through the centuries past ring forth here in undiminished grandeur. "O Salutaris" and "Tantum ergo" were never, it seems to me, quite so resonant with the note of faith. Then by the silver sound of the bell we know that He whom we love looks down on us in benediction, and priest and altar, lights,

flowers, and glow of sunset—all are lost in seas of splendor that surge and break at the steps of the Throne of God.

XV. A CITY ON A HILL.

In going through some old papers a few days since I happened on a bit of vagrant verse, cut from an old paper and written by I know not whom. It is entitled "The Death of a Greek Monk" and it brought home to me, more closely, perhaps, than I cared to acknowledge to myself, the eternal verities connoted by a word from which we all instinctively shrink.

There is an Italian proverb that bids the acolyte be watchful because of his nearness to the altar—a quaint way of saying that proximity to holy things does not, necessarily, result in holiness. By the same token I chide myself now and again for my very human dread at the thought of death and of the account I shall have to render to the God who gave me priestly anointing. One would suppose that over thirty years spent in a life demanding frequent attendance upon the sick and the administration of the last sacraments to the dying would serve to make one zealous in preparation for the event that is inevitable with priest as well as with people. But we are all so constantly occupied with the concerns of earth that the realization of death's approach comes to us with something very like a shock.

This was what I experienced in a half-defined way as I read the opening lines of the time-stained newspaper clipping. They seemed to bring me, in their unobtrusive way, an intimately personal message.

One more place is void
At the long board and in the house of prayer.
One more link destroyed
Of the bright chain which binds us everywhere.
A sigh is mingled with the morning's breath,
For in the midst of life we are in death.

There will come for me, I thought, a day when the places that have known me for so long will know me no more. My eyes will gaze for the last time at the pleasant fields where, for nearly half a lifetime, I have made my home. For the last time the river that flows so peacefully through the village will lull me to sleep, and for me the birds in the trees will have sung their last song. I shall lie before the altar, clad in the

vestments of my holy office, with the pale light from the tall candles flickering across my face and striking fire from the chalice in my nerveless grasp. The Mass I have said for so many others will at last be said for me. The drops of holy water will fall gently on my coffin as they have fallen from my hands upon the coffins of others. The solemn words of absolution which I have spoken over the bodies of others will be spoken over mine. I shall go out of my little church for the last time and be laid to rest among the people I have so dearly loved in the city on the hill.

It is there I am jotting down the final notes of these brief sketches. A mid-autumn day holds all the countryside in golden thrall. The hushed peace of completion, that speaks of gathered harvest and strenuous labor well performed, lies over the land. A subdued hum of insect life fills the air. The woods show brilliant scarlet and yellow in the waning light and a soft haze envelops the hills along the horizon's edge. I have come here to say my Office, as I have come almost daily for two score autumns past.

As I glance over the sheets of manuscript I am filled with self-reproach, for I find that these silent members of my flock, though not silent, for they "being dead yet speak", have received but scant courtesy at my hands. They have claim to my special affection, for they shared with me uncomplainingly and patiently the hardships of the first years at St. Leo's. The simple white headstones could tell wonderful tales of loyalty and self-denial if it were granted them to speak, but they shine out bravely and modestly in the tall grass, bearing their witness to the Faith after the same quiet fashion as did those whom they commemorate.

Our cemetery is, to my eyes, a beautiful spot. It was given us by the town when the parish was organized. It stands on a knoll, back and a little to one side of the church, as if to shield itself from the gaze of the curious and to offer its orisons unobserved. It is very small and, according to public opinion, not "well kept". For the latter condition I am in great part responsible. I have always had a notion, a heathen one some of my friends are unkind enough to say, that the resting-place of God's dead should not be made to look like a public park.

So in deference to my wishes nature has been allowed to have her way with our burial plot. The gnarled old trees go untrimmed and wild flowers carpet the ground—long-stemmed violets in springtime and, later on, wild roses and snow-white trillium. Here we shall be together, my people and I, and here we shall rise to greet the Sun of Justice when he comes in glory across the distant hills.

Yet always—in life, in death, beyond the grave, I shall be a priest. If the words fill me with a sense of deep responsibility they also quicken me with new hope, for I know that in some way which I cannot explain now, but of which I shall have knowledge hereafter, my work will go on. I have always chosen to think of the life after death, so far as Mother Church permits us to speculate upon the subject, as one of intense activity for the saved soul: a life in which every faculty of man, clarified by the fires of purgatory, rises to greater and greater heights of efficiency. Heaven itself appeals to my imagination as a place where an immense area that has remained undisclosed to the soul during its mortal pilgrimage is revealed in all its beauty and ordered proportion by means of a perception which may be best described as a sort of spiritual fourth dimension. Round this idea Newman built his *Dream of Gerontius*, an interpretive work that will always occupy a place of honor among the masterpieces of eschatology.

What an awe-inspiring thought, that of flight through infinity to the feet of God Himself!—the passage of the suffering, yet happy, soul through the star-strewn spaces and on through the choirs of Angels and Archangels to the presence of the Judge, where it lies “consumed, yet quickened, by the glance of God”. One draws back at the bare contemplation of it; and if one were to be asked how mortal being can dare hope to live in that Presence one could but cry aloud with St. Augustine: “Where He who is my portion reigns, there I believe that I shall reign. Where Christ, who is my flesh, is glorified, there shall I be glorious. Where Christ, who is my blood, triumphs, there I feel that I shall triumph; and though I am a sinner, yet will I trust in His abundant grace and all-prevailing intercession.”

[CONCLUSION.]

CO-OPERATION WITH NON-CATHOLIC CHARITY ORGANIZATIONS.

THE following story, which the reader, if he so pleases, may consider wholly fictitious, will serve as an introduction to a brief exposition of the problem of coöperation between Catholic and other charity organizations. Father N——, in a large city west of Chicago, was called to visit a family which was reported to be in distress. On arriving at the address given he learned that the family had just moved into the parish and was entirely without means of subsistence; the children, of school age, were about the house; the mother seemed anemic and inefficient, and the man of the house professed that he could not find work. It was zero weather; there was no fuel; the larder was empty. The wants of the family had been made known to a kindly Catholic neighbor who informed the pastor, Father N——. Naturally his sympathies were aroused. He ordered coal, gave an order for groceries at the neighboring store and left a few dollars to pay for medical attention which seemed imperative for the mother. The priest wended his way home reflecting on the multitudinous demands on his charity that the winter season was imposing.

Later in the day he recounted his experience to a neighboring pastor, who at once called up the Associated Charities by 'phone, only to learn that the family in question had been on their books for months; that the husband had been refusing work which had been offered him and had found it more congenial to apply to various charitable aid societies which did not cultivate statistics and despised red tape in the administration of charity. Last week the family had received aid from an Episcopal Guild and the week before the Methodist Deaconesses had brought in supplies. Now they had found easy assistance from a priest. This information was available before the relief was given. It was, however, only by chance that it came to the knowledge of the charitable pastor and somewhat disturbed his complacent condemnation of organized charity. He had oftentimes repeated the cutting lines of John Boyle O'Reilly with great satisfaction:

The organized charity, scrimped and iced,
In the name of a cautious, statistical Christ.

But somehow after this experience he began to feel that more coöperation with other charity organizations, instead of injuring the cause of charity, might conserve both his time and his funds and thus enlarge his own possibilities of charity. A year later he declares that if he were called to a similar case he would send for the visiting nurse to see what could be done for the mother, call in the truant officer to find why the children weren't in school, and give the man a card to the public employment bureau, while reporting the case to the Associated Charities for immediate relief.

The division of labor in the administration of charity has developed to such an extent as to render exceedingly complicated the question of Catholic coöperation with non-Catholic charities. For convenience, we may divide the field of charity organizations into public, quasi-public, and private. The State has assumed a large rôle in the administration of relief and has developed agencies which no one in charitable work can afford to ignore. It has its employment bureaus whose business is to bring the manless job into connexion with the jobless man; it has its bureau of sanitation and department of health which have police authority to clean up unsanitary conditions. The juvenile court must be reckoned with by those who are dealing with the children in the city street. Of the quasi-public agencies, the best known and most important is the Associated Charities, or Charity Organization Society, whose purpose is to act as a sort of clearing-house for all charity workers of the city; to investigate and keep records of all cases applying for relief. To this class also belong various institutions which, though under private management, profess to be non-sectarian in character, and appeal to all classes of the community for assistance. Such are the Visiting Nurses and Legal Aid societies in many of our cities. In the class of private charities are the charitable aid societies of various churches, the Y. M. C. A. and the Y. W. C. A., the Salvation Army, and various lodges with benefit funds. This list could be continued to great length and would indicate an almost infinite variety of charity organizations with which, at one time or another, a Catholic charity may be required to coöperate.

Several reasons are alleged against systematic coöperation with these various non-Catholic charities. It is charged that

much of the so-called charity work of these societies is based on false principles; that charity loses its real character when the poor are subjected to the humiliation of a cross-examination at the hands of the Associated Charities; that it is better to give generously with the risk of being occasionally duped than to be suspicious of every person who applies for aid; that these societies in their enthusiasm for card catalogues and statistics are hopelessly involved in red tape, and completely alien to the spirit of Christian charity. Those who take this view of organized charity have no difficulty in producing a cloud of witnesses to substantiate their view. Almost all professional paupers have a deeply ingrained dislike for the card catalogue of the Charity Organization Society.

Another reason which is urged against coöperation comes from the oftentimes well-founded suspicion that the management of private charities, and not seldom of public charity, are hostile to Catholic interests, and cannot be trusted with Catholic cases. While imagination frequently plays a part in the development of this suspicion, it cannot be denied that many so-called charitable associations think they are rendering a service to God by depriving Catholic children of opportunities for Catholic education. Juvenile courts have sometimes been found to discriminate against Catholic institutions, and public hospitals have refused to permit dying Catholics the consolations of their religion.

A final objection to Catholics coöperating in other charities is that such coöperation leads them to neglect their own. In fact there is a general impression that those Catholics who talk most about taking part in various charitable activities of a public nature are most prone to neglect being of service to the charity relief societies of their own parishes. There has grown up a distinct type of philanthropic Catholics who are constantly patronizing teas and balls and theatre parties managed by society folk for some ostensibly charitable purpose while they are conspicuously missing when there is question of helping the Catholic Orphans' Home or the House of the Good Shepherd. If coöperation is to continue to develop this sort of Catholics, those interested in Catholic charity can hardly be expected to manifest much enthusiasm in behalf of coöperation.

A comprehensive answer to all these objections has been given by the distinguished Catholic layman, Mr. Thomas Mulry, in several of his public addresses. Mr. Mulry observes in substance that we should coöperate systematically with charity organizations because, if they are favorable to the Church, such coöperation will secure further assistance, and if they are unfavorable to the Church, coöperation will prevent them from doing us harm. It is undoubtedly true that a great deal of the opposition to Catholic interests which has been displayed in the past by public charitable bodies has been due to the abstention of representative Catholics from their obvious duty of coöperation. Had the various Catholic forces been represented as they had a right to be on these public and quasi-public boards, discrimination would have been impossible, and that such discrimination has been practised has largely been our own fault. If such discrimination should continue to be practised in the future with the large and influential Catholic population which we now have, the fault will be exclusively our own. The writer is acquainted with a very active social hygiene society which launched a movement looking to sex instruction in the schools. The presence of a well-instructed and influential Catholic on the board of directors has led to the complete elimination of this feature from the program of the society and the concentration of its energies within praiseworthy channels such as the closer supervision of children in the streets and in the parks after nightfall.

But, as Mr. Mulry has pointed out, the benefit of Catholic coöperation may be positive as well as negative and very often Catholic claims have been ignored by public agencies simply because there was no one to present those claims. The writer has in mind a Needlework Guild, entirely non-sectarian in character, which made thousands of garments every year. When some energetic Catholic workers became members of the board of directors the Catholic orphanages and hospitals of the city received their full proportion in the annual distribution of garments.

The assistance which Catholics can obtain for their needy by adequate coöperation with these agencies is extremely varied. There is not merely the material aid but medical and legal as well as institutional care, in addition to the safeguard-

ing of religious interests. Many a Catholic child has been lost to the Church through indifference to the manner in which the juvenile court was administered. Catholic Visiting Nurses have been able to bring families to the practice of their religion at the same time that they were ministering to their physical ailments.

Catholics should coöperate with every honest charitable endeavor not merely because they hope to gain thereby, but because it is charity to do so. We owe it to the Church to have a representation of public-spirited Catholics on every board acting as a public or quasi-public charitable agency. It is not enough that we conduct our own charitable institutions. These indeed are ably administered by our devoted religious; but it is eminently fitting that the Catholic laity be found interested in all forms of charitable activity.

There are various degrees of coöperation. In the first place there should be good will manifested toward all honest charitable activity. It cannot be that Catholic charity will gain by sneering at the well meant, even if misdirected, efforts of others. Another degree of coöperation consists in attending meetings of various relief organizations to learn of their activities and their methods. While it is true that Catholic traditions of charity have been wonderfully fruitful, it is also true that there is much to be learned from the students and workers of organized charity. A great deal is said, for example, in criticism of the efficiency of various charity organization societies on the score that they spend a large proportion of their income on salaries and investigations. This is a theme which has been worn threadbare from the Atlantic to the Pacific. It is nevertheless true that there is an important place in every large city for such an association even if it were to spend a hundred per cent of its revenue on salaries and investigation. Indeed it is a plain misconception of the purpose of such charity organization societies to reprove them on this ground, because their very purpose is to provide a means of efficient investigation and to be a clearing-house for all charities of the city; to prevent duplication of work, and the perpetration of fraud by professional mendicants.

A further step in coöperation is the contribution of funds to the support of charity organizations. There is surely every

reason why Catholics of means should be encouraged to contribute to help send children out into the country during the summer or to support a Visiting Nurses Society which takes care of the poor in their homes. Of course if there are Catholic organizations doing this work it is the first duty of Catholics to support their own.

The very best type of coöperation will consist in having trained Catholic social workers who can take their place by merit in every form of public and quasi-public charitable work. Social work is a profession, and Catholic young men and women should be encouraged to enter training for it. There are in this country two schools of civics and philanthropy, one in New York and the other in Chicago. Whatever be their deficiencies, these schools are succeeding in imparting a professional training which will enable their graduates to supersede untrained social workers in all forms of charitable organization. The graduates of these institutions are being eagerly sought for in every section of our country. A few Catholics have taken training in these schools and are occupying high positions in this new profession, but the disadvantages of Catholics attending these schools are not altogether lacking. In Chicago an effort is being made this fall to open in connexion with Loyola University a school where this professional training may be had under Catholic auspices. The need of such schools where thorough professional training may be had together with the inculcation of Catholic principles is imperative if we are to coöperate efficiently with the various charitable agencies outside the Church.

No satisfactory solution of the problem of coöperation, however, can rest with individual Catholics or individual Catholic charitable organizations. Nothing could be more confusing, irritating, and ineffective than to have every irresponsible person or charitable society attempting to coöperate directly with the multitude of charitable agencies outside the Church. There is urgently needed in each large city a Catholic "Associated Charities" which will be a responsible means of communication both between the various Catholic activities and between Catholic charities on the one hand, and the public, quasi-public, and private non-Catholic charities on the other. Fortunately the signs are very hopeful for the formation of such

organizations, and indeed for the union of these city associations into a wider national group. The biennial meetings of the National Conference of Catholic Charities at the Catholic University at Washington are succeeding in disseminating knowledge of our needs and in stimulating interest in our problem. To these national conferences we shall turn for a systematic program of Catholic charity organization which will enable us to coöperate most effectively with the agencies, public and private, which are working side by side with us in the field for the prevention and relief of poverty.

EDWIN V. O'HARA.

Portland, Oregon.

SOCIALISM OR FAITH.

V. THE WILL OF GOD.

FATHER DRISCOLL on the long ride up the valley through the falling September afternoon and dusk sat wrapped in thought. Men who knew him by sight and others who knew only the Roman collar raised their hats as they passed, entering or leaving the car. The habit of a lifetime had made him careful never to slight the respectful courtesy of men. He had lived through a time when in this his country a Catholic priest received few enough of such courtesies. He responded ever affably, but, it must be admitted, a little mechanically to-day, for his mind refused to be drawn back from its business.

Although he was very tired, and the lines of age lay heavy down his face and across his shoulder blades, he was not depressed. He was coming home from the capital of the state with a victory for his people. If he could not see the results of that victory—as who can see the ultimate consequences of any decisive step in this world?—he was at least sure that it was the best and the right thing for the moment. It would tide his people over the desperate crisis. No more could be asked in a struggle such as theirs at Milton.

The little revealing by-plays of human nature, the happinesses, the disappointments, the excitement, the timidity, the boredom, the incidents that draw out the emotions, ever

changeable and varied, of our people as they travel, went on at every station of the journey. But the Dean of Milton, unlike his usual self that was accustomed to look on all things with an open, if whimsical, eye and a heart of human understanding, was noting none of these things to-day.

His eyes fixed themselves to follow the ever-changing line of the hills of his life of love and work. Here a cliff stood up, almost from the edge of the track, its hard rock face bearing still the scratches of the crystal fingers of the glaciers. Beyond rolled up a bridge, born of the rifting and the belching of a far older time.

Often his soul had stood among them and said in its awe: "They are the handmarks of God—my hills!" But to-day his mind looked and said: "What are they?—Little wrinkles and tiny crowsfeet on the face of the earth." Yet each had its meaning. Every fold, each break in the line of the hills, told its own story of some blistering change that time or convulsion had brought about; and so, together, they pieced out to you the history of a world in the making.

What wrought it all? Where was the impulse? Pressure from underneath; always pressure from below; power pent up and repressed, fighting its way to the surface, to freedom, to expression. Always this.

And the other world? The world of men. Always the same. Always the pressure from beneath: the pressure of the great, dumb, hungry many, fighting upward from beneath, fighting for room, for expression, for more food.

His mind skipped from the hills to the other side of the earth. He saw that great stream of the Aryan peoples, the course of which is the history of the Western world, starting from its source on the plains of western Asia. He saw them, a hungry folk, when mouths were many and pastures thin, pushing out from beneath and spreading to newer feeding grounds.

He saw the Celt, most restless and impatient of all the waves of men, sweep swiftly across the breadth of Europe, until he came to rest, for a time, on the rocks of Scotland and Ireland, sitting there with eye brooding out over the waters of the Western ocean, waiting for the impulse that should leap him over that broad barrier. Behind the Celt came the waves

of Frank and Goth and the broken, many-crested waves of Teuton and of Slav, with Lit and Russ and grim Tartar waves crowding behind all.

Ever the same; the pressure of hunger and desire pushing up from below!

Now Celt and Teuton and all, with mighty straining leaps, had taken the barrier of the ocean and were running together and mingling, filling the valleys and lapping the high places of the New World. In a single century they had swept all across this continent.

Again the feeding grounds are narrow and the mouths are many. Where now? And still ever that pressure from underneath.

But there is a difference. Formerly, elsewhere, the many were dumb. When hunger drove them they moved mutely out from under their governing classes, went to new places and there made themselves to be the governing classes. This was as it should be with waves; the bottom of one wave rolling up to make the top of the next.

Cæsar found that the Germans apportioned their lands to individuals freshly each year. One hundred and fifty years after Cæsar, Tacitus found that the allotments had become permanent. Private ownership of land practically existed. Here was the end of Nomadism, the beginning of Feudalism.

Towns grew up for one reason and another, but most often because men having skill to make things with tools found it better and safer to work together in certain localities. But since they stayed and worked in one place they could not go forth to gather their raw material. Other men must bring it to them. Nor could they go out to sell the product of their labors. Still other men must buy it from them to peddle it to the users of it. These others who bought and sold became the Bourgeoisie, hated alike by dreamers and by workers; fattening, as some one said, from both ends of the workman's candle.

Government, greedy and needy, might sell oppressive laws to the Bourgeoisie, but the workman still owned his tools and his skill of eye and hand. These he might use or not use as he saw fit. Only the laws of supply and demand were his masters. And he had the Church and his Guild to protect him from open injustice.

Comes now the age of machinery. The workman's tools are taken from him. His power of arm and sureness of eye and cleverness for design are all supplanted. A roaring river or a coal mine takes the place of his strength of muscle. He is harnessed to a machine which he can only start and stop. The machine itself supplies the brains, skill, and precision which once distinguished the good workman from the poor one.

He is a piece of the machine, essential to it, as is every piece of steel of casting in it. And there are pieces in it which cost more than the workman's widow could get for his life.

Capital owns the machine with which the man must work—must work if he would eat. He may work only as Capital permits him to start the machine.

Up again comes the surge from the bottom: the pressure of the hungry, unquiet many, straining under the weight of machinery and capital and fixed economic law.

But here the difference. The many have voices now. They do not now strive to break out from under the governing classes above them and move to other places. There is nowhere to go. They are not mute. They talk. And their talk has the simplicity of brute logic: We are many, they are few. Let us go up and fight them.

The many, under the machinery, know that, geographically, they must stay where they are. The classes which govern them and govern government do so because they have the machinery and capital. Let us, then, say the many, take the machinery, which we alone know how to use. Let us take the capital—it is made of profits from our labor—and make it work for all. We must move. Yes. But we move upward. We will be the governing class.

The Dean moved stiffly in his seat. The valley lay in misty darkness. The lamps of the train were lighted, but, as he looked, the last of the day still glinted along the tops and ridges of the hills.

History, he said to himself, has a way of fixing a day when something came to a head—some men were killed on a certain field, a paper was signed, a man was crowned, a republic was proclaimed—and announcing to us that the thing happened then and there. It did not. It was happening a long

time before and went on happening a long time after, in the heart of the people. That is where things happen. When will men—leaders, reformers, teachers—know that *there* is all good and all change?

The train came screeching on to the long bridge that crosses into Milton and the old priest gathered his great, wide frame up out of the seat. "James Driscoll," he said to himself with a queer little droop at the corners of his mouth, "you are a very wise man, a philosopher; you look at things with a great broad view. Yet there is Jimmie Loyd up there in jail, unjustly, to-night and you care more for his little finger than you do for Magna Charta. That is queer. And you know of human hearts; I've heard you talk wisely of them. He is sitting there in his cell, thinking of his brother that had to die last night. Can you go up and tell him what his heart should feel?"

Father Huetter, solicitous and full of events, met him at the steps of the train.

"You must be dead, Dean," he grumbled, as he offered a young shoulder for the Dean's old hand. "You should never have made that journey down to Albany and back without a rest, especially after last night."

"I know, I know," the Dean admitted humbly enough. "But if I had not been there just when I was I should have accomplished nothing."

"How was that?" the young priest queried eagerly.

"When I had exhausted upon the Governor every argument that I knew, John Sargent, of all people, came in and, unwittingly, browbeat the Governor into a resolution to which I had not been able to persuade him. But what happened here?" Father Driscoll had heard in Albany, from the owner of the mill, the main facts of the day's occurrences in Milton; but he wanted to get the first-hand impressions of his assistant. By assuming complete ignorance he knew that he would get a fuller and better connected account.

"I was just at the 'last prayers'," Father Huetter began, as they turned into State street, "when the whole town was shaken by an explosion. It seemed to come from the direction of the mill, and, of course, I suppose everyone in the town jumped to the same thought.

"Soon as I had the vestments off I hurried out and down the street, for it seemed sure that someone must have been hurt. The town was in the streets, of course, and some women and children were crying, from fright, or perhaps just from overstrain of nerves."

"Stale tea leaves and hunger," said the Dean grimly.

"But the men," Father Huetter went on, "once they had heard that it was only one of the empty stock houses that had been blown up, and that no one had been killed, seemed to take no interest whatever in the thing. It seemed ominous—as though they had been expecting some such thing, and were half disappointed with the littleness of the result. I could not see what to make out of it.

"Then I remembered all the excitement that they had been through during the last two weeks or so, and especially last night, and I thought I understood. They were sated with sensations and could not be roused any more.

"They commented to each other, quite freely and with no rancor whatever, that Sargent had blown up a cheap part of his own mill, in order to inflame the public against the strikers. There seemed to be not the slightest idea in anyone's mind that one of their own number might be directly accused. When they did not kill John Sargent last night with their hands, as they wished to do, they seemed to think that any other revenge on him would be silly."

"What more?" questioned the Dean. He was very tired and also he was anxious for the rest of the day's work.

"Before the dust was fairly settled from the explosion," Father Huetter resumed quickly, "young Hilton, Sargent's secretary, with five or six of the deputies whom Sargent has here, went before Justice Baxter and swore out a warrant for Jim Loyd's arrest. It seems that one of the agitators who came here at the beginning of the strike brought in a quantity of dynamite and some timing apparatus for explosions. He swore that Loyd had taken these from him and then had him driven from the town. It seems to be true. Something like these was used in the explosion this morning."

"And Loyd went to jail quietly?"

"I never saw anything like it," broke out Father Huetter. "I was there, at his house, when they came for him. I had

thought Jim Loyd a man absolutely without any fear or respect for the forms of law. I thought he was a man likely to die fighting on his own doorstep rather than go innocent to jail. They came heavily armed. He rose and nodded to them. His sister was beginning to cry wildly. He went and put his arm gently about her shoulder, telling her not to worry, that everything would be all right. Then he crossed over to where his brother's body lay and snatched the Crucifix from off the breast. My heart was in my mouth. What was he going to do? You know it's only a little while since I thought that he had lost all religion and hated God and Church and everything else.

"He looked steadily at the Crucifix. You could see his big shoulders shaking, with some emotion that I have no name for. Then he dropped the Crucifix slowly back upon the body, stooped swiftly and kissed his brother's forehead, turned, reached out a hand for the irons they had ready, and walked quietly out with them. I guess I never knew the man," he concluded slowly.

"No man," said the Dean quietly, "knows any other man in this world. But what of the men? There was no fighting, no attempt to rescue him from the law?"

"A dozen times," answered the young priest, "on the way down State street and over into Court street the crowd gathered and could have swept his guards under foot. But he shouted and waved them back each time, and they obeyed. I say I do not understand it at all."

"No—" the Dean said reflectively. "But I fear there is more. I do not see the end."

Father Driscoll munched silently through a belated supper. Though he had eaten scarcely anything throughout the day, he had very little interest in the food before him. More than anything else in the world he wanted sleep, but there was in the back of his consciousness something telling him that he must not have it, that there were yet things to be done, that his day's work was not over.

Father Huetter had gone to lead the Office of the Holy Name Society by the side of the young Loyd's body. The Dean, settling himself down in his own room for Vespers and Complin, found that he could hardly force his mind out of the circle which it had been making all night and all day.

The little clock was striking nine as he arose and put down the book. He would go directly to bed. But he reached for his wide felt hat, called his ancient housekeeper to instruct her as to where Father Huetter might be found in case of an urgent sick-call, and, avoiding the patent disapproval of her eye, stepped quickly out to the street.

Milton was apparently settling down into its regular nightly quiet as the Dean crossed the upper part of State street and took a darkened short cut over into Court street. But to the Dean's taut-strung nerves the quiet was too heavy. It was unnatural; it brooded. True, one could reflect, men had stood on street corners now for the last four months, nearly, and talked of their strike and of the incidents and struggles and hopes of it, until you might suppose that they had said all the words that could be said about it. But the Dean was not convinced. The same sense of indefinable danger that had made him leave the house followed him through the quiet dark.

He passed the gaunt old figure of the court house, with its one great eye blinking out through the nearly naked branches of the maples, and turned the corner into Reynold street where the squat dark heap of the jail backed up against the rear of the county buildings. There was no light from the jail and the street was entirely deserted. The Dean had hardly expected this, for he thought it likely that there would be some of the men standing about in front of the jail.

He stood a while, undecided. He could not go home without somehow trying to lay his finger on the pulse of this vague fear that followed him. A thin streak of light coming from behind a curtain of the warden's outer office drew him to step up and ring sharply.

A low excited murmur of voices from within followed his ring, and then a challenge.

"Father Driscoll," he answered quietly.

Fred Wheeler, the warden, pulled the door open for him, and as he walked in he was surprised to find John Beals, the sheriff, standing nervously in the middle of the room.

Beals, a political sheriff, had spent most of that day in unusual and uncomfortable proximity to a shotgun. He had been certain that some attempt would be made to free Loyd. In his state of mind, any intrusion, even that of the old priest, was a cause for alarm.

Father Driscoll apologized so profusely and assumed so blandly that he would be allowed to see Loyd that the sheriff, taken off his mental feet, did not know how to refuse.

Walking down the corridor of the jail, the warden said:

"I'm sorry, Father, but you know we wouldn't dare open a cell to-night, or I'd bring him out to the office to you."

"Perfectly right, Fred, I only want a minute with him."

Loyd was leaning like a great loose-jointed animal on his arms which lay stretched along the heavy iron hinge-strap of his grating. In the electric light from a single bulb at the end of the corridor he recognized the priest, but he said nothing. Wheeler walked away.

"I have news for you, Jimmie," said the Dean, putting his hand through the bars to rest on Loyd's arm. "The Governor will send troops—they will be here to-morrow—and an overhead force to take charge of the mill. The men will go to work at once and operate the mill until Sargent gives in to arbitration."

"What did he say about my brother?" Loyd questioned fiercely, straightening himself so that his shock of black hair touched the ceiling of his cell.

"Why, Jimmie," the Dean fell back a little, "what could he say? He will investigate, I know, and try to see that the law is—"

"Law!" Loyd laughed frightfully. "There's no law. It's a lie! My innocent brother lies dead in my house, shot dead last night by an officer of the law. The man who shot him is walking around now ready to kill again. And the man who ordered the thing is away from here, but he can order other killings. Law! What is his law? The law of money and of power and of murder. That's his law. It works for him just as I have worked for him. It makes him rich just as I have helped to make him rich. He took my boyhood and my chance in life. I had to give it so that my mother and my little brother could live. And now, with his law, he has taken the only thing that I loved—my brother. Why? Why, because I and thousands of other fools like me have worked for him and made him rich so that he could buy law and kill us with it when it suited him to do it.

"Haven't I worked and struggled and been abused all this summer trying to make the men starve quietly, when there was food about them that they might have had for the taking? Why? All so that John Sargent's law might be kept. All so that this law you talk about might be strong enough to keep me in jail to-night.

"And do you think I did not all the time know just what a fool I was? Did I not see that I was just welding the chains for myself? Doesn't every man see it that works at another man's machine and makes money for that other man? Doesn't he know that he is just giving that other man a grip on him? Doesn't he know that every dollar he grinds out of a machine for another man is a rivet in his own collar?

"Know it? We all know it. And yet we go on doing it. We go on, because our fathers went on, because good men, like you, because people, because Church, because everything tells us to go on."

"But," the Dean put in quietly, "the Governor is ready to use the power of the state. He will do all that can be done."

"Can he give me back my brother's life? Can he give me back the years of my own life? Last night it was my brother. If John Sargent wanted me killed here in this jail to-night he could stage it and go free. You know it. The State knows it. The Governor knows it. What does he do?"

"Well, at least, he is ready to take the one step that will end the strike and put things back where they were."

"Yes. That's what he wants. That's what everybody wants; things back where they were. Back where we and our children—thank God, I'll never have one—may be worked over and over again, and shot in the end if it's needed. Why will he do this? And what will he do?"

"Why? Will he do it because he cares for me or my kind? No. He'll do it because it's a big bold play that can one day make Gordon Fuller President of the United States. He's taking a chance—a big chance. But he's a big man, and he's willing to play. But that's what he's doing, playing—with the lives of men. For what? For Gordon Fuller."

"Even if it were true, Jim—and I think you are mostly wrong—I have belief in that young man—it is the one thing to save the people and stop the strike."

"The strike is ended."

"What? How?" the Dean questioned eagerly. "What do you mean?"

"When I laid down the Crucifix on my brother's breast, and put out my hands for the 'bracelets', the strike was over then."

"I do not understand, Jim." The Dean spoke wonderingly, but he had already begun to realize that the intangible fear that had taken him out of his house when he had not meant to come was founded on something real.

"The strike is ended," said Loyd again. "It will finish in a way that no other strike ever finished in this world."

"Do you think that after we have fought and starved as we have all this time that we are going back to work under the old conditions, to pile up more money for John Sargent, to make him stronger to fight and gouge us again? Do you think I left my dead brother's body to come here quietly and wait for John Sargent's law to send me to state's prison? No. I came at the time because this morning we were not ready to strike. Now we are ready. It is ten o'clock now. In a few minutes the men will come to break me out from here. We will go straight to the mill, blow in the gates, overpower Sargent's guards or kill them."

"In the morning we'll not only have the mill in our hands and be ready to run it, but we'll have every store and bank and public utility in the town."

"You don't understand yet. This is a one-mill town, a one-man town. The banks, the trolley cars, the business concessions belong to John Sargent. We made them for him. There are nearly four thousand of us. There are not four hundred able-bodied men in the town who do not belong to us. Who is to stop us doing what we wish?"

The Dean leaned back against the opposite wall of the corridor. He saw the monumental simplicity of the thing which Loyd had outlined. He knew how it would appeal to the daring imagination of the big, fearless man before him. And he did not doubt that he would go about it simply and literally, though death stood in the way. For a moment he was stupefied by the bold clearness of the idea. Then his mind leaped to the terrifying consequences. He saw all the great power of

the whole state, roused by money and the fear of money, prepared to pour its forces down upon the little city. It would be *war*! And he knew that Loyd and the men would fight to the end.

"Jim," he gasped, "do you know what it would mean? It would mean civil war."

"It would mean *something*," said Loyd shortly. "And that is more than all the Labor talk and uplift and Socialism has meant yet or ever will mean unless men are willing to pay the price and take the risk for the thing they want."

"And can you say what is the price? Because life is bitter to you and because you would throw it away cheaply, do you dare to say what life is worth to other men? And are you ready to lead them to destruction?"

"What shall we do, then? Do you want us to settle down quietly to grind those lives out forever, to see our brothers murdered, to see ourselves sent to prison? Why don't you go farther and tell us to bow our head and say, 'It's the will of God; let us suffer and die peaceably'? No. Father, in spite of what you know and have heard of me, I love my Church and my Faith, but no church and no faith and no priest can tell me that it is the will of God that the children should go hungry because of John Sargent's greed, or that my brother should be killed by his hired murderers."

"No, it is not the will of God. It is the short-sighted wickedness of men."

"Then it has to be met in the one way that it can be met."

"Wickedness with wickedness, greed with greed, murder with more murder? No. Neither is that the will of God."

"But it is the will of God that men should meet the hard and terrible facts of life with a great and patient bravery. God knows it is not in my heart to preach to you, when your own heart is desolate in its grief. What can I say? Has not my own old heart felt the rage of passion and the leaping flame of anger at the things that I have seen?"

"Yes, and that flame is going to lick up this whole country," said Loyd, gripping and shaking the bars of his cell door. "Am I the only man who is suffering? I haven't got a hungry kid chewing at the bed sheet in his sleep. I am not raising a family of boys and girls to be thrown into the hopper of

John Sargent's mill. But I'm not a wind-jamming Socialist either. I can do this thing to-night and I'm going to do it. It's a thing that's never been done before and it will light up this state and this country. What is my life? What are a few dozen lives, if they go to the wiping out of slavery in this country?"

"Anger piled on anger, Jimmie, wrong upon wrong, never made anything right in this world. You are thinking of a cause. You honestly believe that what you would do to-night would help to better things. And, in the end, it would, perhaps. But the strongest thought of all you have is that it would ruin John Sargent."

"Yes." Loyd shouted, "I'd leave him without a dollar in the world. And if you were in my place you'd feel just as I do."

"And if I did? Would it be right? Let us leave it," said the Dean dropping his voice, "to the boy that is at rest to-night—Harry, with his fresh and laughing heart. Life was dearer to him, and sweeter, than to you or me. Leave it to him. Would he have you do this thing with anger and rancor in your heart? No. He would beg you on his knees to do the brave thing."

Loyd stiffened as though he had been struck.

"You think," the old priest went on calmly, "because you are ready to throw your life away or make yourself an outlaw to the world about you, that you are doing the courageous thing. He, even in his boy's wisdom, could have told you that there was a yet braver thing to do—to stay here and clear your name of this thing as you can easily do, and—obey the laws of God."

"They're not the laws of God. They're John Sargent's; they work for him."

"They *are* the laws of God, Jimmie—Ten of them. And John Sargent can no more break them with impunity than can you or I. You know that."

Loyd said nothing, but tapped significantly on the bars of the door.

"I see what you mean, Jim; but you know what I mean, too. Suffering there is. Injustice there is. Wrong there is. Why? Because a man is breaking the laws of God; breaking one of

the Ten Commandments. Government, Politics, Socialism, Economics—blow the fog away and you find a man stealing, breaking God's law. Set up another system and you'll find other men doing the same. And you would cure it all to-night by breaking more of those laws of God?

"Jimmie, Jimmie, can you not see that the lesson is longer and harder even than that?"

"You say that you looked at the Crucifix this morning. What did you see? You saw a Man loving justice and hating iniquity. Every great and big man does that always. He saw injustice and wrong and suffering all about Him. Did He 'take the sword'? Did He take the 'twelve legions of angels' to right these things? No. He took the other way, the way that leads not over the bodies of men but through the ways of their hearts.

"Can you bring anything out of force and riot and bloodshed except the things that you put into them—anger and hate and the desire for revenge? They breed each other.

"There is one way, the patient, the big, the enduring way. The law, in the hands of the Governor, will be helping you to-morrow. Nine millions of people, the sovereigns of the state, are with you at heart. Keeping the law of God—fight, work, teach, and vote. But keep the law of God. For every law that is broken, whether in the name of Labor or of Capital, of Socialism or of Private Right, a heavy toll is taken. And it is taken off the weak."

Loyd strained uneasily along the bars, but still he said nothing.

"James," said the Dean after a little pause, "you are here accused of something you did not do. That has happened and might happen to any man. But if you go out of here to-night, you, who have never broken any law, will be branded as a jail-breaker. Will it do any good to the cause for which you are ready to die if you go marked as an outlaw? Will it? It will not. And you shall not do it. I can stop you and I will."

"How?"

A heavy thud and a grinding, tearing crash shook the building.

"There they are now," said Loyd. "They did as I told them. There was no warning. They are in the office by now."

The Dean hurried down through the corridor to the office. He swung open the door between the inner and the outer offices, and stopped short.

On the floor of the outer office lay the heavy street door. On top of it lay the long iron tongue of a reaper. It was plain that the men had run up stealthily and rammed the door down with a single blow of the tongue and had leaped into the room after it.

A dozen or fifteen had crowded in and were half-way across the room. There they stood, for the moment, saying nothing.

Along one wall of the office four deputies were ranged, with rifles pointing dead at the group of men. At the Dean's left hand stood Wheeler and the sheriff, with their shotguns also trained upon the men. But the sheriff gave no word to fire. The Dean at first sight thought that Beals was merely stupid with fright. But a second look at the men in front showed something else.

Andrew Tinney and Joe Kolakouvski, two giant moulders, were in front. Behind them, his squat, double-jointed body screened by their long legs, was little Joe Page, the town dwarf, who had once been kicked by John Sargent.

In one hand the dwarf held a stick of dynamite with a common fire-cracker fuse taped into it. In the other he had a little stick of burning punk. The crude simplicity of the thing made it just so much more terrible. Any boy could have thought of it.

No man was ready to pull a trigger. The situation was too obvious to anyone who knew the character of the little half-man who held those things in his hands. Only one shot would ever be fired.

"Bring Loyd out, Beals," said Tinney. "Or give over the keys."

"The keys," said Kolakouvski, glowering down the eye of the sheriff's gun.

Beals stood, futilely holding his gun at aim. He seemed unable to do more.

"Give them to me," whispered the Dean at his ear—"the keys; they will not try to take them from me."

The sheriff, still pointing his gun wildly, reached for the keys that hung at Wheeler's belt and passed them over to the

Dean. The act was purely mechanical. The man's hand merely followed the first suggestion that his mind had been able to answer.

The Dean beckoned the group of men and it moved across the room, still screening the dwarf who padded along steadily, holding his two hands wide apart.

Quietly and without opposition the crowd followed the priest through the inner office and down the corridor.

The Dean worked quickly, trying one key after another in the lock of Loyd's door, talking as he worked.

"Jimmie, when I have found the right key," he said, pulling out one key and inserting another, "you will be free to go out and begin the work you have in mind. You will be free of everything except the law of God. I cannot free you from that. I am freeing you from this law of man. You will not be breaking jail. The door will be standing open for you. I am taking this all upon myself. I will answer for all of this to the law.

"When you go out from here, if you do wrong, if you break a law of God, if you kill, then I shall be as guilty as you. The sin that is yours will be upon my soul.

"These men will do nothing without you. All rests on you: life and death; shame, terror, and innocent blood. And on me it rests.

"Will you stay and take the long way in patience and courage and hope, or will you—there, the door is open at last—will you take the short way to ruin and wrong? You take me with you either way."

He pushed the door open and Loyd stepped upon the threshold. In the light, the two men eyed each other, breathing hard, for a full minute.

Then Loyd looked down the corridor into the puzzled, wondering faces of the men crowding there. He looked again at the old man whom he had all his life revered and loved. His eyes dropped. His big shoulders fell. And, swinging on his heel, he turned back into the cell and dropped heavily upon his bunk.

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[TO BE CONTINUED.]

PIUS X AND THE CARDINALATE.

IN view of the recent death of the Supreme Pontiff it may not prove uninteresting to give a short account of the various official acts of Pius X in reference to the Sacred College of Cardinals.

NUMBER OF CARDINALS APPOINTED BY PIUS X.

During the course of the eleven years of his pontificate Pius X held seven Consistories in which he appointed fifty cardinals. Thirty-nine were cardinal priests and eleven cardinal deacons. His immediate predecessor, Leo XIII, admitted one hundred and forty-seven cardinals to the Sacred College, while Pius IX conferred the same honor on one hundred and twenty-three.

The following list shows the date of the Consistories held by Pius X, together with the number of cardinals created in each.

Date.	Cardinals Created.
1. 9 Nov., 1903 . .	2 cardinal priests.
2. 11 Dec., 1905 . .	3 cardinal priests and 1 cardinal deacon.
3. 15 Apr., 1907 . .	7 cardinal priests.
4. 16 Dec., 1907 . .	3 cardinal priests and 1 cardinal deacon.
5. 27 Nov., 1911 . .	14 cardinal priests * and 5 cardinal deacons.
6. 2 Dec., 1912 . .	1 cardinal priest.
7. 26 May, 1914 . .	9 cardinal priests and 4 cardinal deacons.

During his reign forty-eight cardinals died. Of these one had been created by Pius IX, forty-one by Leo XIII, and six by Pius X. Hence at the death of Pius X the Sacred College counted sixty-five members—six cardinal bishops, fifty cardinal priests, and nine cardinal deacons.

NATIONALITY OF THE CARDINALS.

Of the fifty cardinals created by Pius X no less than thirty were natives of countries other than Italy. In other words, sixty per cent of the cardinals of Pius X were non-Italian or foreign cardinals. Under Pius IX and Leo XIII the proportion of foreign cardinals to the entire number was respectively forty-three and forty-one per cent. In all, thirteen nations

* Including one cardinal reserved "in petto".

are represented among the creations of Pius X. During this pontificate Brazil received its first cardinal, and Holland, after a lapse of nearly four hundred years, was again accorded recognition in the Sacred College. Two additional cardinals were given to the Church in the United States.

The following table will show at a glance the nationality of the cardinals created during the last three pontificates.

Country.	Pius IX.	Leo XIII.	Pius X.
Italy	70	85	20
France	17	19	7
Spain	13	11	6
Portugal	2	1	1
Germany	4	6	2
Austria	6	11	3
Hungary	4	3	3
England	3	2	2
Ireland	1	2	0
United States	1	1	2
Belgium	1	1	1
Holland	0	0	1
Poland	1	0	0
Russia	0	1	0
Greece	0	1	0
Switzerland	0	1	0
Australia	0	1	0
Canada	0	1	1
Brazil	0	0	1
Number of cardinals	123	147	50
Foreign cardinals	53	62	30

AGE OF THE CARDINALS APPOINTED BY PIUS X.

Cardinal Merry Del Val was the youngest cardinal created by Pius X, and Cardinal De Rovérié de Cabrières was the oldest. The former was only thirty-eight years of age at his elevation, while the latter had passed his eighty-first birthday. The subjoined table will give some idea of the ages of the cardinals appointed by the late Pontiff.

Age.	No. of Cardinals.
Under 40 years.	1
40 to 50 "	3
50 to 60 "	14
60 to 70 "	24
70 to 80 "	7
Over 80 "	1

The table shows that nearly one-half of the cardinals created by Pius X were between sixty and seventy years of age. Nineteen of these twenty-four cardinals were between sixty and sixty-five years old. Seven were sixty-two years of age.

THE RIGHT OF OPTION.

A cardinal's right of option ("jus optionis") means that, under certain restrictions, a cardinal may (1) pass from a lower to a higher grade in the Sacred College, or (2) while remaining in the same grade may select another diocese, title or deaconry in place of the one which he holds at present. This right was exercised several times during the last pontificate.

I. CARDINAL DEACONS.

1. Cardinal Cajetan De Lai in the Consistory of 27 November, 1911, made option for the diocese of Sabina, thus passing from the grade of cardinal deacon to that of cardinal bishop. He was created cardinal deacon of St. Nicholas *in Carcere*, 16 December, 1907.

2. Cardinal Basil Pompili was promoted, 25 May, 1914, from the deaconry of St. Mary *in Domnica*, which he had received 27 November, 1911, to the priestly title of St. Mary *in Ara Coeli*.

II. CARDINAL PRIESTS.

1. Cardinal Augustine Richelmy, 27 November, 1911, exchanged his title of St. Eusebius for that of St. Mary *in Via Lata*.

2. Cardinal Diomedede Falconio was made cardinal priest of the title of St. Mary *in Ara Coeli*, 27 November, 1911. He resigned this title in the Consistory of 25 May, 1914, on his promotion to the rank of Cardinal Bishop of Velletri.

III. CARDINAL BISHOPS.

1. Cardinal Francis Cassetta passed from the priestly to the episcopal grade in the Sacred College, 27 March, 1905, when he was made Bishop of Sabina. Afterward, 27 November, 1911, he resigned from the See of Sabina and took possession of Frascati.

2. Cardinal Seraphin Vannutelli, as sub-dean of the Sacred College, was Bishop of Porto and St. Rufina. On the death of Cardinal Oreglia he succeeded to the Deanship and, in keeping with the new regulations of Pope Pius X, retained his diocese, uniting to it, however, the diocese of Ostia, 25 May, 1914.

CREATION AND RESERVATION "IN PETTO".

Only one cardinal was created and reserved "in petto" by Pius X, as compared with eight by Leo XIII, and ten by Pius IX. This prelate is the Patriarch of Lisbon, Anthony Mendes Bello. He was created 27 November, 1911, but was not published until 25 May, 1914. The delay in publication in this instance was probably due to the spirit of virulent antagonism to the Catholic Church manifested by the leaders of the revolutionary government in Portugal. On the one hand the Pope, in keeping with the provisions of the Concordat between the Holy See and Portugal, was obliged to create Mgr. Bello a cardinal in the first Consistory held after 19 December, 1907, the date of his promotion to the Patriarchate. On the other hand it was idle to expect the revolutionary government to make the usual official request for the promotion of that prelate, and it might well be feared that the public bestowal of this high dignity would be the signal for new insults and persecution for Mgr. Bello. The Pope was enabled to keep his Concordat obligations and at the same time obviate any possible dangers by creating the Patriarch a cardinal priest, 27 November, 1911, and deferring the publication of his name to a more peaceful time, 25 May, 1914. Cardinal Bello outranks Cardinal De Hornig, who was created and published 2 December, 1912, as well as the cardinal priests created and published 25 May, 1914.

CARDINALS BELONGING TO RELIGIOUS ORDERS.

The following table shows the number of the members of the various Religious Orders and Congregations who were elevated to the purple during the last three pontificates.

Order.	Pius IX.	Leo XIII.	Pius X.
Augustinian	1	3	0
Barnabite.	1	1	0
Benedictine	2	6	2
Canon Regular. . . .	0	0	1
Capuchin.	1	3	0
Carmelite.	0	2	0
Dominican	3	5	0
Franciscan	2	1	2
Jesuit	2	2	1
Oblate	1	0	0
Oratorian.	0	4	0
Redemptorist	1	0	1
Total	14	27	7

DOCUMENTS OF PIUS X ON THE SACRED COLLEGE.

During the reign of Pius X there were issued the following documents directly referring to the cardinals:

28 August, 1903, a decree of the Sacred Congregation of Indulgences permitting cardinals to grant an indulgence of 200 days in their respective churches.

14 December, 1903, a Motu Proprio granting certain additional favors and privileges to the conclavists who attended the cardinals at the election of Pius X.

20 January, 1904, the Constitution *Commissum Nobis* which strictly forbids any cardinal to present the civil Veto or Exclusion during the conclave for the election of the Supreme Pontiff.

25 December, 1904, the Constitution *Vacante Sede Apostolica*, which lays down the laws governing the election of the Pope.

24 May, 1905, the Motu Proprio permitting all cardinals, even those who are only priests or deacons by ordination, to wear the pectoral cross even in the presence of the Roman Pontiff.

29 June, 1908, the Constitution *Sapienti consilio*, which provides for the reorganization of the Roman Curia.

18 March, 1909, a Decree of the Holy Office granting an indulgence of fifty days to those who devoutly kiss a cardinal's ring.

15 April, 1910, the Constitution *Apostolicae Romanorum Pontificum*, which made many new regulations for the administration of the suburban dioceses of Rome.

20 December, 1911, a rescript from the Commission for the Codification of Canon Law enumerating certain privileges of the cardinals.

5 May, 1914, a Motu Proprio designed to make effective the provisions of the Apostolic Constitution *Apostolicae Romanorum Pontificum*. This Motu Proprio, among other regulations, assigns a stipulated annual salary to each of the Suf-fragan Bishops who administer the suburban dioceses and abolishes the right of option hitherto enjoyed by cardinal bishops.

CARDINAL LEGATES UNDER PIUS X.

Pius X continued the custom of his predecessor, Leo XIII, of sending a cardinal legate to the Eucharistic Congresses held in different parts of the Christian world. Cardinal Vincent Vannutelli was appointed Legate for the Congresses at Tournai (1906), Metz (1907), London (1908), Cologne (1909), and Montreal (1910). Cardinal Aguirre y Garcia was Legate at Madrid (1911), Cardinal Van Rossum at Vienna (1912), Cardinal Ferrata at Malta (1913), and Cardinal Belmonte at Lourdes (1914).

Philadelphia, Pa.

JOSEPH J. MURPHY.



Analecta.

AOTA PII PP. X.

AD UNIVERSOS ORBIS CATHOLICOS

HORTATIO.

Dum Europa fere omnis in anfractus abripitur funestissimi belli, cuius quae pericula, quas clades, quem exitum qui paullulum reputaverit, is profecto luctu atque horrorem se confici sentiat, non possumus non gravissime et Ipsi affici, non angere animo moerore acerbissimo, quum simus de tot civium, de tot populorum salute ac vita solliciti. In tanta rerum omnium perturbatione ac discrimine plane sentimus atque intelligimus hoc a Nobis paternam caritatem, hoc apostolicum ministerium postulare, ut christifidelium omnium animos eo convertamus impensius *unde venit auxilium*, ad Christum, dicimus, *principem pacis et Dei atque hominum mediatorem* potentissimum. Huic igitur thronum gratiae ac misericordiae adeant omnes, hortamur, quotquot sunt per orbem catholici in primisque viri et clero; quorum insuper erit, iussu episcoporum in unaquaque paroecia publicas peragere supplicationes, ut misericors Deus, quasi piorum precibus defatigatus, funestas belli faces amoveat quantocius detque benignus iis qui publicae rei praesunt *cogitare cogitationes pacis et non afflictionis*.

Ex aedibus Vaticanis, die II augusti MCMXIV.

PIUS PP. X.

EPISTOLAE.

I.

AD R. P. D. IOSEPHUM SCATTI, EPISCOPUM SAVONENSEM ET NAULENSEM, DE SACRIS SOLLEMNIBUS ANNO PROXIMO SAVONAE CELEBRANDIS QUOD CENTUM ANNIS ANTE PIUS VII P. M. IMAGINEM "MATRIS MISERICORDIAE" CORONA REDIMIERAT.

Venerabilis Frater, salutem et apostolicam benedictionem.— Si unquam recentioribus aetatibus Petri navicula turbulentissimis est iactata fluctibus, id certe tum evenit, cum in decessore Nostro fel. record. Pio VII libertas et dignitas Pontificis ipsaque humanitas sic violata est, ut vix credibile videatur, qui hoc fecit, hominem ea vi atque acie ingenii non vidisse quam nefarium quamque inutile facinus admitteret. Tametsi nihil est mirum, si Ecclesiae adversarii ita obcoecantur invidia, ut historiae documenta, vel quae sunt maxime perspicua, perfri-cata facie contemnant. Atque historia teste, cum sibi videntur Ecclesiam in extremum adduxisse discrimen, tum vero benignissimus Deus ex ipsa eorum opera tranquillitatem gloriamque parit catholico nomini. Quo quidem in genere, insigne divinae providentiae documentum, per ea tempora, quae memoravimus, si fidelibus datum est omnibus, at praesertim maioribus vestris, qui pietatis suae omne genus significationibus augustum Pontificem Savonae captivum consolati sunt. Detinebatur sanctissimus Serex in episcopali domo, qua, venerabilis Frater, ipse hodie uteris; ab eius latere purpurati Patres avulsi omnes, quorum alii alio loco vel exsulare iussi vel in custodiam dati, ne Pontificem sapienti suo iuvarent consilio; episcopi Italiae plerique e suis deturbati sedibus; divina humanaque passim permixta omnia. Putarint tum forte imbecilli consilii homines de catholica Ecclesia actum esse. At Pontifici adfuit sanctissima Virgo, quae apud vos titulo colitur *Matris Misericordiae*; quam enim ipse patronam ac deprecatricem adhibuit, eam profecto dicendum est finem aerumnarum clienti augusto a Iesu Ecclesiae Sponso impetrasse. Redditus est Urbi pastor ac princeps; post annum, promissa exsecutus, istic miserentissimae Matris imaginem pretiosa corona redimiit. Laetabile utrumque eventum scribis, venerabilis Frater, velle vos proximo

anno, a die septimo ad tertium decimum mensis maii, sollemniter commemorare. Consilium sane optimum non una de causa probamus; etenim non modo cives decet actus maiorum aemulari et pietatem erga *Matrem Misericordiae* et studium erga illustrem decessorem Nostrum, cuius iam perpetuo erit nomen cum Savonae nomine coniunctum, verum etiam de re agitur, quae et fidelium excitet ardorem, et inimicis Christi persuadeat, si potest, Ecclesiam in ea esse tutela ut, quantumvis ipsi nitantur, nihil tandem aliquando sint profecturi. Neque minus id placet quod habetis propositum, ut statis sollemnibus et praebeat novendialis divini verbi praedicatio, et duplex accedat conventus, Marialis et Eucharisticus; ita profecto delatos beatissimae Virgini et Pio VII honores cumulabit animarum fructus. Verum, ut te, venerabilis Frater, et clerum populumque Savonensem peculiari voluntatis Nostrae testimonio honestemus et, quantum in Nobis est, festorum dierum splendorem augeamus, iam nunc pollicemur non defuturum qui Nostram per eos dies gerat istic personam. Supplices interea estote *Matri Misericordiae* pro Nobis universaque Dei Ecclesia; pietatem vero in Nos vestram remunerabitur Deus caelestibus donis, quorum auspicem paternaeque benevolentiae Nostrae testem, tibi, venerabilis Frater, et clero populoque utriusque dioecesis, apostolicam benedictionem ex animo impertimus.

Datum Romae apud S. Petrum, die XXIX mensis iunii anno MCMXIV, Pontificatus Nostri undecimo.

PIUS PP. X.

II.

AD IACOBUM CARD. GIBBONS, BALTIMORENSIUM ARCHIEPISCOPUM, DE TEMPLO IN HONOREM B. VIRGINIS IMMACULATAE WASHINGTONII EXSTRUENDO.

Dilecte Fili Noster, salutem et apostolicam benedictionem.—Ad clara, quae saepenumero ab Americae septentrionalis Catholicis accepimus, actuosae caritatis argumenta, aliud nunc accedit, neque illud obscurum, sollertia providentiaque piarum feminarum. Coivisse siquidem eas in coetum allatum est, corrogandae stipis causa, ad templum Washingtonii exstruendum, apud studiorum Universitatem, quod usui sit tum excolendis ad pietatem adolescentibus qui scholas celebrant, tum ceteris omnibus e vicinia iuvandis. Cuiusmode consilium quanti sit

apud Nos, dicere vix attinet. Eo enim nihil ad Ecclesiae utilitatem et ad reipublicae salutem praestantius: ac de utraque egregie mereri censendi sunt qui adolescentium animos eo mature convertendos curant, ubi timore Domini sancto, quod sapientiae verae initium est, plenius efficaciusque impleantur.

Hoc igitur unum optandum restat, ut, catholicorum hominum ex omni ordine generosa promptaque opitulante liberalitate, feminarum, quas supra laudavimus, consilium felicem quantocius habeat exitum, exstruendique templi arte renidente, adeuntium adolescentium sublimius erigantur mentes et quae *desursum est sapientiam* avidè exquirant, toto corde amplectantur in omniqve vita religiose retineant.

Vota haec expleat Deipara immaculata cuius honori sacram aedem dicare decretum est, sintque precamur oculi eius aperti super Washingtoniensem studiorum Universitatem die ac nocte. Auspex interea divinorum munerum Nostraeque testis benevolentiae apostolica sit benedictio, quam tibi, dilecte Fili Noster, coetui feminarum quod supra nominavimus, clero denique, populoque tuo universo peramanter in Domino impertimus.

Datum Romae apud S. Petrum, die VIII iulii MCMXIV, Pontificatus Nostri anno undecimo.

PIUS PP. X.

SECRETARIA STATUS.

EPISTOLA AD FRANCISCUM CARD. BOURNE, WESTMONASTERIENSEM ARCHIEPISCOPUM, OB RELATIONEM DE INCREMENTO CATHOLICAE ECCLESIAE IN ANGLIA BEATISSIMO PATRI REVERENTER EXHIBITAM.

My Lord Cardinal,

The important address which Your Eminence delivered at Cardiff on July 10th has deeply interested the Holy Father and He wishes me to assure you that He has read it with very great pleasure. His Holiness's attention has been more particularly drawn to what Your Eminence has pointed out in connexion with the Bull *Si qua nos* and the development of the Catholic Church in England. Your Eminence has put forward the mind of the Holy See and the ultimate object in view when the new ecclesiastical provinces were erected nearly three years

ago. As you have rightly stated, all over the world, "a wise and gradual growth of the episcopate means in every case greater earnestness among the children of the Church, greater activity of zeal, and a rapid increase in the number of those who accept her teaching". The Holy See is confident that the same methods cannot fail to promote constant and far-reaching progress in the life of the Church in England and lead to the salvation of the thousands who are seeking for light and grace and who are at present beyond the reach of those who can minister to them. Difficulties and obstacles obviously exist and others may arise before the goal can be reached, but the Holy Father trusts that the zeal and the generosity of English Catholics will find the means of overcoming them, and thus develop the admirable work which their forefathers have accomplished since the restoration of the hierarchy and which they themselves have carried on so nobly to this day.

I am, my Lord Cardinal,

Your Eminence's devoted servant,

R. CARD. MERRY DEL VAL.

Rome, July 14th, 1914.

SUPREMA S. CONGREGATIO S. OFFICII.

(Sectio de Indulgentiis.)

I.

DECRETUM SEU DECLARATIONES CIRCA ALIQUOS SPIRITUALES
FAVORES PIO OPERI PROPAGATIONIS FIDEI CONCESSOS.

Ad supremam hanc sacram Congregationem S. Officii, sequentia exhibita sunt dubia, pro opportuna solutione, nimirum:

I. Quando parochus delegavit unum ex suis vicariis, committens ei munus colligendi in sua parochia eleemosynas in favorem pii Operis Propagationis Fidei, uter facultatibus et privilegiis eidem Operi a Sancta Sede concessis fruitur? An solus vicarius? num parochus solus? an vero uterque?

II. In dioecesibus, ubi nullum consilium neque comitatus existit, sed solus invenitur sacerdos ab episcopo nominatus tanquam director dioecesanus cum mandato toti huic Operi providendi, gaudetne solus hic director facultatibus et privilegiis

a Sancta Sede concessis? An vero episcopus similiter iis fruatur?

Emi ac Rmi PP. Cardinales Inquisitores generales, feria IV, die 25 martii 1914, respondendum esse dixerunt:

Ad I. Tam parochus, cui munus demandatum fuerit in aliqua parocchia colligendi eleemosynas, quam vicarius, cui parochus hoc munus committit, fruuntur facultatibus et privilegiis a Sancta Sede concessis.

Ad II. Non solum sacerdos director, sed et Revmus Episcopus gaudent in casu facultatibus et privilegiis a S. Sede concessis.

Et Ssmus D. N. D. Pius div. Pp. X, in solita audientia R. P. D. Adessori S. Officii, feria V sequenti, die 26 martii, impertita, benigne sententiam Emorum PP. approbare dignatus est. Contrariis quibuscumque non obstantibus.

D. CARD. FERRATA, *Secretarius*.

L. * S.

✠ D. ARCHIEP. SELEUCIEN., *Ads. S. O.*

II.

DECRETUM: PECULIARES TRIBUUNTUR INDULGENTIAE SODALITATIBUS LECTIONI S. EVANGELII PROVEHENDAE INSTITUTIS

Quam proficua sit inter fideles eorum consociatio ad assiduam provehendam lectionem Evangelii, conspicui probavere fructus indidem procreati. Quae enim, ecclesiastica favente auctoritate, hucusque surrexerunt, caelestibus visae sunt benedictionibus foecundari.

Quo igitur res ista plurimum incrementi capiat, censuit Ssmus D. N. P. Pius div. prov. Pp. X, fidelibus sub Christi nomine in profectum Evangelii confoederatis, Ecclesiae thesaurum esse opportune aperiendum.

Quapropter, in audientia R. P. D. Adessori S. Officii impertita, die 23 aprilis, anno 1914, Idem Ssmus Dominus omnibus et singulis piis Sodalitatibus, a locorum Ordinariis sive iam canonice erectis sive in posterum similiter erigendis, ea mente ut eius membra in id conspirent ut magis propagetur ac magis Evangelium, sibi que ad hunc finem assequendum proponant: 1° Saepe incumbere, et si possibile sit quotidie, aliquali S. Evangelii lectioni, utendo editionibus ab Ecclesia probatis, et

crebris lucidisque adnotationibus ditatis; 2° Eiusmodi lectionem aliis passim opportuneque commendare; 3° Frequenter invocationem recitare: *Da, quaesumus, Iesu, ut tuo sancto obsequamur Evangelio*, sequentes indulgentias benigne concedere dignatus est: I. Plenarias, defunctis quoque applicabiles, pro Sodalibus confessis ac S. Communione reffectis, qui ecclesiam seu sacellum visitaverint, in quo Sodalitas canonicè erecta est, ibique ad mentem Summi Pontificis oraverint: 1° Die inscriptionis in Sodalitatem; 2° Diebus festis: Nativitatis D. N. I. C.—Circumcisionis—Epiphaniae—Paschatis—Ascensionis—Pentecostes—Assumptionis B. M. V.—Cathedrae S. Petri Romae—Conversionis S. Pauli Ap.—S. Ioseph (19 martii)—S. Marci Ev.—S. Iacobi Ap. (1 maii)—Ss. App. Petri et Pauli—S. Matthaei Ap. et Ev.—S. Hieronymi—S. Lucae Ev.—S. Iudae Thaddaei Ap.—S. Ioannis Ap. et Ev.—et Omnium Sanctorum.—II. Plenariam in articulo mortis, a quibuslibet ex Sodalibus lucrandam, si confessi ac S. Synaxi reffecti, vel saltem contriti, Ssmum Iesu Nomen ore, si potuerint, sin minus corde, devote invocaverint et mortem tanquam peccati stipendium de manu Domini patienter susceperint.—III. Partialem centum dierum, etiam defunctorum animabus profuturam, pro quolibet pietatis vel caritatis opere, quod Sodales iuxta Sodalitii statuta peregerint.

Praesenti in perpetuum valituro, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

D. CARD. FERRATA, *Secretarius*.

L. * S.

✠ D. ARCHIEP. SELEUCIEN., *Ads. S. O.*

III.

DECRETUM SEU DECLARATIO CIRCA INSCRIPTIONEM ET TRANSMISSIONEM NOMINUM FIDELIUM ADLECTORUM IN PIAS CONFRATERNITATES.

Cum S. Congregatio Indulgentiis sacrisque Reliquiis praeposita, die 16 iulii, anno 1887, declaraverit, inscriptionem nominum christifidelium, qui in Confraternitatis proprie dictas cooptantur, esse omnino ad lucrandas indulgentias necessariam; et ex decreto eiusdem S. Congregationis, d. d. 18 augusti 1868, sacerdotes alicuius ex relativis Confraternitatibus rectoris munere carentes, quamprimum commode possunt, transmittere

teneantur ad Superiores respectivae Sodalitatis vicinioris canonice erectae nomina receptorum, ut in album ipsius Sodalitatis referantur; dubitari coeptum est, an fideles ex ipso die inscriptionis, ad indulgentias lucrandas ius haberent, etsi eorum nomina nondum ad Sodalitatem pervenerint. Et S. eadem Congregatio, diebus 12 decembris 1892 et 15 novembris 1893, affirmativam responsionem protulit. Si tamen, sive ex negligentia, sive ex alia causa, fidelium nomina numquam ad Sodalitatem transmittantur, novum exoritur dubium, an aliquando, et quonam tandem tempore, fideles indulgentiarum beneficio censendi sint decidisse. Qua de re supplicatum est apud Ssmum D. N. Pium div. prov. Pp. X, ut mentem suam vellet aperire, et defectus ex hoc capite hucusque per quoscumque sacerdotes forte admissos benigne sanare. Et Sanctitas Sua, in solita audientia, die 23 aprilis 1914, R. P. D. Adessori S. Officii impertita, praevia sanatione omnium defectuum hucusque admissorum in inscriptione et transmissione nominum christifidelium, qui ad quamcumque piam Sodalitatem cooptati fuerint, declaravit, firma remanente in conscientia obligatione inscribendi et transmittendi nomina, iuxta decreta aliasque S. Sedis praescriptionis, fideles, eo ipso quo a legitime deputato admittuntur, rite adscriptos censi, ad effectum tantummodo ut indulgentias lucrari aliarumque gratiarum spiritualium participes fieri valeant, etiamsi eorum nomina, quacumque ex causa, in album Sodalitatis relata non fuerint. Contrariis quibuscumque non obstantibus.

D. CARD. FERRATA, *Secretarius*.

L. * S.

✠ D. ARCHIEP. SELEUCIEN., *Ads. S. O.*

IV.

DECRETUM SEU INDULTUM CIRCA PERAGENDAM SACRAMENTALEM CONFESSIONEM ANTE DIEM LUCRANDAE INDULGENTIAE CONSTITUTUM.

Die 23 aprilis 1914.

Ssmus D. N. D. Pius div. prov. Pp. X, in audientia R. P. D. Adessori S. Officii impertita, crebriorem cupiens facilioremque usum reddere Eucharisticae Communionis, et nihilominus aliquando obstare noscens praescriptam eodem die, vel aliquo ex

antecedentibus, iuxta peculiaria vel generalia S. Sedis indulta, praesertim vero data die 9 decembris 1763 et 11 martii 1908 per S. Congregationem Indulgentiarum, sacramentalem confessionem; firmis remanentibus amplioribus iam factis concessionibus, ac nominatim sub die 14 februarii 1906, per supra dictam sacram Indulgentiarum Congregationem, relata ad eos qui quotidie vel fere Angelorum Pane reficiuntur; benigne concedere dignatus est, ut ad quaslibet lucrandas indulgentias sufficiens habeatur confessio sacramentalis ultimo octiduo ante diem pro lucranda indulgentia designatum peracta; dummodo tamen non oporteat, ut, secundum prudens confessarii iudicium, aliquis ex christifidelibus aliter se gerat.

Praesenti in perpetuum valituro, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

D. CARD. FERRATA, *Secretarius*.

L. * S.

✠ D. ARCHIEP. SELEUCIEN., *Ads. S. O.*

V.

DECRETUM: PECULIARES GRATIAE SPIRITUALES IN FAVOREM FIDELIUM SOCIETATIBUS A TEMPERANTIA VEL ABSTINENTIA AB INEBRIANTE POTU ADSRIPTORUM DECERNUNTUR.

Ssmus D. N. D. Pius div. prov. Pp. X, in audientia R. P. D. Adessori S. Officii, feria V, die 21 maii 1914, impertita, cupiens propensioem Suam voluntatem erga Societates, a Temperantia vel Abstinencia ab inebriante potu nuncupatas, ostendere, earumque Sodales in provehendo tam salubri proposito alacriores experiri; apostolica auctoritate, benignam de thesauro Ecclesiae largitionem adaperire constituit, et sequentes indulgentias istiusmodi Sodalitatibus, dummodo a Rmis Ordinariis canonice sint erecta vel in posterum erigantur, concedere dignatus est:

I. Indulgentias Plenarias. Sodalibus confessis ac S. Communionem refectis aliquam ecclesiam vel publicum oratorium devote visitantibus ibique ad mentem Summi Pontificis orantibus: 1° Die quo Sodalitati nomen dederint. 2° In festo cuiusque Sodalitii Titulari. 3° In festo S. Ioannis Baptistae vel Dominica immediate sequenti. 4° Quatuor in anno diebus festis, a Rmis Ordinariis semel tantum designandis. 5° Semel in mense, die cuiusque Sodalitis arbitrio eligenda, si per integrum mensem

orationem aliquam a Rmo Ordinario pro respectiva Sodalitate adprobatam devote recitaverint.

II. Indulgentias Partiales. 1° Septem annorum totidemque quadragenarum, quatuor in anno diebus ab Ordinariis semel tantum designandis, quibus Sodales aliquam ecclesiam vel publicum oratorium devote visitaverint, ibique ad mentem Summi Pontificis oraverint, simulque promissionem circa temperantiam vel abstinentiam a potu inebriante ex corde renovaverint. 2° Trecentorum dierum, ab iis Sodalibus lucranda, qui ebrietati deditos ab huiusmodi vitio avertere conati fuerint, vel aliquem ex iis ut Societati adscribatur adduxerint; aut coetibus Sodalitatis interfuerint.

Quae omnes et singulae indulgentiae etiam defunctis applicari queunt.

Indulsit tandem eadem Sanctitas Sua ut Missae omnes, quae pro anima alicuius Sodalis defuncti a quocumque sacerdote applicantur, ita illi animae suffragari possint ac si ad altare privilegiatum celebratae fuissent.

Praesenti in perpetuum valituro, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

D. CARD. FERRATA, *Secretarius.*

L. * S.

✠ D. ARCHIEP. SELEUCIEN., *Ads. S. O.*

VI.

DECRETUM SEU DECLARATIO DE PARTIALIBUS INDULGENTIIS SEMEL VEL PLURIES IN DIE LUCRANDIS

Die 25 iunii 1914.

Ssmus D. N. Pius div. prov. Pp. X. in audientia R. P. D. Adessori S. Officii impertita, proposito dubio, an toties lucriferi valeant indulgentiae partiales, quoties iniunctae preces vel opera iterentur, si nulla fiat in ipsarum concessionibus declaratio de iis pluries in die vel semel tantum acquirendis; praehabito voto eminentissimorum Patrum Cardinalium Inquisitorum generalium, feria IV die 24 iunii 1914, in ordinaria Congregatione enunciato, benigne respondere dignatus est: "Affirmative, seu posse, in casu, eiusmodi partiales Indulgentiae toties acquiri, quoties preces vel pia opera in concessionibus

bus indicata reiterentur." Contrariis quibuscumque non obstantibus.

D. CARD. FERRATA, *Secretarius*.

L. * S.

✠ DONATUS ARCHIEP. EPHESIN., *Adessor*.

S. CONGREGATIO INDICIS.

DECRETUM.

Feria II, die 1 iunii 1914.

Sacra Congregatio eminentissimorum ac reverendissimorum sanctae Romanae Ecclesiae Cardinalium a sanctissimo Domino nostro Pio Papa X sanctaque Sede Apostolica Indici librorum pravae doctrinae, eorumdemque proscriptioni ac permissioni in universa christiana republica praepositorum et delegatorum, habita in palatio Apostolico Vaticano die 1 iunii 1914, damnavit et damnat, proscripsit proscribitque, atque in Iudicem librorum prohibitorum referri mandavit et mandat quae sequuntur opera:

HENRI BERGSON, *Essai sur les données immédiates de la conscience*. Paris, Félix Alcan.

—*Matière et mémoire; essai sur la relation du corps à l'esprit*. Ibid.

—*L'évolution créatrice*. Ibid.

ALOIS KONRAD, *Iohannes der Täufer*. Graz und Wien 1911: *donec corrigatur*.

DAMIANO AVANCINI, *Modernismo*; romanzo. Milano 1913.

RAFAEL URIBE URIBE, *De cómo el liberalismo político colombiano no es pecado*. Bogotá 1912.

THEODOR WACKER, *Zentrum und kirchliche Autorität* in opusculo: *Gegen die Quertreiber*. Essen 1914.

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

Quibus sanctissimo Domino nostro Pio Pp. X per me infra-scriptum Secretarium relatis, Sanctitas Sua Decretum probavit, et promulgari praecepit. In quorum fidem, etc.

Datum Romae, die 3 iunii 1914.

FR. CARD. DELLA VOLPE, *Praef.*

THOMAS ESSER, O.P., *Secret.*

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

10 May: The Most Rev. Bonaventure Cerretti, formerly Auditor of the Apostolic Delegation, Washington, appointed Titular Archbishop of Corinth and Apostolic Delegate of the new Australasian Delegation.

20 June: Mgr. John Hebert, Vicar General of St. Johns, New Brunswick, appointed Domestic Prelate.

22 June: Mgr. William Chapman, also Vicar General of St. Johns, New Brunswick, appointed Domestic Prelate.

3 July: Mgr. Philip Belliveau, of the same Diocese, appointed Domestic Prelate.

12 July: Mgr. Albert Mendez and Mgr. Francis Abascal, of the Diocese of Havana; also Mgr. Gomez Pereira da Silva, Mgr. Joachim Confucio de Amorim, Mgr. Bruno Alberdi Imgadi, of Brazil,—all appointed Honorary Chamberlains of His Holiness.

14 July: Mgr. Francis J. O'Hara, Rector of the Pro-Cathedral, Brooklyn, appointed Privy Chamberlain Supernumerary.

15 July: Mgr. Charles Cox, O.M.I., appointed Titular Bishop of Dioclea, and Vicar Apostolic of Transvaal.

19 July: Mgr. Charles Underwood, Alphonsus B. Coté, and Edward Kennedy, all of the Diocese of Halifax, Nova Scotia, and John T. Woods, of Brooklyn Diocese, appointed Domestic Prelates.

13 June: Mr. Edward C. Smith, of New York, appointed Knight of St. Gregory the Great (civil rank).

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

PONTIFICAL ACTS: 1. Latin text of the exhortation addressed by the late Pope Pius X, nine days before his death, to the Catholics of the whole world, that public prayers be offered in every parish for the restoration of peace among the warring nations of Europe.

2. Letter to Mgr. Joseph Scatti, Bishop of Savona and Noli, concerning the centenary celebration, to be held next year (7 to 13 May, 1915), in commemoration of the crowning of the picture of Our Lady "Mother of Mercy", at Savona, by her devout client, Pope Pius VII.

3. Letter to Cardinal Gibbons, commending the movement for the erection of a church in honor of the Immaculate Conception, at the Catholic University of America, Washington.

SECRETARY OF STATE in a letter to Cardinal Bourne, Archbishop of Westminster, expresses the late Pope's great satisfaction over the Cardinal's address delivered at Cardiff last July. The letter quotes, as especially expressive of the mind of the Holy See, the following passage: "A wise and gradual growth of the episcopate means in every case greater earnestness among the children of the Church, greater activity of zeal, and a rapid increase in the number of those who accept her teaching."

S. CONGREGATION OF HOLY OFFICE (Indulgence Section) publishes the six following decrees: 1. deciding two doubts regarding spiritual favors granted to workers for the Propagation of the Faith; 2. granting special indulgences to sodalities formed to promote reading of the Gospel; 3. announcing the sanation of errors and irregularities in the enrolling and sending of names of those admitted into pious confraternities; 4. setting definitely the limit of time for sacramental confession that is required for gaining an indulgence; 5. enumerating the special graces to be gained by members of Total Abstinence societies; 6. stating that all partial indulgences can be gained *toties quoties*, unless the concession otherwise ordains.

S. CONGREGATION OF INDEX names a number of proscribed books, including three by Henri Bergson.

ROMAN CURIA gives official list of Pontifical appointments.

IN FUNERE PII X PONT. MAX.

Ut atra nox est! Occidit, occidit
Sol ille, purae lucis et igneae
fons caritatis, nuncupari
qui voluit DECIMUS PIORUM.

Flet jure tellus, orba potissimo
fautore pacis, dum furit undique
immane bellum, quale nunquam
ulla prior memoravit aetas.

Haec filiorum, se jugulantium,
immensa strages te, Pater, ultimo
confecit ictu; ferre, vivus,
non poterat tot ubique caedes;

sed te triumphans, quae vacat hostibus,
civem recepit Patria caelitum.

Hinc a periclis perge natos,
perge vigil trepidos tueri.

Pacem serenam gentibus impetra,
quas ira caecas fecit et efferas;
desistat heu! pro rore caeli,
sanguine terra bibax madere.

Aedes superbas tectaque pauperum
tormenta cessent bellica sternere;
messem vorax non urat ignis,
nec terat ungula trux equorum.

Quae vota nuper tu pia fuderat,
adversa bellis, funde, potentior
nunc deprecator, provolutus
ante thronum Triadis supremæ.

Sacris et urnis par tibi prodeat
Haeres Tiarae, cui fera praelia
arcere detur, quemque vita
longa beet meritisque plena.

P. FRANC. X. REUSS, C.SS.RED.

SOME PRIVILEGES OF CARDINALS OF THE HOLY ROMAN CHURCH.

The following privileges were granted by the late Pope to the Cardinals, on 20 December, 1911, and may be used before the promulgation of the Code of Canon Laws now being prepared.

1. The privilege of everywhere hearing confessions, even of religious of both sexes, and of absolving from all sins and censures, excepting only censures reserved in the most special way to the Apostolic See, and those attached to the revelation of the secret of the Holy Office.

2. The privilege of selecting for themselves and their households a confessor, who thereby acquires jurisdiction, should he lack it, even for the sins and censures from which the Cardinals themselves can absolve.

3. Of celebrating, or permitting others to celebrate in their presence, Mass on Thursday of Holy Week and three Masses in the night of the Birth of our Lord.

4. Of celebrating Mass in any private chapel without prejudice to the holder of the indult.

5. Of the daily enjoyment of a personally privileged altar; likewise, of a portable altar in any suitable place, according to their prudent judgment, even at sea, observing due precautions.

6. Of gaining in their own chapels indulgences for the acquiring of which is prescribed a visit to some church or public building of the city or place where the Cardinals actually sojourn; and this privilege can be enjoyed by their households.

7. Of everywhere blessing with merely the sign of the Cross, with all the indulgences usually granted by the Holy See, rosaries and other prayer beads, crosses, medals, statues, scapulars approved by the Apostolic See, and investing with them without the obligation of registration.

8. Of erecting with a single blessing in churches and oratories, even private oratories, wherein Mass can be celebrated, and in other pious places, the stations of the Way of the Cross with all the indulgences granted to those performing this exercise; and also of blessing for the faithful, who by reason of infirmity or other legitimate impediment are unable to visit the

sacred stations of the Way of the Cross, Crucifixes with the application of all the indulgences attached by the Apostolic See to the devout exercise of the same Way of the Cross.

9. Of wearing, like bishops, the pectoral cross even over the mozetta and of using the mitre and crozier.

10. Of blessing the people everywhere after the manner of a bishop, but in Rome only in churches, pious places, and in assemblies of the faithful.

11. Of celebrating pontifical ceremonies with throne and canopy in all churches; the Ordinary to be first notified if the church is a cathedral; but in Rome they have not the right to a throne except in their titular church.

12. Of receiving, whithersoever they go, the honors usually given to the Ordinary of the place.

13. Of preceding all prelates, even patriarchs and pontifical legates, unless the legate is a cardinal residing in his legation; but a cardinal legate *a latere* precedes all others.

14. Of granting an indulgence of two hundred days in places or institutes and for persons under their jurisdiction or protection; also in other places, to be gained on each occasion only by those present.

15. Of performing everywhere, observing what should be observed, consecrations and blessings of churches, altars, sacred utensils, and other similar things, excepting the consecration of the Holy Oils.

A SUGGESTED IMPROVEMENT IN THE BREVIARY.

To the Editor, THE ECCLESIASTICAL REVIEW.

Whilst so many changes are being made in the Breviary and the manner of saying the Divine Office it may not be out of place to suggest an improvement that would be acceptable to a great many. We are all fully aware that the Breviary is a mine of wisdom as well as of prayer, and that it is a source from which a great deal of knowledge, theological, liturgical, historical, and biological can be derived. We have almost daily in the second nocturn the life of some great servant of God, who is proposed to us as a model and as an incentive to a holy life; but a great defect is noticeable in all these edifying sketches. Whilst we are told of the length of time these saints

lived on earth, we are never told the time in the world's history and the Church's history which they adorned or affected by their sanctity and their teachings. This information is not only interesting but also very important, as it may serve to enhance the virtue of the saint when we know the state of the times in which he lived.

I would suggest as an improvement that would be greatly welcomed, that the date or the year of the birth of the saint be put before the saint's name, or at the left-hand side of the title; and the date of his death at the right hand, or after his name. Take for example the Office of St. Ignatius. The title stands in the Breviary:

Die XXXI Julii.
S. IGNATI
Confessoris. Duplex.

Now this might be greatly improved in the following manner:

Die XXXI Julii.
A. D. 1491. S. IGNATI. A. D. 1556.
Confessoris. Duplex.

Here we have at a glance the period in which this great servant of God began his existence, and we have some idea of the things, and men, and events that filled the minds of the people of his time, and were talked about by the boys and young men with whom he associated. The names of Columbus, Vasco da Gama, Ponce de Leon, Pizarro, Balboa, Magellan, and a host of great explorers and adventurers were on the lips and sounding in the ears of every one, and were awaking various thoughts and aspirations in the minds and hearts of the young.

For those who use the Roman office, and who have as a rule the life of some one of the Papal saints in the second nocturn, we could have inserted over the name of the Pope-Saint the number denoting the order of his succession from St. Peter, and the date of his election to the left of his name, or before his name, and the date of his death to the right or after his name. Take for example the office of the Blessed Urban II. Over his name in the Breviary, or office, could be placed the number 164, as he is the one hundred and sixty-fourth Pope in order after St. Peter; and before his name could be placed the date A. D. 1088, the year of his election; and after his name

the date A. D. 1099, denoting the year of his death. Here we have at a glance the stirring period of the beginning of the Crusades, and after, or along with, Peter the Hermit the great gathering or Council of Clermont with Pope Urban II as the central figure. It would not take much labor to make this improvement in the next edition of the Breviary, and it would surely be of the greatest benefit to those using it and the succeeding editions.

JAMES J. DUNN.

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THE SOUL THE ONLY PRINCIPLE OF LIFE.

To the Editor, THE ECCLESIASTICAL REVIEW.

That there is "in man but one principle of life, the rational soul, to wit, from which is derived the motion and all the life and feeling of the body", I, of course, firmly hold, as taught by Pius IX. This is but another and more explicit statement of the doctrine defined by the Council of Vienne. The Pope and the Council are concerned with the substantial form, or formal constituent principle, of the human organism, which they affirm to be one and one only. I, on the other hand, have been dealing with the formal constituent principle of cells in the human organism, or in any living organism, which I conceive to be multiple. I do not think that the assumption of such multiplicity conflicts in any way with the teaching of the Pope and the Council; for it still remains true that the rational soul is the formal constituent principle of the whole organism, and the ultimate principle of all life in the organism, though not the intrinsic constituent principle of each cell. If each cell, as I maintain, "has within itself a principle of life, incomplete, dependent, subordinate to the life of the whole body", it is plain that this cannot be the rational soul. That it has such a principle seems to be shown by the fact that cell-life survives the severance of living tissue from the body, as well as the separation of the soul itself from the body at death. It is further suggested by the fact that the spermatozoön and the ovum, products of the male and female organisms respectively, do undoubtedly possess within themselves principles of life other than the rational soul. I can see no essential difference,

so far as regards genesis, or mode of origin and intrinsic constituent principles, between cells that are organically disconnected from the organism, like the ova and spermatozoa, and cells that are organically connected with it, as are those that constitute the living tissue. They are equally propagated by fission, and are equally products of a living organism of which the human soul is the formal constituent principle. As for the *forma corporeitatis* of Scotus, it is wide as the poles asunder from the conception that "each cell has within itself a principle of life, incomplete and of a low order, capable of being propagated by fission or division." For (1) the *forma corporeitatis* is viewed as a constituent principle of the whole body, and (2) is not at all a principle of life.

✠ ALEXANDER MACDONALD,
Bishop of Victoria.

THE LIFE IN SEPARATED HUMAN TISSUES.

To the Editor, THE ECCLESIASTICAL REVIEW.

The article by Dr. Edmund J. Wirth, "The Soul the only Principle of Life," in the September number of THE ECCLESIASTICAL REVIEW, suggests an inquiry into the nature of the life (if any life exists) in human tissues preserved in cold storage for use in surgical plastic work. Up to the present there is no unmistakable evidence of life in these tissues as there is no growth in them. The growth in separated cells *in vitro* so far has all been in cells and tissues taken from animals below man. Human tissues have been preserved and used as grafts, but no one yet has made a human tissue grow *in vitro*.*

When a human being dies absolutely; that is, when the soul has actually departed from the body (and this departure may take place a half-hour or more after apparent death), as far as we know all the cells die, except, in some cases, the hair and nails. Properly speaking the hair and nails are not cells, but cellular derivatives; but they may grow after somatic death, and if they grow they are alive.

* Since this statement was sent to press, Doctors Loose and Ebeling, of New York, reported (*Journal of Experimental Medicine*, August, 1914) that they succeeded in keeping cultures of human sarcomatous tissue growing for fifty-two days *in vitro*.

Hair on the human body is not a simple adventitious growth, but a complicated organism made up of thousands of cell-like parts which require about eight pages like these of the REVIEW to describe anatomically. On the surface of the papilla at the bottom of the follicle below the root of a hair there is normally a continual multiplication of cells. Most of these lengthen and unite into the flattened fibres that comprise the fibrous part of the hair; their nuclei lengthen at first and become indistinct. The cells nearest the circumference expand into the scales which form the imbricated cuticular layer of the hair. The medulla found in some hairs after the fifth year of life is formed from the central papillary cells.

Hair, then, is a distinct organ which grows up from differentiated cells as any other tissue of the body develops, and it must grow, elongate, after death, when it does grow in that state, by much the same method of cell-building it followed during life. In such case it is alive, but evidently not actuated by the human soul. It therefore receives a new vegetative vital principle, educes from the potency of matter, which uses the disintegrating body as a soil, as a plant uses the earth, whence is drawn nourishment for the material that pushes it out lengthwise.

Undertakers not unfrequently are obliged to shave a corpse a second time before a funeral, unless the body has been embalmed—in the latter condition the beard will not grow. Caldwell¹ told of a case where the body of a man was exhumed four years after burial, and the hair of the head had grown to eighteen inches in length, the beard to eight inches, and the hair on the breast from four to six inches. Irvinge Rosse, who was professor of nervous diseases in the Georgetown University Medical School, described the body of a girl about twelve years of age, disinterred in a Washington cemetery, which had a new growth of hair all over it. He mentions hair that turned from brown to red after death. Bartholinus speaks of a man that had short black hair and beard at death, but after disinterment it was found to be long and yellowish. Aristotle and Germanus both mention the growth of hair on corpses. Finger and toe nails also grow after death in some cases; and they

¹ *Medical Record*, New York, 1877.

may become even inches in length, showing that the growth continued for months.

After death the body disintegrates rapidly. This destruction never is done by maggots, as the old preachers so graphically describe, except when flies are permitted to lay eggs in the tissues before burial. Immediately upon the departure of the soul the bacteria from the intestines diffuse through the body, and their ferments destroy the tissues. Simultaneously autolytic ferments, which during life are controlled by the blood serum and the internal secretions of the glands, are let loose to aid in the corruption. An important fact here is that cold, preserving fluids, and other agents can all check the action of these bacteria and autolytic ferments; these agents hold the postmortem disintegration in abeyance. Mastodons have been unearthed in Siberia with flesh fit to be eaten by dogs, and the mastodons had been buried for countless ages.

Dr. Alexis Carrel² substituted a piece of the popliteal artery taken from the amputated leg of a man, and kept in cold storage for 24 days, for a part of the aorta of a small bitch, and the dog lived for four years afterward and died in parturition. This piece of human artery when grafted on the dog was free from destructive bacteria, and its autolytic enzymes were kept in check by cold; but I think it was dead. When it was grafted on the dog the dog's vital principle reformed it, and revitalized it, because it was in potency to receive such life. In an article in this REVIEW³ I said this piece of separated artery was alive whilst it was in cold storage, but I now think there is no real proof for this assertion. If it were alive, it had its life from a new vital principle which replaced the departed human substantial form, and was not derived therefrom, as that original form was not capable of division. When Magitot of Paris, in 1911, took a piece of cornea from an extirpated human eye and replaced with it, in another patient, a part of a cornea made opaque by a burn, and this second man saw through the graft, the same thing happened as in the case of the piece of popliteal artery used by Carrel in the dog. The cornea from the enucleated eye was dead, but kept from cor-

² *Journal of the American Medical Association*, vol. 59, n. 7, p. 523.

³ Vol. 49, n. 5, p. 581.

ruption by cold; it was grafted on the second man, and then informed by the soul of the second man, as this man's soul might inform a new-made hair-cell. Surgeons now remove skin, bone, and other tissues from still-born infants, preserve these, for weeks if necessary, in petrolate and Ringer's solution at plus three degrees Centigrade, and when needed graft them on patients to repair lesions in the skin or bone. So far the tissues that have been kept fit for grafting isolated from the original human host are connective tissue cells, bone, cartilage, endothelium, skin, corneal and intestinal epithelium, and, for experimental purposes, malignant tumors.

As I said, these separated human cells show no life, but Carrel kept a piece of the excised heart of a chicken pulsating for 104 days after it had been removed from the fowl. Dr. Ross G. Harrison (now professor of comparative anatomy at Yale University) in 1907 was the first to observe the growth of nerve cells in part of a frog embryo suspended in a hanging drop of frog lymph.⁴ The same observer and others have observed the growth of various other embryonal tissues all separated from the frog embryo. These separated tissues from lower animals grow to all appearance exactly as they grow in the original embryo, and they have been made to develop into a perfect though dwarfed larva. Embryos of sea-urchins in the two-cell and four-cell stages can be separated by shaking into isolated blastomeres, and the segments will grow into full though dwarfed larvae. This has been done also with the embryos of *Amphioxus*, the teleost *Fundulus*, *Triton*, in a number of the *Hydromedusae*, and several other low forms of life. Zoja succeeded in dividing the hydroid *Clytia* in its sixteen cell stage, and got dwarfed larvae one-sixteenth the normal size. When the division is not made completely double monsters result.

As was said, nothing like this yet has been done with normal human cells. These when separated are dead and are kept from destruction by artificial means. To prove that they really lack a vegetative soul or vital principle we have only to remove them from the cold, or the preservative solution, and they at once disintegrate and cannot be used for grafting pur-

⁴ *Transactions of the Ninth Triennial Congress of American Physicians and Surgeons*, 1913.

poses. If Carrel, or any one else, succeeds in keeping human cells alive when separated from the original host, as spermatozoa and hair may be kept alive, then there will be a new vegetative vital principle set in, not derived from the original soul, but replacing it in material property disposed by that first substantial form.

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WOMEN IN CHURCH CHOIRS.

To the Editor, THE ECCLESIASTICAL REVIEW.

It has been said that the ecclesiastical rulings about women singing in churches are too difficult to be put into practice. To one who examines carefully the canonical documents this judgment rests on a misunderstanding. What is really demanded or forbidden by the general laws on this point is not so difficult as to be impracticable anywhere; it does not even constitute an obstacle to the artistic rendering of church music.

The history of liturgy teaches us that the official church choir originally consisted of clerics. These clerics, stationed in the sanctuary (choir) near the altar, not only chanted, but also took part in the various ceremonies and functions. In many countries there exist even to-day so-called chapters, who are attached to cathedrals and collegiate churches, and whose duty it is to promote the divine service by personally rendering in the choir the liturgical chants.¹ However, laics, both men and boys, were employed at an early date. This was done either because the necessary number of clerics was lacking, or because it was deemed advisable to enhance the splendor of the liturgical functions by adding to the chanters or by introducing soprano and alto voices. Canon law in its present form has left this unaltered: "In the mind of the Church (*"ex mente Ecclesiae"*) the singers who perform strictly liturgical functions must be clerics, at least in prominent churches. Should it be impossible to follow this regulation conveniently (*commode*), it is allowed to take in laics, men and boys."² Such laymen forming the *music choir* are

¹ Wernz, *Jus decret.*, II, pp. 922 and 949.

² Wernz, *Jus decret.*, II, p. 484.

then permitted to wear the liturgical surplice,³ are stationed in the sanctuary, and take an active part in the ceremonies. "The members of the *music choir*," says Benedict XIV, "must observe entirely the rules laid down for the priest choir and adapt themselves to that body."

It is not surprising then if Pius X in his *Motu Proprio* (No. 14) calls it "becoming that the singers, while singing in church, wear clerical vestments (cassock or soutane) with the surplice," and if he says that, "with the exception of the parts proper to the celebrant at the altar and to the ministers, the liturgical chant is entrusted to the choir of levites (clerics), whose office the ecclesiastical singers, though laymen, really exercise, reliquus cantus liturgicus chori levitarum est, quorum vice ecclesiastici cantores—anche se sono secolari—proprie funguntur" (No. 12).

Whenever the choir or the singers are named in ecclesiastical decrees and rubrics, this *liturgical* and official choir is understood, unless the contrary is expressly stated or is clear from the context. We may infer this, e. g. from the rubrics concerning the ceremonies which the singers are to observe in the sanctuary, and which may be found in the preface of the *Missal* and in the *Caeremoniale Episcoporum*.⁴ Now the *Motu Proprio* of 22 November, 1903, nowhere (in Nos. 12 and 13) says that it refers to any other than this choir. On the contrary, the expression "choir of the *levites*", whose office also the associated lay singers really perform, and the fact that (in No. 14) it desires clerical vestments for the latter, distinctly point to the strictly liturgical choir.

This view is also borne out by Mgr. Mancini, formerly president of the Liturgical Commission attached to the Congregation of Rites. In his official capacity he worked out some *Ani-madversiones* which served as a basis for the answer given by this Congregation in a decree concerning the singing of women.⁵ In this document (No. 12) he defines the strictly liturgical choir indirectly as follows: "The office of singers is

³ *Decr. auth.*, 3248.

⁴ Cf. Martinucci, *Man. s. caerem.*, I, cap. 10, where some of them are grouped together.

⁵ "... quaeque responsiones ejusdem S. C. determinarunt." Cf. *Ephem. liturg.*, 1908, No. 3, pp. 138 ff.

liturgical [in the sense of the *Motu Proprio*] in as far as it is exercised by levites [clerics] in the choir, i. e. in the more sacred part [sanctuary] of the church." We may add: "by levites and the laics, men and boys, who, according to old usage, are associated with them."

This then is the choir from which the *Motu Proprio* excludes the women. "Women," says Mancini (No. 12), "may neither be in the sanctuary nor be associated with the levites. Hence the *Motu Proprio* says that 'women, being incapable of exercising a liturgical office, cannot be admitted to form the choir or even to take part in it as members of the music choir—mulieres, talis officii expertes, ad Chori partem agendam, aut ullo modo in musicum chorum admitti non posse.'" (Mot. prop. No. 13.) "On the other hand, provided the women take their place outside the choir—and by 'choir' the whole space of the sanctuary is here undoubtedly meant; provided they are removed from the altar, as much as local circumstances permit, and are, as far as possible, stationed apart from the men . . . neither the *Motu Proprio* nor any other law prohibits their singing."⁶

These words of the president of the Liturgical Commission may perhaps give rise to the following question: Who ever considered women as being strictly liturgical singers? Who ever stationed them in the sanctuary? Why then this explicit prohibition in the *Motu Proprio*? In answer it may be remarked that the *Motu Proprio* is, as the author himself explains, a code of laws for Church Music. Now codes of laws at times set down principles which nobody has yet violated. Thus the civil codes of many countries declared only the male sex as entitled to vote, even though the women there had not yet endeavored to secure this right for themselves. What has not been done so far, may, as we see in this case, be attempted later and even carried out. Furthermore, it is a mistake to suppose that a choir with female voices stationed in the sanctuary is a merely theoretical possibility, and was never in existence anywhere. Actual conditions are referred to in the very first of the decrees to be discussed now.

⁶ *Animadversiones*, No. 13.

There are three decrees of the Congregation of Rites, published partly before, partly after, the *Motu Proprio*, which deal with the singing of women. They may help us to understand better the papal document.

De Truxillo. The question submitted in this was: "Whether the custom introduced into many churches, even cathedral churches, that women and girls, *within* or without the sanctuary, sing in solemn Masses, especially on the more solemn days of the year, might be retained?" The answer of the decree was: "The custom thus introduced, inasmuch as it is not in accord with apostolic and ecclesiastical prescriptions, is to be eliminated prudently and as soon as possible, as an abuse. . . ." ⁷

There are two reasons which must have determined the answer of the Congregation: (1) the custom mentioned in the query of employing female singers not only outside, but also *inside the sanctuary*; this custom would grant them a liturgical character, as it were, or, as Mancini says, when in his *Animadversiones* (No. 18) he refers to this decree, it would result in a certain communication between clerics and women which cannot be tolerated; (2) the fact that the words of the query may also be understood to mean that in cathedral churches an exclusively female choir was in existence; for the query mentions only women and girls; but, as the following decree teaches us, when there is question of a cathedral church with canonical choir, the Congregation of Rites does not admit exclusively female choirs, even outside the sanctuary.

The reason which the Congregation gives for the prohibition of the practice mentioned in the query is a liturgical one; it is based on the same principle which later the *Motu Proprio* laid down by saying that women, owing to their sex, are incapable of exercising a liturgical office.

The second decree (*Angelopolitana*, No. 4210) is dated 17 January, 1908; it was therefore published after the *Motu Proprio*. The question was: "By the decree No. 3964 *De Truxillo* (17 September, 1897) it was forbidden that 'women and girls, whether within or without the limits of the sanctuary, should sing in solemn Masses. . . .' However, since

⁷ 17 September, 1897. No. 3964.

in the Motu Proprio . . . of 22 November 1903, it is prescribed that 'care should be taken that the Gregorian chant be restored to use by the people, so that the faithful may again take more active part in divine services, as was the case in ancient times,' the following question is asked: Will it be lawful to permit girls and women, in pews set apart for them and separated from the men, to sing the unvarying parts of the Mass; or at least, outside of the strictly liturgical functions, to sing hymns or sacred songs in the vernacular?" To this the S. Congregation of Rites, "having sought the opinion both of the Liturgical Commission and of the Commission on Music and Sacred Chant, and having weighed everything carefully," answered: "In the affirmative to both questions, and according to the mind. The mind is: first, *intra christifideles* (within the part of the church assigned to the faithful) men and boys should, as far as possible, contribute their share in singing the divine praises ("suam partem conferant") *without excluding, however*, especially if men and boys are lacking, *women and girls* ("haud exclusis tamen maxime ipsorum defectu, mulieribus et puellis"); and secondly, that where there is a canonical choir, especially in cathedral churches, women alone should not sing, except for a weighty reason recognized by the Ordinary; and always with care to avoid any unseemliness ("inordinatio")."

The questioner had cited the decree *De Truxillo* with its "intra ambitum chori" (within the limits of the sanctuary). The Congregation says in the present decree: "*intra christifideles*". In other words, in that part of the church which is assigned to the faithful, women may take part in the singing not only when male voices are wanting or scarce (though in that case especially, *maxime*), but their singing is allowed without qualification ("haud exclusis"). As regards men and boys, the decree does not say that they alone should, if possible, take care of the singing, but that they should "contribute their share". Besides, no distinction is made between women coöperating in full congregational singing and in a select congregational choir. It may not be unimportant to add one remark. The president of the Liturgical Commission, who was consulted by the Congregation of Rites and whose *Animadversiones* determined its answer, expressly (in

Nos. 19 and 20) approves a select choir of women. The reason is evident. As far as the liturgy is concerned, it makes little difference whether the choir consists of the whole congregation or of a select part of it.

A word about the unseemliness ("inordination") to which the decree refers at the end of the second part. It is not quite clear whether the sentence refers to both parts or only to the second. If to both, then it hints perhaps at a moral danger similar to that which occasioned the answer given in the following decree; if to the second (which seems more probable), then the remark was probably due to No. 25 of the *Animadversiones*: "Those who are concerned must pay special attention to two things: order and subjection. Order demands that women executing their parts be stationed at the proper distance from the altar and the sanctuary. . . . Subjection demands that they do not presume to do what is to be done by other singers", etc.

The third decree pertaining to our subject is dated 18 December, 1908. The query reads: "Almost everywhere in the United States of North America, the word *choir* designates only a certain small body of singers of both sexes, selected for the purpose of rendering the liturgical texts at Solemn Masses. This choir, or collection of men and women (or girls), is placed outside the sanctuary, and usually as far as possible from the altar, in a location destined for its sole use. No other choir is used for singing the liturgical texts. It is therefore asked: Whether, in view of the decision concerning the singing of women in church (*Angelopolitana*, 17 January, 1908), in which a concession was made that 'amongst the faithful, men and boys, so far as possible, should contribute their share to the divine praises, yet without excluding women and girls (especially if men and boys be wanting)', it is permissible henceforth to retain the choir or collection of men and women above-described, placed far away from the altar, and exercising the function of a liturgical choir?" The answer of the S. Congregation of Rites was: "As the matter is placed before us, *Negatively* and *ad mentem*. *Mens est*: that the men be wholly separated from the women, unseemliness of any kind avoided, and the consciences of Ordinaries obligated in these respects." To understand this decree, we must attend

closely to the clause "*Prout exponitur, as the matter is presented.*" For the Congregation explicitly says that its "no" covers the case only as it was presented.

There can be no doubt about the sincerity of the querist. This must be patent to anyone who has followed up the controversy of which the query was the outcome; the same conclusion is reached by merely reading the article "The Gallery Choir: A Final Decision Desired" in *Church Music*, Vol. III, page 293. The opponents had constantly confronted the querist with the distinction between the strictly liturgical choir located in the sanctuary, and the choir placed in the organ loft. They contended that the *Motu Proprio* referred only to the former, and that the latter, though rendering liturgical music, was not a liturgical choir in the canonical sense, but should rather be called a select congregational choir. Consequently, the querist intended to describe this latter choir in such unmistakable terms as to preclude its being confounded with the liturgical choir. He thus hoped to receive a final decision as to whether or no women might coöperate in this so-called "gallery choir". It certainly was not his intention to bring forward a new reason for rejecting women, viz. the moral aspect of the case. However, the Congregation saw the query in a new light. A choir such as described might give rise to inconveniences in other countries with other social habits and views. The answer disregarded the *liturgical* aspect of the matter altogether—indeed it had been already settled—and the question was considered from the *purely moral standpoint*, "*sint separati, vitato quolibet inconvenienti.*"

The decree says expressly that the Liturgical Commission was again consulted. Its president, Mgr. Mancini, has published a commentary on this decision in the *Ephem. liturg.* (1909, No. 2). This commentary leaves no doubt as to the determining motive underlying Rome's answer. We cite the principal passage: "The answer of the Congregation of Rites need excite no surprise. The *dubium* as proposed evidently supposes a promiscuous assemblage ("*coetum promiscuum*") of men and women who, separated from the faithful and very far distant from the altar, take care of the singing and constitute the music choir. One may therefore suppose, and rightly

so, young people of both sexes who are together, even without witnesses, and who are bound to intercommunicate, etc. If there were question of angels, there would be no harm; but these are men, formed of clay. Hence such a close contact ("contactus"), which would deserve grave censure ("gravi censura notandus foret") even in secular intercourse, is nothing less than an abomination in sacred functions ("abominationem sapit").

Such a commingling of the sexes in the church choir is not approved. Nevertheless a choir arranged more becomingly is not excluded by the words, "As the matter is presented, negatively," but rather indicated and provided for; and this is expressed in the sentence which explains the *mens*, the intention of the answer as the legislator states expressly. The intention, however, is this: The arrangement of the singers must provide that the male singers be separated from the female, and thus there will be avoided any impropriety which, according to the character, education, or discipline of the singers, might perhaps occur among them.

From the full text of the decree it appears that the further condition, "if no boys can be had", is not put. Never a word of such a clause in the decree. But what has been said proves yet another point: the *Motu Proprio* remains in full force; in other words, the decrees suggest no modification of it. The reason is plain. The *Motu Proprio* and the decrees speak of different choirs: the former, of the strictly liturgical choir; the latter, of the select congregational choir which, while rendering liturgical chants, is not what is officially called a liturgical choir.

"Now what is meant by being 'entirely separated, omnino sint separati'?" asks Dom Pothier's organ, the *Revue du chant gregorien* (XX, No. 1), which at that time was edited in Rome by Dom Pothier's secretary. It answers: "Until the eventual appearance of more definite official regulations, it is left to sound common sense to answer this question. We are of the opinion that the separation would surely be effective if some sufficient material barrier, as, for example, a harmonium (reed organ), were placed between both sections of a mixed choir; or even if the men were separated from the women merely by an equivalent space. If this rule is ob-

served, church choirs made up of both sexes are in principle allowed."

The London *Tablet* of 6 February, 1909, is therefore perfectly right when it says: "There would really be no difficulty at all in bringing all church choirs within the rule laid down by this decree: intermixed choirs of men and women are forbidden; separated choirs of men on one side and women on the other are not forbidden." I have occasion to see and hear such a choir every Sunday. Soprano and alto are separated from tenor and bass by the console which is at a distance from the organ-case. Other arrangements yielding sufficient separation are possible. Nay, if the various groups of voices are to be made to harmonize exactly, a certain separation of them is naturally demanded.

This, therefore, is the juridical position of female singing, such as it follows from the prescriptions of the *Motu Proprio* of Pius X and from the decrees of the Congregation of Rites.

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WHICH IS THE CORRECT TRANSLATION OF MARK 14:8?

SHE GAVE WHAT WAS HERS *or* SHE DID WHAT SHE COULD.

To the Editor, THE ECCLESIASTICAL REVIEW.

The translations and explanations of Mk. 14:8 found in commentaries are far from satisfactory. I enclose mine. Some reader of the REVIEW may have a better one.

I. SHE GAVE WHAT WAS HER OWN.

ὃ ἔσχεν ἐποίησεν.

Literally: She gave what she had.

When Mary at Bethany gave Jesus the precious ointment, pouring it on His feet and head, Judas Iscariot reproved her. He said, it might have been sold for much and the money given to the poor.

Jesus defended her. In Mk. 14:8 we have one of the arguments in her defence, not given by the other Evangelists.

Jesus said: "She gave what she had," i. e., what belonged to her, what was her own. Since it was hers, she had a right to either keep it, or use it as she chose.

This is the same argument that was used by the owner of the vineyard (Mt. 20). Those who worked all day complained because the others received as much as they. The owner of the vineyard said: "Can I not do as I like, with my own?" (Mt. 20: 15 in Gk.)

There are several parallels between the parable of the vineyard and the anointing at Bethany:

1. Fault was found with both Mary and the owner of the vineyard.

2. Fault was found with both on account of their generosity. Mary gave the most precious ointment that she had. The vineyard owner gave the late comers far more than they expected or had a right to.

3. The fault-finders in both cases were reproved. Jesus said: Why do you trouble this woman? The vineyard owner said: Friend, I do thee no wrong.

4. Both givers did what was good. Jesus said: She has wrought a "good" work in Me. The vineyard owner said: Is thy eye evil because I "am good"?

5. What they gave was their own. Jesus said: "What she gave was her own". The vineyard owner calls his money "his own".

6. They had a right to use their property as they chose. This is explicitly stated by the vineyard owner: "Have not I a right to do as I like with my own?" In Mary's case, it is not expressed but it is understood.

Vulgate: "Quod habuit," what she had, what was hers. "Fecit,"¹ she gave.

¹ *Facere* like the Gk. *poiein* which it translates, means to give, e. g. *facere eleemosynam*, to give alms—Mt. 6: 2, 3; Tob. 2: 16, 4: 7, 12: 3. It has many meanings.

Some readers of the REVIEW may prefer to translate it here *use*. "What she used, was her own," because what Mary did was not only to give the ointment to Jesus, but she also poured it upon Him.

The reader may choose the word and phrase that suits him best; we are considering only the meaning. The sense is the same whether we say, "She used what was hers," or "She gave what was hers."

Other translations of *poiein* are: "bring forth"—Mt. 3: 8, "made"—19: 4, "spent"—20: 12, "prepare"—26: 12, "keep"—26: 18, "rid"—28: 14. "appointed"—Mk. 3: 14, "putteth out"—4: 32, "held"—15: 1, "committed"—15: 7, "wrought"—Lk. 1: 68, "show"—1: 72, "impart"—3: 11, "execute"—Jn. 5: 27, "lit"—18: 18, "caused"—Acts 15: 3, "laying"—25: 3, "purposed"—Eph. 3: 11.

Have is common in English as well as in Latin and Greek for one's own property.

"The lord commanded that he should be sold . . . and all that he *had*," i. e., all that belonged to him. Mt. 18: 25.

"Sell whatever thou *hast* [i. e., whatever you possess] and give to the poor." Lk. 18: 22.

"She gave, what she *had*," i. e., what was hers. Mk. 14: 8.

II. SHE DID WHAT SHE COULD.

This translation probably originated with Ven. Bede. Can *had* mean *could*? Can "What she had" mean "What she could"? It seems rather far-fetched; but let us suppose that either translation is equally good, considered merely as a translation, independently of its context. Then the question will be: Which is the correct translation here, in Mk. 14: 8? Which of the two makes sense in Mk. 14: 8?

She did *the best she could*, or, she did *what she could*, is usually an excuse for failure. If a child studies hard but fails in an examination, we say: "Poor child, it is a pity that she failed, but she is not to be blamed for she did what she could."

But in Mary's case there was no failure. Her act was a great success; she succeeded perfectly in what she undertook; she wished to give expression to her great love for Jesus. And how eminently she succeeded we know from Jesus Himself, who tells us that what she did shall be told throughout the whole world until the end of time in her praise.

Judas's assertion that it would be better to give the ointment to the poor instead of to Jesus is condemned. What she did, Jesus calls a good work, without any lessening qualification.

What she gave was hers; her use of it, in giving it to Jesus, was the best possible, and the whole world shall praise her for it.

Jesus adds something else—that the anointing was a preparation for His burial. These words are not in praise or dispraise of Mary, since she did not foresee it nor intend it. These are words not of praise but of prophecy, a foretelling of His speedy death.

If we wish to defend the translation, "She did what she could", how shall we do it? What meaning shall we give to it?

Shall we say, "The best thing was to anoint Jesus' dead body; the second best, to anoint His living body"? Nicodemus anointed His dead body. Mary anointed His living body. She did not do what was best, but she "did what she could"—shall anyone be so absurd as to say that Nicodemus's anointing was more pleasing to Jesus than that of Mary, or that anointing His dead body was better than anointing His living body?

It did not matter whether Mary anointed the body of Jesus a few days or a few hours before His burial; or whether she anointed the dead or the living body of Jesus: the merit of her act came from the greatness of her love.

The words of Mk. 14: 8 in their ordinary sense, "She gave what was hers", justify Mary completely. It was hers; therefore she had a right to use the ointment as she chose.

But if we give the words of Jesus the strange meaning "she did what she could", in no matter what sense we may take it, we are lessening her glory, and we are making her act less worthy of being heralded throughout the world in memory of her.

Therefore we conclude that the correct translation is: "Quod habuit, fecit," or She gave what she had, or, She gave what was her own, or, She used what was hers.

J. F. SHEAHAN.

Poughkeepsie, N. Y.

FACULTIES ON BOARD SHIP.

Several queries have been submitted to us in reference to the faculties necessary for celebrating Mass and hearing Confessions on board ship. The summary of the question at page 609 of the May number of the REVIEW, for this year, not being, apparently, sufficiently explicit, it seems advisable to go into the matter at greater length.

1. *Faculties for celebrating Mass.* By Decree of 4 March, 1901, the S. Congregation of Rites determines that the privilege of celebrating Mass at sea is to be granted neither by the bishop of the diocese to which the priest belongs nor by the bishop of the port from which the ship sails. The same decree further defines that the privilege is granted by the Holy See.

In a decree dated 1 March, 1902, the Sacred Congregation implies that a special indult from the Holy See is required by priests wishing to celebrate on board ship. Attention is also called to certain conditions which must be observed. (a) The sea must be so calm as to preclude the danger of the chalice being upset. (b) Another priest (if one be present) should assist the celebrant. (c) If there is no chapel on board, care should be taken that the place chosen for the celebration of the Holy Sacrifice be both becoming and convenient; the decree expressly condemns the ordinary ship stateroom as being unsuited.

As the question now stands, the most practical course for priests sailing from the United States, if they wish to celebrate Mass on board ship, is to obtain the necessary indult from the Apostolic Delegate in Washington.

2. *Faculties to hear Confessions.* Since there is no new legislation in regard to hearing Confessions on board ship, any priest who is approved to hear Confessions in his own diocese, or who receives approbation from the port of sailing or a port of call, may hear Confessions on board ship during the entire journey. He may hear, not only his fellow passengers who sailed with him from the beginning of the journey, but also as many as may come on board at a port of call. His faculties extend to cases reserved by the bishops of his penitents.¹

SOME CHURCH MUSIC QUERIES.

Qu. Will you kindly give the latest rulings of the Holy See on the following points connected with church music?

1. Is there a white list of Masses and other liturgical compositions from which the choir director is free to select according to his taste?
2. Must the female singers be separated from the male by a distinct barrier, in the choir gallery?
3. Is it *de rigueur* that the celebrant should not be kept waiting before the Preface and the Pater Noster?
4. Is the organist allowed to accompany the celebrant in the singing of the Preface?
5. Are non-Catholics ever allowed to sing at High Mass or any other liturgical service?

¹ Cf. Noldin, III, p. 405.

6. Are Catholics who, without permission of their confessor, sing regularly in a Protestant church, allowed to sing occasionally in a Catholic choir?

7. Is an orchestra allowed on solemn occasions?

8. What kind of instrumental music is allowed, besides the organ? Is an instrumental solo ever allowed, v. g. cornet?

9. Are vocal solos permissible?

Resp. 1. There is no general official list of "White Masses". There are, however, local lists in some dioceses, and there are reliable unofficial recommendations in such publications as Schirmer's *Bulletin of Catholic Church Music*, published quarterly at No. 3 East Forty-third Street, New York City.

2. There is no mention of such a prescription in any of the decrees that we have seen. The *Motu Proprio* of 22 November, 1903, restricts the singing of the liturgical parts of the office to male voices on the ground that women are not allowed to take part in the liturgical office (*Motu proprio*, No. 13). Decrees of a later date (4210 and 4231) simply prescribe that the men and women be separated.

3. The principle is clearly enunciated in the *Motu proprio* (No. 22). However, it is not an unreasonable delay if the celebrant is obliged to wait a minute or two. In fact, the Holy Father reminds the celebrant that he, too, have some consideration for the choir (*ibid.*).

4. The *Motu proprio* expressly ordains (No. 12) that the celebrant at the altar and the ministers should sing the melodies assigned to them "in Gregorian Chant, and without the accompaniment of the organ".

5. There is no decree against non-Catholics singing in the liturgical services. There is, however, a prescription of the *Motu proprio* (No. 14) according to which only persons of known piety and probity be admitted to the office of singer in the services of the Church.

6. Since singing in a Protestant Church is not *malum in se*, it is allowed, in certain circumstances. If it is done in disobedience to the confessor's advice (there must be a good reason for the advice in question), the singer may be excluded from the Catholic choir under the ruling mentioned in the answer to No. 5.

7. The orchestra is not forbidden. The church organ is, however, the ordinary and the legitimate instrument for accompanying the voices of the choir. Other instruments may be allowed, "with the special permission of the bishop," under the proviso that they be made subordinate to the vocal music (*Motu proprio*, No. 15).

8. This is a matter of taste. "Noisy" instruments and "light" instruments are expressly forbidden: under this prohibition come the piano, the drum, cymbals, "and such like". In any case, instrumental solos are not allowed.

9. Choral music is the rule; the only soloist is the celebrant. At the same time, the *Motu proprio* recognizes that the solo may be used, so long as it does not predominate (No. 12).

THE CATHEDRATICUM IN DIFFERENT DIOCESES.

Qu. I would like you to tell me through THE ECCLESIASTICAL REVIEW what constitutes the Cathedralricum, that is the tax to be paid every year to the bishop of the diocese by the priests of the different parishes and by the assistant priests.

What is the custom and the established right of the bishops of the United States? In case a certain percentage of the revenues of the parishes is due to the bishop, please state how much the bishop is entitled to, and what are the taxable sources of revenue. Are all stole fees taxable, and are funeral and solemn nuptial Masses taxable?

Is a tax of six and one-half per cent reasonable or exaggerated?

Resp. In countries like the United States, where parishes are not regarded as benefices canonically erected, the principle according to which bishops, from time immemorial, have claimed part of the revenue of the benefice "in sign of subjection (of the benefice) to the Cathedral Church", does not apply. In its place, it is recognized (to quote the words of the Eighth Provincial Council of Baltimore) that "it is just that the bishop, who watches over the salvation of all, should receive from all the faithful of the diocese whatever is necessary for his proper support, and for enabling him to execute his office." The obligation, therefore, is definite, and eminently just. However, there is no general law fixing the amount of the Cathedralricum, as this contribution from the diocese to the

bishop is called. The Congregation of the Propaganda was frequently petitioned to sanction a uniform plan or rate, but it invariably referred the matter to the synod of the diocese. According to the *Catholic Encyclopedia* (art. "Cathedraticum") the rate in some dioceses is as high as one-fifth of the total revenue of the parish. In some dioceses marriage fees are exempt; in others they are included with funeral fees, pew rents, and collections taken up at Mass. Practical advice on a case of apparently excessive Cathedraticum is given in the REVIEW, Vol. XXVII (1902), p. 313.

ATTENDANCE AT DIOCESAN CONFERENCES.

There being an obligation to attend the ecclesiastical conferences of the diocese twice a year, except in case of "grave incommodum", is the following such a case *gravis incommodi*?

It takes me two whole days to reach the place of the conference, one more day at the conference that takes place at eleven o'clock in the forenoon, two more days to come home, an extra drive each time and an expense of twenty dollars.

Do not an absence of five days from the parish, the expense of the trip in a poor parish, constitute a real inconvenience to attend a conference of three-quarters of an hour? And is there any proportion between the benefit to be derived from the conference and the inconvenience in this case?

HOMO BONAE VOLUNTATIS.

Resp. The case as presented by "Homo Bonae Voluntatis" in regard to attending the Conference twice a year does seem to be one *gravis incommodi*. If he is, as we hope, true to his name, since the Ordinary of the diocese is the official interpreter of the diocesan statutes, our correspondent should have no difficulty in obtaining from his bishop a declaration to the effect that, in the circumstances, he is not obliged to attend.

OBLIGATION OF "ORATIO IMPERATA".

Qu. Our bishop directs an "Oratio imperata" for a certain time. Does this oblige *sub gravi*, or *sub levi*, or in any way? Wapelhorst, page 34 (c), says it is "ad arbitrium celebrantis". In what does our obligation consist?

Resp. There is certainly an obligation, as is clear from the decree of the Sacred Congregation of Rites, 5 March, 1898,

which decides that even priests from another diocese are obliged to recite the "*Oratio imperata*".

THE SUNDAY INTENTION.

Qu. At a meeting of some of our clergy a few days ago the following question was answered in different ways. We decided to appeal to you.

A priest in charge of a mission celebrates two Masses on Sunday. For the first Mass he receives a stated stipend. The second Mass he celebrates for one of his deceased relatives or for some other intention, receiving nothing therefor, it being gratis. Is he justified in so doing? I mean in reading the second Mass *ad suam intentionem* excluding his parishioners.

Resp. Since, according to the Baltimore Council, pastors in this country are not bound *ex justitia* to celebrate Mass for the people of the parish on Sundays and holidays of obligation, the priest in this case has done no wrong. If, however, this is his constant practice, he certainly fails in his obligation of charity toward his people.

BAPTISM OF CHILD BEFORE CHURCHING OF MOTHER.

Qu. I shall be obliged to you for an answer to the following in the REVIEW:

Regarding the churching of women, one priest asserts that it is immaterial whether these prayers (i. e., "*Benedictio Mulieris post Partum*") are said before or after the child has been baptized, and consequently, whenever a woman calls at the Communion rail for the "*Benedictio Mulieris post Partum*" he goes right on with the prayers without asking whether the child has already been baptized. Another priest claims that the churching of a woman should not take place until the child has been baptized, and whenever a woman calls at the Communion rail for the "*Benedictio Mulieris post Partum*" he will only say the prayers if the child has died or is already baptized; otherwise he requests the woman to have the child baptized and then call for the blessing.

Resp. It has been decided (S. C. R., 12 September, 1857, and 19 May, 1896) that, in case the child has died without Baptism, the mother has a right to the "*Benedictio Mulieris post Partum*". It may be prudent to insist, in the case men-

tioned, that the baptism take place before the blessing; but it is doubtful whether the blessing could be refused or even postponed, if the postponement should cause inconvenience.

FEAST OF THE DEDICATION OF THE CATHEDRAL CHURCH.

Qu. The following doubt I respectfully submit to you and I would be grateful to you for a solution or an opinion.

In the decree of the Sacred Congregation of Rites on the *Motu Proprio* "Abhinc duos annos", which decree bears date of 28 October, 1913, it is required that the anniversary of the dedication of the Cathedral Church be celebrated in the whole diocese on the anniversary day, if it be known.

Now the cathedral here was consecrated on 8 December. But on that date falls (a) the feast of the Immaculate Conception of the Blessed Virgin (Dupl. 1ae classis); (b) the patronal (principal) feast of the diocese; (c) the titular feast of the cathedral.

There is therefore an occurrence of feasts on 8 December, namely:

1. Dedication of the Cathedral Church.
2. Feast of the Immaculate Conception, principal patron of the diocese and titular feast of the Cathedral.

Hitherto the difficulty was avoided by the celebration of the dedication of the cathedral on the fourth Sunday of October. This now seems impossible according to the decree above mentioned.

What is to be done in this case?

Resp. Decree n. 598 of the Sacred Congregation of Rites orders that when the feast of the dedication and the titular feast of a church occur, the former is to be celebrated, *ut dignius*, and the latter transferred to the next *dies non impedita*. However, a decree of 4 February, 1896, distinguishes between the celebration in the church itself, which is to take precedence over all feasts, patronal, titular, etc., and the celebration in other churches. The former is primary, the latter secondary. And while the former takes precedence over all other celebrations, the latter may "occur and concur" with other feasts. There is another consideration offered in the same decree (n. 3881), namely, that, when the feast of the dedication of a church occurs or concurs with the more solemn feasts of the Universal Church, which is the case in the instance mentioned by our correspondent, the more solemn feasts take precedence, "personali etiam dignitate posthabita". Therefore,

although the feast of the dedication, is, by the same decree, declared a feast of our Lord, it yields to the feast of the Immaculate Conception.

STARTING ON A SICK-CALL.

Qu. Kindly answer in your next number the following question.

Is it right for a priest to go to the altar, open the tabernacle, take out the ciborium, open it, and put the Blessed Sacrament in the sick-call pyx, when he is dressed in an ordinary sack coat with a little white ribbon round his neck, representing a stole? And this is done while the faithful are in church adoring the Blessed Sacrament on the first Friday, or on other days waiting for a Mass. I do not speak of an urgent sick-call, but of ordinary Communion to the infirm. By giving in your next number an answer to this question, you will greatly oblige more than one subscriber.

Resp. There is only one answer to this query. Our correspondent himself realizes that it is not a case of an urgent sick-call. The practice is contrary to all legislation on the subject and in the case given is likely to cause scandal.

THE COLOR OF THE TABERNAOLE VEIL.

Qu. In a certain church there are several "*Missae cantatae*" on almost all days of the year. One priest insists on the tabernacle veil being changed from red to purple if, for instance, on the feast of a martyr the first and the third Mass are the Mass of the feast and the second Mass would be a *Requiem*; whereas another priest claims that this is not necessary, if one Mass *immediately* follows the other; he claims that under these circumstances (because of the *incommodum*) the red veil may remain before the tabernacle door whilst the *Requiem* is being sung.

Resp. If it is really an *incommodum* to change the veil, why not adopt the custom of using a white veil? This has the approval of the Sacred Congregation of Rites (Decree 3035, 21 July, 1886), although the Roman custom of changing the veil according to the office is given preference (*ibid.*).

CREDO ON FEAST OF ST. MARY MAGDALEN.

Qu. The Church prescribes that the Credo be said or sung during Mass on the feast of St. Mary Magdalen. Everyone acquainted with

the regulations of the Church regarding the holy liturgy knows perfectly well that there is some intrinsic reason for everything that is prescribed. As a matter of fact, it is not according to the spirit of the Church to impose any rule in a purely arbitrary way. I have often sought for the reason underlying the rubric with regard to the Credo on the feast of St. Mary Magdalen, but have not yet succeeded in finding it. Can you throw any light on the subject?

Resp. Wapelhorst explains (p. 38) that the Creed is recited for three reasons: "ratione mysterii, ratione doctrinae, ratione Celebritatis". Under the second heading ("ratione doctrinae") he further explains that Saint Mary Magdalen is included among those who contributed to the spread of doctrine; that she was, in fact, the "Apostle of the Apostles" ("Apostolorum Apostola"), because she was the first to announce to them the glad tidings of the Resurrection.

ALL THE DIES IRAE TO BE SUNG IN REQUIEM MASS.

Qu. Must the choir sing all the verses of the Dies Irae in a *Missa cantata de Requie*?

Resp. By Decree No. 2959, 11 September, 1847, the Sacred Congregation of Rites decided that in Requiem Masses all the Dies Irae should be sung.

THE PRAYERS AFTER MASS.

Qu. I have heard of a recent ruling which specifies that the prayers are not to be said after low Mass if Communion has been given at that Mass. Could you tell me if this is true?

Resp. We do not know of any such decree. There is a decree of 23 November, 1887, which decides that Communion *after Mass* is no reason for deferring the prayers: they should be recited "immediately after the last gospel".

ADMINISTERING BAPTISM AT HOME.

Qu. Are the rubrics following Baptism and calling for anointing with oil, placing white cloth on the head, etc., to be followed strictly when Baptism is given at the house of the baptized?

Resp. In regard to the administration of Baptism in the circumstances mentioned, the Decree of 17 January, 1914, says

that "all the ceremonies of the Roman Ritual are to be observed".

THE SANOTUS CANDLE.

Qu. Van der Stappen and other commentators on the Rubrics mention a candle which is lit during the Mass, at the Sanctus or before the Consecration, and extinguished after the Communion. It is placed in a candlestick somewhere near the altar. Can you give me any details as to the nature of this arrangement, the size of the candlestick, etc.? If the rubrics prescribe it, I should wish to observe the same in my church.

Resp. The candle called by some "Sanctus Candle" or "Elevation Candle" or "Consecration Candle", has its origin in an ancient custom still observed in many churches (and by some religious Orders, such as the Dominicans) of lighting an additional candle in the sanctuary during the more sacred part of the Mass, i. e., from the Sanctus to the Post-Communion. The rubric for this practice is merely directive, not obligatory.¹

The Sanctus candle is usually placed on the Epistle side of the altar, in a candelabrum fastened to the wall of the sanctuary, or placed on the steps of the altar, near the server. It is never put on the altar table.

E latere Epistolae aliud candelabrum vel quid aliud brachialis instar parieti appensum. (Ephem. Lit., vol. IX, p. 35.)

Non collocatur super altare sed imponitur candelabro aliove instrumento infra gradus altaris a parte epistolae circa locum ubi genuflectit minister inserviens. (De Herdt.)

The size of the candlestick and its material obviously depend on the locality. Hartmann mentions as a suitable size a candlestick of 1.50 meter (55 inches), so that it may be visible from the body of the church. Others give the size as that of the Easter candlestick, and suggest that two of the same size be placed respectively on the Epistle and the Gospel side, the latter to be used for the Easter candle.²

¹ Cf. De Herdt, *Ephem. Lit.*, and others; also S. R. C. Decr. 4029 ad II, 9 June, 1899.

² Kunz: *Dienst des Messner's*, and Hartmann: *Liturgie*.

Materia potest esse vel argentea vel ex auricalcho, vel ex cupro, aut ex ligno, deaurata tamen, aut decens saltem, prouti ecclesiarum facultates sinunt et relativa festorum solemnitas. (*Ephem. Lit.*, IX, 34.)

THE RECITATION OF SPECIAL LITANIES.

Qu. On page 725 of Vol. XLVIII of your esteemed REVIEW, you decide in favor of the licitness of reciting litanies approved for private use only, at any and all services of a non-liturgical character, no matter whether they are public or private in the ordinary non-liturgical, untechnical sense of the words. You evidently consider all non-liturgical services as private and use the term public as strictly synonymous with liturgical. I do not mean to dispute the propriety of this. But it seems to me that when we come to speak of litanies in particular, we shall be compelled to subdistinguish. For, as far as I can see, the decrees of the Sacred Congregation of Rites bearing on this matter make it plain beyond the possibility of a doubt or misunderstanding that whatever may be said concerning other prayers, litanies approved for private use only are strictly forbidden at any and all services which would be considered public in the ordinary, non-liturgical, untechnical sense of that term. Since this question is a very practical one, I am certain that a word of explanation on it would be highly appreciated by thousands of your clerical readers.

Resp. While the distinction made at page 725 of the REVIEW for June, 1913, between *public* and *private* devotions stands, there is, as our correspondent remarks, a special point to be noted in regard to Litanies. On 11 February, 1898, a *Dubium* on the question was submitted to the S. Congregation of Rites. The case was that of a religious community which had been using Litanies "approved by some Ordinaries (ab uno vel altero Revmo. Ordinario pro usu tantum privato)". The S. Congregation decided that, while the Litanies in question might be recited or sung by the members of the community in private, they were not to be recited or sung "in common, in the public choir or the public oratory". A similar distinction was made in regard to the laity: the latter may recite the Litanies privately in the public church, but not "in common (communiter)". In the case originally proposed, the service is not a public service, as was decided in the previous answer. The recitation of the Litany is, however, a recitation in common,

and forbidden by the decree just quoted. The *Dubium* proposed was: "Num iisdem religiosis familiis illas (litanias) liceat canere vel recitare communiter in Choro, aut respectivo Oratorio?" And the answer was: "Negative, h. e. ita strictim prohibentur ut communiter in Choro publico vel publico Oratorio illas Litanias cantare vel recitare minime liceat." The case may have a different aspect if the Litanies are approved for recitation in common in the private oratory of the community.

CAN A DISPENSED RELIGIOUS ENTER ANOTHER ORDER?

Qu. In THE ECCLESIASTICAL REVIEW for August, 1914, under the question, "Can Students dismissed from College enter a Religious Community?" you say under No. 3: "Those who have been dismissed from an order, etc., and those who have obtained a dispensation from religious vows."

Does that mean that a woman who has *left* an order or community and been dispensed from her vows may not enter another order or community without papal permission?

Please note that the person left of her own accord, for the reason that her health seemed broken. Having recovered, she now seeks admission into a less arduous community.

Resp. The text of the decree mentioned in the REVIEW for August, 1914, is to be found at page 471 of the REVIEW for April, 1910, and can bear no other interpretation than that given above. Those who, even at their own request, have obtained a dispensation from religious vows must, before being received into the novitiate, obtain special permission from the Holy See.

THE PORTIUNCULA INDULGENCE.

Qu. I beg to ask your opinion about the following:

A decree from the S. Congr. Officii (Sectio de Indulgentiis) of 26 January, 1911, settles the question of the time for visiting churches or oratories in order to gain indulgences: "Ut utile ad tempus habeatur et sit, non modo a media nocte ad mediam noctem constituti diei, verum etiam a meridie diei praecedentis".

Does this change the time for the Portiuncula Indulgence, from what it was originally, viz., from Vespers of 1 August to sundown of 2 August?

Is there any other decree or decision which allows one to gain the Portiuncula Indulgence, "a meridie diei Iae Augusti ad mediam noctem diei 2ae Augusti"?

Resp. The old legislation in regard to the Portiuncula Indulgence fixed the time limit between the First Vespers of 2 August and sunset of the same day—"incipit a primis Vesperis (diei 2 Aug.) usque ad occasum solis eiusdem diei" (decree of 22 February, 1739). The decree of the Holy Office (26 January, 1911) quoted by our correspondent, declaring that the time begins at noon instead of First Vespers, applies to indulgences in general, which have attached to them as a condition the visitation of churches or public oratories. On 26 May of the same year (*Acta Ap. Sedis*, III, 234), this was expressly applied to the Portiuncula. A decree of 9 June, 1910, granted to Ordinaries for the year 1910 only, the faculty of appointing the Sunday following 2 August, as an alternate date for gaining the Portiuncula Indulgence (*Acta Ap. Sedis*, II, 443). Finally, a decree of 26 May, 1911, extends this faculty to the year 1911 and subsequent years.

THE WINE AT THE SECOND ABLUTION AT MASS.

In the September ECCLESIASTICAL REVIEW (page 356), the Rubric of the *Ritus Celebrandi Missam* which reads "Deinde vino et aqua abluit pollices et indices super calicem" was referred to as "indefinite". A good authority in such matters is the *Manuale Sacerdotum* (Schneider Lehmkuhl). Touching this point in the *Ritus Celebrandi Missam Privatam* it states in a footnote: "Haec ablutio non debet sola aqua, aut solo vino fieri sine dispensatione Pontificia, quia in utraque materia per rubricas positive est praecepta, in quo solus Pontifex dispensare potest." (Cf. De Herdt, Praxis I, n. 83, XIV.)

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Ecclesiastical Library Table.

RECENT BIBLE STUDY.

I. The Vulgate Controversy. We have elsewhere ¹ called attention to the excellence of Fr. Pope's *The Catholic Student's Aids to the Bible*, and deprecated its unfortunate neglect of Catholic Biblical scholarship. In regard to the Vulgate, for instance, there has been a most interesting controversy a-doing; it should not have been utterly ignored. Fairness and up-to-dateness demanded at least mention of Le Bachelet's *Bellarmin et la Bible Sixto-Clémentine*.² The late Dr. Nestle, in his last edition of the Greek-Latin New Testament ³ deemed such mention necessary to his preface. A Catholic writer on the Vulgate cannot afford to neglect a Catholic work thereon which was singled out for appreciative notice by so great an authority on the subject as was the Protestant Dr. Nestle.

Fairness also forbids one to say offhand, as if there were no question about it, that the omission of the Bull *Aeternus ille* from the Bullarium Romanum was due to its suppression from the Clementine Vulgate and the substitution therefor of the preface of Bellarmin.⁴ This is, in a new form, the old charge of duplicity against the Cardinal. Le Bachelet, S.J., in the above-cited work and in other writings,⁵ has made out an excellent case in favor of Bellarmin. He was guilty of neither falsehood nor duplicity in his famous preface to the 1593 edition of the Clementine Vulgate. Sixtus really had a mind to correct his too hurried edition. Clement but followed up the mind of Sixtus. The plain truth about the matter is that the Bull of authentication of the Sixtine Vulgate—i. e. *Aeternus ille*—was printed and issued with intent to promulgation, but was never officially promulgated, never affixed to the doors of St. John Lateran; and this *failure of promulgation*, not its

¹ *America*, 6 Dec., 1913.

² Xavier Marie Le Bachelet, S.J., *Bellarmin et la Bible Sixto-Clémentine*: "Étude et Documents inédits"; Paris, 1911.

³ *Novum Testamentum Graece et Latine*, by Eberhard Nestle; 4th ed.; Stuttgart, 1912; p. xxvii.

⁴ Cf. *Aids*, p. 109.

⁵ Cf. *Études*, 20 March, 1911; 5 Oct., 1912; 5 Sept., 1913; *Recherches de Science Religieuse*, I, 72-77; the article on Bellarmin in *Dictionnaire de Théologie Catholique*; Paris, 1903.

suppression from the Clementine Vulgate, is the reason of the omission of the Bull from the Bullarium Romanum.

The defence of Bellarmin against the charge of duplicity is also made by Prat, S.J.,⁶ and Nisius, S.J.⁷ The most effective opponent to these champions of Bellarmin is the discoverer of the Bull in question, Monsignor Baumgarten. Because the Bull was printed and was found to contain the written testimony of the Magister Cursorum, Pompeius Euerra, to the fact that, on 10 April, 1590, the Bull had been affixed to the doors of the Lateran basilica, Baumgarten saw no chance that Bellarmin escape from the charge of duplicity.⁸ We have reviewed the reply of Le Bachelet to Baumgarten.⁹ Against the sole witness of Euerra, he sets the authority of Bellarmin in the preface to the Clementine Vulgate; the authority of the cardinals who agreed to his explanation of the mind of Sixtus to issue a new revision of the Vulgate; a letter from Fr. Alber, S.J., the Assistant of Germany, who, in 1610, stated that the Bull had never been promulgated because it had never been registered in chancery; the word of many cardinals given to Bellarmin in 1591; the witness of Fr. Azor, S.J., who was of the time of Sixtus V, and, in public disputation in the Roman College, denied the value of Euerra's certificate of promulgation, explaining that this certification was done in anticipation so as to expedite the printing of the Bull; the anonymous "Particula praeafationi Sacrorum Bibliorum inserenda", which gives evidence that Sixtus really intended to revise his Vulgate.

Baumgarten's very important find marks off a new era among those opposed to Bellarmin. Hereafter, such opponents as the Abbé Turmel¹⁰ may be neglected; they have not the important witness of the Bull found by Baumgarten. Relying on this witness and on the authority of Baumgarten, Fr. Raffl,

⁶ "La Bible de Sixte Quint", *Études*, Sept., 1890.

⁷ "Zür Geschichte der Vulgata", *Zeitschrift für katholische Theologie*, 1912.

⁸ "Die Veröffentlichung der Bulle 'Eternus ille' vom März, 1590", in *Biblische Zeitschrift* V, 189-191; cf. also "Das Original der Konstitution 'Eternus ille coelestium' vom März, 1590", *Bibl. Zeit.* V, 337-351 and *Die Vulgata Sixtina von 1590 und ihre Einführungsbulle*. "Aktenstücke und Untersuchungen"; München, 1911.

⁹ *Eccl. Rev.*, Dec., 1912.

¹⁰ *Revue du Clergé Français*, 1 Dec., 1904; 15 Jan., 1907.

O.F.M.,¹¹ makes no attempt to weigh the evidence of Le Bachelet and Nisius, but takes the case against Bellarmin as a foregone conclusion. Fr. Placidus Werner, O.S.B.,¹² makes his own all that Baumgarten prints in the matter—even the conjectures. N. Peters¹³ lacks scientific poise; fails to consider both sides of the question; and says that the old-time evasion of the authority of Euerra is now once and forever set aside. Not so rash is the critique of Fr. Lagrange, O.P.¹⁴ He is rather sympathetic to the science and reserve of Le Bachelet; appreciative of the good intentions of Bellarmin; yet not completely convinced that the procedure of the great Cardinal was out and out fair and square, straightforward, and honest. This would seem to mean no more than that Bellarmin failed to tell the whole truth—used mental reservation where he had a right and a duty so to do. One is not so ruffled by this opinion as by that of W. Köhler.¹⁵ He makes Baumgarten to have proved to a certainty "Bellarmin's lie"; and ranks as a fairy tale the story that Sixtus intended to correct his edition of the Vulgate and reissue it. The unfairness of this proceeding is made clear to any one who reads the studies of Le Bachelet and Nisius. While these varied opinions against Bellarmin have been written up and based upon the work of Baumgarten, he has been gathering new material wherewith to patch up the fabric which Le Bachelet and Nisius have ripped; this new material, he promises, will later be forthcoming.¹⁶

Meantime two very important monographs have been issued by new-comers into the controversy. Dr. Amann¹⁷ presents new documents from the official archives of Venice. These documents are the despatches of Badoer, the Venetian representative at Rome, to the Venetian Senate from 7 July to 27 August, 1590. Much light is thrown on the state of the Pope's mind. Nisius gives the most important of the letters in *Zeit-*

¹¹ *Salzburger Kirchenzeitung*, 26 Oct. and 2 Nov., 1911.

¹² *Literarischen Anzeiger* of Gratz, 15 March, 1912.

¹³ *Theologie und Glaube*, 1912, iv. p. 50.

¹⁴ *Revue Biblique*, 1912, p. 311.

¹⁵ *Theologische Literaturzeitung*, 1913, 38, p. 269.

¹⁶ *Theologische Revue*, 1913, p. 610.

¹⁷ *Die Vulgata Sixtina von 1590*; Freiburg im Breisgau, 1912, No. 10, of *Freiburger Theologische Studien*.

schrift für katholische Theologie (1913, pp. 681-689, 878-889) and sums up their contents in his masterly "last word" just issued.¹⁸ To his mind Badoer's report shows that the Bull *Aeternus ille* of 1 March, 1590 was never promulgated and Sixtus really had the intention to correct his edition of the Vulgate. Lagrange, however,¹⁹ takes the opposite view, and cites the report of Badoer for 28 July, 1590 to show that Sixtus had no such intention as Le Bachelet and Nisius declare. This report, which Lagrange wrongly assigns to June instead of July, undoubtedly says that Sixtus refused to recall the Bull:

Dopo questi ragionamenti entro da se il Pon^{co} a dirmi che li havevo mandato memoriale di rivocar la sua Bolla in proposito dei stampar la Biblia, ma che lei non poteva fare in alcuna maniera, havendola mandata hormai per tutto il mondo.

So far Lagrange; but not far enough. The words just below are important; "ma non haveva commessa la sua essecutione ad alcuno." The Pope "had not entrusted to any one the execution of the Bull; and so, if the inquisitor had given any such intimation, he would write to the Nuncio." These words and the end of the letter²⁰ favor the opinion that the Bull was never promulgated; for, a month before his death, Sixtus said he had entrusted its execution to no one and left the Venetian ambassador secure of fear that the Bull would ever be executed. Here is the proof of Badoer's security:

And so, I hope something has been accomplished. For not only will there be no question of the execution of this Bull; but, by the undoing of things already done, there will come to pass a virtual annulment thereof.

The omission of this essential element of Badoer's report of his third visit to Sixtus in regard to the disputed Bull, inclines us to apply to Fr. Lagrange the words he facetiously writes of Fr. Le Bachelet—"c'est assez coquet de la part du R. P." Lagrange. If the entire correspondence is followed up as

¹⁸ "Schlussergebnisse der Forschung und Kontroverse über die Vulgata Sixtina", *Zeitschrift für katholische Theologie*, 1914, p. 184 ff.

¹⁹ *Revue Biblique*, 1914, p. 147.

²⁰ Amann, p. 146.

given either by Amann or Nisius, we think Badoer becomes another important witness against the sole—though most important—testimony of Euerra that the Bull was promulgated on the 10 April, 1590.

The second recent accession to the literature of the Vulgate controversy is that of Höpfl.²¹ He goes beyond the range of the present controversy; submits the Tridentine decree on the Vulgate to a critical investigation; and recounts the various efforts to reach back to the original text of St. Jerome. The work of the Sixtine revision is put to the test. In regard to the question at issue, Höpfl takes sides against Baumgarten, while reserving final decision to later investigation. He thinks it certain that Sixtus intended to revise his edition (pp. 205 ff), but deems the evidence for and against Bellarmin has not yet been fully sifted and sorted.

A less important study favorable to the fair name and truthfulness of Bellarmin in his preface is that of Mangelot, "La Vulgate de Sixte-Quint".²² The late Dr. Nestle²³ thinks that the errors of the Sixtine Bible were such that even Sixtus himself may have been shocked and convinced of the need of a new edition. Rosa, S.J., considers the canonical issue in regard to the Bull and sides with Nisius.²⁴

II. Scripture Study among Catholics. 1. *Optimism of the Dublin Review*. It is refreshing to find such optimism as that of an anonymous writer on Catholic Biblical studies in a recent number of the *Dublin Review*.²⁵ He evidently began with a critique of Fr. Pope's *Aids*; and found it a convenient peg on which to hang some pertinent and encouraging remarks.

We have called attention to the tendency of the *Aids* to make little of Catholic scholarship. This tendency is deplored by the contributor to the *Dublin*, who notes that the *Aids* lists only five Catholic Biblical scholars of the nineteenth cen-

²¹ "Beiträge zur Geschichte der Sixto-Klementinischen Vulgata", in *Biblische Studien*, xvii, 1-3; Freiburg im Breisgau, 1913.

²² *Les questions ecclésiastiques*, 1913, Aug. 122-136; Sept. 193-205.

²³ *Theologisches Literaturblatt*, 1912, p. 57.

²⁴ "La storia della Volgata Sistina e l'opera dell' Bellarmino", *Civiltà Cattolica*, 1912, 3, p. 161-180; "La Volgata Sistina del 1590 e i dispacci dell' Ambasciatore Veneto", *ibid.*, 1913, 3, p. 579-591.

²⁵ "Catholic Progress in the Study of Scripture", *Dublin Review*, Jan., 1914, p. 109.

tury as worthy of note to the Biblical student; and desiderates in this list the names of Hug, Patrizi, Haneberg, Lenormant, Bisping, Schegg, van Steenkiste, Le Camus, Coleridge, Kaulen, Lamy, Cornely, Knabenbauer, Schanz, Scholz, and others.

Most promising is the outlook for Biblical studies in England, our *Dublin* writer tells us. Four-fifths of the students in ecclesiastical schools there "have a good working knowledge of Greek and thus at least New Testament studies are on a sound basis". The suggestion of Dr. Quinn to leave Greek to the very few,²⁶ even has become an impossibility in England.

2. *Two Recent Reforms.*—The learned Doctor's idea to limit the study of Greek to the largest seminaries and only a "chosen few" seminarians is not at all a practicable reform; nor would it achieve even the purpose intended—the formation of a few thorough Greek scholars. As Dr. Butin shows in his more practicable reform in regard to Hebrew,²⁷ the only way to ensure a few specialists is to start with many and sift them down to the few. Unless the student body in general study Greek, some clever lads will fight shy of the elective; and of the few that elect the unpopular course, others will be unfitted for advanced work by ill-health, lack of talent or interest or zest; and in the end the choice of the "chosen few" will not be at all feasible.

Nor is that amount of Greek necessary which the Doctor makes a prerequisite for the understanding of the New Testament. Maybe his forlorn seminary professor was not so benighted and Greekless as "to be in an immoral position, being to men so important as priest-students the quasi-teacher of a study which he did not know". He may have got a good store of Attic in his college days. With that store he could understand the Greek Testament. The difference between the Hellenistic of the New Testament and Attic Greek is not greater than that between Elizabethan and twentieth-century English. There is no need to skeletonize Shakespeare, to reduce his plays to dry bones of words and phrases; the ordinary reader gets his meaning without sublimating it; the usual glossary of

²⁶ ECCL. REVIEW, Sept., 1913.

²⁷ "Hebrew in our Seminaries", ECCL. REV., Febr., 1914.

strictly Elizabethan linguistic turns of phrase and word is all that the average man needs to appreciate the great dramatist. So, too, a good dictionary of New Testament Greek, such as that of Zorell,²⁸ or of Cremer,²⁹ or of Thayer,³⁰ together with either Moulton's³¹ or Blass's *New Testament Grammar*,³² will be ample provision for the professor of theology who wishes to give the accurate literal meaning of a dogmatic text.

3. *Roger Bacon's Reform.*—Reforms in ecclesiastical studies will now and again be inevitable. History repeats itself in this as in other wise. It is interesting, in view of the reforms suggested by Dr. Quinn, Dr. Butin, and Father Pope,³³ to note that long ago Roger Bacon, in his own peculiar way, urged Pope Clement IV along the very same lines of reform. This thirteenth-century reformer, whose centenary was celebrated in England last June, wrote three special works on his hobby—*Opus Majus, Opus Minus, Opus Tertium*. He claimed there were seven deadly sins in the teaching of theology at that time. One of these sins was the preference given to theology over Sacred Scripture. "The one who explains the Book of the Sentences is honored by all, whereas the lector of Holy Scripture is neglected; for to the expounder of the Sentences there is granted a commodious hour for lecturing at his own will, . . . whilst the lector of Holy Scripture is denied all this and must beg the hour for his lecture to be given at the pleasure of the expounder of the Sentences. Elsewhere the lector of the Sentences holds disputations . . . whereas the lector of the Biblical text is not allowed to dispute."³⁴

WALTER DRUM, S.J.

Woodstock College, Maryland.

²⁸ *Novi Testamenti Lexicon Graecum*, by Francis Zorell, S.J., Lethielleux; Paris, 1911.

²⁹ *Biblico-Theological Lexicon of New Testament Greek*, by Hermann Cremer. Translated by William Urwick; T. and T. Clark, Edinburgh, 1895.

³⁰ *A Greek-English Lexicon of the New Testament*, "being Grimm's Wilke's *Clavis Novi Testamenti*". Translated, revised and enlarged by Joseph H. Thayer, New York, 1892.

³¹ *Grammar of New Testament Greek*, by James Hope Moulton, third ed.; T. and T. Clark, Edinburgh, 1908.

³² Second ed.; Macmillan: New York, 1911.

³³ "Why divorce our Teaching of Theology from our Teaching of the Bible?" *Irish Theological Quarterly*, Jan., 1913, p. 47.

³⁴ *Opus Minus*, ed. Brewer, p. 328.

Criticisms and Notes.

THE ENGLISH CATHOLIC REFUGEES ON THE CONTINENT, 1558-1795. Vol. I. The English Colleges and Convents in the Catholic Low Countries, 1558-1795. By the Rev. Peter Guilday, Docteur ès Sciences morales et historiques (Louvain), Instructor in Church History at the Catholic University of America. Longmans, Green & Co., London and New York. 1914. Pp. 480.

It is more than sixty years since Husenbeth published his *Notices on the English Colleges and Convents established on the Continent after the Dissolution in England*. It was practically the first answer to Lewis Owen's *English Colleges in Foreign Parts*, which had appeared almost two hundred years before with the customary Reformation aim. About the time of the publication of the *Douay Diaries* from the Westminster Archives by the Fathers of the London Oratory (Thomas Knox, 1878-1882) something of a new impulse seems to have been given toward inquiry into the history of the English religious institutions across the Channel, for after that date we find numerous monographs and articles, as well as more extensive treatises, discussing one phase or another of the religious activity of the English exiles in establishing colleges, seminaries, convents, and monasteries on the Continent. Besides the publications of the Catholic Record Society, there loom prominently in this connexion the names of Benedictines such as Weldon, Nolan, Bede Camm, Birt, and the editors of the Ghent Annals. Among the Jesuits we have John Hungerford Pollen (in the *Month* chiefly), Pères Léchat and Willaert, and Father Foley, in the Records of the English Province of the Society of Jesus. Besides these there are Hamilton (on the Augustinian and Bridgettine nuns), Proost, the Flemish Cistercian, Van Doninck, and his countryman Shootens, Wilfrid Robinson, Murphy (on the Irish Franciscans at Louvain), Bellesheim, Bertrand, and Zimmerman. Other writers of recent date, whose scope is more general, like that of Bernard Ward or the Protestant historian, James Gairdner, have in not a few instances thrown fresh light upon our subject. Among the authorities here mentioned an honored place is reserved for the able historian at the Louvain University, the chief editor of the *Revue d'Histoire Ecclesiastique*, Canon Cauchie, who not only has learnedly written on the subject of English Catholics in Belgium but has done much to inspire and direct others in the same field. Among the latter is to be counted Dr. Guilday, the author of the volume before us. At the suggestion of Canon Cauchie he made a searching study of the religious activity of the English exiles as

witnessed in the foundation of numerous establishments of religion and education in the Catholic Low Countries, from the beginning of Elizabeth's reign down to the year when the revolutionary legislation of France deprived its clergy and that of part of the Netherlands of their last resources, and made it impossible for the English exiles to remain in the country.

There had been of course emigrants from England during the reign of Henry VIII and Edward VI who settled in Belgium, as in other parts of Continental Europe. They had returned however for the most part during Mary Tudor's rule, so that it becomes difficult to trace accurately any considerable foundation within that era. But under Elizabeth, notably after the frustrated attempt of the Northern country to regain the Catholic ascendancy, there was an increased influx of English Catholics to Belgium and the Low Countries. The activity of this element became more distinctly and permanently religious after the Gunpowder Plot. The English exiles were for the most part men and women who belonged to the better, that is to say, the educated classes; and though many of them were neither clerics nor members of religious communities, they strongly sympathized with and supported the latter. Thus it happened that, without any great aid on the part of the civil authorities who gave them freedom of residence, they managed to build up in an incredibly short time educational and monastic establishments where their compatriots and especially their children might draw the living waters of an enlightened faith without forfeit of their nationality or religious profession. It is this foundation movement, as confined to the Catholic Low Countries, which Dr. Guilday sets out to illustrate.

In his introduction he sketches the "Foundation Movement in General" with reference to contemporary historical sources. He then takes up the story of the English Carthusians as the first to reach the new territory of religious freedom. More than twenty years before the accession of Elizabeth the English Charterhouse at London had offered its first martyr trio to the faith at Tyburn, and immediately some of the monks had sought refuge on the Continent, among other places in Bruges. For a short time they were allowed to return to their native home; but in 1559 they again went to Bruges. Their sojourn in the Netherlands was an altogether precarious one, and at the time of the French Revolution they were practically extinct. The few relics of the "Sheen Anglorum" community are now to be found at the Sussex (Parkminster) Charterhouse. Next we are made acquainted with the story of the exiled Bridgettines of Syon, the only community among those that returned to England, which can trace its succession in unbroken line to the pre-Reformation period. The chapter which deals with the English Jesuits does

not confine itself to their activity in the Netherlands, but goes into some detail regarding the Italian, Spanish, and Portuguese foundations; no doubt because the author found it difficult to separate the personality of men like Robert Persons from the subject of the Belgian establishment of the Order. Saint Omer is the centre of educational industry here, until the suppression of the Society in 1762. Here too we find fifty years later Mary Ward and her remarkable foundation of the Institute of Mary, though she had previously helped the Poor Clares to their home. Another chapter is devoted to the English Benedictines at Douay, and with the establishment of nuns of the same order. Douay is likewise the chief field of labor for the English Franciscans from 1618 to 1794. Dr. Guilday devotes two sections of this chapter to the Capuchins and Conventuals, who can hardly be said to have had any life in the Netherlands during this period; but he desired perhaps to round out his subject by the addition. Simultaneously with the Franciscans we meet the English Carmelites (Discalced). They were less successful than the nuns of their order, and for a long time proved a considerable impediment to the progress of the latter. The Dominicans at Bornhem and Louvain, and the nuns of the same order who had already found their way to Antwerp and later to Brussels and Bruges, whilst valiantly laboring in the cause of religion and education, were not without their periods of languishing. A chapter is given to the Order of Canonesses of Saint Austin at Louvain and Bruges, where they continued to labor with considerable success. Their establishments had been almost on a par with those of the Benedictines in England before the Reformation. The Canonesses Regular of the Holy Sepulchre, entirely extinguished for almost two centuries in England, by a singular grace found themselves revived at Liége and did their share of Catholicizing their countrymen abroad.

A particularly interesting subject is that of the English College at Douay. The author treats of it in two separate sections, the period from 1568 to 1613, which includes the temporary transfer to Rheims from 1578 to 1593; and again from 1613 to 1795. For the second part the records now accessible are, as Dr. Guilday points out, very imperfect, and need to be supplemented..

In a concluding chapter the author makes suggestions for a further elaboration of the topics that deal with the Exile institutions in the Catholic Netherlands. Among these he points out such subjects of discussion as concern the specific work done by each of the colleges and religious institutes, the influence which these establishments have exercised in various ways abroad, among others upon the early educational and religious activity in the United States. An Appendix

contains pertinent documents which could not well be given in the body of the narrative.

No one can read this volume without receiving the impression that the author has done a decided service to religion in elucidating an interesting and instructive chapter of the Catholic Reformation period. He does not pretend to exhaust his subject or to give anything like a complete history of the religious institutes and establishments which he discusses. But he has paved the way by considerable original research for a more detailed elaboration. What we miss is a grouping of the matter to give us a clear survey of the material discussed and its interrelations. But it must be remembered that this is rather a thesis whereby the author was to obtain his doctorate, and that the writer did not set out in his work to give us a book which was to serve as a permanent source of historical information, such as might demand a somewhat more systematic arrangement. However, his bibliography shows that he is familiar with the ground, and his preface indicates that he proposes to offer additional work of a matured character, for which he is qualified by special training.

ONTOLOGY or The Theory of Being. An Introductory Study to General Metaphysics. By P. Coffey, Ph.D. Longmans, Green & Co., London and New York. 1914. Pp. 541.

A CHALLENGE TO THE TIME-SPIRIT. By Thomas J. Gerrard. Benziger Bros., New York. 1914. Pp. 274.

Two works that have much in common. The time-spirit conveys a bemuddled philosophy of life. A challenge to it is to be fought out in the sunlight of reason and with the aid of perfectly tempered and keenly edged weapons of philosophical concepts and principles. A challenge to the time-spirit must be grounded on a solid Ontology. A sane theory of being will discriminate between the true and the false, the genuine and the counterfeit, amalgamated in the time-spirit. But what is "the time-spirit"—not the term, but the essence? A subtle, all-pervading, ubiquitous thing, it eludes definition. You catch it in no net; you bottle it in no jar. You feel it more than you know it. Like the air, it is everywhere; but you are aware of its presence mostly when you attempt to resist it. Father Gerrard describes it as "a general tendency to exaggerate subjective claims at the expense of objective evidence". And this general tendency he finds revealing itself "in particular tendencies" all of which aim at "the undervaluing of the various forms of authority—the authority of evidence, the authority of God, the authority of Christ, the authority of the Church" (p. 237). 1. Undervaluing the authority of evidence, it

overvalues subjective moods and impulses. In the individual it upsets the order of the faculties—intellect, will, feeling, often giving the feeling the first place. In the corporate organism it takes insufficient account of collective judgments—the psychology of the crowd. 2. As against the authority of God it reveals itself in some form of monism—pantheism or humanism. 3. Over against the authority of Christ it appears either in a frank denial of the Divinity of Christ, or in an exaltation of every man to a divinity equal in kind, if not in degree, to that of Christ. 4. In regard to the authority of the Church, Fr. Gerrard very subtly distinguishes between the time-spirit as it manifests itself in the twentieth century and its manifestations in the nineteenth. "The nineteenth-century spirit professed to return to the simplicity of Christ by casting off the accretions of Romanism; but now the fashion is to allow that Christ's intentions and modern Roman Catholic intentions are one and the same." Since the latter, however, are false, so are the former. Both Christ and the Church are wrong; or at best both possess merely a pragmatic value—they answer more or less to a subjective, and therefore an individual, a varying demand or tendency.

Fr. Gerrard analyzes at some length these various oppositions of the time-spirit to all forms of authority and he illustrates very thoroughly the ways in which they reveal themselves, particularly in the recent eugenist movement, in the revolt against marriage, in the freakish art of the futurists, and in the individualistic subjectivism of certain currents in modern music. It would be interesting to follow him as he brands and hunts down these elusive, yet none the less powerful, workings of the time-spirit; but within the limited space here at command justice could not be done to his keen and delicate handling of the matter. The reader should go to the book itself if he wants to read the signs of the times not simply on the surface, but in their insidious sources and workings in the intellectual life, the mind, of the age.

What the time-spirit mostly needs is a reversion to common sense—than which unfortunately nothing has become more uncommon. Common sense, as Fr. Gerrard defines it, is "the power of the intelligence to see first principles. First principles are the foundation and starting-point for discursive reasoning." They are also the ultimate terms at which all intellectual analysis must stop; or rather first principles are the absolutely universal and comprehensive syntheses that sum up and conjoin those terms. Obviously of course these complete syntheses and fundamental analyses are not effected and completed by "common sense" as such and alone. On the contrary they are the products of the most thorough, most exhaustive, reflective thinking.

To see them both *in fieri* and *in facto esse*, one should go to a storehouse such as is put before us in Dr. Coffey's *Ontology*. Being, its primary determinations, its essential and existential aspects, its transcendent properties (unity, truth, goodness), its categories, substance (including personality), the supreme groups of accidents, causality (in its fourfold divisions)—these, the chief headings of the component chapters, will be landmarks familiar to those who have traveled somewhat in scholastic philosophy. But Dr. Coffey has journeyed long and widely in that vast region, a region unfortunately supposed by many to be a land of mist and darkness, where the spirit gropes vainly, searching for the black things that are not there. If the reader have such prejudiced notions of *Ontology*, they will probably disappear or be considerably modified, if he will put himself under the expert guidance of the author before us.

St. Thomas, like his beloved "Philosopher", is fond of warning us that the human mind in the presence of "first truths" is like the night bird in the sunlight. Living mostly in the land of physical colors and the twilight of sense, it is unaccustomed to the pure brilliance of intelligence, the white faces of abstract intellectual truth. But, though the eye of the bat or the owl may not be trained to gaze like the eagle on the unveiled sun, the eye of the human mind can be taught to see with fair distinctness the colors and lines and shapes of the abstract, the metaphysical, the immaterial.

There is a twofold profit, therefore, to be derived from a careful reading—perhaps we should insist on *study*—of the present volume. First, subjectively, it trains the intellect, develops its latent abstractive energy, directs it to the objects for which it has been primarily made (the immaterial), clarifies and sharpens its vision. In the second place, objectively, it brings out into relief the primary concepts under which the intellect apprehends its world.

The whole region of experience is ultimately resolved into the categories of Metaphysics. What the elements are to the chemist, what the phenomena and states of bodies are to the physicist, what cells are to the biologist, being and its primary determinations are to the philosopher; and by the term philosopher we understand here the man who is determined to think out thoroughly the fundamental meaning of his world and his self—the origin, constitution, and destiny of both. All the intellectual problems of life hark back to the primary concepts of *Ontology*; and if there is utter confusion in the modern mind regarding the solution of these problems, it is largely, though not entirely, due to the loss of a definite *Ontology*. This, however, is a long question and cannot be discussed just here and now.

But it may be asked, have we not already a goodly number of books on *Ontology*? Why add another to the list? To which we

may answer: there is an abundance of works on the subject in Latin, and a number in German and French; in English, outside Fr. Rickaby's excellent popular manual, and some few elementary text-books, there is nothing of the kind, with the exception of Fr. Harper's *Metaphysics of the School*; and that still remains and is likely always to remain the shaft of an unfinished monument. No. Dr. Coffey has accomplished a much-needed work. He has given us our first complete exposition of Catholic Metaphysics, and he has given it not as a translation from Latin text-books (though he has put to good use the materials of such older writers at St. Thomas, Suarez, and the modern giant Urraburu), but in clear, readable English he has himself digested a thorough exposition of Ontology, the Theory of Being. Moreover, he has unfolded and illustrated these fundamentals, illustrated them, from many sources modern as well as ancient, over against recent errors and vagaries—idealism, absolutism, pragmatism, Bergsonianism, positivism, scepticism, and the rest. And he has done all this objectively, temperately, justly, in a tone and style which, while firm, gives no unnecessary umbrage.

Dr. Coffey has already previously placed students of philosophy in his debt by his masterly treatise *The Science of Logic* (Longmans, Green & Co., two volumes), as well as by his translations of De Wulf's *Medieval Philosophy* and *Introduction to Scholasticism Old and New*. Each of these works is, like the present *Ontology*, almost unique in our language. All of them, including the present, are serviceable auxiliaries to students in our seminaries, and valuable aids to supplementary reading that can be utilized by the priest who desires to continue his philosophical studies.

MOTHER MABEL DIGBY. A Biography of the Superior General of the Society of the Sacred Heart. 1835-1911. By Anne Pollen. With Preface by Cardinal Bourne. Illustrated. New York: Longmans, Green & Co. 1914. Pp. 404.

The reading of this attractive Life of the late General of the Ladies of the Sacred Heart gives an impression that its subject, Mother Mabel Digby, is destined soon to complete, with Blessed Madeleine Sophie Barat and the Venerable Mother Duchesne, the trio of "canonizandae" who mark a distinct leadership in the Society during the first century of its activity. Mother Digby from the very outset of her religious life began to cultivate that extraordinary spirit of self-sacrifice which has ever been the principal characteristic of Christian heroism. She had fallen heir to a natural and spiritual refinement which gave promise of ennobling every womanly quality in her. At the same time she had an almost masculine courage and an

intellectual breadth which were to gain consistency from faith and absolute confidence in the fatherhood of God. And these endowments were rendered particularly attractive by the charm of a genuine sympathy which in religion was to assume that quality of charity by which the Society of the Sacred Heart has been distinguished in its labors for the education of the young, the poor as well as those elevated in society.

Mgr. Baunard in a recent appreciation of Mother Digby's character has summed up her life in the predominant features that give it its note of the extraordinary in her conversion and vocation. The former took place in the face of unusual opposition, both on her own and on her father's part, by what may truly be termed a miracle of Eucharistic grace. Her vocation too was accomplished contrary to all expectation, since ill health, the reluctance of her parents, and the decision of her spiritual advisers seemed to forbid it. The next token of heroic circumstances in her life was her remarkable faculty for governing, which caused her to be elected mistress before she had completed her novitiate. Strength of character in her was paired with an attraction of singular gentleness, whilst both qualities were completely kept under control by the intelligent desire for self-effacement and a distrust of her own powers that would have been incredible if it were not attested by a thousand observations of those who were intimately associated with her in the government of the Society. The third notable feature in her life was what the Abbé Baunard calls "the Beatification" of the Society of the Sacred Heart through its exile, and which obtained for her the title of "Second Foundress".

In the latter aspect her own principle that "the law of sanctity is the law of separation" found a more literal application than she had ever anticipated, when the Republican government in France extended its demand for separation of Church from State to the separate religious communities that had served to inspire respect for authority by teaching the observance of the Law of God as the foundation of all social well-being. The forcible closing of convents and schools conducted by the religious, the confiscation of property belonging to the nuns, and the expulsion of members from more than forty houses of the Society, made indeed a law of separation that was bound to produce either rebellion and despair, or, what was inevitable in the case of Mother Digby, heroic patience and resignation, which is only another term for sanctity with the children of God. That sanctity meant at the same time a ready and far-reaching activity by which none of the forces of the Order would be lost to the interests of Christ for which the Society had been instituted. Thus Mother Digby met the reverses in France not merely as a passive

instrument in the hands of God, but with a dignity becoming princely children, and with a practical sense of expediency, which converted trial into motives of gratitude and at the same time into promptings of heroic efforts to increase God's kingdom in the hearts of her subjects.

One of the most striking chapters, and the one conveying a special lesson for ecclesiastics in their relation to religious communities, is that which deals with Mother Digby's efforts to extend the work of the Society by the establishment of poor schools in London. The strange attitude of Cardinal Manning in this connexion must be to the reader a matter for reflection. The high estimate which Mother Digby, in spite of the Archbishop's opposition and her own humiliations through him, maintained in his regard, is all the more remarkable because she had on her side the sympathy of the English clergy. But she knew how to separate her own personal concerns and those of her Congregation in forming her judgment regarding men at large; and her deep reverence for priestly dignity and ecclesiastical authority kept her from those sentiments of resentment which are so natural even to the saints on earth.

Over all her life of ceaseless activity for good, down to the very last, there floats the luminous cloud of her beautiful serenity. Her portrait taken at the age of sixty shows a countenance of supreme religious joy and that sweetness of expression which captivated her children and all who came in contact with her. The biography is replete with wise spiritual counsels and illustrations of the amenities of the religious life.

GOD, MAN, AND RELIGION. Being Part I of a Short Apologetical Series. By Ernest Hull, S.J. The Examiner Press, Bombay; P. J. Kenedy & Sons, New York. 1914. Pp. 168.

If any one reading the above title be inclined to think that we have already a plethora of books of the class, he may be reminded that the subject indicated is inexhaustible, and that no treatment of it can hope to do it justice. There should be of course some *raison d'être*, not simply for adding a new individual to the actual prolific species—for such a reason there will always be in the purpose of an author—but for invoking the reader's attention, which may be supposed in these days of innumerable solicitations to be quite sufficiently preoccupied by other demands upon it. Those, however, who have made acquaintance with the present author's previous writings will need no other inducement to extend a welcome to this new claimant upon their consideration than the fact that the title-page bears the name of Father Hull. The ever alert and versatile editor of the *Bombay*

Examiner knows the intellectual needs of the times and he knows how to meet them. Familiar as he is with the countless forms and phases of non- and un-Christian thought in that land of aboriginal, as well as original, religions, India, no one is better equipped, no one in a more advantageous position, than he to present in a proper light the reasonable grounds of the true religion. Moreover, his long and intimate acquaintance with the subtle, elusive thought of the East has perfected in him a keen rational instinct, a sure discriminative judgment of the relative value of arguments, whilst his literary and journalistic activities have made him the master of a direct and virile mode of expressing his ideas. The results of all this experience and discipline are manifest in the little volume before us. Here are formulated the arguments establishing the existence of God, the spiritual and immortal nature of man's soul, and the necessity of religion. Very ancient themes indeed, as we have hinted above; but they are developed here, if not in absolutely new, at least in a fresh and vivid light; and they are set clearly and firmly over against the principal forms of present-day scepticism and rationalism. The book contains the groundwork of a sanely rational Christian Apology—one that is less concerned with a moribund Protestantism than with the difficulties, perplexities, or subterfuges of the agnostic mind. The book is worth while not only in this connexion: it will prove no less a source of strength to many Catholics who are apt to be affected by the encroachments of doubt, whilst others not thus beset will find it helpful to clarify and fortify their understanding of the rational foundations of religion, the preambles of faith. The booklet therefore aptly prepares the way for the "*demonstratio Christiana-Catholica*", which will be developed in the second section of the projected series.

THE SOCIAL PROBLEM AS SEEN FROM THE VIEWPOINT OF TRADES UNIONISM, CAPITAL, AND SOCIALISM. Published by the National Civic Federation, New York. 1914. Pp. 54.

CATHOLIC STUDIES IN SOCIAL REFORM. Edited by the Catholic Social Guild. No. VI. Christian Citizenship. By the Rev. Thomas Wright. Pp. 80. No. VII. The Drink Question. By the Rev. Joseph Keating, S.J. Pp. 106. B. Herder, St. Louis. 1914.

The first of these three pamphlets—all of which deal with one or another aspect of "the social question"—contains (1) an open letter addressed by Mr. Upton Sinclair, the widely known Socialist agitator, to Mr. Vincent Astor, the no less widely known multi-millionaire. The letter was published in the *Call*, the leading Socialist

daily in the United States. In this letter the writer pictures in the lurid coloring, whereof he is an admitted past-master, the evils of misery and poverty afflicting society and he calls upon Mr. Astor to contribute to and coöperate with the Inter-Collegiate Socialist Society in spreading the knowledge of Socialism. (2) The brochure contains Mr. Astor's reply wherein he dissents from Mr. Sinclair about the extent of the social woes as depicted by the latter and refuses to recognize Socialism as the solution of the existing disorders. (3) As Mr. Sinclair attacks the American Federation of Labor, the President of the latter organization, Mr. Samuel Gompers, replies in the *American Federationist*, and this reply, together with a comment upon Mr. Sinclair's letter by a Trades-Unionist, likewise appears in the present pamphlet. (4) There is also President Gompers' Report to the International Secretariate, a document which contains many valuable statistics relating to the progress recently made in remedial legislation. The pamphlet is both instructive and interesting. The communications it comprises are on the whole from experts in the respective fields and hence merit attention. They are well worth reading and pondering, whether one agree or not with the reasoning on either side; and, apart from the facts and dates (things which never appeal to our esthetic or emotional faculties or to our risible proclivities), the pamphlet contains not a single dull page and hardly one heavy line.

Of the two most recent additions to the *Catholic Studies in Social Reform* issued by the Catholic Social Guild in London, the former (No. VI) deals with a subject of universal appeal, Christian Citizenship; and the latter (No. VII), with a problem which, while determined and specific, is unfortunately in its prevalence and its universality a world problem—the Drink Question. The first of these two subjects is treated by Father Wright with a broad philosophical method and spirit as well as in the light of Christian teaching and practice. The underlying principles of the social order, the constitution of the Christian State, the interrelations between Church and State are unfolded and from them the salient characteristics of the Christian citizen, patriotism, loyalty, respect, obedience, and some of his consequent duties, are deduced. Eminently wise and practical suggestions are offered, some of them of special significance for our boys and girls. The observation has often been made that Christian citizenship seldom is made the subject of a sermon from the altar. The spread of the present pamphlet would go far to supply this deficiency, and its presence on the priest's library table might perhaps render the deficiency less general.

"A teetotaler should obviously make it his aim to write about the Drink Question with sobriety." It need hardly be said that this aim is steadily held in view and is perfectly attained in the above short study of the important question. Like every other good cause, that of Total Abstinence has suffered from the advocacy of the fanatical and the ill-instructed. It shares this fate in common with other laudable movements. "The cause of peace, of kindness to animals, of the emancipation of women, nay, of religion itself—all these are frequently exposed to injury at the hands of injudicious defenders." The crusade of Temperance is championed with no intemperate zeal in the pamphlet before us. We have here a calm, discriminative study of the subject. The nature of the question, its history, its ethical and economical aspects are set forth in due proportion and with a judicious spirit and temper. Finally the various solutions that have been offered by many investigators and reformers are duly considered and justly estimated. Father Keating's pamphlet with its wealth of fact and theory and proffered remedy must prove invaluable to the cause of Temperance. The clergy, especially, to whom it in the first place belongs to promote and direct the movement, will receive help and encouragement from its pages. Father Keating writes in view of conditions prevailing in England, but *mutatis mutandis* what he says is equally pertinent to the state of things in our own community.

Literary Chat.

It is not customary to style one's own (printed) sermons "preachable". Conventionality seems to forbid. It is good, however, that truth should take precedence of at least some conventions. This is certainly the case as regards a recent volume entitled *Time and Eternity and Other Preachable Sermons*, by the Right Rev. John S. Vaughan, D.D., Bishop of Sebastopolis (Benziger Bros., New York). The author's reason for thus qualifying his sermons is that "he thinks it will be found that there is a natural, sequence and a logical arrangement in them which will greatly facilitate their repetition by others, who may be inclined to make a practical use of them in their own churches" (p. x). The reason is manifestly justified. There is a natural sequence of ideas pervading the sermons and it enables the preacher to grasp at once their plan and fix the individual portions in the intellectual memory, whilst at the same time it leaves him free to expand and illustrate as he may deem advisable. The discourses fall loosely under three headings: God and Divine Things, Our Blessed Lady and the Saints, Miscellaneous. There are thirty-four sermons comprised in the four hundred pages—a measure that shows the sermons to be "preachable" also from a quantitative standpoint.

Whatever comes from the pen of Bishop John Vaughan is sure to present Catholic truth not only solidly and clearly but likewise attractively. His *Thoughts for All Times* and his *Faith and Folly* have won their way into the minds and hearts of so many readers because the truths they embody are clothed in a form which appeals in just proportion to both imagination and intellect and which places the abstract in the best shapes and colors of the concrete. This is true likewise of the sermons just mentioned, and no less of a little volume published about a year ago under the title *Happiness and*

Beauty (Longmans, Green & Co.). The larger part of the booklet develops and illustrates very aptly the lines of Sheridan that

"True happiness is not the growth of earth—
The soil is fruitless if you seek it there,
'Tis an exotic of celestial birth,
And never blooms but in celestial air;
Sweet plant of Paradise! Its seeds are sown
In here and there a breast of heavenly mould;
It rises slow, and buds, but ne'er was known
To blossom here—the climate is too cold."

The short chapter on *Beauty* calls attention to the various types of beauty apparent in the visible creation. These are manifest to our senses, though it is perhaps overstating the fact to say that "whatever sense we appeal to, whatever sense we employ, it will always tell us of beauty" (p. 97). In reality we have only two esthetic senses—sight and hearing. The other three senses are avenues of various sorts of organic pleasure, but not of the esthetic.

We are not suffering from any dearth of sermon books. There are more of them than sermons in stones or books in the running brooks. Books about sermons—how to make and how not to make them—are not quite so abundant, though they are not wanting. Some few years ago there appeared a little volume entitled *Hints on Preaching* by the one-time well-known pulpit orator, the Rev. Joseph V. O'Connor, of the Philadelphia Archdiocese. The booklet was favorably received by the clergy; so much so that the edition was soon exhausted. Recently it has reappeared as a neat brochure, from the publishing house of John Joseph McVey (Philadelphia). It treats mainly of the preaching art—voice, gesture, delivery, and so on. The "hints" are sensible, practical, and valuable, embodying the ripened wisdom of the author's large experience as a public speaker.

We wish to recommend to our readers Canon Cafferata's English translation of the *Manna Quotidianum Sacerdotum* as a practical meditation book of exceptional value for priests. It is published as a portable volume by Herder under the title *The Priest's Daily Manna*. The meditations cover the entire ecclesiastical year and combine the considerations of religious duty in general with the special needs of the priestly life. The material is so arranged that, whilst it touches all the great truths interwoven in the Catholic liturgy, it serves the missionary in his pastoral instructions to the people no less than in the ordering of his own personal sanctification. "In my long experience of forty years," says Canon Cafferata, of the Southwark Diocese, "I have never come across more perfect skeleton sermons or sermon sketches than are found in these meditations." The translator has even improved on the practical usefulness of the original, which is in three volumes, by omitting the purely devotional additions, inasmuch as every priest likes to supply these according to his own habits and inclination. There is, too, in these meditations a certain attractive novelty of treatment which in no way detracts from the ancient truth taught therein.

There is a considerable amount of interesting information gathered together by Dr. Meagher, the President of the Christian Press Association, in a recent volume bearing the title *The Protestant Churches, Their Founders, Histories and Developments*. Unfortunately the information is frequently far from accurate or discriminating, and the tone is so offensive to the normal feelings of the average intelligent reader, whatever be his religious faith, that the book is likely to do more harm than good. It is to be regretted that Dr. Meagher did not adopt the method and spirit that have made Mgr. Benson's *Non-Catholic Denominations* so instructive and attractive a work and so valuable an auxiliary to the priest's ministry.

Dr. Meagher, as is well known, occasionally drops into verse, not to say poetry. We find a rather remarkable instance of this tendency at page 68. We quote it here in the identical form, punctuation and all, in which it appears in the text:

"A very strange and queerish thing, is what they call an ism: it often has a hollow ring, with varied colors like a prism. Sometimes it's made of heated air, sometimes of phrases windy; but nothing like it can compare, for starting up a shindy. It's found in churches we described, so widely do they vary; and often it is well prescribed, by pen-pushers literary. 'Tis tacked to this, 'tis held as that, and its travel fast is; and often too it lays us flat, like the mumps and laryngitis. It's a disease that's in the mind, and it makes us quite unhealthy; but favored by people of sense we find, and adopted by the wealthy. There are isms narrow and liberal all, and isms very puritanical; on some we rise on others fall, but every one is quite tyrannical. But strangest of their ways we saw, when we set out to paint um; for we never found in them a law, but that an ism is an ain't um. Let's pray to God each day, that He may deliver us from isms; that holy Church may find a way, to be delivered from these schisms."

When the Muse sings thus 'midst the branches of history, the average mortal can but hold his peace—his smile or his tears.

Lady Rosia is the story of a young English cavalier deputed by the abbot of the monastery of St. Mary Rounceval to transact some business for the community at Avignon in France, where at the time Pope Gregory XI holds residence, and where St. Catherine happens to visit for the purpose of reconciling the Florentine faction and induce the Pontiff to return to Rome. During his journey Bernard le Bevere has occasion to exercise his valor in protecting a young noblewoman and her maid from the insults of an influential officer. This leads to a romantic attachment in which Lady Rosia and Bernard are the chief actors. The story is well told, with a touch of old English humor. (Benziger Bros.)

Father J. T. Durward, of La Crosse, Wisc., has copyrighted an interesting contribution to the Panama-Pacific Exposition in the form of a "Souvenir" Post Card. It pictures a section of an old California Mission tower framed in a chain of Rosary Beads. Each of the beads represents one of the "foundations due to the zeal of the early Franciscan missionaries in California. Thus "Father Junipero's California Rosary" gives sixty of the more or less familiar names in the geography and history of California: San Francisco, Santa Rosa, Santa Clara, Santa Rita, Santa Catalina, San Diego, San Gabriel, Los Angeles, Sacramento, Santa Cruz, Trinidad, etc. The card is called "The Music of Long Ago" and is a useful as well as interesting reminder of what the Catholic Church has done for colonization in California. It might be made the subject of a lesson on the blackboard for school children, as well as a matter for general propaganda among our fellow-citizens.

Father James A. Dowling, S.J., has a book out, entitled *Practical Questions on the Sodality* of the B. V. M. (Loyola University Press, Chicago). The booklet explains briefly the nature, requirements, activities, benefits, and characteristics of the Sodality, and is intended to elicit the active interest of pastors in the Sodality as an efficient aid in maintaining a practical spirit of faith, especially among the young people of their parishes. It is in the form of questions and answers, leading up to the understanding of the high ideal of the sodalist who seeks sanctification through devotion of Our Blessed Lady.

Father Lattey, S.J., wishes us to make for him the following correction: "On page 224, line 19, August number of the REVIEW, one should read 'clear that *he thinks that* he himself'." The words in italics were omitted by a slip.

It will be good news to our readers to know that the *Live Issue* is not to go out of existence altogether. It will be saved from this much-to-be-regretted end by being made a department of the widely circulated parish weekly, *Our Sunday Visitor*, which has a circulation of over 370,000 copies. It is claimed that this is the largest distribution of any religious paper in the country. (Catholic Publishing Company, Huntington, Indiana.)

Those who have followed the dialogues on Socialism as they appeared serially in the *Sunday Visitor* will welcome them in the form of a condensed

pamphlet entitled *Jones and Smith discuss Socialism*. Popular talks of the kind are liable to degenerate into exaggerated levity or "smartness". Fr. Shell has happily succeeded in using the "plain man's" phraseology without sacrificing becoming dignity. The pamphlet is a good one to spread amongst working men. (The Visitor Press, Huntingdon, Indiana.)

Katechismus der Biblischen Hermeneutik, by Prof. Gottfried Hoberg (B. Herder, St. Louis, Mo.), is a brief summary, in catechetical form, of the manner of interpreting the Sacred Scriptures. The little booklet of 45 pages answers the questions: What is the literal, and what the figurative sense of the sacred text? What is the scope and purpose of Inspiration of the Biblical account? and finally: What are the various modes of interpretation admitted in harmony with Catholic and historical truth? It is a most helpful little manual and simplifies the study of what is called the technical part of Biblical Introduction.

The admirable essays on the art of teaching by Fr. Richard H. Tierney, S.J., which appeared originally in *America*, are republished in book form under the title of *Teacher and Teaching*, by Longmans, Green & Co.

The Sentinel Press (New York) has issued an exhaustive biography of the Venerable *Pierre Julien Eymard*, Founder of the Congregation of the Fathers of the Blessed Sacrament. The author is the Rev. Edmond Tenaillon, Postulator of the Cause of Beatification of the saintly propagator of Eucharistic devotion. Priests need hardly be urged to read a biography which is so immediately calculated to stimulate their interest in the promotion of an active illustration of what concerns the Blessed Sacrament.

The Catholic Truth Society in Pittsburgh, Pa., publishes pamphlets which ought to be spread broadcast among our people who would not only be themselves thereby better informed on subjects of timely importance, but who would or should disseminate these fruits where they may be even more needed. *The Difference between Catholic and Protestant Churches*, by Dr. Coakley, is one of those little tracts which show at a glance what many people want to know and yet will not take the trouble to find out unless presented in so simple and easy a method that even the swift runner may read. (Catholic Truth Society, Pittsburgh, Pa.)

The epigraphical lines which appeared on the front cover of our September number in commemoration of the death of Pope Pius X are repeated here by request, so that they may be available, in the bound volume, for future reference:

PLORATE • PIVM • PATREM
PONTIFICEM • DECIMUM • MAXIMUM
QUI • VERITATIS • ZELO • IGNIS • ARDENS
FIDE • ANTIQVA • ORBEM • ILLUMINANDO
MORIBVS • SVAVISSIMIS • CHARITATEM • FOVENDO
OMNIA • IN • CHRISTO • INSTAVRAVIT

POSTQVAM • PER • VNDECIM • ANNOS • PETRI • CATHEDRAM
MAGNIFICE • ORNAVERAT
DVM • INTER • GENTIVM • DISCORDIAS
PACEM • ORBI • ADPRECARATVR
ANXIETATIBVS • OPPRESSVS
QVOD • VIVVS • NON • EROGAVIT • MORIENS • SPERAVIT

XIII • KAL • SEPT • A • R • S • MCMXIV
ANIMAM • DEO • EXVVIAS • TERRIS • REDDIDIT
OMNIBVS • BONIS • IVSTA • VENERATIONE
SEMPER • VICTVRVS

Books Received.

THEOLOGICAL AND DEVOTIONAL.

THE SPIRIT OF CARDINAL NEWMAN. With a Preface by C. C. Martindale, S.J. (*The Spiritual Classics of English Devotional Literature.*) Benziger Bros., New York. 1914. Pp. xi-208. Price, \$0.50 net.

THE SPIRIT OF FATHER FABER, APOSTLE OF LONDON. With a Preface by Wilfrid Meynell. (*The Spiritual Classics of English Devotional Literature.*) Benziger Bros., New York. 1914. Pp. x-201. Price, \$0.50 net.

THE IDEAL OF THE MONASTIC LIFE FOUND IN THE APOSTOLIC AGE. By Dom Germain Morin, O.S.B., of the Abbey of Maredsous. Translated from the French by C. Gunning. With a Preface by Dom Bede Camm, O.S.B., of Downside Abbey. Benziger Bros., New York. 1914. Pp. xvi-200. Price, \$1.25 net.

MANRESA. The Spiritual Exercises of St. Ignatius. For General Use. New revised edition. Fr. Pustet & Co., New York. 1914. Pp. 556. Price, \$1.00.

A LAYMAN'S RETREATS. By Henry Owen-Lewis. Edited by Edmund Lester, S.J., and Prefaced by the Bishop of Newport. Burns & Oates, London; Benziger Bros., New York. 1914. Pp. viii-260. Price, \$1.25; \$1.37 *postpaid*.

HINTS ON PREACHING. By the Rev. Joseph V. O'Connor. John Joseph McVey, Philadelphia. 1914. Pp. 69. Price: paper, \$0.25; cloth, \$0.50.

DER HL. KAMILLUS VON LELLIS UND SEIN ORDEN. Zur dritten Jahrhundertfeier des Todestages des Heiligen. Herausgegeben von den deutschen Kamillianerpatres. Mit 20 Bildern. B. Herder, St. Louis. 1914. Seiten xii-346. Preis, \$1.25 net.

THE CHOIR MANUAL. For Cathedral and Parish Church, Juvenile or Adult Choirs. In accordance with the Motu Proprio. Compiled with a view to meet the principal requirements of the ecclesiastical year by G. Burton. (*Fischer's Edition*, No. 3750.) J. Fischer & Bro., New York; Breitkopf & Härtel, London. 1914. Pp. 445. Price, vocal part edition, \$0.80 net.

THE HOLY EUCHARIST IN ART. By P. D. Corbinian Wirz, O.S.B. Translated by T. J. Kennedy. 97 illustrations. P. J. Kennedy & Sons, New York. 1914. Pp. 80. Price, \$1.00.

THANKSGIVING AFTER HOLY COMMUNION. In Union with the Sacred Heart. Translated from the French of the Rev. G. Villefranche, S.J., by Irene Hernaman. Benziger Bros., New York. 1914. Pp. xv-224. Price, \$0.75; \$0.85 *postpaid*.

THE PRIEST'S DAILY MANNA. Short Points of Meditation for Every Day in the Year. By James Canon Schmitt, D.D. Translated by Henry Cafferata. B. Herder, St. Louis. 1914. Pp. 564. Price, \$1.80.

HISTORICAL.

LIVES OF THE ENGLISH MARTYRS. Declared Blessed by Pope Leo XIII in 1886 and 1895. Written by Fathers of the Oratory, of the Secular Clergy and of the Society of Jesus. Compiled and edited by Dom Bede Camm, O.S.B., of Erdington Abbey. Vol. I. Martyrs under Henry VIII. Vol. II. Martyrs under Queen Elizabeth. First Series. Reissue. Longmans, Green & Co., London and New York. 1914. Pp. lxvi-548 and xlii-691. Price, \$2.50 net.

A GARDEN OF GIRLS, or Famous Schoolgirls of Former Days. By Mrs. Thomas Concannon, M.A., author of *The Sorrow of Lycadon*, *The Land of Long Ago*, *Earth, Sea and Sky*, etc. Longmans, Green & Co., New York and London. 1914. Pp. 246. Price, \$1.00 net.

MISCELLANEOUS.

SATURDAY'S CHILD. By Kathleen Norris, author of *Mother*, *The Rich Mrs. Burgoyne*, etc. With frontispiece by F. Graham Cootes. The Macmillan Co., New York. 1914. Pp. 531. Price, \$1.50 net.

THE ECCLESIASTICAL REVIEW

SIXTH SERIES—VOL. I.—(LI).—NOVEMBER, 1914.—NO. 5.

SYMBOLISM IN RELIGIOUS TEACHING.

TO man it has been given to think in signs and symbols. He communicates his ideas by sensible images. Therefore, in philosophy he attempts the explanations of the riddles he meets everywhere; in art, he undertakes to imitate the creative act and embody ideals he extracts from the nature of things; in science, he would rend the veil of creation's temple and read the deeper secrets that lie behind; for philosophy is a symbol that speaks of the relations existing between God and His creation; art symbolizes the ideal that gives it meaning; and science, in the enunciation of its laws, symbolizes the relation of cause and effect. Symbolism has an essential part in all man's words, acts, and methods, and the things he sees round him are symbols of more profound mysteries. Only one Being has no real symbolic signification for man, and that being is God. He is *actus purissimus*, pure actuality, the eternal Presence, not circumscribed by space and time, and alone defined by Himself as I AM WHO AM; yet man aims to symbolize even infinitude.

The word symbol literally means "that which is taken with", and symbolism is a system of conveying ideas by means of symbols and figures, or the investing of outward things or actions with an inner meaning. Secular methods have continual recourse to this aid. The ceremonial of royalty, the courts of law, are full of it, and so are the observances of social life in a way that perhaps many of us scarcely suspect. All ancient wisdom recognized its importance. Pythagorean sym-

bols were celebrated in the philosophy of the barbarians, and Aristotelian writings were twofold—for the initiated and the vulgar, and the former were unintelligible to the latter. What is said of philosophy, science, and systems, can be applied with more significance to religion, for its ritual and sacraments symbolize the spiritual world, with which it is for man the golden ladder of communication. In fact, symbolism is essential to every kind of external worship, and is effective in proportion to the measure in which it appeals to the intelligence of the people. Its origin must be sought for in the very nature of things, for, as a German philosopher observes, "all thought communication of man upon religious truth must, in its affirmative expression, be figurative and exhibited in symbols". Angels behold things by Divine illumination, but to mortal eyes they can only be presented through the medium of sensible symbols. To condemn symbolic instruction as unworthy of an age of the highest intelligence would indicate a total ignorance of the general law and construction of human minds, for the fact that Dante remarks is inconvertible, that

From things sensible alone ye learn,
That which digested rightly, after turns
To intellectual.

Clement of Alexandria tells us that "all who have treated of Divine matters, both Greeks and barbarians, have veiled the principles of things and delivered the Truth, enigmatically by signs, symbols, and allegories". For the ancient Egyptians, the most religious of heathen peoples, symbolism was the very essence of the genius of their nation and of their religion. Every relic of their civilization confirms the assertion, and points to Egypt as preëminently the land of symbolism. Their monuments, covered with hieroglyphic inscriptions, look down upon us with a look of deep meaning. The Sphinx tells us of an insoluble riddle. The temples speak of mysteries symbolized, and the pyramids have their meaning. The scientific knowledge of her priesthood gave them insight into the properties of plants and the chief traits of animals, until both plant and animal were made symbolical of some attribute of the Divinity. And what is said of the Egyptians can be said with more or less truth of all heathen nations; compelled by

their nature, they used symbols, but *unaided by Divine revelation*, and finally identifying the symbol with the thing symbolized, they became idolaters. Thus originated that polytheism which in its varied and strange symbolism finally embraced the entire world.

God Himself was pleased to promulgate the religious observances that were practised by the Jews, and, as we learn from the Old Testament, these were truly symbolical. No matter how we may expound the early chapters of Genesis, the Psalms, the Canticle of Canticles, we cannot escape a symbolical interpretation, while in the details of Jewish worship and sacrificial ritual its tendency is most apparent. Let us look at the atmosphere of mystery that surrounds the tabernacle and see the spiritual meaning underlying the outward sign. Josephus in his *Antiquities of the Jews*,¹ commends the religious system of his nation to his heathen readers, by giving meanings "fitted to Gentile philosophic notions". The passage, though somewhat long, is sufficiently quaint and interesting to quote it:

When Moses distinguished the Tabernacle into three parts, and allowed two of them to the priests as a place accessible and common, he denoted the land and the sea, these being of general access to all; but he set apart the third division to God, because heaven is inaccessible. And when he ordered the twelve loaves to be set on the table, he denoted the year as distinguished into so many months. By branching out the candlestick into seventy parts he secretly intimated the *Decani*, or seventy divisions of the planets; and as to the seven lamps in the candlestick, they referred to the course of the planets, of which this is the number. The veils too, which were composed of four things, they declared the four elements, for the fine linen was proper to signify the earth, because the flax grew out of the earth; the purple signifies the sea, because that color is dyed by the blood of a sea-shell fish; the blue is to signify the air; and the scarlet will naturally be an indication of fire. Now the vestment of the high-priest, being made of linen, signifieth the earth; the blue denoted the sky, being like lightning in its pomegranates; and in the noise of bells resembling thunder. And for the Ephod, it showed that God had made the universe of four elements; and as for the gold interwoven, I suppose it related to the splendor by which all

¹ I Book, III, chap. vii, sec. 7; Whiston's translation.

things are enlightened. He also appointed the breast-plate to be placed in the middle of the Ephod, to resemble the earth, for that has the very middle of the world. And the girdle which encompassed the high-priest round, signified the ocean, for that goes round about, and includes the universe. Each of the sardonyxes declare to us the sun and moon; those that I mean were in the nature of buttons on the high-priest's shoulders. And for the twelve stones, whether we understand by them the months, or whether we understand the like number of the signs of the circle, which the Greeks call the Zodiac, we shall not be mistaken in their meaning. And for the mitre, which was of a blue color, it seems to me to mean heaven; for how otherwise could the name of God be inscribed upon it? That it was also illustrated with a crown, and that of gold also, is because of the splendor with which God is pleased. Let this explication suffice at the present since the course of my narration will often and in many occasions afford me the opportunity of enlarging on the virtue of our legislator.

This explication was taken by Josephus from Philo and fitted to the philosophical notions of the Gentiles, who wished for a rationale of Hebrew symbolism, inasmuch as it made no new demands upon their faith, and presented only such ideas as their temples had made them familiar with; but it will not satisfy anyone who believes that God's mysteries demand a spiritual and not a material interpretation. Even though Moses was versed in the symbolism of Egyptian lore, the Great Architect inspired him with more spiritual ideas in His communications to him on the Mount. One would have liked to have heard St. Paul on the symbolism of the tabernacle itself. Whilst his Epistle to the Hebrews throws a spiritual light on many of the ordinances of the Old Testament, yet beyond showing "holy places made with hands" to be figures of the true heaven, and connecting the Incarnation and Death of our Saviour with the veil through which access was gained to the Holy of Holies, St. Paul scarcely touches the subject of the Tabernacle or its contents. An English writer in *Old and New* in the early seventies gives us this explanation, which is more consistent than that of Josephus, with our idea of religious symbolism.

The three divisions of the tabernacle denoted the eternal Trinity. The outer court represented the Church of the Old Dispensation, the

holy place that of the New, and the holy of holies, Heaven. In the first, sacrifices perpetually symbolized the great Sacrifice to come, and the brazen basin with its purifying waters, prefigured the laver of regeneration. The holy place, the Church of Christ, had a seven-fold light, the seven gifts of the Holy Ghost. The intercession of Christ was symbolized in the sweet smoke of the Golden Altar of Incense, smoke generated by fire which had burned on the sacrificial altar. In the show bread, *the continual bread*, as it might be rendered, we Christians may discern amidst other meanings, the Bread of Life, through which we have the Real, ever-abiding Presence. The veil represented sin, or rather its outcome death, which, before the atonement was made, separated us from God; on the first Good Friday, "the veil of the temple was rent in twain". In the holy of holies, all glorious with gold, in the ark of imperishable wood, the mercy-seat, and the cherubim, whom none can figure for us, were types of heaven and of "the King, eternal, immortal, invisible, the only true God". Mysteries they were, mysteries they are, mysteries they shall be until we hear and see and know things, of which neither ear nor eye, nor heart has yet had any experience.

Volumes could be written on the symbolism of the Old Testament. Toward the end of the second century, the celebrated Melito, Bishop of Sardis, wrote a very curious book called by Eusebius "The Key", in which the author unfolds the hidden and mystical sense of words and things in the Bible. The Greek original of this book is lost, but manuscripts are extant of a Latin translation, and an edition of it in this language, with numerous and valuable notes, was published by the eminent Benedictine, Cardinal Pitra.


As the Old Testament was the shadow of the New, in the Epistles left us by the inspired writers we find a rich variety of symbols, created by the desire to interpret the person and mission of Christ and the relation of the Christian believer to Him. The writers, being of Jewish origin and addressing communities which usually contained a number of Jewish Christians, naturally turned to the biographies, national history, and sacred institutions of the Old Testament. Whatever was drawn from such sources would not only be familiar, but would seem to be part of the organic whole, and to possess a value of Divine preparation. Examples of these are the Second Adam, the First-Born, the Good Shepherd, the Chief Cornerstone. The Journey to Canaan supplied Passover,

man, rock, redemption, better country, rest; while from the Tabernacle, as we have seen, and afterward the Temple, were taken high priest, altar, sacrifice, veil, lamb, peace offering, atonement. That the repetition of Old Testament types should have place in Christian teaching was but fitting; for as St. Augustine asks, "What is the Old Testament but the veiling of the New? What the New Testament but the revealing of the Old?" Yea, even figures taken from the fables of paganism, such as Orpheus taming by the sweetness of his music the wild beasts that gathered round him, or Ulysses turning a deaf ear to the melodious incantations of the Sirens, are ingeniously diverted to point a moral to the Christian observer. Hence it has been said reproachfully that early Christians took their symbols indirectly from the Egyptians and other Orientals, and that Paganism furnished a constituent part. The very fact that it was thus possible to convert pagan emblems into Christian tokens, is a striking example of the way in which evil itself may be made to bear witness to God's truth, often latent under the most soul-destroying error. The conduct of the Church in adopting such symbols was, in fact, only conformable to the Deity Himself; for in His first covenant with Abraham He established Circumcision as a most solemn and religious rite; yet this was in use among the heathens as a religious rite long before the time of Abraham, as is proved by the learned Biblical scholar Michaelis. The advantage of adopting and sanctifying some pagan customs was keenly noted by the Venerable Bede: "*Pertinaci paganismus mutatione subventum est, quum rei in totum sublatio potius irritasset*".

The principal subject of early Christian art was religious truth, and this could not be conveyed through the senses and in a manner accommodated to the illiterate and the ignorant save in a symbolical manner. Such a mode of imparting instruction was sanctioned by our Lord and His Apostles. "The parables in the Gospel," say Northcote and Brownlow,² "are real pictures, and they are symbolical; they suggest and teach religious truths by means of signs and acts of ordinary life, invested with a spiritual meaning." We may indeed call a

² *Roma Sotterranea*, Vol. II, p. 40.

symbol a substantial parable. Etymologically both words are very much alike. The parable proper places earthly and heavenly things side by side, and shows how they run parallel with each other, while the symbol embodies a comparison between the seen and the unseen, and as *verbum visibile* reaches the mind through the eye instead of through the ear.

The symbols used by the early Christians either originated with them or were borrowed from other sources and turned to a new and better meaning. The frequent and recurring persecutions under which they lived necessitated a veiling of Christian beliefs under types and figures. As is well known, they had frequent occasion to take refuge in those subterranean galleries of the Imperial City which were in later times called Catacombs. Here they worshipped while persecution raged above, and here they deposited their martyred dead in a sure hope of a joyful resurrection. The ignorance of the world's learning did not prevent those "wise unto salvation" from delineating some sign of their faith on the tomb of their beloved. The symbol might be faulty, but it would not err in the lesson of hope which it taught to the survivors. The Catacombs might be appropriately called the nursery of Christian symbolism. From the common absence of dates in the earlier inscriptions, it is impossible to decide which symbol first came into general use. We who deem the Cross the most fitting symbol of the Crucified, would expect it to have received the priority, yet while the Church held this instrument of our salvation in the highest honor, she has left no direct representations of it. True, it appears in what we may call an illusive manner, in a monogram of the name of Christ  made up of the Greek letter X(chi), P(rho), I(Iota), equal in English letters to Chri, an abbreviation which will not puzzle anyone. It is a mistake to think that this combination originated with Constantine; he did not invent it, though he used it in the Labarum. Heathens made use of a sign closely resembling it. The symbol of Osiris was similar to it, also that of Venus; but that it was the sign actually used by the heathens was a mistake of Casalius which James Basnage, a French Protestant minister, warmly adopted. In this monogram the early Christians could see the cross, the emblem of their salvation, and this symbol of a symbol they used rather

than the cross itself, which was not found in its purity until the sixth century. Other symbols they also used for the cross. The lamb was employed, since the special character of the Redeemer was that of a victim, and the earliest and most numerous testimonies of Sacred Scripture speak of Him under this figure. It recalled to the minds of the faithful the shedding of Christ's blood upon the cross, without subjecting so sacred a subject to the ridicule of the heathens. Vividly enough did they realize that the sacrificial lamb of the Patriarchs had only foreshadowed "the Lamb slain from the foundation of the world"; that the Paschal Victim was typical of "Christ our Passover". Then there was the well-known prophecy of Isaiah: "He was brought as a lamb to the slaughter"; and there were the words of the Baptist, "Behold the Lamb of God", that gave a key to the types of a dispensation soon to pass away. We may thus look upon the lamb taken as a symbol of Christ to have been the crucifix of early Christians, and in following the various phases and manners of representation we see that the figure gradually melts away into the undisguised cross. Even the nimbus, in connexion with the figures of animals, is exclusively used on the lamb as representing our Lord. When in course of time Christians ventured to give the cross its true historic form, a lamb lying at the foot, or at the point where the arms intersect, was deemed a sufficient representation of our Saviour. At length the use of this substitute became so general that there seems to have been some danger of the reality being forgotten in the symbol, and the symbol being accepted for the reality. Hence the Quini-Sext Council held in Constantinople in the year 692 passed a decree which was designed to counteract the danger, and this gave the first direct impulse to the crucifix proper—to the substantial representation of our Lord in human form upon the cross. Later developments of the crucifix brought it to the perfection in which we have it to-day—with all deference to those who differ from us—not so much a symbol, as a soul-stirring, historical memorial.

There was another token which could be employed with less risk of its meaning being suspected, namely, the fish, which, though rarely used in our own times, anciently enjoyed great favor, and was one of the symbols which Clement of

Alexandria mentions as being suitable for Christians to have engraved on their rings. "Let the dove and the fish and the vessel flying before the breath of the wind be signs unto us." He did not consider it necessary to give any reason for the recommendation, from which it may be safely inferred that the symbol was well known to Christians. The symbol itself might have been suggested by the miraculous multiplication of the loaves and fishes or by the Saviour's call to the Apostles Peter and Andrew, at the time when they were "casting a net into the sea for they were fishers". At one time we find Jesus marvelously deputing a fish to produce tribute to Cæsar in His stead, whilst on three other occasions He feeds His followers with fish miraculously inexhaustible. When this line of thought was recognized, it was only natural that Christ, who is one with His people, should be called the Fish preëminently, but its popularity became more suitable than ever when it was found that the letters of the Greek word for fish (ΙΧΘΥΣ) represented the sum total of theology concerning our Lord, in the initial letters of the acrostic, Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτὴρ, Jesus Christ, Son of God, our Saviour.

From the second century, writers referred to Christ as *Piscis* or *Piscis Noster*—the Fish, our Fish; and believers in the mystic ΙΧΘΥΣ (Ichthus), were themselves called little fishes, as illustrated by Tertulian in his treatise on the sacrament of Baptism: "We smaller fishes after the example of our Fish, are born in the waters, and it is only by continuing in the waters that we are safe." From this teaching baptismal fonts were anciently called *Piscinae*, a word later applied to the little decorated niches near the altar which contained a duct to carry off the ablutions of the chalice. As the figure was of the greatest importance in Christian symbolism we cannot do better than quote the words of Northcote and Brownlow in *Roma Sotterranea*:³ "In all those parts of the world writers in books, poets in hymns, preachers in sermons, artists in paintings, the very masons themselves in the tombstones made use of the fish in this symbolical sense without a word of explanation. It is evident that, however unmeaning the figure may have been to pagan eyes, or however strange it may seem to our own who are no longer familiar with it, it was as perfectly intelligible

³ Vol. II, p. 73.

to contemporary Christians as the hieroglyphics of ancient Egypt to those who used them, or the letters of the English alphabet to Englishmen."

Nor was the fish the only marine symbol the early Christians chose to adopt. They very early made use of the anchor as a reminder of the hope set before them. It was a disguised form of the cross and seems to be a symbolical rendering of those words of St. Paul, "as an anchor of the soul, both sure and steadfast". Examples are found of a ship resting on a fish as symbolical of the Church resting on Christ. Many lamps discovered in the Catacombs are shaped like a boat, and in one of them St. Peter sits at the helm and St. Paul at the prow. The ship which formerly indicated "the rapid passage of human life" was now "the heavenward-bound ship".

Next to the fish in importance was the dove. It appears in every species of monument, mural painting, mosaic and sepulchral slab. As a symbol of the Holy Spirit it appears especially in representations of the baptism of our Lord and of Pentecost. Our Lord Himself proposed the dove to us as a symbol of simplicity, and the early Christians took it besides as an emblem of chastity, meekness, humility, and innocence in general. Raulin, a French preacher of the fifteenth century, ingeniously explains why this symbol was selected: "1. A dove," he says, "is without gall and is harmless, and therefore represents the character of those born of the spirit. 2. A dove bore the olive branch to the ark in token of God being reconciled, and by Baptism we are reconciled to God. 3. A dove has seven qualities resembling the Holy Spirit's sevenfold gifts. These are: (a) it moans instead of warbling, and so represents the spirit of holy *Fear*; (b) it is a gentle bird, and is offered in sacrifice, and so indicates the spirit of *Piety*; (c) it is granivorous not carnivorous, and thus shadows forth the spirit of *Knowledge*; (d) it dwells in the clefts of the rock, thus exhibiting the character of the spirit of *Fortitude*; (e) it brings up the young of others, thus showing the spirit of *Counsel*; (f) it does not rend what it eats but swallows it whole, a type of the spirit of *Understanding*; (g) it dwells beside waters, and thereby exhibits the marks of the spirit of *Wisdom*." The dove was also a symbol of the Christian spirit and expresses the appeal of the Divine Spouse to the devout soul, "Arise, my dove, and come".

Trees of different species have been frequently found represented on ancient Christian monuments. The tree is the symbol of Jesus Christ who is the Tree of Life. In this sense Origen used it in commenting on the passage of St. Paul to the Romans where he says: "If we are planted together in the likeness of His death, in like manner we shall be of His Resurrection." It is also a symbol of man, for his words are good or bad, as the tree bears good or bad fruit; and decked in its foliage it resembles Paradise, which in Greek means a garden, the beauty of which is ever green and refreshes the saints. Palm branches were not always the sign of martyrdom: they denoted also victory and triumph, the victory of him "that overcometh the world", the triumph of him who conquers through Jesus Christ our Lord. But taken with the representations of some instruments of torture, the palm is the most sure indication of martyrdom. Apart from the representation of the Vine as Christ and His Church, it is remarkable how often that plant with its tendrils and fruits is used as a symbol. In many places little doves—figures of souls released from the body—are found resting on vine branches, and pecking the clusters of grapes, the grapes themselves indicating the Promised Land. Various other symbols, such as the deer, the lion, the hare, the serpent, the eagle, the fabulous phoenix, the sun, the moon, the signs of the Zodiac, with others subsequently employed, form the very soul of ecclesiastical art and architecture.

The infant Church, like the Infant Jesus, was clothed neither in gold nor in purple; time alone developed the symbolism of Church architecture. The tabernacle in the wilderness was of divine origin. It was minutely copied from the pattern God showed to Moses, who made it "according to the fashion he had seen". Nor was David allowed to make his own designs for the Temple. He gave to Solomon "the pattern of all that he had by the spirit of the courts of the house of the Lord". In fact the temple built by Solomon was an exact reproduction of the tabernacle, only that the dimensions of the tabernacle were doubled in the temple, and we have every reason to believe that the divine model was kept in mind by the Jewish builders in after ages. If the tabernacle and temple of the Old Law had their symbolic significations, much

more ought we to expect the temples of the present day, that contain Jesus Christ, true God and true Man, to have such significations.

The earliest examples we have of Christian sanctuaries are to be found amongst the chambers of the Catacombs. Here the easily wrought tufa lent itself to the formation of chapels and baptisteries. In the great multitude of those underground places of worship some are spherical, others triangular, or pentagonal, or octagonal, or perfectly square. Perhaps the most prevailing shape is the square terminating toward the east in a semi-circle, where the altar stands, as it does now in our churches. This altar was usually the hallowed tomb of a saint, in front of which was a low balustrade to prevent the too near approach of the congregation. Each one of those shapes had its own symbolic meaning. The spherical, as Durandus says, was used "to signify that the Church has been extended throughout the circle of the world", or to typify, like the circle, that the Church was without end to the consummation of the world. On this model was erected a church over the Holy Sepulchre in the fourth century, and we have no less than five such churches in England, of the same pattern, four of which exist still, while the fifth is in ruins.⁴ The triangular form is plainly indicative of the Blessed Trinity; the pentagon, of the Five Wounds of our Lord; the octagon, of the Resurrection, for our Saviour died on the sixth day, remained in the tomb on the seventh, and on the eighth rose again to newness of life; while the perfect square may have been an allusion to the heavenly city that "lieth four square".

In the course of time, as architecture adapted itself more to symbolism, the form of a cross was found to be suitable for the ground plan of a church and was very extensively adopted. It became the common plan of Eastern and Western churches; but after the separation of the Greeks from the Latins, while the latter adhered to the actual form, being more material in sentiment, the former "idealized the reality and poetized the transfigured form of Christ". Some churches, like those of Canterbury and Salisbury in England, have double transepts

⁴ S. Sepulchre, Cambridge; S. Sepulchre, Northampton; S. John's, Little Maplestead, Essex; the Temple, London; the Temple, Bruerne, Lincolnshire (in ruins).

and thus the title board of the cross is imitated. In medieval times symbolism went hand in hand with architecture, until it might be truly said that our churches were "sermons in stones", demonstrating that "the invisible things of Him are clearly seen, being manifested by the things that are made".

The part that symbolism plays in everything connected with the Sacraments need not be insisted on, for the outward sign itself is symbolical. The symbolic sense of the holy vestments worn by the priest is seen in the sublime prayers which he repeats as he clothes himself for service at the altar. A long sermon by Ives of Chartres devoted to explaining the mystic beauties of the priest's vestments is well worthy of perusal. Spatial limits do not permit us to describe the ceremonies and festivals of the church in all their mystic grandeur and pathetic tenderness of detail. The subject is practically inexhaustible. Acts and gestures, and colors, and numbers, and all the kingdom of nature help us to bring the invisible and the divine within our ken. So it has been and so it must be until faith becomes possession. Now we have symbols; then shall we have realities. Now, "we see in a riddle, then face to face; now we know in part, then we shall know even as also we have known".

This twentieth century is too materialistic to appreciate at its full value the symbolism even of the ages of faith. Durandus wrote his austere complaints on the inaccessibility of men to the sublime symbolism of the Catholic Church in the thirteenth century, when an enthusiastic and spiritualized society pushed forward toward a marvelous ideal, and sought to escape the realities of terror by symbolizing life. If he had lived to-day, none would accuse him of rigorism and of having merited the epitaph composed for him by his enemies,

Durus Durandus jacet hoc sub marmore duro.

He would weep on beholding this age of prosaic dullness, and avaricious industry, of jealousy and hatred avenged by bloody war, when men have lost the sense of religious art and have grown to regard the temples of their fathers and the ceremonies of their faith as the hieroglyphic traces of a former world.

WILLIAM LEEN.

Farley, Iowa.

THE NEW LAW CONCERNING NAVY CHAPLAINS.¹

A CLAUSE in the Naval Appropriation Bill, providing for an increase of the Chaplain Corps of the U. S. Navy, enjoys the distinction of having caused the only religious discussion that has taken place in recent times on the floor of the National House of Representatives. This was in June, 1914.

In his last year's Annual Report to the President, the Secretary of the Navy asked for an increase of chaplains in the following words:

It is a reproach to our country that we have only the same number of chaplains in the Navy in 1913 as there were in 1842. Then with 24 chaplains there were 1,514 officers and 12,000 enlisted men. Now the number of officers and enlisted men has grown to 3,600 officers and 61,000 men. Only the number of chaplains has remained stationary. Our ships have changed from small wooden sailing craft to mighty armored dreadnaughts. The old sailor of ante-bellum days, if he could come back, would see all things made new, trebled and quadrupled, but he would find we had neglected to maintain growth in religious direction. There is need of an immediate increase in the number of men who are charged with the high duty of leading men afloat to a recognition of the truth that man's first and highest obligation is to his Maker. I earnestly recommend an immediate recognition of the need of more leaders in the higher life on board our ships. . . . It has been urged by wise and patriotic leaders that there should be a chaplain for every 1,000 men in the service.

When the measure came up for discussion in Congress, the Hon. Samuel J. Tribble, representing the Eighth Congressional District of Georgia, thinking it to be a purely Catholic measure, bitterly attacked the policy of appointing Catholic Navy chaplains at all. "Think of it!" said he, "Protestant sailors are obliged to attend the Catholic Mass service which they consider idolatrous!"

As a matter of fact, no sailor—Catholic or Protestant—is ever forced to attend any religious service against his will, though many of the chaplains think it would be better if church attendance were compulsory.

¹ This is the first of a series of articles by different authors on The Chaplain in the U. S. Navy, The Chaplain in the U. S. Army, The Chaplain in the British Army, The Chaplain in the German Army, The Priest in the French Army, etc.—*Editor's Note*.

Mr. Tribble was also mistaken in thinking this a move on the part of the Catholic Church alone to secure control of the Navy, for in a public hearing before the Committee on Naval Affairs of the House of Representatives, granted 20 January, 1914, all the Christian churches were represented, and all were unanimous in asking for more chaplains.

In spite of his opposition, however, the measure passed both Houses of Congress, and on 30 June, 1914, the Secretary of the Navy was authorized to appoint one chaplain to each 1,250 of the total personnel of the U. S. Navy and Marine Corps. Since the total strength of what Mr. Lincoln called "the web-footed" branch of the service amounts to about 65,000 men, chaplains to the number of 52 may now be appointed.

THE NEW LAW.

According to the new law, a candidate must serve three years as acting chaplain before being permanently commissioned. This is to "try out" the new members.

Mr. Daniels has given us his reason for requesting this change, in the following words:

The law regulating the apportionment of chaplains should be changed so that all chaplains when first designated shall be appointed for a term of three years as acting chaplain, not to be named as permanent until he has in actual service demonstrated his fitness for the service. The qualities that make a minister successful in a pastorate ashore are not always those which equip him for the special sort of service required of a chaplain in the Navy. Therefore, every new appointment should be probationary, permanent designations to depend upon success in reaching the men to whom chaplains are to minister.

Though twenty-eight new chaplaincies have been created, the Bill provides that not more than seven can be commissioned in any one year. This last provision is most desirable from our point of view, since we have always experienced great difficulty in securing men especially adapted for this kind of work, and our difficulty is now further increased by the fact that the age limit has been lowered from 35 to 26 years.

In a recent circular issued for the information of persons desiring to enter the Chaplain Corps of the U. S. Navy, it is stated:

A candidate for appointment as acting chaplain must be a citizen of the United States and should be between the ages of 21 and 26 years and furnish certificate to that effect; must be well educated and a regularly ordained minister of good standing in his particular denomination and in his community; must be physically sound in every respect and pass a physical examination before a board of medical officers of the Navy. His moral character and general fitness for the service required in the Navy must be established to the satisfaction of the Secretary of the Navy. He must show by testimonials his capabilities to gain the confidence and esteem of young men and to become a leader among them. . . .

Acting Chaplains will have the rank, pay, and allowances of a lieutenant (junior grade) in the Navy. The pay is \$2,000 a year, with 10 per cent additional for sea duty. The allowances are three rooms for quarters, with a corresponding allowance for light and heat, when on shore duty. . . .

After three years' sea service on board ship, an acting chaplain may, if found qualified by examination as to his physical, mental, moral, and professional fitness, be commissioned a chaplain with the rank of lieutenant (junior grade). . . .

After completing four years' service in the grade of lieutenant (junior grade), chaplains, after passing examination, will be promoted to the grade of lieutenant; and after four years in that grade, to the grade of lieutenant-commander; and thereafter, to the grade of commander and captain as vacancies occur.

The twenty-four chaplains appointed under the former law are distributed amongst the various Christian Churches according to the following table, which also indicates the number that should be assigned each denomination on the basis of church membership, according to the statistics of the *World's Almanac*, 1914 edition:

The Almanac data indicate a total church membership of approximately 36,000,000, of which approximately 30,934,000 are included in denominations now represented by chaplains. Of this number approximately 12,881,000 are Catholics. This would give that Church slightly over 41 per cent of the chaplains, or 9.9 out of the present 24 Navy Chaplains. As a matter of fact, that Denomination now has only six chaplains, leaving a shortage of 3.9 due the Catholic Church. The following table shows the status in detail:

Denomination.	Church Membership.	No. Chaplains entitled to.	No. in ser- vice.	Excess.	Shortage.
Protestant Episcopal (2), all kinds	980,851	.76	5	4.24	
Disciples of Christ (2), all kinds	1,497,545	1.16	1		.16
Methodists (17), all kinds.	6,905,095	5.36	6	.64	
Catholics	12,881,034	9.99	6		3.99
Universalists	51,716	.04	1	.96	
Baptists (15), all kinds .	5,894,232	4.57	3		1.57
Congregationalists . . .	742,350	.58	1	.42	
Presbyterians (12), all kinds.	1,981,949	1.54	1		.54
Total	30,934,772	24.00	24	6.26	6.26

None of the denominations comprising the approximate 5,000,000 church members not now represented by chaplains, is, with the exception of the Lutherans, of sufficient numbers to entitle them to representation. The Lutherans, 26 kinds, have a church membership of 2,253,702, and are entitled to 1.7 chaplains.

The church membership in the table does not include unconfirmed minors, either Catholic or Protestant, which explains the low rating given in the Almanac figures regarding some churches. For instance, the Official Catholic Directory for 1914 gives that Church a membership of 16,667,985, while the World's Almanac credits it with only 12,881,034.

Just what proportion of the new chaplains will be allotted the Catholic Church can not be determined at present, as there is no definite rule governing the distribution. It is safe to say, however, that while Mr. Daniels remains Secretary of the Navy, justice will be done us, provided we have the men to fill the positions.

The priests who have already gone into this work with zeal and energy have achieved splendid results, and have made an

enviable name for the "Padre", as he is familiarly known to his fellow officers.

Every one recalls the work of Chaplain John P. Chidwick, who was the priest aboard the "Maine" that February night she was blown up in Havana harbor in 1898. He was, after all, the most necessary man aboard ship, for he was there to minister to the spiritual wants of those brave boys going down to their death, and the only one to whom they could turn for help in the face of impending doom. Though Dr. Chidwick is no longer in the Naval service, his memory is still revered by all, regardless of creed, and he is still spoken of as "the ideal Chaplain". The Rev. William Henry Ironsides Reaney is at present the ranking Chaplain among priests in the Navy, having been ordained for the Archdiocese of Baltimore, and appointed from Maryland in 1892. Next in order is the Rev. Eugene Edward McDonald, at present in Vera Cruz, Mexico, Chaplain to one of the largest and most modern battleships afloat, the "New York". In third place stands the Rev. Matthew C. Gleeson, until recently in the far East with the Asiatic Squadron. The Revv. Joseph Michael Francis McGinty, and Edmund A. Brodman, both with the fleet at Vera Cruz, come fourth and fifth, while the Rev. John J. Brady, of New York, occupies last place, having been appointed in June of this year.

CATHOLIC CHAPLAINS NEEDED.

The problems constantly presented to the Catholic chaplain have not been easy of solution. The average sailor has been declared to be not a man at all, but a mere boy just growing into manhood. Yet as the man behind the gun—no unimportant figure in these troublous times—he has been given, of late, more and more attention. With a view to increasing his efficiency, a systematic course of instruction has been introduced aboard ship and at all shore stations, to supply defects in early education. During the past year thousands of textbooks in the common branches have been purchased by the Navy Department, and every enlisted man is now given a chance to improve his mind by academic, vocational, and technical instruction. Thus when, later on, he returns to civil life he is better fitted for the duties of citizenship. Unfortunately,

in spite of all that has been done for him intellectually, the life of the average sailor is beset morally and spiritually with many pitfalls, and he stands ever in need of the chaplain's aid. A great field lies open here before the Catholic priest, for he alone can effectually reach the Catholic sailors, of whom there are from 20,000 to 25,000 now in the Navy, and upon the non-Catholic seamen he can have a lasting influence for good.

To be successful in this work he must be many-sided and possess tact and talent of no mean order. He must be manly, if he is to command the respect and admiration of these manly fellows; he must be sympathetic in order to win and hold their confidence; he must be a man of God, ever conscious of the fact that he represents religion to them; he must be a practical total abstainer to set them the highest example where help is needed most.

Is it too much to hope that such priests can be found—that young, energetic men will offer themselves for so important a form of service? Are so many Catholic boys to be left without religious guidance and consolation amid such perils and temptations? It must not be; nor do we believe that devoted priests will suffer it. The needed laborers will be found. The example of others and the crying need will evoke them.

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"SACRAMENTAL SATISFACTION."

A LARGE and constantly increasing number of confessors no longer believe in the advisability of imposing laborious penances in the sacred tribunal. They profess, indeed, a deep respect for them, for the men who imposed them, and for the children of the Church who generously fulfilled them. They regret the passing of the good old days when the tie between confessor and penitent was much stronger and capable of a much greater strain. They feel somehow that nowadays we are dealing with a different class of Christians; that we have degenerated not merely physically but spiritually as well. Our sires occasionally remind us that we are incapable of the feats of strength and prowess of the men of their generation; and so too the modern confessor feels that

his penitents are not capable of the generous penances which their sturdier fathers in the Faith and in the flesh freely accepted and lovingly fulfilled. If the Catholics of our day are to be saved (their ghostly fathers claim), it is by rendering the way of salvation as easy and as comfortable for them as possible. We must beware of demanding too much of their enfeebled constitutions. The Sacraments, especially the Sacrament of Penance, must be made attractive to a generation that is selfish, worldly, pleasure-loving, and unmortified. And if it be insisted on that Divine Justice demands that the debt of satisfaction, due to sin after its guilt is forgiven, be paid, we will be reminded that it is for just such weak, timorous, cowardly souls that Purgatory exists, and that it will be well with us and with a large number of those with whom we are brought in contact in the sacred tribunal, if, ultimately, we can secure their admission into the debtor's prison of the King where they will be enabled to pay even to the last farthing. Accordingly, if we wish to discharge properly the duties of our sacred office, we must interpret liberally the principles of Moral Theology with regard to the imposition of satisfaction. We must search out the mildest opinions. We must take full cognizance of the circumstances of those who present themselves to us in the confessional. We must keep in mind the ever-growing spirit of leniency toward sinners that has perceptibly affected the policy of the Church in these later times. Above all we will be on our guard against entering the confessional with wooden rules. It were fatal to imagine that by the rigid application of a few simple principles we shall rightly solve all cases. On the contrary, nowhere must we be more yielding, in no department must we be prepared to make more allowances, nowhere must theory yield more readily to practice, or rather nowhere must theory be so modified by practice, as in the determination of the amount of penance we are to impose.

With regard to the amount of sacramental satisfaction that is to be imposed, there is nowadays no fixed rule. The matter has been committed by the Church¹ to the prudent and rea-

¹ "Debent ergo sacerdotes Domini, quantum spiritus et prudentia suggererint, pro qualitate criminum, et poenitentium facultate, salutare et convenientes satisfactiones injungere: ne, si forte peccatis conniveant et indulgentius

sonable will of the confessor, who in each case should consider the number and gravity of the sins confessed, the quality and disposition of the penitent, and all other circumstances that affect the case, and impose what he considers a suitable and salutary penance. Priests must be on their guard "lest, if perchance they connive at sin and deal too indulgently with their penitents, enjoining some works of the lightest kind for the gravest offences, they be rendered participators of the sins of others."

There are, then, two extremes to be avoided. On the one hand we must beware of indiscriminately imposing penances of the lightest kind on all who present themselves to us, and on the other we must beware of imposing penances which, by reason of their rigor, will do more harm than good. And here the truth does not stand midway between the two extremes. It is nearer the one than the other, for in this matter of imposing penances it is easier to sin by excess than by defect.

When a grave sin is confessed for the first time, *per se* a grave penance should be given for it. Under ideal conditions the penance should also correspond to the number and gravity of the sins confessed, so that a single grave penance would not be deemed sufficient for a number of mortal sins, especially of the graver kinds. That is the teaching of all theologians. A confessor must have some good reason to justify him in imposing a lighter penance than the matter confessed demands. It will be well to examine some of these reasons, and it is the opinion of the writer that we shall find that the present-day confessor should very rarely (if ever) impose a proportionate penance (proportionate, that is, to the number and gravity of the sins), and that he is frequently excused in giving a light penance for grave sin, and consequently that the principle "grave penance for grave sin" is not so sacrosanct as at first sight we might imagine; and that in the practice of

cum poenitentibus agant, levissima quaedam opera pro gravissimis delictis injungendo, alienorum peccatorum participes efficiantur." Council of Trent, Sess. XIV, c. 8. "Salutarem et convenientem satisfactionem, quantum spiritus et prudentia suggererint, injungat, habita ratione status, conditionis, sexus, et aetatis, et item dispositionis poenitentium: videatque, ne pro peccatis gravibus levissimas poenitentias imponat, ne si forte peccatis conniveat, alienorum peccatorum particeps efficiatur." *Rituale Romanum*, "De Sac. Poenit."

a particular confessor (not necessarily a laxist) the rule might be "more honored in the breach than in the observance".

There is no necessity to enlarge on the "infirmetas corporis" as an excusing cause. *Nemo tenetur ad impossibile*. The confessor will be quite content, in dealing with those who are seriously ill, with having the penitent repeat after him some short vocal prayer, or with having the penitent kiss the crucifix.² An ideal penance for the dying would be a brief act of resignation to the Divine Will, the confessor suggesting the words.

A second cause excusing the confessor in imposing a lighter penance than the case seems to call for is the fact that the penitent intends to gain a plenary indulgence. Some theologians held that this of itself excused from imposing any satisfaction whatever, but this view cannot now be maintained in the face of the pronouncement of Benedict XIV³ and Leo XII.⁴ The integrity of the Sacrament must be provided for by its minister. But in this case a light penance will suffice. St. Alphonsus says this is the common and most probable opinion.⁵ In our days, since the opportunities of gaining a plenary indulgence are so many and the conditions so easy of fulfillment, this cause alone will justify the giving of a light penance in a great number of cases.

I shall merely refer to two other causes recognized by theologians as exempting from imposing proportionate penance, viz., intensity of the penitent's sorrow and vicarious satisfaction for the sinner. These causes are more or less theoretical and cannot contribute very much to a practical discussion of the subject in hand. However, the second of them might be turned to some advantage by a zealous confessor. We have a number of pious penitents who perform a vast number of works of supererogation. Would it not be possible to get them to subscribe to a common spiritual fund of which we are to hold the keys and whereby we are enabled to lighten the

² *Rituale Romanum*, "De Sac. Poenit." The Ritual suggests an alternative, viz., the giving of a penance to be fulfilled on condition that the person recover.

³ Const. *Inter præteritos*.

⁴ Const. *Caritate Christi*.

⁵ *Moral Theology*, VI, n. 519.

burden of the less pious? After all, is not this but a practical illustration of the doctrine of the Communion of Saints? Alexander VII condemned a proposition⁶ asserting that a penitent on his own authority could have some one else to supply the sacramental satisfaction for him. But there is no reason why the confessor may not get one penitent to satisfy for another. Some of our devout penitents would gladly welcome the suggestion, especially if we point out to them that they are thereby performing one of the spiritual works of Mercy. The practical value of this suggestion (for it is but a suggestion) is that if acted upon it would give point and direction to a great deal of spiritual energy; and were we to inform the sinner that his penance was lightened considerably owing to the good offices of a charitable sister or brother, would it not be to him an invaluable lesson of the charity of the saints?

The most important cause justifying the confessor in imposing a lighter penance than the case demands, and the cause on which I wish to lay special emphasis as affecting profoundly our practice in the confessional, is what the theologians call "spiritual infirmity"—a very prevalent malady at the present time. If the quality of the sins confessed calls for a rather severe penance, and yet the confessor judges that such a penance if imposed will do more harm than good, either because he fears the penitent will not fulfil it or because it will have the effect of alienating him from the Sacrament of Penance, then the confessor is not merely justified in giving a lighter penance, but he is bound to do so. The primary object of the Sacrament of Penance is to secure the amendment and the salvation of the sinner rather than satisfaction for sin. Outside of the defined teaching of the Church, there is scarcely any point on which there is such unanimity of opinion amongst theologians.⁷ I refer the reader to the pages of St. Alphonsus⁸ or to any of our modern compends of Moral Theology for proofs of this statement. The words of De Lugo

⁶ Prop. 15: "Poenitens propria auctoritate substituere sibi alium potest, qui loco ipsius poenitentiam adimpleat."

⁷ "Constans omnium temporum experientia plane effecit ut cujusvis aetatis ac scholae doctores mira concordia in hanc sententiam convenirent."—Ballerini in Gury, II, n. 524.

⁸ *Moral Theol.*, VI, nn. 509, 510.

are worth quoting in this connexion. "The penance ought to be salutary and suitable, that is, in the first place attention should be paid to the welfare (*utilitatem*) of the penitent, lest forsooth he be ensnared into committing new sins; and on this ground especially can be excused the practice in vogue to-day whereby light penances are imposed for the gravest (*gravissimis*) sins; for this is often done because of the spiritual weakness of penitents, since too grave penances will be a stumbling block to them (*gravioribus poenitentibus scandalizabuntur*), and they will either flee from confession or will certainly approach unskilled confessors".⁹ Even theologians of whose rigor there can be no doubt adhere to this principle. Let one instance suffice for all. Dens¹⁰ states that a lesser penance can be imposed lest the penitent be discouraged on account of works (being prescribed) to which he is not accustomed. He makes a special plea for those beginning their conversion, on the principle that it is not wise to put new wine into old bottles. That this very dubious experiment is sometimes tried by confessors we know by experience, and with the result usual in such cases. In very many cases, then, it is not practicable, nay! it is criminal to impose a penance which would under other circumstances seem to be demanded by the quality of the sins. St. Alphonsus¹¹ lays down that the confessor should not allow the penitent to go away unabsolved because he is unwilling to accept a proportionate (*debitam*) penance; but he should rather impose a satisfaction which the penitent will freely accept and in all likelihood fulfil; and he regards as probable the opinion of the Salmanticenses, De Lugo, La Croix and others who say that the confessor is justified in diminishing the sacramental satisfaction for the purpose of increasing the penitent's love of the Sacrament of Penance.¹²

The practical conclusion from what has been said is that we, in these days, should be extremely slow in giving grave penances. I am not speaking just now of an ordinary serious penance. We should never impose a very grave penance unless we are sure that the penitent freely accepts it. We should bear in mind that the penitent is fighting for absolution and

⁹ D. 25, n. 60.

¹⁰ *De Sacr. Poenit.*, n. 180, 4a.

¹¹ *Moral Theol.*, VI, n. 510.

¹² *Ibidem*.

will strive to get it on any terms. We are the masters of the situation and it is ours to dictate terms to the penitent. The penitent usually accepts the terms, but can we say that his acceptance of a very grave penance is always absolutely free? Can we be always sure that the penitent, having accepted such a penance, will fulfil it? ¹³ And above all are we certain that we have not cooled considerably the penitent's ardor for the Sacrament of Penance? The penitents who are deserving of proportionately grave penance are usually the ones that need our utmost consideration.¹⁴ I heard a wise old priest once remark: "No confessor should give a penance of more than five decades of the Rosary, apart from a special Divine Revelation." He was not a professional theologian, indeed, but he was a student of theology and a confessor of power—no mean qualifications!

The second conclusion which I shall draw is that in very many cases we must be satisfied with imposing a light penance for grave sin. What has been laid down with regard to not imposing proportionate penance holds in due measure with regard to the not imposing of grave penance. In the passage cited from De Lugo above he justifies the "hodierna praxis" of giving light penances for the gravest sins. Times have changed very much since De Lugo wrote and the practice he justified in his day is all the more justifiable in our days. I have a suspicion that if St. Alphonsus were living to-day, he would have laid down categorically that light penances should be the rule. Canon Keating in his work *The Priest—His Character and Work* justly remarks that there is a difference between the sinners of St. Alphonsus's day and the sinners with whom we have to deal. The sense of the gravity of sin is not so keen, and consequently the malice of sin is not so great. Moreover the practice of the Church in the treatment of sinners is much milder than it was even in the days of the Saint. Access to the Sacraments has been

¹³ "Debet confessarius dare talem poenitentiam, quam credat verisimiliter poenitentem implere, ne ipsam violando deterius ei contigat." St. Antoninus.

¹⁴ "Quoniam plerumque ii, qui plus peccaverunt, generatim aliis debiliores sunt, hinc fit, ex prudenti oeconomia, ut ordinarie ipsis multo adhuc leviores, quam aliis poenitentiae imponantur." Haine, *Theol. Moral. Elementa*, De Poenit., Q. 62, Resol. 6.

made easier. Father Dalgairns ¹⁵ says: "Never at any period of the Church were the Sacraments brought to bear upon the destruction of sin as now. According to her present discipline, she almost trusts now to the Sacraments alone." These words were true when penned half a century ago. They are far truer now. Milder counsels have prevailed with regard to the administration of the Sacraments. The Church has done all in her power to banish rigorism. And so, in practice, I think we will be justified in being much milder than was St. Alphonsus.¹⁶

The more one studies this question of the amount of satisfaction to be imposed, the more does one feel that the confessor has larger discretionary powers in the matter than some of the theologians would seem to grant him. The confessor of course must act prudently and judiciously; he must take into account all the circumstances; he must remember that the ideal penance would be one that corresponded to the number and gravity of the sins, and when he comes to deal with penitents in particular cases he must endeavor to find out to what extent this ideal is practicable. "*Salus populi suprema lex*," is especially true in the confessional. If the confessor judge that he shall better promote the spiritual welfare of the penitent kneeling before him by imposing a light penance rather than the grave penance which the case itself seems to call for, no theologian nowadays will accuse him of laxity.

It may be well for the sake of clearness to sum up the conclusions to which we have come in the course of this article. A confessor is justified in these days in diminishing penances as much as and in so far as he deems advisable for the greater good of the penitent. The considerations that will affect him in so doing will be the fear lest the penitent may not fulfil a more serious penance and the hope that thereby he will increase the penitent's esteem for the Sacrament of Penance.

¹⁵ *Holy Communion*, eighth edition, p. 351.

¹⁶ "Quia ob infirmitatem humanam res eo devenit, ut jam pauci inveniantur, qui graviore poenitentia sibi injunctas exsequantur, expedit, ac in praxi receptum est, ut leviores satisfactiones poenitentibus imponantur, ne poenarum gravitate deterreantur et a sacramentorum susceptione avocentur, quin potius poenitentiae levitate ad illorum frequentiam alliciantur." *Giribaldi*. And yet the Barnabite theologian wrote at a time when there was less reason than now for clemency.

Of the practical value of these considerations the confessor himself is the best judge in each case.

Cases will, doubtless, occur when we will feel bound to impose a grave penance. The prudent confessor will in such cases endeavor to render it as light as possible. He will do all that he can to prevent the penance from pressing too heavily on the shoulders of the penitent. He will have a more than passing acquaintance with the pious stratagems (if I might so call them) of theologians whereby the claims of Divine Justice are adjusted to suit our weakness. He knows, for instance, that the penitent will be present at a Mass of obligation at which there will be a sermon. He knows that there is no obligation of hearing a sermon, apart, of course, from exceptional circumstances. Accordingly he imposes the hearing of the sermon, which is certainly a grave penance (no disrespect meant to the preacher). Or again, he reminds the penitent that he may say the prayers imposed on him as penance during a Mass of obligation.¹⁷ There are two penances which have always appeared to the writer to have a good deal to recommend them to an anxious confessor who does not wish to rely too much on the spiritual vigor of his penitent, and still feels as if he ought to impose a grave penance. They are the return to confession within some specified time, say two months, and the saying of morning and night prayers for a certain period, for instance, two or three weeks. Both are grave penances as theologians now understand grave penance. They prescribe works to which the penitent is not otherwise bound. They fulfil all the ends for which penance is imposed, for they are vindicative, medicinal, and preservative. They have the undoubted advantage of being acceptable to the vast majority of penitents, and in many cases will be more effective in leading the careless to a practice of prayer and frequent confession than the most eloquent exhortation.

I need scarcely add that the views advanced in this article in favor of leniency in the imposition of penances are in thorough accord with what the Council of Trent and the Ritual lay down on this subject. The Council insists that the con-

¹⁷ Theologians also suggest the giving of a light penance plus the performance of a work to which the penitent is otherwise bound "*sub gravi*". This device will be of great help to anxious confessors.

fessor must be guided by prudence in imposing satisfactions; these satisfactions must be suitable and salutary, taking into account not merely the quality of the crimes but the capability of the penitent. The Ritual warns us that we are to look to the dispositions of the penitent. The Council, indeed, warns confessors against laxity, but the warning is meant only for those who inconsiderately and without sufficient reason enjoin some penances of the lightest kind for crimes that are most serious, and who thereby connive at sin and become sharers in the sins of others.¹⁸ It may be said that I have laid too much stress on the "spiritual weakness" of present-day penitents. But does not experience convince us of its widespread existence and its active influence in the lives of our people? Sloth was never a more deadly sin than it is at present. If in former days it slew its thousands like Saul, in these days it slays its tens of thousands like David. And we have to take account of it in imposing penances. And should the anxious confessor feel that he may be laying himself open to the charge of laxity in this matter, the remedy is always at hand.¹⁹ It is always possible for him to remind the penitent that his sins deserve heavier penalties; that he has been indulgent with him to bring him more frequently to confession. He might also exhort the penitent to perform works of a satisfactory nature. It is one thing to be over-indulgent without cause. It is another to be indulgent for the best of all reasons, the spiritual welfare of the penitent.

I am convinced, then, that a confessor who does his duty in other respects in the sacred tribunal need have no scruple in these days in imposing a light penance in any case whatsoever, provided he does so with a right intention.²⁰ I regard this opinion as at least probable.

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¹⁸ Genicot, following D'Annibale, III, n. 347, holds as probable and more conformable to the words of the Council, that a confessor commits a grave sin only when he enjoins penances that are manifestly "levissimas" for the greatest crimes. *Moral Theol.*, De Poenit., 312 ad finem. It is obvious that he is referring to the case of a confessor who so acts without cause.

¹⁹ Theologians recommend the confessor in this case to point out to the penitent the insufficiency of the penance.

²⁰ I need scarcely say there are obvious exceptions, for instance, "clerici" and "religiosi", whose business is piety.

SOCIALISM OR FAITH.

VI.—“GOD LIVES.”

“**W**HAT a curiously single-minded thing a crowd of people is anyway,” John Sargent remarked casually, to the world in general. He was standing at the window of his private office in the plant of the Milton Machinery Company, looking down at Harry Loyd’s funeral procession as it took its slow way past the mill and up the River Road to the hills and the Catholic cemetery. His secretary was standing a little back of him, looking over his shoulder; but as the remark was not addressed particularly to him he did not volunteer any comment.

“Just now that crowd is engaged in the business of mourning. They wouldn’t turn aside from that for any other business in the world. If you could get his attention long enough, any one of them would tell you with a curse that I was responsible for that boy’s death. Yet if they knew that I was up here in this window, they wouldn’t turn away from their morning’s work of mourning, even to shake a fist at me.

“And they have to stage a pageant. They couldn’t get expression for their grief any other way. Why do they have to go back to primitive things the moment they are in earnest about anything? I don’t mind the Poles. They probably saw things like that when they were growing up in the old country. And the Italians just naturally fall into procession, for the sake of the thing. But two-thirds of those people are Irish-Americans of the second or third generation. They never saw anything like that. They’re more sophisticated, with their talk and their reading and Socialism and all, than the average Yankee American. If anything, they’re more American than he is. Yet there they are, giving that boy just such a funeral as an Irish martyr would have had six generations ago.

“They never saw it done; but you see they know how. That’s why they never really change. At bottom they’re the most powerful conservative force in the world. Their minds change and their talk changes, but their atavistic instincts never. And they are really governed by those.

"I guess I won't need you, after all," he said, switching abruptly to Hilton, the secretary. "You needn't wait."

Hilton started almost guiltily. He had not been listening to what Sargent had been saying. He had lately been interesting himself in the idea of thought transference or control—the influence which many minds thinking the same thought may have upon the mind of one person upon whom their thought is fixed. He firmly believed that a number of minds thinking one thought about a given person would make that person come to think the same thing about himself. He considered the four or five thousand people passing by, all thinking John Sargent a murderer. And yet their thought seemed to take no effect upon his employer's mind. He was brought back so sharply by Sargent's dismissal that for an instant he was not sure that he had not spoken his thought aloud. But he caught himself and turned hastily to the door.

Sargent still stood looking out of the window.

"Yes," he said, "they are a wonder. They'll never change. They're always Irish and Catholic. And you never can tell whether it's the Catholic in them that keeps them Irish, or the Irish in them that keeps them Catholic. If they lose one they lose both, generally. And then, well, then they're nothing, they don't count."

"Take the old priest trudging at the head of them there. He's wider awake, he sees farther ahead in the problems of to-day, than any man I know. But you could set him back three hundred years and he'd go right along with the picture just the same."

"He'll talk at the cemetery, probably. I wonder what he will have to say about me. Most likely not a word. He'll just ding-dong away at the old 'dust to dust' and resurrection business. Yet if he'd take a fling at the bloodthirsty money-power, he could have three-column leads in the New York papers to-morrow. But he won't. He'll just stick to his business of burying a body and promising Heaven to a soul. And they're just like him. I could go up there and stand among them and they wouldn't notice me: because they're engaged in the single business of burying a man."

It was, indeed, an unusual and striking procession, this which John Sargent reviewed and reflected upon.

A funeral in Milton, where practically all the men and a great many women were due to punch a time-clock at a certain hour every weekday morning of their lives, was generally a lonely-looking matter; reduced, as it must be, to the few carriages of those who were absolutely bound to go.

This was different. It did not belong to the relatives of Harry Loyd to say what his funeral should be. He had died not merely as Harry Loyd, but as a victim. Any one of the four thousand men and boys who now followed his body might have been chosen, by accident and John Sargent's guards, for slaughter. So it was as though death had taken a man or boy out of every family of them all.

On their shoulders men carried the body all the weary length of the way. Not a wheel was allowed to stir in that part of the town where it should pass. So silent was the crowd as it moved down the street that the rattle of beads slipping through hard hands could be heard by those on the sidewalks.

A regiment of State troops had just put the town under martial law and were stationing themselves at different points to enforce that law. These soldiers had come to try an experiment which the men in the procession, as labor men, had all their lives been clamoring for. Yet the men did not raise an eye to look at the soldiers. As Sargent had remarked, they had but one business in hand.

Harry Loyd had been killed, as every man believed, by the orders of John Sargent. Jim Loyd, the man who had held them together, and had made such a strike as theirs possible, and had somehow fed them such food as they had had for months, Jim Loyd was in jail, through John Sargent's contrivance. But no man raised his head to look at John Sargent's window.

Protestants there were, men of every faith, and men of no faith, who walked silent and bowed in that march, and did not know what was upon them. The great spiritualizing, visualizing power of Catholic faith, which strips death of its sentimentality and shows it for what it is, the one elemental fact with which men have to deal, was at work upon these people. It was showing them and pressing into their hearts the eternal lesson of the littleness of a regiment of soldiers, of Jim Loyd in jail, or of John Sargent in his mill, compared with the dignity of young Harry Loyd in death.

John Sargent, like most of our men large enough to live in the glare of daily newspaper discussion, had nothing but contempt for criticism for or against himself. It never reached him. If the Angel had come to him with the Book of Doom and shown him the record he had gained in that quarter, he would have answered that all men who do things in the world are blamed, naturally.

Here, however, was a great crowd of men and women whom he, John Sargent, had been feeding all their lives. They had been so reared that they had always had to consider him the most important man in the world. No government, no power could exercise over their lives a force so compelling, for happiness or for suffering, as could he with a single word. For, really, nothing was important to them except a pay envelope. Good government or bad, heat or cold, flood or drought—all these could be dealt with if the envelope were right. A word from John Sargent could at any time make a man or a family reasonably content and happy. A word from him could plunge a man or a family or the whole of the little city into want and misery. It was not exactly the ancient unanswering kingly power of life and death; but it sometimes amounted to that, in effect, and was certainly as near to it as any man may come in this day. To all intents, John Sargent was the lord and master of everybody in that long line of men.

And they walked past him and his mill, giving no thought to him or it. He could not understand that. If they had turned, as they passed, and cursed him, he could have explained it: "Things went that way in the world." But that they could ignore him, could put him out of their minds, was not to be understood.

They were intent upon a matter in which he certainly was concerned, and they forgot him. It was—disconcerting, that that great crowd could be so heart-and-soul intent upon the burying of a mere boy as to forget John Sargent. It disturbed him. It seemed to cheapen his power over them. And it was a lonesome business, too, watching this crowd that had forgotten him. He seemed to be the only man in the town who was not in the procession.

No—there was another man who should have been in that procession and who was not there—Jim Loyd. He was in jail.

And there was another whom Sargent missed, a girl. He would have known her by sight, for he had often seen her. She had charge of one of the big rooms of the twine mill down at the lower end of the works. She had worked there since her childhood. Gaylor—that was her name, he remembered. Harry Loyd had spoken to her just a few minutes before dying. Sargent found himself wondering what the young fellow had said. He shook himself, left the window, and sat down discontentedly at his desk.

"What a world of mawkish sentiment," he grumbled, "is wasted on last words and relics and things. The fellow just said some fool thing and—stepped off into the dark. And she'll frame those words in her heart. Fifty years from now she'll still be taking them down and dusting them and weeping over them.

"This is a lonesome business. I believe I'll go and see Loyd. He's not a cheerful brute, but, at least, he'd curse me with some show of interest.

"I wonder why I can't help liking that fellow. He hates me; always did hate me. And now, if it wasn't for his religion, he'd execute me with his two big hands, for the murder of his brother.

"Now that's what I want to know. The Church or the religion or the superstition—whatever it is—that can hold Jim Loyd's hands off my throat ought to be able to hold the world. Why can't it? And why doesn't it?"

The wonder of which Sargent had spoken to himself, that these people in whose lives he was so large a factor should be able to put him so completely out of mind at such a time, must always be unexplainable to the outsider. These people were just a crowd of Catholic men and women, saying their prayers, simply and without any self-consciousness, for the soul of a boy who had gone to his death without warning. The things, remote and immediate, leading up to his death were, to them, important in their way. The fact that any one, or that many, of themselves might have fallen in the same way; that, too, was important. But the one thing that put all other things aside was that the boy had gone without a sacrament.

Every man's own problem, whether of work or worry or danger, fades to a very small significance in the Catholic mind

when placed beside the idea of a soul's going before God unshriven. The thought revolts the whole nature of the Catholic.

The foundation, in human nature, of the same thought terrifies every man in the world when he thinks of dying. But only the Catholic knows what it really means. The Protestant, the Pagan, if he prays, asks not to die without a loving hand to support his head and to close his eyes. It is the only sacrament of love and forgiveness and blessing that he knows about. Whatever he may call it, his soul cringes in the fear of dying unblest.

From Father Driscoll, walking at the head of the coffin, to the last Catholic child, trailing away at the end of the procession, every soul was awed and absorbed in that one idea—that a life should thus be snatched out of the world. Harry Loyd, as a part of life, as a man who had been deliberately murdered or had been killed by the accidental discharge of a gun in the hands of one of John Sargent's guards, could be forgotten for the time.

The Catholic mind, trained as it is and steeped in the Mysteries, the mind that is illumined, for instance, to sense the Real Presence under the veil of bread, looks naturally through the attendant wrappings of death, sees the body tragedy for what it is, but *knows* that the soul experience is the reality. This is why—and the outsider is never able to understand it—a crowd of Catholics can walk the street and pray as unaffectedly as if each were kneeling alone in the dark. It is not mysticism in any usual sense. It is not mysticism at all. Your Catholic is the veriest realist of all the world. But the *real* for him has infinitely wider meaning than it has for his neighbors. That is the difference.

Jane Loyd knelt alone at the head of the coffin when it had come to rest over the grave. So she had walked alone all the way from her home to the church and from the church here. Her grief was her own. She was in every way the sister of the big, grim man who had now for four months been the body and soul of the strike in Milton—Jim Loyd, who was now in jail accused, falsely, as all knew, of having conspired to blow up John Sargent's mill. She was a tall, tense-faced, dark girl, as like her elder brother as a woman is ever like a man.

Neither of them had ever thought of depending upon anyone in the world for anything. The young brother, Harry, had been her care since the time when Jim Loyd had been big enough to go to work in John Sargent's mill.

The mill had taken the years of her own girlhood and turned them into a mere succession of gray, slavish days, which began and ended with the punching of a clock. The mill had taken her father. The mill had taken this brother, her baby, from her. The mill and John Sargent, under the name of law, had, in the very hour of her speechless grief, taken her big brother from her side. But none of these things had place in her mind. They were the mere marks and hedgings of life, some of them inevitable, some of them the patent sins of men.

The reality was in following the soul of the merry-eyed young brother—as she had so many times followed the ways of his busy little feet—up the high dim path, to God. She had business there. She had explanations to make. Certain things must be made clear. God should know that the boy had not had the best of chances. Many times she had been tired at night and had not seen that he learned his Catechism. She was hard sometimes, she explained; it was not always easy for her to be merry and laugh with him; and he had always thought that life was a laugh and a whistle and a little dance-step. He was careless sometimes; but God must understand that it was not that the boy did not care. He did care. But he forgot, sometimes; all boys forget. She had not been able to give him what a mother could have given. His mother, she was in Heaven, she could tell God of the things that Jane had not known how to give. Or Mary, the great Mother of all; *she* would know about these things; *she* could tell.

Dean Driscoll during the months while his people had been engaged in a life-and-death struggle in their strike against the Milton Machinery Company and John Sargent, had often seen cause for deep worry in the spread among them of the talk and reading of Socialism. It was not that he feared the direct effect of the arguments of Socialism upon or against the Catholic faith of his people. Certainly he did not believe that Socialism as a doctrine, religious or unreligious, would ever greatly interfere with the faith of what he called his own Irish.

He had lived a long time, and had some very well established convictions. One of these was that an Irishman, of however many generations removed from Ireland, if he ever loses his Catholic faith (Father Driscoll had his private doubts of this ever happening), he loses it, not because he has found something that suits him better—he simply loses it, without ever expecting anything to take its place.

Father Huetter, educated in continental Europe, and having charge of the Italians and Poles, took the matter differently. He argued with his men by the book, tooth and nail, night and day, against the propaganda of Socialism. The Dean, loving the restless fire of ardor in his young assistant, and knowing that Father Huetter understood the habits of mind and the former environments of these peoples as he himself could never hope to do, approved heartily.

With his own, the people whom he understood, he rarely argued. He scarcely ever mentioned Socialism by name in the pulpit. He did not think that the names that things were called by or the stringing of arguments would have any real effect, one way or the other, with his kind of people.

For Socialism as a distinct political entity he saw no future whatever. He saw that wherever representative government existed in the world there was but one line of cleavage. That line ran—roughly and brokenly, of course, but always effectively—between those who wished to go forward and those who wished to hold back. Liberal and conservative, he said, was the only lasting division of men. There was no room in any country for more than these two parties. The party that moved faster would sooner or later—sooner, perhaps, than anyone imagined—absorb whatever was popular and economically sound in Socialism. What was left would then be negligible.

He had no concern about the outward workings of Socialism. But he feared the hardening false realism which, under the name of ideals, deifies the full stomach. He distrusted the reasoning which makes a demigod of the man who labors with his hands, and which at the same time curses labor as essentially evil. He read his Genesis differently. He did not believe that *the sweat of thy face* was a curse.

He knew his people; he lived intimately in their ideas and aspirations. He knew that hard labor conditions were brutalizing and stunting to moral and spiritual growth. But a constant preachment that never raised men's eyes higher than their stomachs, *that* was brutalizing, too.

He did not believe that a hungry or an overworked or an underpaid man was more spiritual than a well-fed, physically contented one. The gnawing of want is not good for any soul. But he knew that the insistent demand for more and ever more was turning the minds of men forever upon the things of the body, wherein their happiness could not and must not altogether lie.

When he looked into their faces now, however, as they rose from their knees and gently crowded up more closely round him, his fear was lifted. Hunger he saw in those faces, and the results of hunger. Lines he saw upon them, where months of scanty feeding and haunting fears and worries had scraped deep. But beneath the lines and in the depths of their eyes he saw shining the light of unbounded confidence in God, the sureness and the strength of His nearness. They had gone into the far places following the soul of the boy whom all had loved. They had talked with God, each in his own way; and you could see that each man had been understood.

The Dean, seeing and understanding, scarcely dared open his lips. What was there to be said? *God lives!* All else is little. This they had already seen, each for himself.

While the great crowd had been pouring out of the church and the still greater crowd that had not been able to get into the church was forming itself into order for the march to the cemetery, the coffin had halted a moment in the street. A girl in a quiet gray dress had crowded, gently as a ghost, into the ranks of men about the coffin, until she was near enough to put out a slim, work-hardened little hand and pat the black box. Then she had slipped away unobtrusively as she had come. No one had noticed her. She was merely the girl whom Harry Loyd had loved and who had promised to be his wife. So she had no place in the procession. Their engagement had been their own secret, though the kindly housetops could have told all there was to know about it.

They would have been married by now; but the strike had swept away all the savings on which they had been going to begin life; for both, trusting to life and health and love, had given unstintingly to those who had had no savings.

If John Sargent had really wished to know what Harry Loyd had said last, before he had "stepped off into the dark", he could probably have found out. The boy had said:

"We'll have to wait a long time now, I guess, Nonie. But if you're willing, you're worth waiting for; and old John W. Wait himself has nothing on me."

So Nonie Gaylor had no place to walk in the procession.

She stole away through the crowd, hiding herself as best she could.

The bell tolled out its measured gloom, and there did not seem to be any place where she could hide away from the sound of it. Then she remembered a man who, too, would wish to run from the sound of it, but who could not run. He had to stay where he was.

It was a bold thing to do, bolder perhaps than to have walked openly beside Jane Loyd in the funeral. But Jim Loyd was the only person in the world who would not pity her to-day. And pity she could not meet. Jim Loyd would be too busy with his own grief and fury to think of her. She would go and see him.

Warden Wheeler, with a lot of unspoken words just back of his lips, seated the girl in the inner office of the jail and went to bring Loyd.

She had always been afraid of Jim Loyd, the big, impatient man, with the chained fires that danced in his bold black eyes. She had never had more than a short word from him.

But when he came now, alone, and she saw the naked, seared misery of his face, she knew that she would never again be able to fear him. A man who could suffer like that would never be feared by a woman.

It was not that he was broken or shrunken. He was as big and grim and strong-looking as ever. But the fires of his eyes had turned to burn inward, as though they raged upon his very soul. And there was no light in the face, only the blank gray of ashes over a bed of coals.

When she had looked once her own revolt was stilled, and, as is the way of women ever, her own sorrow welled up into a flood of mothering tenderness.

Loyd saw the look leap into her face, the look of all the mothers of earth. And he stood ashamed, so that the color came creeping back into his face. This slender motherless girl who had lost all there was for her in the world, before she had even had it, was still strong enough and brave enough to carry pity to him!

"Why did you come here, child?" he said at last. "This place is not good for you to-day."

"I could not walk in the street," she returned slowly. "People would be looking and pitying. There was no place for me. I could not stand it. I touched his coffin with my hand and ran away—ran away," she repeated softly, as though it explained something.

Loyd understood and his quick heart was touched to the depths, even as it had not been touched by his own grief and suffering. Jane would not have understood. It had always been difficult for Jane to understand that anyone but herself could be anything to Harry. And if she had understood—what could she have said? What could anyone say? Where was there a word out of all the words that men have made that could be an answer to the pitiful question in this girl's eyes? "Why?" "Why?" they were saying. God had the answer hidden.

They sat awhile in silence, neither of them thinking. There was nothing to be thought about. Then Loyd suddenly said:

"Nonie, did you say your prayers?"

She looked up startled, as though he had broken in upon some secret. Then she broke out:

"I didn't! I didn't! I didn't say a prayer or cry a tear since—since—I sent a prayer after him down the road. And the answer was a shot!"

"Steady, steady, little girl. I haven't said a prayer either. Couldn't we—couldn't we try it now?"

She looked at him for a long moment. Then she buried her face in her hands and the great relieving sobs of youth came crowding up into her throat. Loyd had found the best word for her.

When she had quieted a little, she went fumbling in the little bag that hung from her wrist and found her beads. And, Loyd supporting and steadying her, these two, so far apart and different in everything, walked up and down the floor of that strange place, telling between them the Way from Gethsemane to Calvary.

So John Sargent, knocking and quickly stepping into the room, found them.

Loyd turned fiercely. Out of the few moments of peace and heart's ease, the first that he had found in many days, all the brute ravaging forces of his wild temper sprang with tenfold fury. Was this man to haunt him forever, to follow him down even into the secret place of his soul and mock him? There he stood now. Why not end it? Only a table stood in the way.

Sargent sat down quietly at the table. He was not consciously doing the right thing, the safe thing. He merely wanted to think.

These two had undoubtedly been saying their prayers. Now, just at the moment, he could not think of any two people who had less reason to pray, or who would be less likely to be found praying.

He admitted that he did not understand it.

Nonie Gaylor was the first to speak.

"Mr. Sargent," she said, "why have you come here? You had no right to come. If you have come to laugh at Mr. Loyd, God will laugh at you."

Now there it was again. God had laughed at *her*—for no apparent good reason—had just playfully flicked the untasted cup of life away from her lips. And yet she looked confidently back up to Him, for justice. But Sargent did not confide to her any of these reflections.

"My girl," he answered, "if I told you the truth you wouldn't believe it. I'm not sure that I'd believe it myself. I rarely tell the truth—it's so useless, and wasteful.

"Sit down, Loyd," he said, turning in his chair. "You can't lay a hand on me while I'm sitting down. You simply couldn't. We both know it."

Quivering in every limb, Loyd sat down weakly. In the face of John Sargent's balking coolness his passions had burned themselves out.

"No," Sargent continued, "I didn't come here to jeer. I wasn't in the mood for it this morning. As I said, I'm not going to tell you the truth about why I did come, for I'm not sure myself. But, now that I'm here, there's a proposition in my mind. I'm going to show it to you, Loyd; and if you can't see reason in it, maybe this girl here can."

Loyd sat staring dully, his mind going round in a caged circle.

"You have heard," Sargent went on, squaring his elbows on the table, "what the Governor and the State troops are doing and expecting to do here. The town is under martial law already. Before night they will take possession of my mill and attempt to run it, under martial law. They can run it. The men will go back to work to-morrow and the wheels will turn round—the river will do that much. But where are they going to get money for as much as a single pay-roll. There is no stock to be sold. And if there were, there is not a bank in the country that would dare advance a dollar on it. They have no materials. The steel interests of the country are bigger than Governor Gordon Fuller and all the governors in the nation. They wouldn't sell him or the manager he sends here a pound of steel if it would save his life.

"The men will go back to work at the old conditions and worse, and when they have marked time for a week and find that there's no money for them, where will things be then?"

"Now if you will call this strike off at once I will put up my notices granting all the demands you made in the beginning, and a five per cent increase."

"You said you did not expect to be believed," said Loyd. "What's the truth?"

"I did say that, didn't I? Well, it won't do any good, but I'll break my rule for once. This is the truth. This plan of the Governor's, to confiscate my property and make me arbitrate with you, is going to fail. It's bound to fail because capital will hold together in its own interest, and the Governor will not be able to get the money to run it. Your old priest here gave the Governor the idea, but, as would happen with a spiritual-minded man, he forgot to tell him where the money was to be got. But the thing is possible. If it is given a try now and fails for lack of money, some other governor, or a

president, maybe, will try it—and remember to procure the money beforehand. Then it will succeed.

“Once it does, private property might as well not exist in this country. There will come a seven-year plague of carpet-bagging government officials who, at the first sign of labor trouble, will camp on and practically confiscate every man’s plant. It will bring on a reign of graft and incompetence and mischief that will ruin the country. When it is over, labor will find itself back where it was twenty years ago, not biting the hand that feeds it as it is to-day—but begging, begging, I tell you, for *anything* to do.

“I am right. And I’m telling you the truth. Will you do as I say?”

Loyd shook his head slowly. He could not see through all of the argument. But he was not trying. He was not interested in it.

“No,” he said. “Your proposition is no good to me. I had a better one last night and I gave it up.”

“What was it?”

“To go out of here where you have put me—the door was open—and with the four thousand men at my command take for our own your mill and your three banks here—that would have given us the money you say the Governor lacks—and your stores and trolley cars.”

“Every mother’s son of you would have been shot down,” exclaimed Sargent.

“I’m not so sure. The militia is not so ready to kill as your guards are.” Sargent flushed suddenly and Nonie Gaylor shuddered.

“We might have lost,” Loyd went on. “We might have won. We might have forced a compromise. But whether we lost or won or what, we would have taken care to ruin you. That was the only part I was really interested in. Then the future of labor or capital wouldn’t have bothered you. You’d have shot yourself. The cowards of your class always do that. It’s easier than living on your own merits.”

Sargent winced and pressed the tips of his fingers down hard on the table. It was the echo of a thought that had sometimes come to him on gloomy, neurotic nights. Some men said it was the only proper way, when debts could not be

paid. He himself had once said—speaking of another man who had failed ignominiously and dragged friends down with him—that the shortest way out was the best. But Loyd's blunt way of putting it was too much. He gathered himself, and asked:

"Why didn't you go through with this excellent plan of yours?"

"A good man, who loved me, stopped me. I don't know whether I'm glad or not. Anyway, he stopped me."

"The priest again, I suppose," mused Sargent. "It strikes me that I'm piling up a high score with that old gentleman."

"I saw him save your life once," said Loyd.

"I remember that. And now he has saved my property. It only remains for him to save my soul."

"Don't jest, Mr. Sargent," pleaded Nonie; "it's too horrible."

"My girl, I'm a long way from jesting."

He sat looking straight ahead of him for some minutes. But he did not give any account of what he saw. Finally he said:

"The man who shot Harry Loyd did it either by accident or in a sudden fright. Those men had my orders *not* to shoot. They were there to provoke and to be shot at.

"My class, as you call it in your Socialist lingo, has always to use the law. Why should it not? It pays for law and makes government possible.

"Now comes this young Governor, turning upside down the Constitution of the State. In the end it will debauch and demoralize government. It will hurt my class. But it will bring years of suffering and misery upon yours. You can reach out and stop it. Will you do it?"

"No. The Governor's plan can have its trial. I don't believe much in it, for I know what you can do with money. But, Mr. Sargent, believe me, you'd better help him with both hands. For when his plan fails, it will be time to try mine."

"Miss Gaylor," said Sargent turning, "can't you tell this man that he is crazy; that all he really wants is his own head-long way to ruin us all!"

"I do not understand anything about it, Mr. Sargent," Nonie answered in a dead, leaden voice. "It is all talk to me.

I do not understand it, I suppose, because I am ignorant. I went into your mill when I was just past thirteen. I have been there running winders for you ever since. It's only seven years, but it might as well be seven thousand.

"Two years ago they put me in charge of that room. In that time they say that I have nearly doubled the earning capacity of that room. I do not know what that means. It never meant anything to me. I suppose it means that I know how to make other girls waste less and work harder and faster than anyone could ever make them do before. I don't know why I did it. I don't want to see them work any faster or harder than they have to. But I go on pushing them always. I don't do it for you: I wouldn't care if you were losing money.

"And I suppose I'll go right on. I don't know why. For the right to live? I never much cared to live, except for Harry Loyd. Now—I suppose I'll go on just the same.

"No. I don't think the women who work in your mill care much, or that they're much afraid of Socialism or any other change that could come. They don't know what it would mean. And they can't think that it would be any worse. We go on, I think, because, somehow, we keep on believing that God is still alive. I don't know any more than that."

Then John Sargent got up and went away.

Out in the street, he reflected: "Now it would be interesting to know what those two people were praying for. *He* wouldn't ask for anything. And *she* doesn't hope for anything. Yet—yet—I don't know. I don't understand."

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[TO BE CONTINUED.]

SUPERVISION OF DIOCESAN SCHOOLS.

CENTRALIZATION of executive power and authority in one directive head, who is immediately responsible for success or failure, is a dominant characteristic of our industrial and commercial world. Extensive and complicated howsoever the enterprise may be, one head ultimately guides its interests. Under him may be those who, by native or ac-

quired ability, are his superiors in some special phase of the undertaking, but it is his, nevertheless, to conserve their energies, to adjust their forces, to direct their efforts toward the greater efficiency of the entire system. So productive of satisfactory results has this centralization of authority been in the business world that those charged with the administration of national, state, or city affairs have adopted it as the most efficient and economical method of successful government. Nowhere, perhaps, does its tendency so evidently manifest itself as in the administration of our educational system.

It is true that the federal government in this country controls no system of schools, as in France or England. It is also true that in the beginning the constitutions of the various states delegated nearly all rights and duties of educational administration to the towns and cities in which schools were established. In later years, however, as appears from the laws framed by the legislatures of many states, the tendency is to give the state a more or less absolute supervisory relation to the cities and towns in matters of education by decreasing, if need be, the authority of municipal boards and councils, especially in matters relating to the erection of buildings, employment of teachers, curriculum, text-books, etc. The policy is to strengthen state control through State Boards of Education and Superintendents of Public Instruction, whose duty it is to supervise, control, and direct the educational interests of the commonwealth.

The efforts of the state to centralize its various educational agencies are paralleled and even surpassed by the endeavors of diocesan authorities to standardize and unify the schools under their jurisdiction. Up to 1884, with the exception of Philadelphia, Fort Wayne, and Cincinnati, which respectively organized "Central Boards of Education" in 1852, 1879, and 1882, but little had been done to systematize Catholic school work in the United States. In 1884, however, the Third Plenary Council of Baltimore decreed as follows:

Within a year from the promulgation of the Council the bishops shall name one or more priests who are conversant with school affairs to constitute a Diocesan Board of Examination. It shall be the office of this board to examine all teachers, whether they are religious belonging to a diocesan congregation or seculars who wish to

employ themselves in teaching in the parish schools in the future, and, if they find them worthy, to grant them a testimonial or diploma of merit. Without this no priest may lawfully engage any teacher for his school, unless they have taught before the celebration of the Council. This diploma shall be valid for five years. After this period another and final examination shall be required for the teachers.

Besides this board for the examination of teachers for the whole diocese, the bishops, in accordance with the diversity of place and language, shall appoint several school boards, composed of one or several priests, to examine the schools in cities or rural districts. The duties of these boards shall be to visit and examine each school in their district once or even twice a year, and to transmit to the President of the Diocesan Board, for the information and guidance of the Bishop, an accurate account of the state of the schools.¹

In obedience to this decree of the Council, central boards of education were at once organized in many dioceses throughout the country, whose duties were to act as advisory boards to the Ordinaries in all that pertained to the growth, development, and efficiency of the parish schools. The success that attended their work of inspection and examination led to the desire for yet further centralization, and finally evolved the Diocesan Superintendent whose entire time and constant attention are given to supervision of the various schools in the diocese. At present thirty-five dioceses are dependent on local or pastoral supervision, forty-one have school boards, seventeen have school boards with superintendents, and six dioceses have superintendents alone.

By some pastors and principals, earnest and devoted to the success and progress of their schools, diocesan supervision is doubtless looked upon as a usurpation of their rights, a curb to their zeal, a hindrance to their efforts, or a criticism of their administrative or supervisory abilities. While it is true that many a school without boards of education or diocesan superintendents is doing model work, and is achieving laudable results, it is equally true that no school attains to its highest possibilities if shut in from intercourse and association with other schools and other minds. The teacher or principal who disdains the work and thought of his fellows, who is sufficient

¹ *Acta et Decreta Con. Plen. Balt.*, III, nn. 203, 204.

unto himself, will inevitably fall behind in the race for success. His method of instruction, of school or class management may and very often does suffer in comparison with the work of those whom he ignores. His supposedly perfect methods and his vaunted achievements may result in deep humiliation should occasion arise for competitive tests with other schools of the city or diocese. The failure on the part of each school to secure a working knowledge of the aims and methods of every other; the failure of each to coöperate with all for the good of each and all, may result, as it frequently does result, in taking our ideas of administration and management from sources which we anathematize on Sunday but implicitly approve on Monday.

To guard against these and other evils equally subversive of the aims and progress of our Catholic schools; to create a firm belief in the truth and sufficiency of our own system; to arouse enthusiasm and to bring home to pastors, principals, and teachers the absolute necessity of mutual coöperation, if we would do the best for the children committed to our care, is the purpose of diocesan supervision. We must have our own standard of grading and promotion, our own course of study, our own text-books, our own examinations, our own methods, if we would justify our existence as a separate school system, and enable our pupils to pass from school to school and from city to city without danger of retardation, loss of time, and additional expense.

Howsoever stoutly we may extol individualism in education and pillory the procrusteanism of grading, we must admit that the latter has its educative advantages, has been successfully tested, and, at least under present conditions, is an indispensable economizer of time, energy, and cost of maintenance. To establish a standard of grading and promotion, however, so high as to be morally impossible of attainment by the vast majority of the class, or so low as to be of no material service to legitimate competition and effort, were to effect injury both to the gifted pupil and to the backward child. To regulate promotions by floor space were to do injustice to pupils and teachers alike. The overcrowded condition of the primary rooms may not be the standard for promotion to the intermediate or grammar grades.

Against such dangers diocesan supervision, if prudently and tactfully exercised, may protect the rights of pupils and teachers. Retardation, if possible, should be either alienated altogether or at least reduced to a minimum. Yet we must not forget that other factors besides scholastic attainments enter into the scientific grading and promotion of children. Neither the Pueblo Method, the Batavia System, the Cambridge Plan, nor any other device invented to promote the child's speedy progress through his school life, is a panacea for all the ills of the graded system. In truth, this rapid progress is not always desirable. Very frequently the child's mental development is at the expense of his physical growth. This undue rush through the grades does not tend to strengthen between pupil and teacher that intimacy so essential to the right formation of character. There is a horizontal growth as well as a vertical growth. There is value in breadth and intensity as well as in extension. Thoroughness may be sacrificed to superficiality when rapid progress through the grades is the sole purpose of grading and promotion.

From this it cannot be logically concluded that any system of grading is a sacred thing suffering no infraction of its rules and regulations. The child should be placed in the class in which he can do his best work, and should be placed there whenever, in the opinion of teacher and principal, he is capable of doing this work without injury to his mental or physical growth and development. We are here merely calling attention to what should guide superintendents, community inspectors, principals, and teachers in adopting any system of grading for their schools.

Besides a uniform method of grading and promotion, the schools of a centralized system have the guidance of a diocesan course of study, which definitely prescribes the amount of work to be done by the pupils of each grade in accordance with the needs and powers of the normal child. The joint product of the expert in the subject, the expert in supervision, and the expert teacher, the course of study will contribute not a little to more effective teaching and to more successful educational results. It will suggest the order and method in which the various topics may best be presented. It will elimi-

nate waste and will prevent all unnecessary expenditure of energy on the part of pupils and teachers. It will promote a correlation of subject-matter, with religion as the centre. It will give a definite meaning to the graduation certificate, testifying that he who receives such a diploma has completed a course comparable to that of any other school. Among the teachers it will foster a spirit of harmony, unity, strength, and a desire to coöperate one with the other. It will create a conviction that though their habit and their rule may differ, they are one in so far as they have the same purpose in life—the Catholic education of the little ones of Jesus Christ to whom they have so generously dedicated their lives and loyally pledged their most faithful service.

But however excellent a course of study may be in itself, its practical value greatly depends on the way it is used. To many it is too often a crutch on which they may heavily lean. There are teachers, who, divesting themselves of all individuality, blindly follow directions and become mere phonographs of the course of study. Others there are who, isolated from all progressive thought, are presenting matter contributing little or nothing to actual educational values, and employing methods destructive of all approved educational theory and practice. To these the superintendent or community inspector may be of incalculable service in guarding them against such tendencies, and in bringing to them a knowledge of the aids and methods followed with such satisfactory results by the most successful teachers of the diocese. They may be skilfully led to understand the necessity of coöperation with other teachers and other schools, if they would make the education of the child a unit from the beginning to the end of the course.

In the process of standardization and unification of any school system, the text-books play no minor part. With the few possible exceptions where diocesan courses of study obtain, the text-books in use prescribe the matter to be taught, the method of presentation, and the sequence of topics in a form more or less adapted to the child's power of assimilation. As the adoption of text-books depends so often on the will and viewpoint of each pastor and principal, on the persuasive powers of the publisher's agents, or on the fact that they are in use in the neighboring public school, uniformity in this respect, if desirable, is morally impossible.

This is not the place to enter upon a discussion of the advantages and disadvantages of absolute uniformity of text-books, i. e. the same author in history, geography, grammar, throughout the diocese. The reasons for and against this uniformity are known to all. Suffice it to say that experience inclines me to favor an approved list of books, v. g. two or three authors for each subject, whose worth, tested in actual class-room work, warrants their adoption. This approved list has all the good effects of the uniform system and avoids many of its objectionable features. It admits of choice and change, gives greater scope to the teacher's individuality, and a wider field to authors and publishers. Compiled by the superintendent whose knowledge of the text is based on actual observation of its success or failure in the schools of the diocese, as well as on the expert opinion of his most successful teachers, this list may suggest two or more authors for each subject of the curriculum, any one of which may be safely followed. Thus our schools may have text-books which have proved their worth in actual class-room work, which are built along true pedagogical lines and give evidence of up-to-date scholarship. Thus may they be protected against texts which have been discarded by the public schools because of defective matter or form. Thus too may they be guarded against books from which the name of God has been studiously excluded, which do violence to our Catholic faith and morals, which explicitly or implicitly ignore the work of the Church and its adherents, and whose only commendable feature is their cheapness, whose only recommendation the words of the publisher's paid agent.

As a criterion of the relative efficiency of schools, as an incentive to more thorough and systematic work, and as a means of measuring and comparing results in all subjects of the curriculum, a yearly or half-yearly written examination by the superintendent or school board is of obligation in some dioceses. No one will deny that such an examination *may* be of profit to teacher, pupil, principal, and superintendent. By means of it the teacher becomes conscious of the strength or weakness of her teaching; the principal is aided in discovering hidden defects of matter or method in his building; and the superintendent is enabled to compare school with school.

To the uninitiated, however, the difficulties attendant on such an examination are appalling. Aside from the question of the nervous strain on the physically unfit, whether teacher or pupil, which must accompany such an examination, may we not ask if there is not danger of the teacher yielding to the temptation to cram rather than to teach, to spend her time on useless matter which she expects to be the subject of the superintendent's next test? Are the questions always framed to discover what the child knows rather than what he does not know? Are they not sometimes rather a test of memory than of judgment? Are they not frequently questions the answering of which demands a kind of mental gymnastics entirely foreign to the pupil's ordinary school exercises? If the pupils never see the papers again, of what profit, we may ask, will such an examination be to them? By whom will the hundred thousand or more papers be corrected? Assuredly not by the superintendent or by any one teacher. By different communities? Will the marking of the different communities or even of members of the same community be on the same basis, or will it be a case of "*tot capita, quot sensus*"? Of what profit will such an examination be to superintendent or community inspector, whose real knowledge of conditions must of necessity come from personal examination and inspection, not from percentages or reports?

When rightly conducted, written diocesan examinations may be, and in the opinion of many experienced teachers are, productive of good results. When, however, the instructions to teachers as to the method of conducting such an examination are of such a nature as to create consciously or unconsciously in the minds of pupils and teachers the belief that they are not trusted; when class teachers are not permitted to preside at the examination of their pupils—no matter what the apparent benefit of such tests may be, they are destructive of the basic principles of all true supervision. The fundamental principle of all school management is mutual coöperation, and there can be no true coöperation without mutual confidence. While respecting the opinion of those who maintain the contrary, I am frankly sceptical of written diocesan examinations as a criterion of school efficiency for superintendent or community inspector. His visit of four or five days to

each school, the community inspector's stay of three or four weeks, will be sufficient guide to the formation of correct judgment on the strength, relative or absolute, of any school in the system. If the superintendent is to breathe a higher, nobler life into the schools, awaken a new interest, develop worthier motives, induce better methods, and place pupils and teachers upon paths of true progress, he must be something more than a mere examiner and figurer of averages and percentages, something more than a mere gauger of intellect, growth and character by means of a lead pencil.

This supervision of grading, promotions, curricula, textbooks, and examinations, if it is to be efficiently exercised, postulates certain qualifications on the part of superintendent and community inspectors. It supposes actual contact with and personal observation of product and process in the living, working class-room. Beyond all, it implies earnest coöperation and active support of ordinaries, superiors, school boards, pastors, and teachers with the superintendent and inspectors in all that concerns the welfare of the schools.

The superintendent of our parish schools should be a priest of the diocese; for obvious reasons lay supervision of religious teachers is not seemly. He should have the confidence of his superiors and the esteem of pastors and teachers. He should be specially trained for his position, versed in educational theory and practice. Conservative and liberal, willing to admit truth from every source, he must nevertheless be ever mindful of the truth and integrity of the Catholic system to the principles and traditions of which he is unalterably attached. Not dogmatic or aggressive, yet with convictions for which he is ready to stand or fall. Frank, honest in his dealings with pastors and teachers, yet withal prudent and tactful, realizing that truth-knowing is not always truth-telling; conscious of the defects and needs of his system, yet knowing that true reform is slow of growth, he is patient with teachers and principals, desirous in the beginning of securing their confidence and gaining their good will rather than of remedying defects, no matter how glaring and injurious they may be. Convinced that his chief duty is to help his teachers, his every thought and act will be to increase their power, influence, and efficiency. By kind suggestion, by friendly criticism, by

hearty approval of earnest effort, he will lead them on to better ways and more fruitful lines of thought and action. To bring to them the best of each and every school under his jurisdiction, to familiarize them with all that makes for their mental growth and development, should be the goal of his ambition, the object of his efforts and constant attention.

To do this effectively he must make the schoolroom his workshop. Without that thorough knowledge and sympathy which come only from personal observation of actual problems and conditions, of little avail will be the fine-spun theories of dreaming pedagogues, the plans and methods devised at a superintendent's office desk. It is true he must have hours for quiet study and thought, if he would not lose those ideas and ideals without which there can be no real progress. But most of his time must be spent in the living class-room, in sympathetic contact with pupils and teachers, if he would aid in the right solution of the numerous problems that daily confront them. Notwithstanding the able assistance he receives from the trained and experienced corps of community inspectors which should exist in every diocese, the superintendent may not entirely forgo the enlightenment and instruction which come from personal presence in the class-room. There he will be brought face to face with actual conditions. There he will be impressed with the strength or weakness of his plans and methods. There he will obtain a clear insight into the earnest teacher's daily trials and problems. There will be forged that bond of sympathy, of mutual understanding, of confidence, and of coöperation between teachers and supervisors without which no true progress is possible.

If perfect organization is the result of allied effort, the superintendent's first care must be to secure the active and earnest coöperation of every teacher in his educational system. With it he is a success; without it, notwithstanding sane rules and regulations, scholarly courses of study, and approved plans and methods, he is a failure and the efficient cause of failure in others.

Coöperation, however, to be truly effective must be founded on mutual faith, trust, confidence, courtesy, respect, justice, and sympathy. A superintendent who will blindly insist on having things done his way, on receiving passive, unintelli-

gent obedience, on getting machine-like performance of work, who is continually fault-finding, who neither respects nor invites the suggestions of his teachers, who betrays their confidence, who says one thing to the teacher and another to the principal, may receive coöperation of the kind founded on duty, or the vow of obedience, but never of the kind founded on enthusiasm, the *sine qua non* of successful school management. If, on the contrary, the teacher is convinced that the superintendent is in sympathy with her problems, that he understands her difficulties and knows her strength or weakness as a teacher, that he is present to assist and not to criticise, that he is trustworthy, a man of integrity and honesty, she will realize that she may be herself in his presence, that she may make known to him the true condition of her class and of the school, so that knowing them he may the better be able to apply the necessary remedies. Then, too, will she strain every nerve to prove herself worthy of the confidence placed in her.

The superintendent must ever bear in mind that the purpose of his office is to help his teachers. Defective methods and faulty discipline may be easily and quickly remedied by the removal of the offending teacher, but the too frequent use of this remedy is not true supervision, but rather a confession of his own weakness and of his unfitness for the position he holds. What such a teacher needs is help, and it is his duty to give it. By individual, grade, and general conferences, by model and suggestive lessons, by affording opportunity to visit and observe other schools and other teachers, by supplementary readings and professional courses—in short, by words and acts of faith, hope, and charity, he must build up a strong and closely knit body of loyal, enthusiastic, and efficient teachers well qualified to guide the steps of the little ones of the Divine Teacher along the paths of science and faith.

Such and much more is supervision of diocesan schools. Rightly administered it makes for harmony, unity, strength, and efficiency. It promotes healthful growth and development. It eliminates waste. It conserves energy. It directs effort and it produces results which justify the end of Catholic education—the simultaneous cultivation of mind, heart,

and body of the young child. What chart and compass are to the mariner, supervision is to the hundreds of teachers in a diocesan system. Without it they may get somewhere in some way, but for a safe and rapid voyage it is indispensable.

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NOTES SUGGESTED BY THE REFORM OF THE DIVINE OFFICE.*

III.

3. THE PRECES FERIALES.

Sacrifice of these with the lightheartedness suggested to us, is precluded by their origin⁸ and their venerable character. As this character has been particularly well preserved in those which, since the last reform, we still have in Lauds and Vespers, my remarks will be principally about them.

They have the form of litanic prayers; that is to say, they contain various intentions proposed successively by the voice of one to the prayers of the community, whose answer is every time an appropriate acclamation. The acclamation was of old often identical for each one of the intentions mentioned: it was the "Kyrie" repeated, or the "Te Rogamus audi nos".⁹ In the fifth century these acclamations were replaced by versicles drawn from the Psalms, answering invitations from the choirmaster, and were known as *capitula* or *capitella*. This form of prayer, bequeathed to us by the Jewish synaxes, was the most usual prayer in Christian assemblies. Alongside it they had also the *collective prayer*, in which the priest, after having invited the faithful by the "Oremus" and sometimes by a "Flectamus genua" to pray in silence, summed up the oration in the formula called "collect", in which the assembly joined by the final "Amen". In our liturgical prayer to-day both these forms have been preserved and often they are even placed side by side. There still was the more solemn form of prayer, called "eucharistic", or of thanksgiving, reserved for great occasions: they are our prefaces. In the eucharistic form, the prayer starts with a dialogue between the officiating priest

* Prompted by articles on the Reform of the Breviary, in THE ECCLESIASTICAL REVIEW, January, 1914, p. 80, and April, 1914, p. 480.

⁸ For their origin see Battifol, *Histoire du Bréviaire*, p. 183 (1895).

⁹ Cfr. Dom Cabrol, *Prière Antique*, p. 70.

and the audience and consists in a stately rendering of thanks.¹⁰

Let us look more closely at the litanical prayer prescribed for the ferial days of Penance at Lauds and Vespers, and, by bringing it back to its original and congenial surroundings, listen to it as recited by the monks assembled in choir. At sunrise and at sunset, when the psalmody draws to an end, the whole gathering kneels down, the voice of the abbot intones a treble "Kyrie eleison" followed by the "Pater Noster", which he recites aloud from beginning to end, as the rubric still plainly says. The Our Father, the supreme prayer, secures thus at this moment of recollection following upon the Psalms the solemn place to which it is entitled.¹¹ Of old all the canonical hours ended in this manner. In the eighth century the Lord's Prayer gave way on Sundays and feast days to the oration or collect of the day. We have preserved the ancient and the new ending in juxtaposition at Lauds and Vespers on the ferials of prayer and penance. Once the "Pater" is recited, a lively dialogue is started between the leader of the gathering and its members. The former sums up all the intentions for which it is proper that the assembly should pray; the latter always answers with the called-for prayer. Thus is prayer offered up "for the Pope", "for the Bishop", "for the King", "for the people", "for peace in the community", "for benefactors", "for the departed", "for absent ones", "for the afflicted and for captives". No one is forgotten. In like manner do our Christian families meet in the evening and lengthen the family prayer with a series of petitions for the intentions nearest to the heart. Let the "Preces feriales" be compared with the litanic prayers recited on Rogation days after the singing of the litany, and the same train—albeit abridged—of *capitella* comes to the fore in answer to the series of intentions proposed by the officiating priest. There too the litanic prayer precedes the collective prayer of the orations or collects. For that matter, our "Kyries" of the Mass have no other origin: they are a vestige of real litanic invocations, which preceded the collective

¹⁰ See Dom Cabrol, *Prière Antique*, ch. IV; Duchesne, *Origines du Culte chrétien*, ch. IV, § 7.

¹¹ Battifol, *op. cit.*, p. 87.

prayer announced by the "*Dominus vobiscum*" and the "*Oremus*". I need not add that the Gloria is of more recent introduction. A like series of orations is also found in the liturgy of Holy Friday after the lessons; but it is of a more solemn turn and reduces itself into the shape of a collective prayer. Formerly before beginning the Offertory of the Mass, that is to say, before ending the fore-Mass by the dismissal of the catechumens, the series of prayers or mementoes asked for was told off in that same form of litanic prayer. And have we not preserved in certain places at this very time of the Mass the recommendations and prayers made by the pastor at the end of his homily—recommendations that have been called sermon-prayers?

By recalling the little choir scene which I attempted to depict above, the priest will find it easier to collect his thoughts at the moment he commences the "*Preces feriales*"—the more so that these prayers are recited precisely on those ferial days which demand of the minister of God a greater recollection—on the ferials of Advent, Lent, the ember-days, and the ordinary vigils. The commemoration of a double or of a semi-double cannot eliminate the "*Preces*" on those days of penance.

4. THE ATHANASIAN SYMBOL.

It is prescribed for Prime on the day of the feast of the Blessed Trinity and also, unless commemoration be made of a double or of an octave, whenever the office of the Sunday is recited on the Sundays following the Epiphany and Pentecost.

As is well known, the Sunday was quite early considered as consecrated to the Blessed Trinity. It was the first day of creation, the day on which God the Father created light; it was the day whose dawn saw the living Lord rise from the tomb; it was the day on which the Holy Ghost, in the form of tongues of fire, poured forth light into the souls of the Apostles and faith into the souls of the new Christians. The first two of these grand happenings are recalled in the Sunday hymn of Matins.

Primo die quo Trinitas
Beata mundum condidit,
Vel quo resurgens conditor
Nos, morte victa, liberat

Several other liturgical parts of the Sunday remind us of the Blessed Trinity; for instance, the beginning of the eucharistic prayer, that is to say the Sunday Preface, eloquently celebrates the prerogatives of this mystery; and into the Mass and the office of Sunday (later also into the Mass and the office of feasts whose liturgy is copied after Sunday's) were successively introduced several professions of faith in the adorable Trinity—such as the Credo, the Gloria, the Te Deum, and lastly, in the eighth century, the so-called Athanasian Symbol, of which the exact origin is still unknown.¹²

The Christians were wont to say the Apostles' Creed at morning and evening prayers. The Credo was, therefore, preserved in the "Preces" at Prime and at Complin, the same as later on the custom was introduced of reciting the Credo before Prime and after Complin. Once it was decided to say the "Quicumque" at the office of Sunday, the place for it was clearly indicated at the first hour of the day.

The old rubrics called for a more frequent dominical recitation of the "Quicumque": since the reform,¹³ which aims at relieving the Sundays, it has been kept only for the Sundays following the Epiphany and Pentecost, whose sole character consists of being Sundays; they have no other mystical sense than to be the day of the Blessed Trinity; the others borrow from Advent, from Christmastide, from the Septuagesima period, from Lent or from Paschaltide either a penitential or a joyful character, which superadds a new liturgical sense and confers upon them a special tinge considered as sufficient to eliminate "Quicumque". The same may be said of the Sundays which receive a more festal character through the commemoration of a double or of an octave.

5. PRIME.

A word may be added on Prime, on its peculiar characteristic, so as to justify its ending, which makes it so different from the other little hours.

The origin of this first hour of the day is well known. In Palestine¹⁴ as well as in Rome¹⁵ the monks had the habit, after the singing of Lauds, which ended at dawn, of return-

¹² Battifol, op. cit., p. 181.

¹⁴ Battifol, op. cit., p. 34.

¹³ *Divino afflatu*, tit. VII, 3.

¹⁵ Battifol, op. cit., p. 101.

ing to their cells to rest. When they arose again in order to begin the work of the day, they felt impelled to offer up first of all prayer to Almighty God; wherefore they recited three Psalms as at the other diurnal hours.

With Complin, Prime is the canonical hour whose origin stands nearest to us: it is a double of the morning prayer of Lauds, as Complin is a double of the evening prayer of Vespers. Primitively these two supererogatory hours were said not in the church but in the dormitory. The characteristic feature of Prime is that it is the morning prayer, during which worthy preparation is made for the work of the whole day. It does not serve like the other hours to sanctify a determined and limited hour of the day, but it prepares and disposes for the whole day of work. A proof of this assertion is found in the meaning of the hymns of the diurnal hours. In the hymn of Terce the Holy Ghost is implored and confessed, the Holy Ghost who sanctified this hour by His descent upon the Apostles; at Sext the hymn greets Him who kindles the fires of noon, the "Rector Potens", that He may temper their burning heat; at None the "Immutable Vigor" of all created things is asked to make an eternity of light follow the approaching night. But at Prime the hymn is a prayer which encompasses the whole course of the day: "*Jam lucis orto sidere . . . ut cum dies abscesserit*". We would overlook in Prime its morning-prayer feature if we were to adopt the suggestion to introduce into it long lessons which would give to it the aspect of a vigil.¹⁶

As to the second part of Prime, the one which begins with the reading of the Martyrology, or, more exactly, with the "Preces", it owes its origin to a special monastic exercise called "Chapter", or meeting of the whole community at the outset of the working-day.¹⁷ The symbol of the Apostles was then recited, faults and transgressions were mutually confessed, and the Miserere was said by way of act of contrition. These three elements have been preserved at the ordinary "Preces" of Prime in the Credo, the Confiteor, and the versicles taken from the Miserere and placed between the former. That, however, was but the prelude to the exercise of the "Chapter", which included especially: (1) the reading of the

¹⁶ Cfr. *ECCL. REVIEW*, April, 1914, p. 480.

¹⁷ Battifol, *op. cit.*, p. 101.

Martyrology ending with a formula such as "Pretiosa in conspectu Domini mors sanctorum ejus", or "Sancta Maria et omnes sancti", etc.; (2) the distribution to the monks of their work and the blessing of the same (to which belongs our treble "Deus in adjutorium meum intende", the Gloria Patri, the Kyrie, the Pater Noster, the Responsorium "Despice in servos . . .", the prayer "Dirigere et sanctificare"); then (3) a short reading, ordinarily taken from the Rule, that no one might adduce ignorance as an excuse for non-observance; and lastly (4) the final benediction given by the abbot—"Adjutorium nostrum" . . . , "Benedicite", "Dominus vos benedicat".

This second division of Prime represents for the priest who recites his breviary a whole scene of monastic life, a scene full of meaning and edification, which he will love to recall in saying the versicles and the orations that appear fastidious and cumbersome to those who ignore their origin.

With regard to the simplification of this part of Prime, I also will dare to hazard a *votum* to the Reform Commission. For the "Lectio brevis" on feast days and during the octaves, let it be allowed every day of the year to stay all through the hour of Prime with the "Ordinarium", which assigns the "Lectio brevis" for the different liturgical periods.

Apart from its practical side, there is a reason of liturgical appropriateness in favor of the proposed substitution. The Scriptural "Lectio brevis" found in the "Ordinarium" for each epoch of the year takes very advantageously the place of the ancient reading of a chapter of the Rule; for each single reading suggests to the priest a commanding thought that harmonizes well with the time, synthetizes its teaching and may serve for rule and theme of conduct during the whole course of the day. The *Capitulum* from None, on the other hand, being simply the finale of the Epistle of the feast, does not always as "Lectio brevis" answer the purpose of the latter's ancient purpose; very often indeed the meaning of the None *Capitulum* of the feast, instead of being adapted to serve as a principle of living, refers more particularly to the saint of whom the feast is celebrated. For examples we need but recall the *Capitulum* of the feasts and of the office of the Blessed Virgin, of the feasts of the Holy Angels, of the Patronage of St. Joseph, etc.

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Analecta.

ACTA BENEDICTI PP. XV.

AD UNIVERSOS ORBIS CATHOLICOS HORTATIO.

Ubi primum in beati Petri Cathedra constituti sumus, equidem probe conscii quam imparēs tanto essemus muneri, arcum reverentissime adoravimus consilium Dei providentis, qui Nostrae humilitatem personae ad hanc sublimitatem gradus evexisset. Quod si, non idoneis ornati laudibus meritorum, tamen fidenter administrationem summi Pontificatus suscepisse videmur, dumtaxat divinae benignitatis fiducia suscepimus, minime dubitantes, quin is Nobis opportunam collaturus esset et virtutem et opem, qui maximum imposuisset onus dignitatis. —Iam ex hoc Apostolico fastigio ut omnem Dominicum gregem, Nostrae demandatum curae, circumspeximus, continuo percussit Nos horrore atque aegritudine inenarrabili immane totius huius belli spectaculum, cum tantam Europae partem, igni ferroque vastatam, rubescere videremus sanguine christianorum. Scilicet a Pastore bono, Iesu Christo, cuius obtinemus locum in gubernanda Ecclesia, hoc ipsum habemus, ut omnes, quotquot sunt, eius agnos et oves visceribus paternae caritatis complectamur. Quoniam igitur pro eorum salute, ipsius exemplo Domini, debemus esse, ut sumus, parati vel animam ponere, certum ac deliberatum Nobis est, quantum in Nostra erit pote-

state, nihil facere reliqui, quod ad celerandum huius calamitatis finem pertineat. In praesens autem—antequam, more institutoque Romanorum Pontificum, sub initium Apostolatus universos Sacrorum antistites encyclicis appellemus litteris—non possumus quin decessoris Nostri sanctissimi et immortalis memoria digni, Pii X, extremam illam decedentis excipiamus vocem, quam, in primo huius belli fragore, apostolica ei sollicitudo atque amor humani generis quodammodo expressit. Itaque dum Nosmet ipsi, oculis manibusque ad caelum sublatis, erimus Deo supplices, omnes Ecclesiae filios, praesertim qui sunt sacri ordinis, ut ille perstudiose hortatus est, ita Nos hortamur atque adeo obsecramus, pergant, insistant, contendant, privatim humili prece, publice supplicationum frequentia, arbitrum ac dominatorem rerum implorare Deum, quoad, suae misericordiae memor, hoc *flagellum iracundiae*, quo quidem a populis poenas peccatorum repetit, deponat. Adsit vero et faveat, precamur, communibus votis Virgo Deipara, cuius beatissimus ortus, hoc ipso concelebratus die, hominum generi laboranti, tamquam aurora pacis, illuxit, cum eum esset paritura, in quo voluit Pater aeternus reconciliare omnia, *pacificans per sanguinem crucis eius sive quae in terris, sive quae in caelis sunt* (Coloss. 1, 20).

Eos autem, qui res temperant populorum, oramus vehementer atque obtestamur, ut iam inducant animum sua omnia dissidia saluti societatis humanae remittere; considerent iam nimis miseriarum et luctuum huic mortali vitae comitari, ut non eam oporteat longe miseriorem ac luctuosiore reddi; satis esse velint quod iam editum est ruinarum, satis quod effusum est humani cruoris; properent igitur pacis inire consilia et miscere dextras; praeclara enimvero tum sibi tum suae quisque genti ferent a Deo praemia; optime de civili hominum consortione merebuntur; Nobis autem, qui ex hac eadem tanta perturbatione rerum non mediocres difficultates in ipso auspicando Apostolico munere experimur, sane gratissimum se facturos sciant atque optatissimum.

Datum ex aedibus Vaticanis, die VIII septembris, in festo Mariae sanctissimae Nascentis, anno MCMXIV.

BENEDICTUS PP. XV.

SUPREMA S. CONGREGATIO S. OFFICII.

(Sectio de Indulgentiis.)

I.

PLENARIA INDULGENTIA "TOTIES QUOTIES" CONCEDITUR IN
DEFUNCTORUM SOLAMEN DIE 2 NOVEMBRIS.

Die 25 iunii 1914.

Ssmus D. N. P. Pius div. prov. Pp. X, in audientia R. P. D. Adessori S. Officii impertita, perlibenter suscipiens preces multorum, praesertim Sacrorum Antistitum, ampliori cupientium suffragio animabus in purgatorio degentibus subvenire, quo die generalis in Ecclesia universa defunctorum celebratur commemoratio, accedente eminentissimorum Patrum Cardinalium Inquisitorum generalium voto, in Congregatione habita feria IV, die 24 iunii, anno 1914, favorabiliter expresso, benigne concedere dignatus est, ut die secunda novembris cuiuslibet anni, christifideles, confessi ac s. Communionem refecti, quoties aliquam ecclesiam vel publicum aut semipublicum oratorium, defunctis suffragaturi visitaverint, ibique ad mentem Summi Pontificis oraverint, toties plenariam Indulgentiam, animabus piacularibus flammis addictis tantummodo profuturam, lucrari valeant. Praesenti in perpetuum valituro, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

✠ DONATUS, ARCHIEP. EPHESIN., *Adessor.*

II.

INDULGENTIA C DIERUM TRIBUITUR RECITANTIBUS QUANDAM
LAUDEM IN HONOREM SSMI CORDIS IESU.

Ssmus Dnus noster Pius div. prov. Pp. X, in audientia R. P. D. Commissario S. Officii impertita, die 11 iulii 1914, benigne concedere dignatus est, ut quicumque christifideles, corde saltem contrito ac devote, iaculatoriam precem "*Laudetur Cor sacratissimum Iesu in sanctissimo Sacramento*." recitaverint, quoties id egerint, Indulgentiam centum dierum, defunctis quoque adplicabilem, lucrari valeant. Praesenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

✠ DONATUS, ARCHIEP. EPHESIN., *Adessor.*

III.

INDULGENTIAE QUAS SSMUS D. N. BENEDICTUS PP. XV IMPERTITUR CHRISTIFIDELIBUS, QUI RETINENTES ALIQUAM EX CORONIS, ROSARIIS, CRUCIBUS, CRUCIFIXIS, PARVIS STATUIS, NUMISMATIBUS, AB EADEM SANCTITATE SUA BENEDICTIS, PRAEScripta PIA OPERA ADIMPLEVERINT.

Monita.

Ut quis valeat Indulgentias lucrari, quas Summus Pontifex Benedictus XV imperitur omnibus utriusque sexus Christifidelibus, qui retinent aliquam ex coronis, rosariis, crucibus, crucifixis, parvis statuis ac numismatibus ab eadem Sanctitate Sua benedictis requiritur:

1. Ut Christifideles in propria deferant persona aliquod ex enunciatis obiectis.

2. Quod si id minime fiat, requiritur ut illud in proprio cubiculo, vel alio decenti loco suae habitationis retineant, et coram eo devote praescriptas preces recitent.

3. Excluduntur ab apostolicae benedictionis concessione imagines typis exaratae, depictae, itemque cruces, crucifixi, pravae statucae et numismata ex stanno, plumbo, aliave ex materia fragili seu consumptibili confecta.

4. Imagines repraesentare debent Sanctos, qui vel iam consueta forma canonizati, vel in martyrologiis rite probatis descripti fuerint.

Indulgentiae.

Hisce prae habitis, recensentur Indulgentiae, quae ex Summi Pontificis concessione ab eo acquiri possunt, qui aliquod ex supradictis obiectis retinet, et pia opera quae ad eas assequendas impleri debent:

Quisquis saltem in hebdomada semel recitaverit coronam Dominicam vel aliquam ex coronis B. V. Mariae aut rosarium eiusve tertiam partem aut divinum officium, vel officium parvum eiusdem B. Virginis aut fidelium defunctorum, aut septem psalmos poenitentiales aut graduales, vel consueverit catechismus christianum tradere, aut carceribus detentos, vel aegrotos in nosocomiis misericorditer invisere, vel pauperibus opitulari, aut Missae interesse, eamve peragere si fuerit sacerdos: quisquis haec fecerit vere contritus, et peccata sua confessus ad S.

Synaxim accedet quolibet ex infrascriptis diebus, nempe Nativitatis Dominicae, Epiphaniae, Resurrectionis, Ascensionis, Pentecostes, itemque diebus festis Ssmae Trinitatis, Corporis Domini Purificationis, Annuntiationis, Assumptionis, Nativitatis et Conceptionis B. V. Mariae, Nativitatis S. Ioannis Baptistae, S. Iosephi Sponsi eiusdem B. Mariae Virginis, Ss. Apostolorum Petri et Pauli, Andreae, Iacobi, Ioannis, Thomae, Philippi et Iacobi, Bartholomaei, Matthaei, Simonis et Iudae, Matthiae, et Omnium Sanctorum; eodemque die devote Deum exoraverit pro haeresum et schismatum extirpatione, catholicae fidei incremento, pace et concordia inter principes christianos, aliisque sanctae Ecclesiae necessitatibus; quolibet dictorum dierum Plenariam Indulgentiam lucrabitur.

Quisquis vero, corde saltem contritus, haec omnia peregerit in aliis festis Domini et B. V. Mariae quolibet dictorum dierum Indulgentiam septem annorum totidemque quadragenarum acquirat: quavis Dominica vel alio anni festo Indulgentiam quinque annorum totidemque quadragenarum lucrabitur: sin autem eadem alio quocumque anni die expleverit, centum dierum Indulgentiam acquirat.

Praeterea, quisquis consueverit semel saltem in hebdomada recitare aliquam ex coronis aut rosarium, vel officium parvum B. Mariae Virginis, vel fidelium defunctorum, aut vespas, aut nocturnum saltem cum laudibus, aut septem psalmos poenitentiales cum litiis adiectisque precibus, quoties id peregerit centum dierum Indulgentiam consequetur.

Quisquis in mortis articulo constitutus animam suam devote Deo commendaverit, atque iuxta instructionem fel. rec. Benedicti XIV in Constitut. quae incipit *Pia Mater* sub die 5 aprilis 1747, paratus sit obsequenti animo a Deo mortem opperiri, vere poenitens, confessus et S. Communionem refectus, et si id nequiverit, saltem contritus, invocaverit corde, si labiis impeditus fuerit, Ssmum Nomen Iesu, Plenariam Indulgentiam assequetur.

Quisquis praemiserit qualemcumque orationem praeparationi Missae vel sanctae Communionis, aut recitationi divini officii, vel officii parvi B. V. Mariae, toties quinquaginta dierum Indulgentiam acquirat.

Quisquis in carcere detentus aut aegrotantes in nosocomiis inviserit, iisque opitulatus fuerit, vel in Ecclesia christianam

catechesim tradiderit, aut domi illam suos filios, propinquos et famulos docuerit, toties biscentum dierum Indulgentiam lucrabitur.

Quisquis ad aeris campani signum, mane vel meridie aut vespere solitas preces, nempe *Angelus Domini*, aut eas ignorans recitaverit *Pater noster* et *Ave Maria*, vel pariter sub primam noctis horam, edito pro defunctorum suffragio campanae signo, dixerit psalmum *De profundis*, aut illum nesciens recitaverit *Pater noster* et *Ave Maria*, centum dierum Indulgentiam acquirat.

Eandem pariter consequetur Indulgentiam, qui feria sexta devote cogitaverit de passione ac morte Domini nostri Iesu Christi, terque Orationem Dominicam et Salutationem Angelicam recitaverit.

Is qui suam examinaverit conscientiam, et quem sincere poenituerit peccatorum suorum cum proposito illa emendandi, devotique ter recitaverit *Pater noster* et *Ave Maria* in honorem Smae Trinitatis, aut in memoriam Quinque Vulnerum D. N. Iesu Christi quinquies pronunciaverit *Pater noster* et *Ave Maria*, centum dierum Indulgentiam acquirat.

Quisquis devote pro fidelibus oraverit, qui sunt in transitu vitae, vel saltem pro iis dixerit *Pater noster* et *Ave Maria*, quinquaginta dierum Indulgentiam consequetur.

Omnes Indulgentiae superius expositae a singulis Christifidelibus vel pro seipsis lucriferi possunt, vel in animarum Purgatorii levamen applicari.

Expresse declarari voluit Summus Pontifex, supradictarum Indulgentiarum concessione, nullatenus derogari Indulgentiis a praedecessoribus Suis iam concessis pro quibusdam operibus piis superius recensitis; quas quidem Indulgentias voluit omnes in suo robore plene manere.

Iubet deinde idem Summus Pontifex, Indulgentias Christifidelibus concessas, qui retinent aliquod ex praedictis obiectis, iuxta decretum s. m. Alexandri VII editum die 6 februarii 1657, non transire personam illorum pro quibus benedicta fuerint, vel illorum quibus ab iis prima vice fuerint distributa: et si fuerit amissum vel deperditum unum alterumve ex iisdem obiectis, nequire ei subrogari aliud ad libitum, minime obstantibus quibusvis privilegiis et concessionibus in contrarium: nec posse pariter commodari vel precario aliis tradi ad hoc ut In-

dulgentiam communicent, secus eandem Indulgentiam amittent: itemque recensita obiecta benedicta, vix dum pontificiam benedictionem receperint, nequire venundari, iuxta decretum S. C. Indulgentiis Sacrisque Reliquiis tuendis praepositae editum die 5 iunii 1721.

Praeterea, idem Summus Pontifex confirmat decretum s. m. Benedicti XIV editum die 19 augusti 1752, quo expresse declaratur, vi benedictionis crucifixis, numismatibus etc. uti supra impertitae, non intelligi privilegio gaudere altaria ubi huius modi obiecta collocata fuerint, neque pariter Missas quas sacerdos eadem secum deferens celebraverit.

Insuper vetat, ne qui morientibus adsistunt benedictionem cum Indulgentia Plenaria in articulo mortis iisdem impertiantur cum huiusmodi crucifixis, absque peculiari facultate in scriptis obtenta, cum satis in id provisum fuerit ab eodem Pontifice Benedicto XIV in praecitata Constitut. *Pia Mater*.

Tandem Sanctitas Sua vult et praecipit, praesentem elenchum Indulgentiarum pro maiori fidelium commodo edi typis posse non solum latina lingua vel italica, sed alio quocumque idiomate, ita tamen ut pro quolibet elencho, qui ubicumque et quovis idiomate edatur, adsit approbatio S. Congregationis S. Officii.

Non obstantibus quolibet decreto, constitutione aut dispositione in contrarium etiamsi speciali mentione dignis.

Datum Romae ex Aedibus S. Officii, die 5 septembris 1914.

L. * S.

✠ DONATUS, ARCHIEP. EPHESINUS, *Adsector S. O.*

IV.

AUGETUR INDULGENTIA RECITANTIBUS QUASDAM ORATIONES
TEMPORE CALAMITATIS.

Ex audientia Ssmi, die 12 augusti 1914.

Ssmus D. N. D. Pius div. prov. Pp. X, ut magis excitentur fideles ad Deum calamitosis temporibus propitium reddendum, loco indulgentiae sexaginta dierum concessae a s. m. Gregorio Pp. XVI, die 21 augusti 1837 universis Christifidelibus recitantibus orationes, quae sub titulo *Orationi in tempo di calamita*, n. 332, in authentica Sylloge Indulgentiarum, a S. C. Indulgentiis sacrisque Reliquiis praeposita, die 23 iulii 1898, ap-

probata, exhibetur, trecentorum dierum indulgentiam benigne elargitus est. Praesenti in perpetuum valituro absque ulla Brevis expeditione.

Contrariis quibuscumque non obstantibus.

De mandato D. Card. Secretarii.

L. * S.

✠ DONATUS, ARCHIEP. EPHESINUS, *Adessor S. O.*

SACRA CONGREGATIO RITUUM.

DUBIA LITURGICA.

Sacrae Rituum Congregationi sequentia dubia pro opportuna solutione proposita sunt:

I. Occurrente aut concurrente Festo Conversionis S. Pauli Apostoli cum Dominica Sexagesimae, fieri ne debet de ipso Festo commemoratio, quamvis in Oratione Dominicae fiat mentio de eodem Apostolo?

II. Si infra Octavam simplicem Nativitatis B. Mariae Virg. dicenda sit Missa votiva eiusdem B. Mariae Virg., legenda est Missa votiva de Tempore, an Missa ut in Festo Nativitatis? et quatenus affirmative ad secundum, adiungi ne debent *Gloria* et *Credo*?

III. Officia de Communi plurimorum Confessorum Pontificum vel non Pontificum et plurium Virginum vel non Virginum per Decretum S. R. C. diei 12 maii 1914 adprobata valentne inseri et adiici tantum propriis Officiorum rite adprobatis; an etiam ipsi Breviario Romano?

Et sacra eadem Rituum Congregatio, audito specialis Commissionis suffragio, singulis quaestionibus propositis ita respondendum censuit:

Ad I. Affirmative.

Ad II. Legatur Missa ut in Festo Nativitatis B. Mariae Virg. cum *Gloria* sed sine *Credo*.

Ad III. Affirmative ad primam partem, iuxta citatum decretum; negative ad secundum partem; quia per enunciata officia ob plurium petitionem et instantem necessitatem provisum est ad tempus iuxta Motu Proprio *Abhinc duos annos* et ad mentem decreti approbationis editionis typicae Breviarii Romani, diei 25 martii 1914.

Atque ita rescripsit ac servari mandavit.

Die 7 augusti 1914.

FR. S. CARD. MARTINELLI, *Praefectus*.

L. * S.

✠ PETRUS LA FONTAINE, EP. CHARYST., *Secretarius*.

SACRA STUDIORUM CONGREGATIO.

THESES QUAEDAM, IN DOCTRINA SANCTI THOMAE AQUINATIS
CONTENTAE, ET A PHILOSOPHIAE MAGISTRIS PROPOSITAE,
ADPROBANTUR.

Postquam sanctissimus Dominus noster Pius Papa X Motu Proprio *Doctoris Angelici*, edito die XXIX iunii MCMXIV, salubriter praescripsit, ut in omnibus philosophiae scholis principia et maiora Thomae Aquinatis pronuntiata sancte teneantur, nonnulli diversorum Institutorum magistri huic sacrae Studiorum Congregationi theses aliquas proposuerunt examinandas, quas ipsi, tamquam ad praecipua sancti Praeceptoris principia in re praesertim metaphysica exactas, tradere et propugnare consueverunt.

Sacra haec Congregatio, supra dictis thesibus rite examinatis et sanctissimo Domino subiectis, de eiusdem Sanctitatis Suae mandato, respondet, eas plane continere sancti Doctoris principia et pronuntiata maiora.

Sunt autem hae:

I. Potentia et actus ita dividunt ens, ut quidquid est, vel sit actus purus, vel ex potentia et actu tamquam primis atque intrinsecis principiis necessario coalescat.

II. Actus, utpote perfectio, non limitatur nisi per potentiam, quae est capacitas perfectionis. Proinde in quo ordine actus est purus, in eodem nonnisi illimitatus et unicus exsistit; ubi vero est finitus ac multiplex, in veram incidit cum potentia compositionem.

III. Quapropter in absoluta ipsius esse ratione unus subsistit Deus, unus est simplicissimus, cetera cuncta quae ipsum esse participant, naturam habent qua esse coarctatur, ac tamquam distinctis realiter principiis, essentia et esse constant.

IV. Ens, quod denominatur ab esse, non univoce de Deo ac de creaturis dicitur, nec tamen prorsus aequivoce, sed analogice, analogia tum attributionis tum proportionalitatis.

V. Est praeterea in omni creatura realis compositio subiecti subsistentis cum formis secundario additis, sive accidentibus: ea vero, nisi *esse* realiter in essentia distincta reciperetur, intelligi non posset.

VI. Praeter absoluta accidentia est etiam relativum, sive *ad aliquid*. Quamvis enim *ad aliquid* non significet secundum propriam rationem aliquid alicui inhaerens, saepe tamen causam in rebus habet, et ideo realem entitatem distinctam a subiecto.

VII. Creatura spiritualis est in sua essentia omnino simplex. Sed remanet in ea compositio duplex: essentiae cum esse et substantiae cum accidentibus.

VIII. Creatura vero corporalis est quoad ipsam essentiam composita potentia et actu; quae potentia et actus ordinis essentiae, materiae et formae nominibus designantur.

IX. Earum partium neutra per se esse habet, nec per se producit vel corrumpitur, nec ponitur in praedicamento nisi reductive ut principium substantiale.

X. Etsi corpoream naturam extensio in partes integrales consequitur, non tamen idem est corpori esse substantiam et esse quantum. Substantia quippe ratione sui indivisibilis est, non quidem ad modum puncti, sed ad modum eius quod est extra ordinem dimensionis. Quantitas vero, quae extensionem substantiae tribuit, a substantia realiter differt, et est veri nominis accidens.

XI. Quantitate signata materia principium est individuationis, id est, numericae distinctionis, quae in puris spiritibus esse non potest, unius individui ab alio in eadem natura specifica.

XII. Eadem efficitur quantitate ut corpus circumscriptive sit in loco, et in uno tantum loco de quacumque potentia per hunc modum esse possit.

XIII. Corpora dividuntur bifariam: quaedam enim sunt viventia, quaedam expertia vitae. In viventibus, ut in eodem subiecto pars movens et pars mota per se habeantur, forma substantialis, animae nomine designata, requirit organicam dispositionem, seu partes heterogeneas.

XIV. Vegetalis et sensibilis ordinis animae nequaquam per se subsistunt, nec per se producuntur, sed sunt tantummodo ut principium quo vivens est et vivit, et cum a materia se totis dependeant, corrupto composito, eo ipso per accidens corrumpuntur.

XV. Contra, per se subsistit anima humana, quae, cum subiecto sufficienter disposito potest infundi, a Deo creatur, et sua natura incorruptibilis est atque immortalis.

XVI. Eadem anima rationalis ita unitur corpori, ut sit eiusdem forma substantialis unica, et per ipsam habet homo ut sit homo et animal et vivens et corpus et substantia et ens. Tribuit igitur anima homini omnem gradum perfectionis essentialem; insuper communicat corpori actum essendi, quo ipsa est.

XVII. Duplicis ordinis facultates, organicae et inorganicae, ex anima humana per naturalem resultantiam emanant: priores, ad quas sensus pertinet, in composito subiectantur, posteriores in anima sola. Est igitur intellectus facultas ab organo intrinsece independens.

XVIII. Immaterialitatem necessario sequitur intellectualitas, et ita quidem ut secundum gradus elongationis a materia, sint quoque gradus intellectualitatis. Adaequatum intellectionis obiectum est communiter ipsum ens; proprium vero intellectus humani in praesenti statu unionis, quidditatibus abstractis a conditionibus materialibus continetur.

XIX. Cognitionem ergo accipimus a rebus sensibilibus. Cum autem sensibile non sit intelligibile in actu, praeter intellectum formaliter intelligentem, admittenda est in anima virtus activa, quae species intelligibiles a phantasmatibus abstrahat.

XX. Per has species directe universalia cognoscimus; singularia sensu attingimus, tum etiam intellectu per conversionem ad phantasmata; ad cognitionem vero spiritualium per analogiam ascendimus.

XXI. Intellectum sequitur, non praecedit, voluntas, quae necessario appetit id quod sibi praesentatur tamquam bonum ex omni parte explens appetitum, sed inter plura bona, quae iudicio mutabili appetenda proponuntur, libere eligit. Sequitur proinde electio iudicium practicum ultimum; at quod sit ultimum, voluntas efficit.

XXII. Deum esse neque immediata intuitionem percipimus, neque a priori demonstramus, sed utique a posteriori, hoc est, per ea quae facta sunt, ducto argumento ab effectibus ad causam: videlicet, a rebus quae moventur et sui motus principium adaequatum esse non possunt, ad primum motorem immobilem; a processu rerum mundanarum e causis inter se subordinatis,

ad primam causam incausatam; a corruptibilibus quae aequaliter se habent ad esse et non esse, ad ens absolute necessarium; ab iis quae secundum minoratas perfectiones essendi, vivendi, intelligendi, plus et minus sunt, vivunt, intelligunt, ad eum qui est maxime intelligens, maxime vivens, maxime ens; denique, ab ordine universi ad intellectum separatum qui res ordinavit, disposuit, et dirigit ad finem.

XXIII. Divina Essentia, per hoc quod exercitate actualitati ipsius *esse* identificatur, seu per hoc quod est ipsum Esse subsistens, in sua veluti metaphysica ratione bene nobis constituta proponitur, et per hoc idem rationem nobis exhibet suae infinitatis in perfectione.

XXIV. Ipsa igitur puritate sui *esse*, a finitis omnibus rebus secernitur Deus. Inde infertur primo, mundum nonnisi per creationem a Deo procedere potuisse; deinde virtutem creativam, qua per se primo attingitur ens in quantum ens, nec miraculose ulli finitae naturae esse communicabilem; nullum denique creatum agens in esse cuiuscumque effectus influere, nisi motione accepta a prima Causa.

Datum Romae, die 27 iulii 1914.

B. CARD. LORENZELLI, *Praefectus*.

L. * S.

ASCENSUS DANDINI, *a Secretis*.

S. CONGREGATIO DE PROPAGANDA FIDE

Pro Negotiis Ritus Orientalis.

DE SPIRITUALI ADMINISTRATIONE ECCLESIAE GRAECO-RUTHENAE IN FOEDERATIS CIVITATIBUS AMERICAЕ SEPTENTRIONALIS.

Cum Episcopo Graeco-Rutheno Statuum Foederatorum anno 1912 ab Apostolica Sede data fuerit plena et ordinaria iurisdictio in clerum et populum universum Graeco-Rutheni ritus in Foederatis Civitatibus Americae Septentrionalis sive, permanenter sive ad tempus commorantes, eminentissimis ac reverendissimis Patribus Cardinalibus S. Congregationi de Propaganda Fide pro negotiis Rituum Orientalium praepositis, in plenariis comitiis die 10 augusti huius anni habitis, opportunas, quae sequuntur, visum est condere leges circa spiri-

tualem administrationem Ecclesiae Graeco-Ruthenae in praedicta regione.

CAPUT I. DE EPISCOPO GRAECO-RUTHENI RITUS.

Art. I. Nominatio Episcopi Graeco-Rutheni ritus pro regione Statuum Foederatorum Americae Septentrionalis Apostolicae Sedi reservata est.

Art. 2. Episcopus Graeco-Rutheni ritus eiusque legitimi successores in Statibus Foederatis Americae Septentrionalis sub immediata huius Apostolicae Sedis iurisdictione ac potestate manebunt, plenamque iurisdictionem ordinariam in omnes fideles Graeco-Rutheni ritus, permanenter vel ad tempus in Foederatis Civitatibus Americae Septentrionalis commorantes exercebunt, sub dependentia tamen R. P. D. Delegati Apostolici Washingtonensis pro tempore.

Art. 3. Eidem ius ac potestas competit regendi ac gubernandi gregem suum ac leges et statuta condendi in iis quae iuri communi non adversantur. Praecipuus vero ipsius munus erit invigilare, ut tum doctrina et boni mores, tum ritus et disciplina Ecclesiae Graeco-Ruthenae catholicae integre custodiantur. Episcopi Graeco-Rutheni igitur erit uniformitatem caeremoniarum in variis devotionibus neque non in tradendis Sacramentis usitatarum, secundum rubricas Typici in ritu Graeco-Rutheno approbati, introducere, et eiusdem unitatis strictam observantiam a sacerdotibus suis expostulare.

Art. 4. Episcopus missiones Graeco-Ruthenas frequenter et regulariter visitare stricte tenetur, ut gregem sibi concreditum apprime cognoscat, eaque omnia, quae ad spirituale eius bonum attinent, melius provideat.

Art. 5. In canonica visitatione parochiarum inquirat Episcopus an parochi omnia parochialia munera, praesertim visitationem infirmorum, puerorum instructionem, verbi Dei praedicationem in Dominicis et festis, diligenter absolvant; videat insuper omnes libros baptismatum, matrimoniorum ac mortuorum; inventariumque bonorum ecclesiasticorum ex ultimo biennio; ac rationes ab unoquoque rectore missionis expostulet, id est introspiciat ac probet libros proventuum et expensarum cuiuslibet Ecclesiae, statum materiale eiusdem, debita, etc. Ut autem securitati bonorum temporalium ecclesiarum, coemeteriorum et omnium eorum, quae ad Ecclesiam pertinent,

summa cum diligentia prospiciatur, Episcopi Graeco-Rutheni erit, audito in pertractandis negotiis virorum peritorum ac consultorum suorum consilio, eas tituli possessionis formas adhibere, omnesque praescriptiones servare, quae legibus singulorum Statuum respondeant, quaeque ecclesiasticorum bonorum administrationi, conservationi ac tutae in posterum transmissioni faveant.

Art. 6. Annua sustentatio Episcopi consistet in praestationibus ad instar cathedralici, quae iuxta aequitatem ab Episcopo, audita voce suorum consultorum, determinabuntur, quasque singulae ecclesiae Ruthenae dioeceseos solvere tenentur. Rectores ecclesiarum respondere tenentur de exacta solutione harum praestationum et aliarum ab Episcopo eiusque consultoribus determinandarum, pro Seminario, orphanotrophio, missionibus, etc.

Art. 7. Ordinaria residentia Episcopi Graeco-Rutheni erit in urbe Neo-Eboracensi, N. Y., Vicarii vero Generalis ac rectoris Seminarii in urbe Philadelphiensi, Pa.

Art. 8. Episcopus quinto quoque anno plenam et accuratam relationem de statu personali, morali ac materiali missionum proprii ritus exhibeat Delegato Apostolico, qui eam transmittet ad S. Congregationem de Propaganda Fide pro negotiis Ritus Orientalis; atque iuxta morem apud episcopos Statuum Foederatorum inductum, singulis saltem decenniis ad sacra Apostolorum limina accedat, ut obsequium et obedientiam suam Pontifici Summo praestet, eique rationem reddat de pastoralis muneris implemento, deque omnibus quae ad ecclesiae suae statum et cleri populique mores ac disciplinam, animarumque sibi concreditarum salutem pertinent.

Art. 9. Controversiae si quae exoriantur inter Episcopum Graeco-Rutheni ritus et episcopos latini ritus Statuum Foederatorum, deferantur in devolutivo tantum ad Delegatum Apostolicum Washingtonensem, salva, item in devolutivo, appellatione ad Apostolicam Sedem.

CAPUT II. DE CLERO GRAECO-RUTHENO.

Art. 10. Sacerdotes Graeco-Rutheni, pro regionibus Statuum Foederatorum Americae Septentrionalis designati, educantur in Seminario proprio Rutheno-Americano, vel etiam in aliis Collegiis, tum in America, tum extra-Americam, secun-

dum necessitatem Ecclesiae Ruthenae ac iudicium Episcopi Rutheni. Ut Ecclesia Graeco-Ruthena in Statibus Foederatis laudabiliter crescere, dilatari ac providentialem missionem suam in Graeco-Ruthenos adimplere possit, necessarium est ei habere sacerdotes integros vita, zelo ac pietate praeditos, sufficienter eruditos, lucri non cupidos et a politicis factionibus alienos. Episcopi Rutheni grave munus erit tales missionarios quantocius educare et ultra in America sustentare, ac pro missionibus inter populum mittere. Ad sustentationem Seminarii et educationem missionariorum, tum rectores ecclesiarum, tum ipsae ecclesiae Graeco-Ruthenae in Statibus Foederatis Americae Septentrionalis contribuent.

Art. 11. Antequam habeatur numerus sufficiens presbyterorum Graeco-Ruthenorum qui in Statibus Foederatis educati fuerint, si providenda occurrat de suo rectore aliqua missio Ruthenorum vel vacans vel noviter erecta, Episcopus Graeco-Rutheni ritus idoneum sacerdotem postulet ab episcopis Ruthenis vel Galitiae vel Hungariae per tramitem S. Congregationis de Propaganda Fide pro negotiis Ritus Orientalis. Illi vero sacerdoti, qui proprio Marte, neque ab Episcopo Graeco-Rutheno vocatus, neque a S. Congregatione missus, illuc perrexerit, Episcopus Graeco-Ruthenus nullas concedere potest facultates, sive celebrandi Sacrum, sive administrandi Sacramenta, sive munia ecclesiastica quomodocumque obeundi.

Art. 12. Sacerdotes pecuniam quaerentes, vel in fide ac moribus vacillantes, vel ebrietati faventes, nullo modo mittantur nec admittantur in Americam; et si tales inveniuntur, quantocius dimittantur.

Art. 13. Quilibet sacerdos, ex Europa proveniens et in Statibus Foederatis Americae Septentrionalis commorans pro fidelium Graeco-Ruthenorum spirituali cura, semper manebit incardinatus dioecesi originis; attamen Episcopus originis iurisdictionem in eum nullo modo exercebit, sed praedictus sacerdos unice pendeat ab iurisdictione Episcopi Graeco-Rutheni. In patriam redire aut revocari supradicti sacerdotes nequeant sine expressa licentia Ordinarii Graeco-Rutheni ritus Statuum Foederatorum in scriptis concedenda. Episcopi originis respondere debent coram S. Congregatione de Propaganda Fide, si tales sacerdotes sine scriptis ab Ordinario Graeco-Rutheno Statuum Foederatorum datis admittant.

Art. 14. Omnes rectores missionum Graeco-Ruthenarum in Statibus Foederatis amovibiles sunt ad nutum Ordinarii Graeco-Rutheni. Amoveri autem non poterunt absque causis gravibus et iustis.

Art. 15. Datur tamen facultas presbytero amoto appellationem interponendi, in devolutivo, contra decretum remotionis, ad tribunal Delegati Apostolici, qui infra tres menses a die appellationis causam definire curabit, salvo semper iure recursus ad Sanctam Sedem, item in devolutivo.

Art. 16. Sustentationi sacerdotis providebit Episcopus, salarium eidem assignando, assumendum iuxta proportionem ex omnium Ecclesiae proventuum massa seu cumulo.

Art. 17. Iura stolae et emolumenta sacri ministerii in singulis missionibus determinanda sunt ab Ordinario Graeco-Rutheno iuxta probatas diversorum locorum consuetudines.

Art. 18. Episcopus Graeco-Ruthenus nonnisi in clerum et populum Graeco-Ruthenum iurisdictionem suam exerceat; si tamen aliquo in loco exsistant fideles Graeco-Rutheni ritus, in eoque nondum sit missio Ruthena constituta, aut nullus adsit presbyter eiusdem ritus, poterit tunc iurisdictionem suam in fideles Graeco-Ruthenos presbytero latino loci communicare, certiorato Ordinario.

CAPUT III. DE FIDELIBUS GRAECO-RUTHENIS.

Art. 19. Fideles Graeco-Rutheni tenentur frequentare ac libenter sustentare suas proprias ecclesias, ac observare praescripta sui ritus; tamen in regionibus, ubi desunt ecclesiae ac sacerdotes proprii ritus, et ubi propter longinquitatem ecclesiae suae non eam possunt nisi cum gravi incommodo adire, opus est ipsis Missam audire in ecclesia catholica alterius ritus, nec non Sacramenta accipere a presbytero alterius ritus.

Art. 20. Frequentatio ex parte Graeco-Ruthenorum, etiam continua, ecclesiarum ritus latini non inducit mutationem ritus. Transitus enim a ritu Graeco-Rutheno ad latinum Ruthenis, sive ad tempus sive stabiliter, in Statibus Foederatis Americae Septentrionalis morantibus, concedi nequit nisi a S. Congregatione de Propaganda Fide pro negotiis Ritus Orientalis, gravibus et iustis intervenientibus causis, ab ipsa S. Congregatione cognoscendis, audito Episcopo Graeco-Rutheno.

Art. 21. Non licet sacerdotibus ritus Latini, sub poenis ab Apostolica Sede decretis et decernendis, quempiam Graeco-Ruthenum ad Latinum ritum amplectendum inducere.

Art. 22. Fideles Latini, etiamsi adsit presbyter Latini ritus, apud sacerdotem Graeco-Ruthenum ab Ordinario suo adprobatum, peccata sua confiteri et beneficium sacramentalis absolutionis valide et licite obtinere possunt. Item, fideles Graeco-Rutheni peccata sua confiteri possunt apud sacerdotem Latinum ab Episcopo suo adprobatum. Presbyteri vero Latini absolvere non poterunt fideles Graeco-Rutheni ritus a censuris et casibus reservatis ab Ordinario Graeco-Rutheno statutis, absque venia eiusdem. Vicissim idem dicatur de presbyteris Graeco-Ruthenis quoad censuras et reservationes statutas ab Ordinariis Latini ritus.

Art. 23. Omnibus fidelibus cuiuscumque ritus datur facultas ut, pietatis causa, sacramentum Eucharisticum quolibet ritu confectum suscipiant; ac insuper, ubi necessitas urgeat, nec sacerdos diversi ritus adsit, licebit sacerdoti Graeco-Rutheno ministrare Eucharistiam consecratam in azymo; et vicissim sacerdoti Latino ministrare in fermentato; at suum quisque ritum in ministrando servabit.

Art. 24. Quisque fidelium praecepto Communionis paschalis ita satisfaciet, si eam suo ritu et quidem a parocho suo accipiat.

Art. 25. Sanctum Viaticum moribundis ritu proprio e manibus proprii parochi accipiendum est; sed, urgente necessitate, fas esto a sacerdote quolibet illud accipere; qui tamen ritu suo ministrabit.

Art. 26. Funerum celebratio ac emolumentorum perceptio in familiis mixti ritus, ad parochum illius ritus pertineant, ad quem defunctus pertinebat.

Art. 27. Ad vitanda gravia incommoda quae inde Graeco-Ruthenis evenire possint, licitum erit eis, de venia proprii Ordinarii, sua festa et sua ieiunia observare iuxta consuetudinem locorum in quibus degunt. Attamen haec observatio non inducit omnino mutationem ritus, neque tollit obligationem adimplendi praeceptum ecclesiasticum quoad audiendam Missam hoc tempore in sui ritus ecclesiis, si tales in loco exsistant.

CAPUT IV. DE MATRIMONIIS INTER FIDELES MIXTI RITUS.

Art. 28. Matrimonia inter catholicos Graeco-Ruthenos et Latinos non prohibentur; sed ad vitanda incommoda, quae ex rituum diversitate in familiis evenire solent, uxor, durante matrimonio, ritum viri sequi potest, quin ex hoc sui nativi mutatio inducatur.

Art. 29. Solutio matrimonio, mulier proprium ritum originis resumere valet.

Art. 30. Matrimonia tum inter fideles Graeco-Ruthenos, tum inter fideles mixti ritus, servata forma decreti *Ne temere*, contrahi debent, ac proinde in ritu mulieris a parochio mulieris benedicenda sunt.

Art. 31. Dispensationes matrimoniales in matrimoniis mixti ritus, si quae sint dandae vel petendae, dentur et petantur ab episcopo sponsae.

Art. 32. Nati in regione Statuum Foederatorum Americae Septentrionalis ex parentibus diversi ritus, ritu patris sunt baptizandi: proles enim utriusque sexus sequi omnino debet patris ritum.

Art. 33. Baptismus in alieno ritu ob gravem necessitatem susceptus, cum nimirum infans morti proximus esset vel natus esset in loco in quo, tempore nativitatis, parochus proprius patris non aderat, ritus mutationem non inducit; et sacerdos, qui baptizavit, proprio parochio testimonium baptismatis remittere debet.

Art. 34. Infantes ad eius parochi iurisdictionem pertinent, cuius ritus est eorum pater, exceptis natis ex illegitimo thoro qui sequuntur ritum matris.

Haec omnia Ssmus Dnus noster Pius div. prov. Papa X referente infrascripto huius S. Congregationis Rmo P. D. Secretario in audientia diei 12 augusti vert. anni rata habuit ac confirmavit praesensque decretum *ad decennium* valiturum edi iussit.

Contrariis quibuscumque non obstantibus.

Datum Romae ex aedibus huius S. Congregationis, die 17 augusti anno 1914.

FR. HIERONYMUS M. CARD. GOTTI, *Praefectus*.

L. * S.

HIERONYMUS ROLLERI, *Secretarius*.

COMMISSIO PONTIFICIA DE RE BIBLIOA.

DE AUCTORE ET DE MODO COMPOSITIONIS EPISTOLAE AD
HEBRAEOS.

Propositis sequentibus dubiis Pontificia Commissio "De Re Biblica" ita respondendum decrevit.

Quaer. I. Utrum dubiis, quae primis saeculis, ob haereticorum imprimis abusum, aliquorum in Occidente animos tenuere circa divinam inspirationem ac Paulinam originem epistolae ad Hebraeos, tanta vis tribuenda sit, ut, attenta perpetua, unanimi ac constanti Orientalium Patrum affirmatione, cui post saeculum IV totius Occidentalis Ecclesiae plenus accessit consensus; perpensis quoque Summorum Pontificum sacrorumque Conciliorum, Tridentini praesertim actis, necnon perpetuo Ecclesiae universalis usu, haesitare liceat, eam non solum inter canonicas—quod de fide definitum est—verum etiam inter genuinas Apostoli Pauli epistolas certo recensere?

Resp. Negative.

Quaer. II. Utrum argumenta, quae desumi solent sive ex insolita nominis Pauli absentia et consueti exordii salutationisque omissione in epistola ad Hebraeos—sive ex eiusdem linguae graecae puritate, dictionis ac styli elegantia et perfectione—sive ex modo quo in ea Vetus Testamentum allegatur et ex eo arguitur—sive ex differentiis quibusdam, quae inter huius ceterarumque Pauli epistolarum doctrinam exsistere praetenduntur, aliquomodo eiusdem Paulinam originem infirmare valeant; an potius perfecta doctrinae ac sententiarum consensio, admonitionum et exhortationum similitudo, necnon locutionum ac ipsorum verborum concordia, a nonnullis quoque acatholicis celebrata, quae inter eam et reliqua Apostoli Gentium scripta observantur, eandem Paulinam originem commonstrent atque confirment?

Resp. Negative ad primam partem; affirmative ad alteram.

Quaer. III. Utrum Paulus Apostolus ita huius epistolae auctor censendus sit, ut necessario affirmari debeat, ipsum eam totam non solum Spiritu Sancto inspirante concepissee et expressisse, verum etiam ea forma donasse qua prostat?

Resp. Negative, salvo ulteriori Ecclesiae iudicio.

Die autem 24 iunii anni 1914, in audientia infrascripto Rmo Consultori ab Actis benigne concessa, Ssmus dominus Noster

Pius PP. X praedicta responsa rata habuit ac publici iuris fieri mandavit.

Romae, die 24 iunii 1914.

LAURENTIUS JANSSENS, O.S.B.

Consultor ab Actis.

L. * S.

ECCLESIASTICAL PROMOTIONS MADE IN CONSISTORY OF 8 SEPTEMBER, 1914, BY HIS HOLINESS POPE BENEDICT XV.

Mgr. Paul Eugene Roy, Auxiliary of the Archbishop of Quebec (Canada), promoted to the Titular Archbishopric of Selencia.

The Right Rev. Patrick Joseph Hayes, Chancellor of the Archdiocese and Auxiliary to the Archbishop of New York, made Titular Bishop of Tagaste.

The Right Rev. James Villanova made Bishop of St. Anna, Central America.

The Right Rev. John Toner, Canon of Glasgow, made Bishop of Dunkeld (Scotland).

The Right Rev. Thomas Joseph Shahan, Rector of the Catholic University of America, made Bishop of Germanicopolis.

The Right Rev. Charles Cox, O.M.I., appointed Vicar Apostolic to the Transvaal and Titular Bishop of Dioclea.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

HIS HOLINESS POPE BENEDICT XV, in his first official utterance to the Catholic world, makes an earnest plea for prayers for peace among the warring nations of Europe.

SUPREME S. CONGREGATION OF THE HOLY OFFICE (Section of Indulgences):

1. Plenary Indulgence *toties quoties* for the Holy Souls may be gained on 2 November, every year. 2. Indulgence of one hundred days is attached to the recitation of "Laudetur Cor sacratissimum Jesu in sanctissimo sacramento". 3. List of the Indulgences which Pope Benedict XV has granted to those who possess a rosary, cross, crucifix, little statue, or medal blessed by His Holiness, and who perform certain prescribed devotional exercises. 4. Indulgence of three hundred days is attached to certain prayers to be said at times of trouble (No. 352 in the authentic list of Indulgences, approved 23 July, 1898).

S. CONGREGATION OF RITES answers three difficulties regarding the Office and Mass.

S. CONGREGATION OF STUDIES gives its approval to twenty-four theses, having mainly to do with metaphysics, as being the leading principles and statements of the Angel of the Schools.

S. CONGREGATION OF PROPAGANDA issues a set of rules governing the spiritual administration of the members of the Greek Ruthenian rite in the United States.

PONTIFICAL BIBLICAL COMMISSION answers two questions about the author and the manner of composition of the Epistle to the Hebrews.

ECCLESIASTICAL PROMOTIONS made in Consistory of 8 September, 1914, by His Holiness Pope Benedict XV.

INSCRIPTIONS ON THE TOMB OF PIUS X.

The following inscriptions, written by Monsignor Aurelio Galli, are engraved on the tomb of the late Pope Pius X. They sum up the public life of the deceased Pontiff:

I

SANCTIMONIAE · FAVOR
CAELESTIS · EPVLI
VSVM · FREQVENTIOREM · INVEXIT
EIVSDEM
PVERIS · COPIAM · MATVRAVIT

II

INSTAVRATOR · DISCIPLINAE
STATVTA · LEGVM
QVAECVMQVE · APVD · ECCLESIAM · VIGENT
IN · VNVM · CORPVS
REDIGI · IVSSIT

III

VINDEX · RELIGIONIS
LEGEM
DE · CIVITATIBVS
AB · ECCLESIA · SCINDENDIS
REPVDIAVIT

IV

MAGISTER · FIDEI
DOCTRINAS
OMNIVM · ERRORVM · PORTENTA
RENOVANTES
DAMNATIONE · CONFIXIT

THE PLACE OF THE GENERAL JUDGMENT.

The end of the ecclesiastical year and the opening of Advent present to us again in the Sunday liturgy portions of the Gospels (Matt. 24: 15-35; Luke 21: 25-33) which deal with the end of the world and the General Judgment. There are hardly any passages of the Holy Scriptures, assigned for explanation to the faithful, which offer so many difficulties of

detail in making a homiletic instruction. The subject-matter of these parts of the Gospels is by reason of its very nature a matter of much mystery. Our Divine Lord has willed to give us but little light thereon; the veil of obscurity which separates us from the final scene in the world's history, has been only partially raised. Even the discourse which Christ did deign to deliver to the disciples on the question, is in many particulars difficult to comprehend. A variety of opinions exist concerning the precise signification of many of His words and some strange forms of homiletic instruction have arisen in connexion with the subject. It is the purpose of the present article to call attention to a specimen of what may perhaps be termed "popular exegesis" of the kind which gives wrong notions and creates faulty conceptions in the mind of the laity, namely, the subject of the place appointed for the General Judgment.

It is necessary in teaching to present instruction in a form suited to the intelligence of the audience. Our Saviour did this in delivering His discourse on the subject of the Judgment Day and seems in fact to have used to a certain extent the terminology of the eschatological literature more or less familiar to the multitudes. In His instruction on the subject, Jesus even pictured for the imagination of His hearers the scene of the Judgment in a manner which may perhaps be well styled topographical. The same should be the method followed by the modern preacher. On such a subject the preacher should accommodate the doctrine of Christ to the minds of his congregation, but he must beware lest the discourse become a popularization, tending even to extravagance. Otherwise the amount of instruction imparted will be meagre and will be received by the faithful embodied perhaps in terms of exaggeration and in a form derived not from the Church's teaching but from the erroneous ideas of an individual interpreter. The topic which constitutes the subject-matter of this article is one which not uncommonly gives occasion for the formation of faulty concepts and even of intellectual difficulties on the part of the faithful. For, despite the simple teaching of Catholic theology on the subject of the place of the General Judgment, it is not a rare thing to hear from the pulpit the location of the

scene as the Valley of Josaphat,¹ supposedly the Valley of the Cedron to the east of Jerusalem, an exact description of which as it will appear on that day of wrath is presented for the terror and edification of the congregation.²

What is the authority for what may be called the popular idea that the General Judgment will occur in the Valley of Josaphat and that this latter Valley is to be identified with that of the Cedron?

It is to be noted first of all that our Divine Lord in His discourse does not even mention the Valley of Josaphat nor that of the Cedron, although at the time He sat "on the Mount of Olivet over against the temple" (Mark 13: 3). He described the awful scene to a certain extent in topographical terms and evidently taught that it will take place on earth, as various texts speak of His coming or return as judge to where He was before. The neighborhood of Jerusalem, wherein He suffered and whence He ascended into Heaven (Acts 1: 11), would, it is true, seem a fitting place for His final triumph. But the Valley of Josaphat is not spoken of in the discourse of Jesus.

The only place in the Scriptures wherein the Valley of Josaphat is mentioned is in the prophecy of Joel.³ Thence it is that the opinion has originated that the final Judgment will occur in that valley. For, it is argued, does not the prophet say (v. 3): "I will gather together all nations and will bring them down into the Valley of Josaphat"; and (v. 12): "Let them arise and let the nations come up into the Valley of Josaphat: for there I will sit to judge all nations round about"; and are not his words clear and explicit?

¹ In this article the Vulgate spelling of proper names is adhered to. In the case of this particular name one more in conformity with the Hebrew would bring out better its etymological significance.

² The following somewhat amusing incident may illustrate this point. A few years ago, while the writer was in the Holy Land, an exceptionally well educated Catholic pilgrim on bidding adieu at leaving the country remarked with an unusual air of seriousness that perhaps it would not be long before we two would be together again in the same locality. The writer expressed his appreciation at what he thought was meant as a personal compliment, but made known his misgivings as to whether he might ever be able to return. The layman then explained that he referred to our presence together in the Cedron Valley on Judgment Day. I found that he had heard the scene placed there in the annual sermon of his good pastor on the subject and had practically come to consider its location there as part of the teaching of the Church.

³ In the Hebrew text, Joel 4: 2-12.

The prophet here seems to have in mind not simply an ideal but a real valley. Orelli and Michaelis have supposed that the name is only an imaginary one, due to its etymological significance.⁴ But the use of the name by the prophet, although with a symbolic import, as shall be seen, seems to imply that it belonged to an actual valley and that it had lent itself by reason of its signification to the prophetic argumentation. The frequent employment of names of real localities by Joel in his prophecies goes to make it probable that the vision of the Valley of Josaphat may also be connected in the mind of the prophet with an actual locality. Driver⁵ says: "No doubt there was an actual valley named after the king" (Josaphat). He suggests that it may have been the place (though this is not called a "valley") in which, according to II Par. 20: 20-24, the children of Ammon, Moab, and Mount Seir, who invaded Juda in the days of King Josaphat, turned against and slaughtered one another; again, that it perhaps should be identified with the "Valley of Blessing" where four days after the above-mentioned event (v. 26) the victorious men of Juda gathered to "bless" Jahweh. Von Hoonacker⁶ considers these two suggested sites as being in reality one, well known to the people to whom the prophet addressed his words. The Louvain Professor says nothing of the third possible identification, mentioned by Driver and more often accepted, namely, the fairly wide and open valley between Jerusalem and the Mount of Olives.

Since the fourth century at least the valley immediately to the east of the Holy City has borne (though on what grounds is not known) the name of the "Valley of Josaphat". Although there is no such designation of a valley in the Bible (outside of the Book of Joel), nor any certain mention in early non-canonical Jewish literature (a possible reference to it may exist in the Book of Enoch, c. 27), since the days of Eusebius,⁷ at least this deep valley, called in the Old and in the New Testament that of the Cedron, has been thus identified by Christian, Moslem, and Jew.

⁴ In Hebrew the name signifies "Jahweh judges".

⁵ *Joel and Amos*, p. 68.

⁶ *Les Petits Prophètes*, p. 181.

⁷ Cf. *Onomasticon*, edit. Lagarde, p. 273.

The tradition which identifies the two valleys is possibly of pre-Christian origin. From ancient Jewish times this valley has been looked upon by the children of Abraham as most suitable for burial. It is taught by them that all bodies buried elsewhere must find their way thither at the last day; for here is to occur the scene of the Last Judgment. Even in the pre-exilic period the valley seems to have been an ordinary place for graves.⁸ It is probable that the place of "the graves of the common people" (Jer. 26: 33) was also here and it has been proposed (with far less probability, however) from a comparison with Jer. 31: 40, that the Cedron valley may have suggested the scene of Ezechiel's vision of the dry bones (Ezech. 37). In the valley there has existed from a period not earlier than the Greco-Roman, among other sepulchres, a tomb which from the time of Arculf (c. 680 A. D.)⁹ at least has been known as the tomb of Josaphat; but it cannot possibly be that of the Jewish king, not only because of its style and formation but also because its site is contrary to what we are told (in III Kings 22: 51 and II Par. 21: 1), namely, that he was buried "in the city of David". The tomb has more probably taken its name from, rather than given the name to, the valley, a circumstance which is noteworthy as attesting the nature of early tradition concerning the valley.

The Mohammedan traditions concerning the valley are undoubtedly derived in part from the earlier beliefs connected with it. The Moslems also consider the locality the Valley of Josaphat and bury their dead on the west slope opposite to the cemeteries of the Jews. According to their religious views, as well as in the theology of the Jews, the General Judgment¹⁰ will occur in it. The whole assembled multitude of human beings will have to follow Mohammed (another form of the tradition states that the latter will assist at the trial from a seat on the city wall) across a bridge (al-Sirat) as fine as the edge of a scimitar or of a single horse-hair, extended across the valley to the Mount of Olivet; each one will have to carry the burden of his sins as fetters; the guilty will fall down into

⁸ Cf. IV Kings 23: 6.

⁹ Cf. *Early Travels*, p. 468.

¹⁰ Those interested may read the description of Judgment Day in the Koran (81).

the gulf of Gehenna or hell; the just, supported by angels, will cross in safety into Paradise. A column, called et-Tarik, which projects out horizontally from the eastern wall of the city of Jerusalem, is to form the first pier of the bridge and every morning on it may be seen devout Moslems, practising the first step toward Paradise.

Among Christians the identification of the Cedron Valley with that of Josaphat dates from at least the fourth century. Eusebius, followed by his translator and reviser, St. Jerome, and the unknown Pilgrim of Bordeaux (333 A. D.), attest the existence of a tradition to that effect. Theodorus (c. 530 A. D.) in speaking of Jerusalem not only says: "There is the Valley of Josaphat", but adds: "There the Lord will judge the just and the sinful". The Breviarius de Hierosolyma (c. 590 A. D.) also identifies the Valley of Josaphat with that of the Cedron, "cujus fluvium parvum ignem¹¹ in consummationem sæculi vomiturum". Traces of these two traditions, which may possibly be considered as the details of a single one, are found sometimes together, sometimes apart, in the records of pilgrimages during succeeding centuries. Naturally it left its reflection on the works of some scholars of the medieval period. There must have been an echo of the tradition in the days of St. Thomas Aquinas, for in the *Summa* (3a pars, Sup., 88-4-0) he treats the question: "Utrum Judicium fiet in Valle Josaphat", and in his usual careful manner states simply that it is *probable* that Christ will descend to judge the world near the Mount of Olives (cf. Acts 1: 11). Ribeira, Sanchez, Sa, C. à Lapidè, Mariana, Menochius, and other exegetes and theologians are cited¹² as holding that the Last Judgment will occur in the Valley of Josaphat, nigh to Jerusalem. Modern works on theology do not as a rule give much space to the question concerning the place of the Judgment and do not go beyond the opinion of St. Thomas. There exists, however, at the present day in the

¹¹ The modern Arabic name (Wadi en-nār = "valley of fire") of the southern part of the Cedron valley may be related to this phase of the tradition. Some scholars however see in the name a relic of the idolatrous rites which were offered in the neighborhood to Baal and Moloch (IV Kings 23: 10; Jer. 7: 31-32).

¹² Cf. Knabenbauer, *Prophet. Minores*, I, p. 239; Suarez in 3p.-q.59-d.53-sect.2.

minds of many persons a sort of popular notion that the Judgment scene will occur in the Valley of Josaphat, immediately to the east of Jerusalem. The Protestant Robinson¹³ goes so far as to state that this is the "belief current among Catholics, Jews, and Mohammedans". This statement, as far as Catholics are concerned, is undoubtedly exaggerated, but it has some degree of truth underlying it. Even such a distinguished and cultured Catholic as Lady Butler,¹⁴ in describing the Cedron Valley, without any questioning, writes: "Thousands upon thousands of flat tombstones . . . cover the bones of countless Jews who have, at their devout request, been buried there to await, on the spot, the Last Judgment, which they and we and the Mohametans all believe will take place in that Valley". This view I hope to discuss in the December issue.

EDWARD J. BYRNE.

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OMISSION OF THE PRAYERS AT THE END OF MASS.

Qu. Will you kindly inform me through the REVIEW if there is any decree to the effect that the prayers at the end of Mass can be omitted in Masses of requiem *die obitus*, seventh, thirtieth, and anniversary, when the absolution is given immediately after the Mass, and also after low Mass when Benediction of the Blessed Sacrament immediately follows the Mass?

Resp. To the general decree issued by Leo XIII prescribing the recitation of certain prayers at the end of low Mass there are several exceptions: (1) by a decree (n. 3697) of the Sacred Congregation of Rites, dated 7 December, 1881, Conventual Mass of the Capuchins may, in this respect, be considered a Solemn Mass, and the prayers may be omitted; (2) by a decree (n. 4271) dated 8 June, 1911, the Votive Mass of the Sacred Heart on the first Friday may be considered as a Solemn Mass, also the First Communion Mass, General Communion Mass, the Mass at Confirmation, Ordination, Nuptial Mass; and on all such occasions the prayers may be omitted; (3) by a decree of 20 June, 1913, the same Sacred Congregation reaffirms the previous decrees as applying to all

¹³ *Biblical Researches*, edit. 1856, I, p. 269.

¹⁴ *Letters from the Holy Land*, p. 30.

these cases ("si Missa cum aliqua solemnitate celebretur"), and adds that the prayers may be omitted also "if the Mass be immediately and duly followed by any sacred function or pious exercise, and the celebrant does not retire from the altar". This would naturally apply to the cases mentioned by our correspondent.

EXCARDINATION.

Qu. A priest who is invalided home from the Colonies (British) where he had held a government appointment, and where he did good missionary work for nigh a quarter of a century, receives from his bishop, when leaving, his "litterae testimoniales", but loses them. After a few years at home his health has improved, and he finds himself equal to ordinary parish work. This he solicits and obtains on his own credentials and on the recommendation of an Irish bishop. Now after five years' work in this home diocese the bishopric becomes vacant and the new Ordinary asks for the "litterae testimoniales". The priest wrote to the bishop of his diocese (Colonies), but got no reply. What is he to do?

Here is his position:

Invalided home from the English Colonies on a government pension.

Cannot return on medical and therefore government grounds.

No excardination from the Colonies, though he cannot return there.

No incardination into the diocese where he is working.

I suppose this priest must have a bishop. Who is he?

The Colonial bishop has no longer any jurisdiction over him; whilst he (the priest) may leave the diocese in which he is working at any hour.

Has the priest a right to ask for and oblige the Colonial bishop to give him "litterae testimoniales"? If so, how is he to proceed? He has refused twice already.

It should be added that the present Colonial bishop was appointed since the priest retired on pension.

Resp. It is a principle of Canon Law that excardination cannot be withheld without just cause. If the priest in this case is not bound to the Colonial diocese, and the fact that he at one time obtained "litterae testimoniales" from the Colonial bishop indicates that there is no such tie, he has a right to proceed by formal legal process against the present bishop of

that diocese, to obtain his release. He should, however, remember that the excardination is not valid unless accompanied by incardination: in other words, he must, when he makes his application, show that the bishop of the diocese *ad quam* is willing to receive him.

To the question "Who is his bishop?" the answer is that he still belongs to the diocese of the Colonial bishop. As he has a just reason for requesting excardination, namely physical inability to work in the Colonial diocese, and, as the Colonial bishop has twice refused his request, he may apply to the archbishop or to the Roman Congregations, instituting formal proceedings in the matter. (See Bouix, *De Episcopo*, Cap. XXIV; also ECCL. REVIEW, March, 1912, pp. 275 ff.)

DOES THE PAULINE PRIVILEGE APPLY?

Qu. Can the marriage be annulled of a girl who married a man who had been a non-Catholic but was received into the Church some months before his marriage? After reception, and before his marriage, he was severely rebuked by his father, and thereupon gave up the Catholic creed and endeavored to make his fiancée do the same.

She refused to marry him unless he became a thorough Catholic.

He then left for Canada, became a nominal Catholic, apparently practised his faith, married the girl, and lived for some months happily with her. He then suddenly declared that it was all a sham, left the Catholic Church once more, stating that he never intended to return to it. He sought to persuade her to do the same, and, as she refused, he left her for good.

Resp. There could in this case be question only of the Pauline Privilege, according to which, in all cases, where one of the couple is a Christian by baptism and the other remains an infidel and is not willing to live in peace with the Christian husband or wife, "the believer is not bound but free". The Church has fixed the conditions and the manner in which the bond in such cases is to be dissolved. This, however, does not apply to one who has professed the Christian faith, relapsed into infidelity and afterward married a Christian, nor to the case of one who has become a Christian, married, and thereafter lapsed into infidelity. In the case presented, the man

may be said to have renounced Catholicity both before and after marriage. However, he was either baptized validly in some non-Catholic denomination or doubtfully in some such denomination and then conditionally at the time of his conversion, or perhaps he was a member of a non-baptizing sect, and was, therefore, baptized at the time of his conversion. In any case he was baptized, and no matter how often he afterward renounced Catholicity or Christianity he cannot be considered an infidel in the sense of the Pauline Privilege.

ELEVEN YEARS AFTER THE MOTU PROPRIO ON CHURCH MUSIC.

To the Editor, THE ECCLESIASTICAL REVIEW.

When Pope Pius X, in his Motu Proprio of 22 November, 1903, laid down his definite and detailed directions concerning church music, there was manifested throughout the United States a commendable zeal for reform along the lines indicated. Since then eleven years have passed, and it may not be out of place to inquire what results have been achieved.

True reform of church music depends especially on two things: the observance of the liturgical regulations concerning the text to be sung or recited, and the religious character of the music that is used.

A good illustration of the conditions existing in many places as regards the music used in church services is afforded by a collection of newspaper clippings sent to me, containing programs of musical selections performed in various parts of the country. These include the old theatrical, unchurchly, and, in great part, trashy compositions which have for a long time disgraced our religious services: Masses by Webbe, Farmer, Giorza, Weber, Mercadante, etc., and "Mozart's Twelfth Mass", which, by the way, was not composed by Mozart at all, but by way of advertisement was sent out under Mozart's name by the publisher André in Offenbach. Numerous programs still contain for the offertory, etc., instrumental solos taken even from operas, e. g., from the sanguinary *Cavalleria Rusticana*, and sentimental or concert-like tenor or soprano solos.

Conscientious choirs that have for a long time performed music that is proper still continue to do so. But how few imitators have they found during the last eleven years!

If we direct our attention to the kind of hymns used by the school children at low Mass and on other occasions, we find reason for grave concern, especially when we remember how important it is to form good and correct taste in the rising generation. It is true, the good old hymns, as found in Mohr's *Caecilia*, are still used. Recent years have also brought us a few collections of English hymns with respectable music and words. One of these moreover can show forth a new edition each year: a circumstance which certainly points to an improvement in taste. But the music in the great majority of our churches unfortunately is still unbecoming, trashy and in very poor taste. Do not very many choirs of children still use hymnals that are wretched from a musical as well as an ecclesiastical standpoint, hymnals that offer not only tasteless and insipid texts and musical bunglings of some incompetent organist, but even adaptations of well known English, German, and French secular songs? Even such decidedly secular tunes as Tyrolese and Swiss Yodels or such unbecoming music as abbreviated arias from Donizetti's *Lucia di Lammermoor* and Rossini's operas are not wanting. All this, too, in a form so corrupt, mutilated, and bungled, that in the concert hall or in the family circle we should turn away from it in disgust. One hymnal of this sort, and one that most shamelessly displays all these unworthy characteristics—can boast of the sale of 160,000 copies of its complete edition, and 600,000 copies of its text edition. New hymn books, not much better, are published which lay claim to being compiled in the spirit of the *Motu Proprio*. Little is gained by the fact that certain hymnals, scarcely less unbecoming and worthless than those above described, are reëdited under a different name, after the elimination of a few numbers and a slight improvement in the harmonic dress. These books are beneath all criticism; they simply cannot be improved; they can benefit the cause only by disappearing entirely.

With regard to the singing of the Gregorian chant, which according to the Holy Father's wish should not be neglected, we find that a number of churches, in which formerly scarcely any chant was used but that of the Requiem, have now enriched their repertoire by the addition of other Gregorian pieces; but the number of these churches is relatively small.

And if next we inquire what chant form is used, we find that in many places very little attention is paid to the command of the Holy Father.

The Church has the absolute right to make binding laws concerning public divine service and can place a prohibition obligatory in conscience on the use of certain liturgical books, though they be otherwise good. To give an instance. Nowadays no priest in saying Mass may use any missal except the one officially approved. Now as regards the editions of the Gregorian chant it was declared in a decree of 7 August, 1907, that the former official edition must not (*nullo jure*) replace the Vatican edition; the latter must, according to a decree of 8 April, 1908, be used in place of the so-called "Medicæa", the former official edition. In spite of these decrees we find that choirs which had been accustomed in former years to use the old official Medicæa, have in great part continued to adhere to the same. They excuse this practice by saying: "In the Medicæan edition the different forms of square notes have each their own meaning in regard to rhythm and accent, which is not the case in the Vatican edition. We organists either lack the theoretical knowledge and artistic ability satisfactorily to determine these rather difficult points for ourselves, or at any rate we have not enough time or a sufficient number of rehearsals to enable our choirs to learn a correct and uniform delivery with the aid of these books. Of course there are Solesmes arrangements in modern notes; but really this kindergarten reciting with its many outlandish accentuations sounds to us inartistic, unmusical, and unnatural. Therefore, if we wish to sing Gregorian chant, there is nothing left but to retain the old editions."

I cannot here enter into the details of this objection, but I give the following answer as the practical conclusion: "There are other arrangements of the Vatican melodies besides the Solesmes." Omitting the musical rhythmizations printed in France, of which I have seen only fragments and forgotten the authors and publishers, I call attention to the following arrangements, whose rhythm is almost identical with the chant-rhythm that has been in use heretofore, only more definitely fixed for the eye and the understanding. Joseph Funk has published (Coppenrath in Ratisbon) No. 5 of the Vatican

Kyriale as *Missa magnae Deus potentiae*. Pustet has published a "Missa pro defunctis juxta editionem Vaticanam et secundum rhythmum musicalem." Coppenrath in Ratisbon has issued a "Kyriale parvum secundum editionem Vaticanam sive Cantus ex Ordinario Missae selecti rhythmō musicali instructi."

In these publications everything is so arranged in modern notes that no further reflection is necessary. The melody with its rhythm needs simply to be read as in the case of any other music, and the result will be a dignified and musically satisfactory chant. In this way the order of the Holy Father, not to use the Medicæan edition for the Gregorian chant, can be obeyed without the use of Solesmes editions and without hard thinking and loss of time.

Just as easy, and even easier, is the observance of another much neglected liturgical law—that concerning the use of the proper and the complete texts of the variable parts of the Mass, such as the Introit, Gradual, Offertory, Communion. All these texts are set to music in the Gregorian books; a part of them, especially the offertories, have also been composed in part-music. Indeed it is desirable that at least some of these changeable Mass parts be sung in Gregorian or in part-music. However, there is no obligation for such rendering; the Church allows us to recite these texts, or to sing them on one tone with organ accompaniment. This can be done by the organist himself or by one singer or by the whole choir without much drilling. Here too an objection is raised: "This method is tedious!" Well, the Epistle is sung by the priest on one tone, and that without the enhancing harmonies of an organ accompaniment; no one, however, finds it disagreeable. Let it be done in the proper way, and the result, at least if the texts are not too long, will not be tedious.

However, for those who cannot sing all these variable Mass parts in Gregorian or in part-music, and who nevertheless do not wish simply to "recite" them all, means have been offered by which they can without difficulty comply with the law that requires the completeness of the liturgical text. In order to obviate more efficaciously the above objection of monotony, Anton Boehm & Son, Augsburg, not long ago published a work bearing the title: *The Introit and Communio Chants of*

the *Ecclesiastical Year for parish choirs in five easy unison Melodies*, and later a "Supplement" for the Sundays after Pentecost, whose offices will be more in use in the future than they have been hitherto. After the five easy, chant-like melodies have once been learned, the choirs will always be prepared for the whole ecclesiastical year, as far as Introit and Communion texts are concerned; the words for the Gradual and Offertory, if not sung in other ways, will have to be "recited". For this purpose the following booklet published in England will be found very useful: *Graduale abbreviatum sive Epitome ex Missali et Graduali Romano* (Art and Book Co., London and Leamington). This book contains the texts only, without notes, a circumstance which facilitates recitation.

From all this it follows that one who has good will can, without great difficulty, beautify the divine service with music in a way that will meet all the requirements of ecclesiastical legislation.

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A STRANGE OMISSION.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the (Methodist) *Christian Advocate* there appeared a beautiful appreciation of the request which Pius X, of happy memory, made for prayers for peace in Europe. Trusting that you may think it worthy of preservation as a friendly document of interest to Catholics, and in order that I may base an intelligible question upon it, I send it to you:

One expression in the last message to the world by the late Pope, which was a touching appeal in behalf of international peace, must have made a deep mark on the minds of many who read it. After urging that prayer be made by his people throughout the whole world and that public supplications be everywhere conducted by the clergy, he phrases the end to be sought by these intercessions in this way: "So that the merciful God may, as it were, be wearied with the prayers of His children and speedily remove the evil causes of war, giving to them who rule to think the thoughts of peace and not of affliction."

"Wearied with the prayers of His children" must be taken, we think, as an evidence of the poetic quality of the Pope's mind. He did not fancy that God needed to be burdened by a volume of petitions too heavy even for the Almighty to bear in order to induce Him to lay restraining hands upon brutal warriors. "The merciful God" is by the very requirements of His being forever committed to the interests of righteousness. The Pope knew the power of pictures, however, to convey a truth which formal prosaic statements cannot so effectively express.

I need not make the extract complete, for the above selection suffices for my purpose.

The first thing that struck me in reading the above was the fact that apparently the writer did not connect the Pope's reference (to wearying God with our prayers) with the dramatically effective parable of the Unjust Judge who feared not God nor regarded man, but finally determined to avenge the suppliant woman of her adversary, not for the sake of doing justice, but "lest, continually coming, she weary me out" (St. Luke 18: 1-8). It is additionally interesting to note that St. Luke himself describes the parable as one that teaches us "that we ought always to pray, and not to faint". Now is it not curious that the Protestant writer appears not to have thought of this parable, but simply to have considered that the phrase "wearied with the prayers of His children" must be taken "as an evidence of the poetic quality of the Pope's mind"?

But perhaps it may be esteemed still more curious that this touching phrase of the Holy Father should not appear in so many translations of his appeal for peace in our Catholic press. Thus the (London) *Tablet* of 22 August, 1914, gives the translation in its Roman Correspondence under date of 3 August: "Last night the *Osservatore Romano* contained the following Exhortation of Pope Pius X to all the Catholics of the world". Then follows a translation into English of the Exhortation, in which, however, no reference at all is made to wearying God with our prayers. Similarly, the (Liverpool—I think it is the "Liverpool", but the journal nowhere lets the reader into the secret of where its editorial office is, so far as my patient research could find out) *Catholic Times and Catholic Opinion*, of 21 August, gives a different translation of the Exhortation,

and similarly omits the phrase connected with "wearying". The (New York) *America*, of 15 August (by the way, our American Catholic papers seem to be much in advance of their English contemporaries), gives still a different translation, but omits the "wearying" phrase. Thus, too, an editorial in the (Boston) *Pilot* of 22 August; and thus, too, the (Philadelphia) *Catholic Standard and Times* of 15 August; thus, too, the *Rosary Magazine* for September.

These translations of the Exhortation are all differently worded, suggesting, it would seem, a common original which omitted the phrase. I began to wonder if the phrase had been inserted by some non-Catholic news agency—for how else should the writer in the *Christian Advocate* have come across it?

You can imagine my pleasure, therefore, when I found the Latin text in the ECCLESIASTICAL REVIEW for October, and noted that the phrase was really there by official warrant: ". . . ut misericors Deus, quasi piorum precibus defatigatus . . .". The Vulgate has "ne . . . sugillet me"—a much stronger word than "defatigare". But the reference is clear.

As the Roman correspondent of the (London) *Tablet* apparently translated from the Exhortation as it was given in the *Osservatore Romano* of 2 August, and as there it probably was given in Italian, I am interested to know whether, in the Italian translation (which was probably the source of all the others), the phrase dealing with "defatigatus" was included. I may add parenthetically that a comparison of the translations I have seen in the Catholic papers and magazines would teach us a strange lesson of widely variant interpretations of the original Latin or Italian text. Would it not be a prudent thing to have an official translation ready for each Catholic tongue, in the case of Roman pronouncements?

INQUIRER.

CONFESSION OF A DYING SCHISMATIO TO PRIEST OF LATIN RITE.

Qu. The pastor of a railroad town is called to an Orthodox Greek in the general hospital. The man is in a serious condition and wants to go to confession. With the help of a polyglot "Examen conscientiae" the priest succeeds in hearing his confession in a fairly complete way. As the penitent shows all the marks of sincere

repentance, the priest gives him absolution. As further conversation either in English or Greek is impossible, the question of the schism is not touched. The pastor afterward has scruples about his giving absolution unconditionally. A neighboring priest tells him that he had no jurisdiction, as the penitent was a schismatic. The absolution would therefore have to be considered invalid. The sick man has since grown a little better; the pastor now doubts if he could give him Extreme Unction and Viaticum, in case he should get worse. He thinks, though, that the fact of a schismatic calling for a Catholic priest could be interpreted as a desire on his part to be reconciled with the Church of Rome. Was the pastor right in absolving the penitent, and could he give Viaticum and Extreme Unction if requested to do so by the sick Greek?

Resp. There can be no question of jurisdiction in the case if the "serious condition" of the patient means that he was in proximate danger of death, and if, as one may presume from the context, there was no time to obtain special faculties to deal with the case of schism. On the same supposition, namely, that there was proximate danger of death, the confession was sufficient from the point of view of integrity, the request for a Catholic priest being an expression of a presumed desire to abjure schism. The pastor was therefore right in giving absolution. When, however, the patient's condition had improved, the pastor should, we think, strive to elicit a formal abjuration of schism before administering the other sacraments. If the condition of the patient did not permit this, the sacraments could be administered "in articulo mortis".

THE ORATIO IMPERATA.

I.

Qu. In Titulus II of the Apostolic Constitution *Divino afflatu* it is stated in regard to "Collectas ab Ordinariis locorum imperatas" that they are prohibited "quandocumque in Missa dicendae sint plucquam tres Orationes a Rubrica eo die praescriptae". Will you please tell us how this is to be interpreted?

Resp. The intention in this Title of the Apostolic Constitution *Divino afflatu* is evidently to restrict the power of the bishop to impose "orationes imperatae". Exception is first of all made "nisi sint pro re gravi praescriptae"—such a *res*:

gravis would of course be the present occasion for prescribing the prayer "Pro Pace". Apart from this exception, it is forbidden to impose an "oratio imperata" for recitation on certain Feasts, Vigils, and Octaves and in any Mass in which the Rubrics already prescribe the recitation of more than three prayers. The Rubrics may, to take the simplest case, prescribe the prayer proper to the Mass, a commemoration of an octave, and the commemorations of two concurrent feasts. In that case there are already four prayers, and the Ordinary is forbidden to add a fifth, "nisi sit pro re gravi".

II.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the October number of the REVIEW there appeared an inquiry regarding the "oratio imperata". The questions there proposed may be conveniently resolved into three parts:

1. Does the "oratio imperata" bind "sub gravi" or "sub levi" or at all?

2. Wapelhorst says it is "ad arbitrium celebrantis".

3. When is this "oratio" to be said?

1. The rubrics and decisions of the Sacred Congregations regarding the "oratio imperata" as well as other questions pertaining to the Mass are to be observed and they oblige in conscience. To omit this particular oration, however, would ordinarily be no more than a venial sin, as it pertains to the less important part of the Mass.

2. When Wapelhorst says that this oration is "ad arbitrium celebrantis", he means that it is left to the discretion of the celebrant *only in private Masses of the second class*, as can be easily seen from the context. (Cf. Wapelhorst, 8th edition, p. 36, c, sub III.)

3. We distinguish two kinds of these collects called "orationes imperatae": (a) the "oratio imperata ordinaria" and (b) the "oratio imperata extraordinaria vel pro re gravi". Whether or not the "imperata" belongs to class (a) or class (b) depends upon the occasion which demands it or upon the intention of the bishop in ordering it. If the bishop simply orders a certain "oratio" to be said either indefinitely or for a stated period without any urgent reason for the same, it is to

be considered an "oratio imperata ordinaria". The "oratio Pro Papa", the "imperata" in many dioceses, is an example of this. If, on the other hand, some very urgent reason demands this prayer, it becomes an "oratio pro re gravi". The bishop will decide this, however. Now when and in what manner is the "imperata" to be said? (1) The "imperata ordinaria" is always to be said on feasts "duplicis majoris" and on feasts and days of a lower rite than "duplicis majoris" and cannot be omitted on these days except as noted in (e) below. This oration, however, is *not* said: (a) on feasts and Sundays of the first and second class; (b) on the vigils of Christmas and Pentecost; (c) during privileged octaves; (d) in solemn votive Masses; (e) when there are already more than three orations prescribed for the day by the rubrics. On feasts of the second class the "Oratio imperata ordinaria" is omitted in High Masses or Missae Cantatae; but in low or private Masses of the second class (duplicis II classis) this oration is left to the discretion of the celebrant so that he may say it or omit it. (2) The "oratio imperata extraordinaria vel pro re gravi" is always said, regardless of the rite of the feast or day, with this observation that on feasts of the first class (primae classis) it is joined to the collect of the day "sub una conclusione". At present in this diocese the "imperata" is the prayer "Pro Pace". As it is a prayer "pro re gravi", it is said every day as noted above.

Indianapolis.

RUBRIC.

ELECTRIC LIGHTS IN CHURCH.

Qu. I can well understand how the Sacred Congregation of Rites in its decree of 24 June, prohibits the use of electric light as a substitute for beeswax or olive oil; as the same Sacred Congregation had previously and repeatedly forbidden kerosene or other mineral oil to be substituted for vegetable oil or wax lights.

But for extra illumination, beyond the specified requirements of the Liturgy, I cannot see that electricity, or coal gas, or gasoline, or any other illuminant is contrary to the letter or spirit of the Roman Congregation.

It is admitted by all authorities that electric lights are not in conformity with rubrical declarations in the following circumstances:

1. in mensa altaris.
 2. in gradibus altaris.
 3. pro lumine coram Sanctissimo.
 4. pro lumine ante reliquias Sanctorum.
 5. intra Ostensorium, pro majore illuminatione hostiae, tempore expositionis.
- Quum luces disponuntur variorum colorum in modo quo sanctitati et dignitati domus Dei minus decet.

Outside these limitations it does not seem to me that additional lights, or increased means of lighting, are unworthy of a place on the altar or in the sanctuary, whether the light be produced by the natural radiation of the sun, or by artificial agency. Statues of adoring angels holding candelabra or clusters at either side of the altar, reflectors over against a high Gothic altar to brighten the dark recess in which our altars usually stand, small luminaries set in the finials—can these be derogatory to the Divine Majesty, or the due decorum of the place where His glory dwelleth? Is it conceivably objectionable, not to say possible, to spread too much light (within the prescribed limits) on and around the altar, at the function of Benediction, or the Elevation at Mass? I cannot help thinking that a large number of brilliant lights would be somewhat of a reminder of the Transfiguration on Thabor, recall wandering minds to the centre of worship, enlarge and lift the devotion of the congregation, and enhance the solemnity of the sacred service, as the Church always desires. My humble opinion may be at fault; and hence shall I be pleased to await a word of further, if not final, information on the subject.

Resp. The latest decree on the subject, dated 24 June, 1914, contains the mind of the Sacred Congregation of Rites. Certain abuses had crept in. The decrees, which are admirably summarized by our correspondent in his list of "circumstances", had not been universally observed. The Sacred Congregation has therefore reaffirmed these decrees. "As for other portions of the Church, and other occasions, electric light is allowed in accordance with the prudent judgment of the Ordinary of the diocese, provided in all things there be maintained the seriousness (*gravitas*) demanded by the sacredness of the holy place and the dignity of the Liturgy". If our correspondent has any misgivings in a particular case, let him consult the bishop in the matter.

SLIGHT CORRUPTIONS IN THE FORM OF BAPTISM.

Qu. Suppose the one baptizing should say "Ego te baptiza" instead of "baptizo", would it invalidate the sacrament? Owing to the endings of the different names of the child, each of which ended in the *a*, the one baptizing thinks he said "baptiza" instead of "baptizo". What would you advise? Would repetition be necessary? Also advise as to what pause between words would invalidate, for instance, between the words *baptizo* and *in nomine*. I do not suppose any pause between the name of the child and *ego* makes any difference.

Resp. There is no room, in this case, to doubt the validity of the sacrament: in all similar cases theologians are of opinion that the form is valid. With regard to the pause between the words of the form, it is impossible to say what a notable pause would be.

REMISSION OF VENIAL SINS.

Qu. Please answer the following questions regarding venial sins.

1. An adult is baptized who is sorry for his mortal sins only. Are his venial sins also remitted, and does this baptism remove all temporal punishment?

2. If one fasts and does severe penance for venial sins without being sorry for them, are these sins forgiven, and is the punishment due to them removed?

Resp. 1. It is a general principle that baptism remits all sins and all the punishments due on account of sin. This applies to actual as well as to original sin and to venial as well as to mortal sins. The recipient of baptism who is sorry only for his mortal sins receives the sacrament validly and, therefore, the sacrament has full efficacy, so far as the remission of sin and of the punishment due to sin is concerned. With regard, however, to the sacramental grace, his failure to be sorry for his venial sins may act as an *obex* to his receiving that grace in the fullest measure.

2. In fasting and other penances performed for venial sins, sorrow for those sins may be implied, and in that way they and the punishment due for them may be remitted extra-sacramentally. According to St. Thomas (*Sum. Theol.*, IIIa, Pars, LXXXVII, 1), at least virtual sorrow or displeasure (*virtualis displicentia*) is required for the remission of venial sins.

EMBALMING IN CASES OF SUDDEN DEATH.

Qu. Permit me to propose a case. Within a year eleven of my parishioners have died suddenly. Repeatedly the embalmer has taken possession of the corpse before a priest could arrive. I have instructed the people and the embalmer always to call a priest, even hours after apparent death. The question concerns the embalmer. Can a definite rule be given as to how long after apparent death the embalming may begin? For obvious reasons the undertaker prefers to embalm without delay.

Résp. Our correspondent acted very wisely in instructing both the undertaker and the rest of his flock in this matter, especially where it is a case of sudden death. It is very difficult to lay down a general rule in the matter of real and apparent death. In Father Ferreres's work, *Death Real and Apparent*, and in Father Hanly's pamphlet, *The Sacrament of Extreme Unction*, the question is discussed. The impression one gets from these treatises is that none of the so-called tests of real death is infallible.

THE ABLUTIONS AT MASS.

To the Editor, THE ECCLESIASTICAL REVIEW.

In your September number under "Studies and Conferences", a question was asked under the heading "Deferring the taking of the Ablutions at Mass". In reply to this question, I beg to say that I have attended small country missions for about twenty years and nearly always have had Benediction of the Blessed Sacrament after Mass on Sundays and holidays, even when I had to leave in the afternoon. Where I had no monstrance, I asked the Bishop's permission to have exposition of the Blessed Sacrament and Benediction with a consecrated host in the pyx. I have always had in all my missions on every Sunday a number of people who approach the Sacraments of Penance and Holy Communion, even where the Mass begins as late as eleven o'clock. One of these I ask to receive Holy Communion after Benediction. Every one is most willing to do this, if he knows that otherwise there could be no Benediction of the Blessed Sacrament. And therefore I am careful not to ask the same persons too frequently, so that it may not be considered a personal privilege. If the host in

the monstrance is the full size of the host consumed by the priest at Mass, it must of course be broken; and in that case two late communicants can be asked for. The host is of course broken over the chalice, and the parts put on the paten, and after Holy Communion has been administered, the paten is purified over the chalice just as at Mass, water being poured by an altar boy over the fingers of the priest into the chalice. And the priest may either take the ablution himself (because he has not yet taken anything except the ablution at Mass), or it may be poured into the sacrarium, or the priest may wait to consume it the following day at Mass. After wiping out the chalice and after covering it, or whilst doing this, he recites the "O Sacrum Convivium", etc. with the other prayers prescribed after the administration of Holy Communion outside Mass. In former years I used to give the ablution to the communicant from a glass or cup, but of late I always take it myself from the chalice. But, as I have said already, it may also be put into the sacrarium. There is not anything objectionable in this practice; on the contrary it is very commendable, as otherwise the poor people living in missions would never have anything but low Mass the whole year through. But I cannot see how a priest is allowed to receive Holy Communion a second time on the same day, after having celebrated Mass. I may add that in my missions I hardly ever have Benediction immediately after Mass; but for various reasons I have nearly always a sermon between Mass and Benediction, and after the whole service is over I have instruction for the children, though as a rule most of them have been to Holy Communion. Of course whilst I am taking off the vestments, etc. they have time to take a little luncheon.

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Ecclesiastical Library Table.

RECENT BIBLE STUDY.

I. Palestinology. (1) *Survey of Palestine*. Maps of Palestine have hitherto had all the inaccuracy of detail which is the inevitable result of antiquated methods in geography. Directions have been determined accurately enough by the compass, but relative distances have depended on such calculations as the number of hours by carriage or by horse that separate one site from another. These two data have been almost the sole guides to the geographer who has striven to locate towns, rivers, and mountains in the Holy Land. Modern methods of chorography and charting have only recently been applied in this most important yet impoverished country. Previous to this year, the Palestine Exploration Fund had already surveyed the central portion of Palestine; and its map will soon be published. But never until this year was a scientific survey made of Southern Palestine and the Sinai peninsula. Captain Newcombe's expedition,¹ divided into five parties, started from the fixed points of the boundary of the Sinai peninsula, as determined by the Egyptian Survey Department, and triangulated southward and eastward. Moreover this triangulation was continued northward to the line of Gaza and Beer-sheba. The chain of triangles at this line failed to connect with the more northerly survey of the Palestine Exploration Fund; a difference of half a mile in longitude resulted. This difference must be corrected before the two surveys are connected and the accurate chart of Palestine is issued.

Messrs. Woolley and Lawrence, two archeologists of the British Museum, accompanied the survey parties for two months, so as to report on the scientific results of the expedition.

Captain Newcombe experienced much difficulty, due to the unfriendliness of the Bedawi tribes; and admits that "on the whole few new names will be added to the maps made by Musil and other older travelers". The intrepid Austrian priest, Musil, has not the conveniences supplied to the various

¹ *Quarterly Statement*, Palestine Exploration Fund, April and July, 1914.

expeditions of the Palestine Exploration Fund. Unaccompanied and unprotected, he rides into the lands of Edom, Ammon, and Moab, lives with the Arabs as Abûna Mûsa, our Father Moses, speaks their language, partakes of their lodgment and food, and so gets from them information which is inaccessible to a costly exploration.

The great difficulty of such an exploration is transportation and food. Father Musil has no such difficulty. He buys an Arabian pony, or, at least, a share in one. The Arab divides his pony into twenty-four shares, and rarely sells them all outright. Especially, a foreigner is not likely to get possession of more than three or six shares, even though he have the use of the horse. The part-owner who has the use of the animal is called "the man with the bridle in hand". Unwritten laws determine the extent of this use. Ownership of only one share in a horse gives the right to protest its use on the western side of the Jordan. A priest in Tabiga, a settlement on the northwest coast of the Sea of Galilee, told me that while he was stationed at es-Salt, east of Jordan, he had purchased twelve shares in a splendid mare and was "the man with the bridle in hand"; and yet, on his transfer to the other side of the Jordan, he had to give up the use of the mare and be satisfied with half-ownership. Fortunately for him, the Bedawi follow the same law as the Roman *partus sequitur ventrem*; he retained half-ownership in every foal the mare should have. These unwritten laws Father Musil knows and respects; this is why the Bedawi respect him and sell him food at native prices.

The case of the expedition of Captain Newcombe was far otherwise. He had some forty camels in his caravans; and to feed so many animals is no easy matter. Besides, he had to rely upon Syrian interpreters, to whom the Bedawi are by no means sympathetic.

The full results of Newcombe's survey will shortly be published in the Annual of the Palestine Exploration Fund. Two important findings are announced. First, the region known as the Negeb, "the South", has been shown most likely to have been utterly nomadic nor ever settled until Byzantine days. What will Dr. Cheyne say to this? He has built up an elaborate North Arabian theory of the origin of Israelitic cul-

ture and religion, and has juggled with names so as to twist and turn them all into Jerahme'el. And now archeology shows his philology to have been altogether guesswork. No North Arabian civilization of any importance ever preceded the days of David. The very bottom falls upon which Cheyne's Jerahme'el theory rested.

A second important result of Captain Newcombe's expedition is the proof of a very considerable Byzantine civilization, from the third to the fifth centuries, in this territory, which was known as the "desert of the wanderings". Ruins of large cities tell a tale of transformation in Southern Palestine such as one notes with surprise in the far north of Syria. The arid wastes upon which these ruins lie can scarcely have the same climatic conditions as those regions had when they supported very considerable populations. The climate both of the south and the north has likely changed more than we suspect since the days when the now shallow Orontes was navigable up to Antioch.

Of these Byzantine cities in the south, Reheibeh, twenty miles south of Beersheba, probably had a population of ten thousand. A well in the ruins is reputed to be that which Isaac dug. A fort close by was built, they say, in Solomon's time. The ruined city dates from the beginning of the third century of our era. Twenty miles farther south are the ruins of the Church of St. Sebeita and of a city of some five thousand inhabitants.

Mr. Woolley, one of the archeologists of Captain Newcombe's expedition, is convinced that Kadesh Barnea, where the Israelites spent thirty-eight years of the Exodus, was the commonly assumed Ain Kadeis; whereas Captain Newcombe thinks it is likelier to have been Ain Guderat. Ain Kadeis is a little spring which to-day could support no more than twenty camels. Ain Guderat could support all the wandering tribes of Israel. The stone banks may still be seen which, in Byzantine times, held up the water and kept back the deposit of soil which was washed down from the hills.

(2) *Recent Excavations.* The important excavations of Professor Reisner in Samaria have unearthed much of the ruins of Sebastiyeh. It is a great pity that a work of so noble note must needs be left unfinished.

Professor Sellin, who excavated Jericho, sank some shafts into the mound Tel Belata. Any *tel*—a mound of Syria—is likely to prove worth examining. A *tel* south of Nablus between the historic Ebal and Garizim is especially inviting to the excavator. And so Professor Sellin set his men to dig into Tel Belata. Professor Macalister, formerly in charge of the excavations of the Palestine Exploration Fund, thought that the mound might cover the Samaritan town of Sychar near to which, in the time of Christ, stood Jacob's well (Jo. 4:5). Professor Sellin has uncovered walls of such thickness and strength as indicate rather the ruins of ancient Shechem itself.

Baron Rothschild of Paris has had Captain Weil digging at the southern part of the hill Ophel. His excavations will add much to the sum of our knowledge of David's city. David's tomb, which the baron sought, was not found on Ophel.

Eight years ago, after a toilsome ride of thirteen hours northeastward from Gaza, and a sleepless night in an infested shack of Zechariah, I reached the Salesian Monastery at Ain Shems. The Superior provided me with needed rest and food, and then brought me to the mound called Ain Shems, "Spring of the Sun". There was no spring nor any well in sight. In fact the mound, overgrown with brambles and rank weeds, gave no indication, save by its name Ain Shems, that here was the site of the ancient Beth Shemesh, "House of the Sun". Upon this overgrown mound have been expended the energies of Dr. Mackenzie, Professor Macalister's successor as head of the Palestine Exploration Fund excavations. A high place was discovered like to that of Gezer. The monoliths, which Professor Macalister considers to have been the object of phallic worship among the Chanaanites, were found still standing only in Gezer. In Beth Shemesh and elsewhere they were tumbled down. The hatred of the Jews was very specially directed against these abominable pillars of the high place.

The large gateway, twelve feet wide and thirty feet deep, gives evidence of a first city of Beth Shemesh about 2000 B. C. During the Jewish period, the gateway was covered with debris and built over. Dr. Mackenzie followed the course of a well to a depth of sixty-five feet without reaching bottom. It was probably this well which the Arabs referred to in their name Ain Shems, "Spring of the Sun".

II. *Pauline Studies*. The Neo-Tübingen school of Pauline criticism began at first to attack the genuinity of the letters of the great Apostle. The importance of the theology of the Pauline letters was belittled by arbitrary divisive criticism and an assumed late redaction. A more radical attack is now made by Professor Jülicher and his advanced guard of Tübingen scholars. "Away from Paul!" is the cry; "Back to Christ!" "Paul gave us Paulinity! "Los von Paulus!" Christ gave us Christianity! "Zurück zu Christus!" And what is the Christ to whom we are to hark back? The Christ of the so-called "Q"! The Christ of the Logia! The author of a few "Sayings of Jesus", which import nothing of the supernatural, nothing of the miraculous, nothing divine! The supernatural elements of Christianity, the miraculous and the divine to which it lays a claim, are relegated to a Modernistic shelf as merely the evolution of Paul's ideas into the Paulinity which has for centuries masqueraded as Christianity.

And these religious ideas of Paul, whence are they? The rationalistic tendency has been to find their sources in Babylonian or Egyptian mythology. Dr. Cheyne would probably not think it contrary to the Thirty-Nine Articles to see North Arabian ideas infiltrating into Paul's Gospel.

(1) *St. Paul and the Mystery Religions*. The latest theory, in this field of theorizing, is that St. Paul borrowed his religious ideas from current mystery religions. And on what ground rests this destructive source-theory? Merely on the use of *νήπιος*, *τέλειος*, and a few such terms common to Paul and the Greek mystery religions! Some Catholics, though standing firm for the revelation and inspiration of the religious ideas of Paul, have no hesitation to admit his expression of those revealed and inspired ideas in the language that seemed to him most fit, whether it was the language of the ring, the track, the farm, or even the mystery religion. Such human use of language to express revealed and inspired religious truth is by no means a human origin of the divine ideas which are clothed in human words.

Mangenot² will not admit even this Pauline use of the language of the mystery religions, and finds no proof that Paul at

² *La langue de Saint Paul et celle des Mystères païens," Revue du Clergé Français*, Vol. 75, pp. 129-161.

all knew the Hellenistic mysteries. St. Paul owes nothing whatsoever to the mysticism of the Greeks! "Le profond mystique chrétien que fut Saint Paul ne doit rien à la mystique hellénistique."³

A much better case is made out by Mangenot than by H. A. A. Kennedy.⁴ The latter, as Dr. Kirsopp Lake, of the University of Leyden, shows in his very judicious critique for the *Harvard Theological Review*,⁵ "never looks at early Christianity except through the spectacles of Protestant theology". "It is necessary to insist that the Catholic is much nearer to early Christianity than the Protestant, and there is not in the Catholic eye any antithesis between faith and the sacraments." Such an antithesis is not in St. Paul; nor was it discovered, if at all, until the Reformation.

(2) *The Logos of Paul.* Dr. Cummings, of Washington, D. C., has made an interesting investigation into Paul's use of the Logos.⁶ Five times St. Paul uses the phrase πιστός ὁ λόγος—in I Tim. 1: 15; 3: 1; 4: 9; II Tim. 2: 11; Tit. 3: 8. Accustomed as we are to the Vulgate *fidelis sermo*, it never occurs to us that the Johannine Logos may here be meant. And yet the phrase may be Messianic—"Faithful is the Logos".

Lexicographically, the possibility of such a meaning goes without saying. St. Paul was warranted to use the word Logos as it had been used by the Sapiential Books of the Old Testament.

Grammatically, there is no objection to this new interpretation. Indeed, by construing ὄντι as *causative*, we get an excellent translation: "Faithful is the Word and worthy of all acceptance; because Christ Jesus came into the world to save sinners".⁷

The context makes this interpretation plausible. The phrase "Faithful is the Word" is in each case connected with some important Gospel teaching.

³ Cf. also "Saint Paul et les mystères païens," *Revue Pratique d'Apologétique*, 1913, pp. 339-355.

⁴ *St. Paul and the Mystery Religions*, Hodder, London, 1913.

⁵ July, 1914, p. 429.

⁶ *Bibliotheca Sacra*, July, 1914, pp. 381-393.

⁷ I Tim. 1: 15.

Timothy was at Ephesus when these pastoral letters were written him. It were quite natural that the true Logos should have been taught a city that John later found misled by the false. It may even be that the Pauline use of the Logos suggested the Johannine.

(3) *St. Paul and Justification*. Father Lagrange, O.P., has begun a scholarly investigation of St. Paul's doctrine of justification.⁸ The subject is old but the treatment is new. Luther found in *Romans* the starting-point of his theology: Man is a sinner and will never be other. Hence man's sanctification can be by no intrinsic change, but only by an extrinsic imputing unto man of the sanctity of Christ. Father Lagrange studies philologically the terms "justification", "to be justified", "to justify", and thus establishes the Catholic doctrine of intrinsic justification.

Dr. Tobac⁹ departs from the idea that *God's justice* in Ro. 1: 17—δικαιοσύνη Θεοῦ—is the same as *God's justice* in Phil. 3: 9—δικαιοσύνη ἐκ Θεοῦ. He accepts the Protestant interpretation that God's justification in *Romans* is a forensic act; but departs from the Protestant view that this forensic act of justifying makes no change in the sinner justified.

Father Frutsaert, S.J.,¹⁰ takes Dr. Tobac to task and shows that the *justice of God* is the same in Ro. 1: 17; 3: 21, 22; 10: 3; II Co. 5: 21 as in Phil. 3: 9.

Father Prat, S.J.,¹¹ does not accept Dr. Tobac's opinion. He insists that man's internal justification is produced by God's act of justifying man. "La justice crée est l'effet et le reflet de la justice incréée."

Abbé Toussaint, in his recent commentary on *Romans* (p. 112) gives the forensic idea of God's act of justification; and, of course, insists on the reality of man's internal justice. This is a new phase of Catholic theology, this falling back upon a Protestant idea of God's act of justification of the sinner without giving up the Catholic idea of the sinner justified.

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⁸ "La Justification d'après Saint Paul," *Revue Biblique*, July, 1914, pp. 321-344.

⁹ *Le problème de la justification dans Saint Paul*, Louvain, 1908.

¹⁰ *Recherches de science religieuse*, 1911, pp. 167-181.

¹¹ *Théologie de Saint Paul*, Paris, 1913; II, pp. 335-366.

Criticisms and Notes.

LIVES OF THE ENGLISH MARTYRS declared Blessed by Pope Leo XIII in 1886 and 1895. Written by Fathers of the Oratory, of the Secular Olergy, and of the Society of Jesus. Compiled and edited by Dom Bede Camm, O.S.B. Two Volumes. Reissue. Longmans, Green and Co., New York. 1914. Vol. I, pp. 547; Vol. II, pp. 691.

The lives of the older saints of the Church are easily accessible to the average English reader in such a collection as that by Alban Butler, but the biographies of later canonized heroes of the faith come to us as a rule in monographs which give only a partial idea of their historical relation and significance. For this reason a work like that of Dom Bede Camm's is very welcome. It includes the lives of martyrs of the time of Henry VIII and Queen Elizabeth—such as Blessed John Fisher, Fathers John Haile, Thomas Abel, Edward Powell, Richard Fetherston, John Larke, Thomas Woodhouse, Cuthbert Mayne, Everard Hause, Ralph Sherwin, John Payne, Thomas Ford, John Shert, Robert Johnson, William Filby, Luke Kirby, Lawrence Richardson, William Lacey, Richard Kirkman, James Thompson, William Hart, Richard Thirkeld. All these were secular priests who in isolation from their brethren had ministered amid immense hardships to the scattered faithful of England, until they were secretly trapped by the minions of a traitorous faction and given over to torture and the gibbet at Tyburn, Tower Hill, Smithfield, or other places of public execution. Among the martyrs were also numerous religious—Carthusians, like John Houghton, Robert Lawrence, Augustine Webster, Humphrey Middlemore, William Exmew, Sebastian Newdigate, John Rochester, James Walworth, Thomas Johnson, William Horne, and unnamed companions who died for the faith; of the Benedictines who were executed at Glastonbury, Reading, and Colchester, we have the names only of Richard Whiting, Hugh Faringdon, and John Beche; others were the Augustinian John Stone, the Franciscan John Forest, and the Bridgettine Richard Reynolds; of the Society of Jesus there were the incomparable Edmund Campion, John Nelson, Alexander Briant, Thomas Cottam; and then the noble laymen and women, beginning with Blessed Thomas More, Lord Chancellor of England, and including the names of the Countess of Salisbury, Margaret Pole, of Germain Gardiner, John Felton, John Storey, Thomas Percy, Thomas Plumtree, and Thomas Sherwood.

The writers of these biographies are, besides the editor, to whom more than a dozen sketches are to be assigned, such well known

authors as Fathers John Morris and John H. Pollen of the Society of Jesus, the Oratorian Fathers Edward Keogh, Richard Stanton, Henry Sebastian Bowden; also Fr. George E. Phillips of Ushaw.

Each of the two volumes is introduced by an historical survey of the question of persecution for the faith in general and the English persecution under Henry and Elizabeth in particular. There is an alphabetical index at the end of the second volume.

THE THEORY AND PRACTICE OF THE CATECHISM. By Dr. M. Gatterer, S.J. and Dr. F. Krus, S.J., Professor at the University of Innsbruck. Translated by the Rev. J. B. Oulemans. Fr. Pustet & Co., New York. 1914. Pp. 410.

The difficulties of teaching Catechism have been amply illustrated in late years by the number of catechetical manuals published for the use of teachers and pupils. Almost any catechism—the simpler the better—will serve as a guide to children's memory, in order that they may learn the fundamental truths of faith. But it is the teacher who supplies to the children the understanding and appreciation of these truths, and lays the foundation for the permanent holding of them in their future conduct. The art of teaching catechism is in part a gift, based on an instinctive love for the souls of children; but it is also in part the result of training in the application of pedagogical principles. This training is imparted in the normal school courses, and it should likewise form a dominant feature in the curriculum of our theological seminaries. The present volume was originally written for the purpose of supplying the seminarian with a suitable manual in this special branch of catechetical pedagogy. We consider it a model in its line because it avoids all discussion of pure abstractions and psychological vagaries, such as have become fashionable among educators, and harks back to the simple old methods which have the approval of tried experience.

After the customary definitions and an historical outline of catechetical practice, from the primitive Church to our own times, the work states and explains the chief principles underlying the art of Christian instruction. The aim of the latter is the upbuilding of faith, by the messenger of God and His Church, the priest. The means adopted is the Catechism, the elements of which are to be imparted with a conscious sense of dependence upon revelation and natural religion. The diocesan catechism is supplemented by Bible History, Liturgy, Church History, and Church Hymns.

In speaking of the catechetical method the authors insist upon a program of studies which definitely and simultaneously embodies all

the branches of Christian doctrine, that is to say the Catechism proper, Bible History, and the complementary branches. Here admirable hints are given to teachers for special classes, pointing out the fact that lucid and practical explanation of the Catechism is the most important part of the teaching process. The chapter on training the heart, so as to impart at once a love for and a habit of virtue in the child, is excellent. In conclusion the subject of "Special Catechetics" is treated with reference to the formulas of prayers, Confession, First Communion, and Confirmation.

One of the most helpful features of the volume, apart from its general conciseness, is the fact that the subject-matter is not treated in the more or less discursive manner of so many of our text-books on pedagogics, but in the form of brief statements of principles and practices. This feature makes it easy to assimilate as well as survey the material for study.

The fact that Fr. J. B. Culemans, a thorough scholastic and practical teacher withal, is the translator of the work, guarantees its usefulness no less than its fidelity to the original, with judicious adaptation of the version to American conditions.

THE CENTURY OF COLUMBUS. By James J. Walsh, K.C.St.Gr., M.D., Ph.D., LL.D., Prof. Physiological Psychology, etc., etc. With eighty-six illustrations. Catholic Summer School Press, New York. 1914. Pp. 577.

What the author of this interesting volume styles "the Century of Columbus" is the period in history more commonly known as the era of "Renaissance" or also of the "Reformation". From the middle of the fifteenth century to that of the sixteenth the arts of painting, sculpture, architecture, and music flourished and reached a perfection as never theretofore since the beginning of the Christian era. It was the age of Pericles or of Augustus, reproduced under the influence of Christian ideals. To the old arts was added that of printing, which gave new opportunities for the propagation of what was best among the achievements of man's genius. The social problem, too, received a new solution in a rebirth of the methods of charity and of public philanthropy. This was effected mainly through the influence of the guilds, which found fresh attraction in new means of organizing for the common welfare. Out of the general impulse grew that rivalry in doing which produced an exceptional number of great men—not only artists and scholars, but saints, reformers, builders of empires, explorers, and educators. Some of these indeed prostituted their great gifts of mind to the service of the senses, the propa-

gation of worldliness, vice, and error; for the opportunities were open to the lovers of self no less than to the lovers of their fellows for God's sake. But if there was a rising of champions of the idolatry of self, under the plea of reform, there was likewise a dominating reassertion of the powers for good by which a counter-reformation was effected that was to plant the seeds of a lasting and admirable culture under the light of the old faith in Christ, clouded over for a while by the darkening humanism of the age.

If our author selects Columbus as stamping the age of the Renaissance with a peculiarly attractive hall-mark, it is presumably because he wishes in the first place to make his theme appreciated by Americans, for whom, as an American, he chiefly writes. Moreover there is something positive and promising in the choice of Columbus as a patron of the hope and future growth which revives a new culture under the light offered by American freedom and tolerance, American activity and intelligence. No doubt the inspiration to write and dedicate the work to the Knights of Columbus came from the conscious ideals which that young but large body of American Catholics represents. That organization has as its aim to bind together the active and productive forces of Catholic manhood in America, not merely for the defence but also for the demonstration of that stainless zeal which propagates, without corrupting, the truth and beauty and goodness of the religion it professes. Dr. Walsh's previous book, *The Thirteenth the Greatest of Centuries*, has established for him a reputation which the present volume supplements and confirms. Whilst the thirteenth century was the greatest in achievement for the happiness of Europe's commonwealth, it was not necessarily the century that has produced the largest number of great men and women, who tower above the ages that had gone by. That note belongs to the century of Columbus, who called into active existence a new world, rivaling, whilst borrowing from, the old, in all that is great and good. The author depicts the achievements in the arts, in social work, civic elevation, the sciences and literature, and in discovery, with graphic detail and due reference to sources old and new.

From what we have said our readers can readily form an idea of the purpose and scope of the stately volume before us. To get more one must read it. The numerous illustrations, exceptionally fine half-tones, add to the value of the story here told, for they are not the commonplace reproductions of "masterpieces" but carefully selected bits of art from which one may learn something new.

LA PAIX CONSTANTINIENNE ET LE CATHOLICISME. Par Pierre Battifol. Victor Lecoffre, Paris. 1914. Pp. 550.

Battifol, the veteran of ecclesiastical historiography, is devoting his rare talents to a reconstruction of the first ages of the Church. In his *Primitive Catholicism* he has drawn a vivid picture of the internal growth and the hierarchical development of the rising Church. The present volume deals with a period of transition, especially difficult to disentangle, as the old landmarks disappear and the drift of the moving events is only foreshadowed in a dim, faint manner. The third volume, to which the author alludes in his preface, will have for its subject the final development of the Church as a complete, independent social organism. When the monumental work is completed it will present a splendid panorama of the history of the early Church, counteracting the evil done by such radical historians as Harnack and Schwarz, whose contention it is that the Church, through an unholy alliance with the temporal power, was infected with imperialistic tendencies and fell away from her erstwhile constitution which was based on charity. Battifol meets his adversaries on their own chosen ground, that of unprejudiced historical research and criticism. And it must be admitted that he is less given to *a priori* construction than those who continually boast of their freedom from all dogmatic assumptions. We can only wish that Mgr. Battifol may be spared to complete the imposing edifice he has so auspiciously begun, and the bold conception of which no one but the master himself can hope to carry out.

The volume before us, though of goodly size, covers but a brief period and treats of it under a very narrow angle of vision, that of the relations of Church and State; yet it raises a number of the most intricate and vexing problems. We are as far removed from an harmonious agreement between Church and State as we were at the time of Constantine, and we can appreciate the delicacy of the situation when Church and State for the first time met to balance their mutual rights. In all probability this question will ever remain a very thorny and exasperating one, but at that early date it must have presented phases that would almost hopelessly complicate matters. That, at least temporarily, a happy issue was reached, bespeaks in Constantine moderation of a high degree and statesmanship of no mean calibre. The pagan prince has avoided fatal blunders which Christian kings again and again committed. It is unfair to apply too exacting a standard to Constantine's conduct toward the Church and the peace which he established; discount as much as we may his merits, he has accomplished a truly great work and rendered to the Church services of inestimable value. His fame for all time is imperishable, whatever black shadows may darken his memory.

The clouds of persecution had been lifted from the Church and the engaging prospect of liberty was stretching out before her. Neither for Church nor State was it easy to adjust themselves to the new conditions. The time of the persecutions offered less danger to the Church than that of a truce and alliance with the worldly power; for it had less to fear from a hostile government, which could only use the ineffective weapons of brute force, than from a friendly power, which might interfere with its innermost life and tamper with its divine constitution. Out of this ordeal the Church came unscathed, though more than once the mailed fist of her imperial protectors, misconceiving their office toward the Bride of Christ, rested heavily on her shoulder. She rebuked the pride of the Cæsars and defended her inalienable rights. It was a period of fermentation and frequent conflict; since the newly converted Cæsars brought with them many pagan notions as to the nature of the imperial power.

History in this brief period traversed an enormous space; Christianity from an illegal superstition became the recognized and favored state religion. How was this giant stride possible? Battifol carefully analyzes the facts accessible to the historian and comes to the conclusion that the currents of events gradually moved toward this goal. Between the time when the Church was legally recognized and the time when she was hunted down as an unlawful and criminal institution, there lay a long reach when the government, weary of fruitless persecution, tolerated her and granted her the right of property. In the interval a remarkable revolution took place in the Roman mind: its polytheism became chastened and merged into an abstract theism. On the other hand, men grew familiar with the tenets of Christian faith and learned that it was neither atheistic nor impious, but most assiduous in the cult of the one God. This negative attitude of tolerance Constantine transformed into one of positive benevolence and actual preference, because in his heart he was nearer to Christianity than his predecessors were. This explanation leaves ample room for the play of extraordinary factors and the direct intervention of Providence.

Although as pagan prince Constantine possessed the dignity of Pontifex Maximus, he was satisfied to leave to the Church its autonomy. Standing by itself this abdication of a tempting power in favor of the Church is an unanswerable argument for his conversion and blocks all attempts to interpret his actions as being inspired by political motives only, though, without a doubt, the idea of procuring, through a recognition of the concrete theism of the Church, a greater unity of his empire loomed large in his mind. Even Hugo Koch, who is otherwise very violent in his attacks on the great em-

peror and the imperial state-church created by him, with apparent reluctance makes this concession. In spite of this peace with Constantine the Roman Church was not degraded to a state church in the odious sense of the term; and this is the point which Battifol makes against Harnack, Schwarz, and others. The Church of the imperial court was identical with the Church of the catacombs, bowed down with oppression; there was no break of continuity, no surrender of any privileges; not the Church, but the State had shifted its position and sanctioned what formerly it outlawed. The liberty and self-government of the Church would, however, have been imperiled and most likely have been absorbed by this alliance with the State, had she not possessed at that time a perfect and uniform organization.

It must not be imagined, however, that Constantine rightly understood his relation to the Church; he did not subordinate her to the power of the State, which is of prime importance; but he somehow did subordinate her to his own personal power and imperial dignity. It would have been more than human for him to divest himself of all inherited ideas of the ascendancy of the Roman emperor; he never outlived the notion that he was the sovereign custodian of divine worship in his empire. More than once the Church was compelled to repulse the wrongly inspired efforts which he made in behalf of internal peace, of the conditions of which the Church is the sole and supreme judge. It is to be regretted that Constantine ignored the primacy of the Roman Bishop and, passing him by, directly dealt with matters of ecclesiastical discipline.

The policy pursued by Constantine II was more reprehensible and overwhelmed the Church with calamities; his encroachments on ecclesiastical authority were frequent and fatal. But the Church in all these struggles held her own and successfully defeated the intentions of her ill-advised patrons.

Monsignor Battifol's study throws a flood of light on many mooted questions of that period. Though he supplies a wealth of interesting details, he does not thereby, as often happens, obscure the main issues. For a thorough understanding of the relations between Church and State the book is indispensable.

THE PRIEST AND SOCIAL ACTION. By Charles Plater, S.J., M.A.
Longmans, Green & Co. 1914. Pp. 279.

No elaborate or even explicit argumentation is necessary to prove that the clergy as a whole ought to take a leading part in "social action"—that is, be active in bettering the physical and economic as well as the religious condition of the people. For if it is the

"desire and endeavor of the Church" as such "to help the poor rise above poverty and wretchedness and better their condition in life", to use the words of Leo XIII, the fulfillment of that desire and the effectuation of that endeavor rest primarily with the clergy.

It is true that this question has been hotly disputed in European centres. On the one hand, as Father Plater says, it has been argued that the study of economic questions, the establishment of sanitary dwellings and cottage gardens, of labor bureaux and Raffeisen banks, of coöperative and benefit societies, form no part of a priest's sacerdotal duties. Even were the clergy able to find time for such matters, that time, it is held, would be better spent in extending and intensifying their purely spiritual activities. On the other hand, it is urged that although not all priests are called upon to take a direct and personal share in social and economic enterprises, it is eminently desirable that a large number of them should do so (p. 21). Those who care to examine the grounds for this latter contention will find them ably set forth by the work at hand, in the light of the teaching of the Holy See and of the pronouncements of increasing numbers of bishops, as well as based on the intrinsic fitness of the priestly vocation.

The pragmatic aspect of the matter, however, the test of action, is in this case more cogent than any deductive argumentation; and this aspect is no less ably presented by Father Plater. What priests, together with the Catholic laity, have of late accomplished in the field of social work in Germany, France, Belgium, England, Ireland, Canada, and in the United States—all this is clearly, though summarily, set forth in the pages before us. Besides this, the author points the way toward more extensive and intensive social endeavor, by many valuable suggestions relating to social study in our seminaries, to the priest's own social study, and to the priest's attitude toward Catholic social agencies, and his relation to non-Catholic social organizations with which it may be well for him in one or another way to coöperate.

The reader may at first sight be inclined to think that the whole matter of the priest's dealing with social, and especially economic and industrial, activities is one that may be best cared for by the individual pastor in his immediate environment; that his own sound judgment, animated by priestly charity and zeal, will suffice to direct him as to what he should do and what he should not do, and as to how he should do the one and how he should shun the other. And this no doubt is to some extent quite true. Indeed Father Plater makes it plain that, if the priest will imbue his parish organizations—his young men's associations, his sodality, and the like—with true piety, genuine devotion, real spiritual power, there will spring up

among them zeal for true social helpfulness spontaneously, and they will be ingenious in discovering and carrying out successful methods of activity. Nevertheless what is called "social service" is an art with general rules based on facts that have been observed, and tabulated—an art, therefore, with something of a theory, if not a science, back of it; and he who would exercise the former should be conversant with the latter. Now the peculiar value of the book before us is that it sums up the results of very wide and close experience of social phenomena and of no less intimate acquaintance with the corresponding laws and methods governing them. This is all clearly arranged and presented in so readable a style that the busy priest can easily and quickly find the expert guidance or counsel which he may want to have and utilize in his own sphere of action. What the Bishop of Northampton says of conditions in his diocese has a very much wider application—namely, often the priest has to seek a hearing from those who view him with suspicion if not with hostility, and in such a case "social action is the golden key which opens ears and hearts to his influence. Any interest in the public welfare is a passport to public good will. . . . In large centres, social action is not only required as a means of winning fresh souls, but also, even more imperatively, as the condition of retaining the loyalty of workers who are already of the Household of the Faith".

Nothing probably from a literary point of view will be better calculated to subserve the dual utility of the priest's social action here indicated than the reading of the present book, for, as the same authority observes, "Father Plater's enthusiasm will prove infectious". The fact, moreover, that the volume has a place in the excellent series of manuals for priests and students well known as the *Westminster Library* should suffice to recommend it to the clergy.

ALTAR FLOWERS AND HOW TO GROW THEM. A Concise Handbook on the Selection and Culture of White Flowers for the Service of the Church. By Herbert Jones. Preface by the Rev. David Dunford, Benziger Bros., New York. 1914. Pp. 126.

Father Plater in his chapter on social study in our seminaries in the work above, mentions a suggestion which he says came to him from two of these institutions relative to horticulture as a healthy and interesting hobby to which a seminarian might profitably devote his spare time. There was quite a movement amongst the French clergy prior to the present war toward cottage gardening, a tendency that might well be extended to other countries. A priest, he suggests, who has some knowledge of such matters could find in them a means of bringing his people together in little undertakings which

would brighten their lives, widen their interests, and increase their resources. The cultivation of vacant city lots has been taken up by the public schools, with what degree of success the present writer has not investigated; but, as Father Plater remarks, garden allotments outside large towns might prove quite as effective as billiards in saving Catholic youths from loafing, and they would have the additional advantage of inspiring enterprise, self-reliance, and industry (p. 177). The horticultural movement, like all similar social undertakings, depends chiefly upon enthusiastic and intelligent leaders, and doubtless if such inspiration and guidance were forthcoming, no end of good could be accomplished both in embellishing the seminary grounds and above all in cultivating a refined taste for the truly beautiful things of God's earth, a taste which is so easily uplifted and given a solidly spiritual form and direction, and which might be a most valuable equipment for the pastoral office.

The foregoing reflection flows naturally from the present volume on *Altar Flowers*. The direction here offered to the amateur florist is so plain that the least experienced in such matters can readily follow it with well-founded hope of success. The limits of the treatment—white flowers mainly—are indicated in the subtitle of the volume. The plan is simple. The plants are classified under bulbous-rooted and fibrous-rooted. Under the former heading there are various groups of lilies, narcissi, irises, dahlia, Star of Bethlehem, gladiolus, poppy-anemone, snowdrop and snowflake. Under the second class come the rose, chrysanthemum, sweet pea, phloxes, campanulas, and others. It will be noticed that the term white flower is taken in a broad sense, as must needs be the case since indeed there are really no *white flowers* in nature—not even the snowdrop, which has a bit of green on each of its snowy petals, while the spotless Madonna Lily has at least golden stamens. The addenda to the volume contain some suggestions relative to various forms of red flowers. The volume is aptly made, and beautifully illustrated with photographs of many of the flowers described.

LOURDES. By Johannes Jørgensen. Translated from the original Danish by Ingeborg Lund. With a Preface by Hilaire Belloc. With Illustrations. Longmans, Green & Co., New York. Pp. 195.

THE PILGRIM'S GUIDE TO LOURDES AND THE CHIEF PLACES EN ROUTE. By the Rev. G. H. Cobb. With a Preface by the Cardinal Archbishop of Westminster. B. Herder, St. Louis. Pp. 82.

Mr. Hilaire Belloc in his brief and characteristically piquant preface to this volume tells of his remembering "a wealthy but foolish woman saying some years ago at dinner that she would believe

miraculous powers if a man who had lost a finger or a hand by amputation could have it joined again at Lourdes. To which a priest present at the table replied with great judgment that, if or when this kind of miracle were worked, those who still believed the phenomena of Lourdes to proceed from the cured themselves would invent a bastard word, half-Greek, half-Latin, ending in *ism* and signifying in plain English the growing together of severed flesh and bone. In the same way men who now admit that saints in ecstasy have been raised into the air call that exercise 'levitation'." This is one and rather a common way of eluding the miracle with its supernatural implications. It connects miracles with *mira* and covering both under a single name hides their essential difference. A simpler process was that of Zola, who when confronted by Dr. Boissarie with the contradiction between the facts of the real Lourdes and the statements made by Zola in the novel *Lourdes*, replied by asserting his mastery over his own fictional characters and their doings, and adding laconically: "I don't believe in miracles. Even if *all* the sick in Lourdes were cured in one moment I would not believe in them." But, as Dr. Jørgensen observes, "Miracles . . . are not worked for the sake of unbelievers; they are worked for those who believe. In order to strengthen them, to confirm them in their faith, to inspire them with ardor, and fill them with new life and fervor." And it is just this significance that commends the present story of Lourdes to the Catholic reader. It would probably have little or no convincing or even persuasive influence on an unbelieving intellect—it being always possible to deny either the facts or their miraculousness. But the Catholic, the willing soul, will find in the author's brief history of Lourdes—which covers about one-fourth of the volume—and especially in his description of what transpired under his own eyes during his eight days' sojourn there, very much to instruct, to strengthen, and to edify. There are many books concerning Lourdes. Only last month we had occasion to bespeak attention for Mgr. Benson's beautiful little work on the hallowed shrine. The present book has, like Mgr. Benson's, the personal note of distinction in that it is the work of a no less eminent and scholarly convert. As such it is likely to appeal with special interest to converts and to those who may be considered as on the threshold or looking toward entrance.

It will be some time, how long none can tell, before Lourdes can again become the international place of pilgrimage that it long had been before the present European cataclysm. *The Pilgrim's Guide*, introduced above, will hardly be put into any actual itinerary service for some time to come. The booklet, however, with its succinct summary of guide-book information, may be a stimulus to such as

are looking forward in hope unsickened by long delay, while those to whom a journey to Lourdes is a memory may care to have details refreshed by the survey of many places and facts that is here so practicably and attractively presented.

THE SECRET CITADEL. By Isabel O. Clarke, author of "By the Blue River," etc. Benziger Bros., New York. 1914. Pp. 416.

We rarely discuss novels in our Book Review department; but we recommend this one for the lesson it teaches no less than for the interesting style in which it is written. It is the story of a marriage between a gifted and high-born Catholic girl and a wealthy young Englishman educated amid the prejudices current against the Catholic religion. His admiration for the girl leads him to set aside his irreligious feelings in order that he may gain her heart and the reluctant consent of her mother. After the nuptials the young couple take up their temporary abode near Tunis where the husband has purchased an old Arab castle. Here a French architect is introduced, who revives the prejudices and further poisons the mind of the husband with suspicions regarding clerical influence over his young wife. She bravely struggles against the unreasoning authority by which her husband seeks to coerce her to his ways of thinking, until she breaks under the effort and, being with child, is brought to the verge of death. Her manifest sufferings in the struggle to save her faith—the secret citadel of her soul—eventually open the eyes of the husband, and he calls for a priest. Soothed by the heavenly ministration the young woman recovers. Thenceforth things are changed and the husband is gradually brought to the faith.

The author well describes the various motives that enter into the play of the story—the insinuations of love drawing the young girl to an alliance against which her reason and her friends warn her; the weakness of an otherwise excellent mother who, in order to see her daughter settled in view of her own approaching death, yields despite her conviction that she is risking her child's higher interests; the slenderness of the value of promises made by an unbelieving lover under the influence of a strong passion; the harrowing scenes of the husband's distrust working infinite pain in the heart of the young wife; and the sacrifices which she is compelled to make, whilst the fate of her unborn child and her own life hang in the balance, until an overwhelming grace of God enters the heart of the husband—these are admirably described, and serve as a warning against "mixed marriages", however strongly urged on the ground of affection and equity. Even where the event turns out happy, as here, it is mostly at a cost far above the calculations of those who risk the eternal contract under such circumstances.

Literary Chat.

Zum Priesterideal, by Fr. Ferdinand Ehrenborg, S.J., is a well-developed biographical sketch of a young priest, John Coassini, who died in the odor of sanctity at the Collegium Germanicum in Rome, toward the end of 1912. To unusual talent he joined a most attractive, genial personality and a rare consistency of virtuous conduct. (B. Herder.)

Fr. Alexander Baumgartner's biography of Goethe (*Sein Leben und seine Werke*) has been completed and revised (third edition) by P. Alois Stockmann, S.J. The characterization of the great German poet includes not only a thorough analysis of the psychological process by which Goethe attained his unique fame, but also a number of important documentary side-lights which give us a comparative estimate of his rival in the art of poetic expression, Schiller. The work is quite up to date by reason both of its enlarged literary apparatus and of measuring Goethe's productions by the standard of modern criticism in art and its relation to the Catholic religion. (B. Herder.)

There is a good deal of striking truth in a little volume of essays by Edith Pearson, *Ideals and Realities* (R. & T. Washbourne, London), although most of the matter is presented as subjective and personal feeling. The note of Irish sympathy shows itself everywhere, but particularly in "Father Ryan's Poems" and "Irish Visits".

Seumas MacManus's *Yourself and the Neighbors* adds a new complement to the much appreciated literature of Irish country life. Father Dan's "Priest's Boy", a hale and hearty lad of six and sixty years, is a well drawn figure, expressive of the best of Celtic humor; so is Nancy Kelly, the postmistress at Knockagar, and other interesting types that meet—*bouchal*, *cailin*, man, woman, and child—on the green hillsides and the brown moors, and along the white country roads on their way to Mass. (The Devin-Adair Co., New York.)

Still another edition of the new Breviary and one which vies for popularity with the recently published volumes of Pustet and Desclée is the 18mo four volume set known as the Mechlin edition. Its size makes it convenient for the pocket, though the letterpress is slightly darker than the ordinary, and thus answers the need of priests who find their eyes tried by small print. For the rest, the Mechlin Breviary conforms of course to the *editio typica*. Benziger Brothers are the agents for the American market.

Outside the Walls is a well chosen collection of expressions of sentiment regarding the Catholic Church, her doctrines and practices, by men who are not themselves of the fold. The list of witnesses to the salutary influence of Catholicity includes more than three hundred names of well-known scholars, statesmen, authors, and popular leaders of thought. It covers the subjects of the Papacy, the clergy, religious orders, Catholic education, literature, art and music, science, social service, patriotism, and cites as its sources works which in many cases are American and easily accessible. The compiler is Benjamin Francis Musser, a convert from Anglicanism. The volume is well printed and provided with an alphabetical index. (B. Herder, St. Louis.)

The ever-multiplying demands on eye and brain have brought it about that we must have no end of short cuts to information—excerpts from the classics, digests, and synopses of big subjects, and other shapes and forms of bird's-eye views. There are some who still think that little books about big subjects are great evils. Such folk, however, are old fogies, 'way back of the times, and their antediluvianism counts for naught. Be that as it may, there should be a place and a welcome for the quite recent undertaking of providing for busy people small handbooks containing the "Spiritual Classics of English

Devotional Literature". The first two booklets of the series are at the writer's hand. They bear the titles respectively: *The Spirit of Father Faber* and *The Spirit of Cardinal Newman*. The former is introduced by Mr. Wilfrid Meynell, and the latter by Father Martindale, S.J. The names of these distinguished writers may be taken as guarantee that the selections made from the respective classics are representative of the "spirit" of the eminent authors.

Perhaps the literary form of the introduction to Newman might have been more nearly worthy the great master. A sentence running on for sixteen lines, and involving three parentheses, is a cumbersome thing in so light a book. Aside from this, however, a minor blemish on a fair page, the beautiful little books, neat and bright, with their artistic photogravures, are a joy to the hand and eye, a comfort in the pocket, and an embellishment to the library table—books which may serve for gifts that will flatter the giver and please the recipient. (Benziger Bros., New York.)

A Child's Prayers to Jesus is the title of a wee booklet by Father Roche, S.J.—well made, neatly printed, and becomingly illustrated—in which the devotional exercises suitable for little children are shaped into verse. The verse is not always as good as are the piety and the unction. The inequality, however, will probably not be noticed by the child, especially if the little one follow the author's advice—"pause on each line and let the meaning lie a moment in the heart. Then send it warm with love to our Blessed Lord." Thus used the pretty little book cannot but be a precious aid to the child's spiritual formation. (Longmans, Green & Co., New York.)

Fr. Paul Conniff, S.J., has translated the short treatise on *Vocation* by Fr. Victor Van Tricht, S.J. (Benziger Bros.). It is an impressive presentation of the subject; but it might be made more readable if there were some breaks or headings in the discourse. As it is, the continuous run of pages somewhat hides the beauty of the thoughts contained in them.

The *Biblische Studien* (XIX, 2) contain an excellent summary of the results of critical scholarship in regard to the Book of Tobias, under the title *Beiträge zur Erklärung und Textkritik des Buches Tobias*, by Dr. Adalbert Schulte. (B. Herder, St. Louis.) In the same series appears a critical examination of what St. Clement of Rome says in his first letter to the Corinthians concerning the activity of St. Paul in the extreme West, which some interpret as meaning Spain. The essay is by Dr. Ernest Dubowy and has the title *Klemens von Rom über die Reise Pauli nach Spanien*.

The third centenary, to be observed during this year, of the death of St. Camillus of Lellis has occasioned the publication of *Der hl. Kamillus von Lellis und sein Orden*, by one of the Fathers of the Congregation of St. Camillus. We have nothing, thus far, in English, about this remarkable Saint, whose life offers such an encouraging instance of sanctification by the service of charity for the sick and poor. The Order that bears the Saint's name has foundations in Italy, Spain, France, South America, and one house (since 1909) in the Archdiocese of Tuam, Ireland, for the care of priests who suffer from nervous ailments. (B. Herder.)

Twenty-one sermons for Franciscan Tertiaries, embodying directions and illustrations touching the regular life, the devout exercises, and the fruits of sanctity produced by faithful observance of the Tertian rule, have been issued by Felician Rauch (Innsbruck, Tyrol). They are from the pen of Dr. Joseph Kumpfüller, cathedral preacher of Ratisbon, and are published under the title *Blüten und Früchte aus dem Garten des III Ordens vom hl. Franziskus*.

Dr. Ludwig Gangusch is the author of an exegetical essay on the doctrinal value of the Epistle of St. James: *Der Lehrgehalt der Jacobus-Epistel*. The study is a thorough examination of the textual value of the Epistle and offers

a great fund of patristic interpretation that is serviceable for homiletic use. (B. Herder.)

Appropriate readings or sermons for the month of May are furnished by Fr. Peter Vogt, S.J., in *Die ersten Musterbilder echter Marien-verehrung*. The writer explains in thirty-one successive chapters the relations of Our Blessed Lady to the Holy Trinity, SS. Joachim and Anna, the Archangel Gabriel, St. Elizabeth, St. Joseph, the Shepherds of Bethlehem, SS. Simeon and Anna, our Lord, the Spouses of Cana, the woman who praised our Lord (Lk. 11:27), St. John, the first Christians, the Church. The language is graphic and fitly clothes some original and striking conceptions of Marian beauty.

Dr. Hubert Lindemann some years ago published a *Florilegium Hebraicum*, embodying for the use of students a number of choice passages from the Hebrew text of the Old Testament. He now adds a small *Lexicon* as a further aid in the use of the *Florilegium*. It is an adjunct that was much needed, and is done in excellent form. (B. Herder.)

A little volume that might well be taken up when the day's work is done, and the easy chair is conveniently placed with its occupant under comfortable illumination, bears on its cover the title *An Early Indian Mission—Barroux*. The fuller inscription within shows that the booklet contains the "correspondence of the Rev. Louis Barroux, Missionary Apostolic, to the Rev. M. J. De Neve, Superior of the American College, Louvain. Translated from the French by the Right Rev. E. D. Kelly, D.D., Auxiliary Bishop of Detroit." In brief it is the history of the Pottawatomies and the story of missionary life amongst those Indians some sixty years ago. The history and the story are alike instructive, interesting, and, we might add, pathetic. It is a narrative of the wrongs and injustices done the red aborigines by his white overlord; a story of heroic patience under persecution and of the triumphs of the Cross made possible by priestly devotion and self-oblation.

Father Barroux had planted both Christianity and civilization in the clearings of those North Michigan forests through which he had struggled; "he had endured with patience the hopeless winters of the 'fifties and 'sixties; he had been the faithful shepherd of untamed flocks; he had been a pioneer in advocating religious education; he had willed his body to be buried in the little graveyard at Silver Creek beneath the shadow of the sanctuary which he loved and served through many years". But no monument marks the resting-place of this priestly hero. It has been the desire of Bishop Kelly to supply this lack, and the hope that the proceeds of the present volume might contribute to this laudable end has inspired him to render into English Father Barroux's correspondence. Let us add that the translation is worthy of the original, and that the reading of the book will repay the reader in more senses than one. It is to be hoped that the reader will repay the translator and his cause. (Ann Arbor Press, Michigan.)

While Professor of Dogma in the Salesianum, Milwaukee, Dr. Charles Bruehl constructed an outline of Fundamental Theology which is published in the form of a small pamphlet by the Society of the Divine Word, Techny, Illinois. The booklet bears the title *Repetitorium Apologeticum*, a term which designates the adaptation of the opuscle as an instrument for review—a purpose indeed which it admirably subserves. But not only seminarians review and repeat the several parts of their theology while they are in training: priests who have passed beyond the seminary walls sometimes do the same thing. Those who still follow this laudable practice will find Dr. Bruehl's synopsis, within its limits, serviceable. The text is not a compilation; it is a digest, a real synthesis, coherent throughout, perfectly methodical, clear, and comprehensive—intrinsic features which are well brought out by the typographical arrangement.

Books Received.

SCRIPTURAL.

THE HOLY BIBLE. Translated from the Latin Vulgate and diligently compared with other Editions in Divers Languages (Douay, A. D. 1609; Rheims, A. D. 1582). Published as revised and annotated by Authority. With a Preface by the Cardinal Archbishop of Westminster. This Edition contains Bishop Challoner's Notes, newly compiled Indices, Tables, and Verified References. Also Pope Leo XIII's Encyclical on the Study of the Holy Scriptures, and a New Series of Maps. Benziger Bros., New York. 1914. Pp. lxxxii-1854. Price, \$1.00 to \$5.00.

THEOLOGICAL AND DEVOTIONAL.

WHAT THINK YOU OF CHRIST? Is the Christ of the Catholic Church the Christ of the Gospels? By Francis H. E. Cahusac, M.A. Benziger Bros., New York. 1914. Pp. 104. Price, \$0.35 *net*.

THE SPIRITUAL EXERCISES OF ST. IGNATIUS OF LOYOLA. Translated from the Autograph by Father Elder Mullan, S.J. P. J. Kenedy & Sons, New York. 1914. Pp. 205. Price, \$0.60.

VOCATION. From the French of the Rev. Victor Van Tricht, S.J. Adapted by the Rev. Paul R. Conniff, S.J. Benziger Bros., New York. 1914. Pp. 70. Price, \$0.10.

BAPTISM AND EXTREME UNCTION. Doctrine Explanations. By the Sisters of Notre Dame. R. & T. Washbourne, London; Benziger Bros., New York. 1914. Pp. 64. Price, 0/2.

MEDITATIONS ON THE ROSARY. By a Brother of the Little Oratory. Benziger Bros., New York. 1914. Pp. 61. Price, \$0.35 *net*.

OUTSIDE THE WALLS. Tributes to the Principles and Practices of Roman Catholicism from our Friends *fuori le mura*. By Benjamin Francis Musser. B. Herder, St. Louis. 1914. Pp. 362. Price, \$1.25.

RELIGIONSUNTERRICHT UND HEIDENMISSION. Von P. Odorich Heinz, O.Cap. B. Herder, St. Louis. 1914. Seiten 48. Preis, \$0.20.

MISSIONSPREDIGTEN: Der göttliche Wille. Herausgegeben von Robert Streit, O.M.I. Seventeen excellent sermons, with introductory sketches of contents, from Septuagesima Sunday to the sixth Sunday after Easter. B. Herder, St. Louis. 1914. Seiten 178. Preis, \$0.70.

MISSIONSPREDIGTEN: Das Apostolische Werk. Herausgegeben von Robert Streit, O.M.I. B. Herder, St. Louis. 1914. Seiten 140. Preis, \$0.65.

DIE MISSION AUF DER KANZEL UND IM VEREIN. Sammlung von Predigten, Vorträgen und Skizzen über die Katholischen Missionen. Unter Mitwirkung von Mitgliedern der Gesellschaft Jesu herausgegeben von Anton Huonder, S.J. B. Herder, St. Louis. 1914. Seiten 160. Preis, \$1.00.

SIMPLICITY. According to the Gospel. By Monseigneur de Gibergues, Bishop of Valence, author of *Faith, Holy Communion*, etc. From the French. P. J. Kenedy & Sons, New York. 1914. Pp. 151. Price, \$0.65 *postpaid*.

THE CRUCIFIX, or Pious Meditations. Translated from the French by Frances M. Grafton. Second edition. Benziger Bros., New York. 1914. Pp. 164. Price, \$0.35 *net*.

THE STORY OF ST. DOMINIC. For Little People. By Marie St. S. Ellerker, Tertiary, O.S.D. With Preface by the Very Rev. Vincent McNabb, O.P. (*Corpus Christi Books*.) Benziger Bros., New York. 1914. Pp. 108. Price, \$0.35 *net*.

PHILOSOPHICAL.

TEACHER AND TEACHING. By Richard H. Tierney, S.J. Longmans, Green & Co., New York and London. 1914. Pp. 178. Price, \$1.00 net.

THE PROFESSORS AND THE SINGLE TAX. By C. B. Fillebrown. Reprinted from *The National Magazine*, September, 1914. C. B. Fillebrown, 77 Summer St., Boston, Mass. 1914. Pp. 20. Price, \$0.05; 100 copies, \$1.50.

CHRISTIAN CITIZENSHIP. By the Rev. Thomas Wright. (VI. *Catholic Studies in Social Reform*.) B. Herder, St. Louis. 1914. Pp. 80. Price, \$0.20.

THE DRINK QUESTION. By the Rev. Joseph Keating, S.J., Editor of *The Month*. (VII. *Catholic Studies in Social Reform*.) B. Herder, St. Louis. 1914. Pp. 106. Price, \$0.20.

OUR FAILINGS. By Fr. Sebastian von Oer, O.S.B. (Beuron Congregation). Translated from the tenth edition by the Countess Alfred von Bothmer. B. Herder, St. Louis. 1914. Pp. 271. Price, \$1.10.

THE MEANING OF LIFE AND OTHER ESSAYS. By the Rev. A. Goodier, S.J. Benziger Bros., New York. 1914. Pp. 142. Price, \$0.35 net.

FREEMASONRY AND CATHOLICISM IN AMERICA. By the Rev. Michael Kenny, S.J. Reprinted and adapted from the *Messenger of the Sacred Heart* and from *America*. (No. 15. *The Catholic Mind*. 8 August, 1914.) The America Press, New York. Pp. 21. Price, \$0.05; \$3.00 per hundred.

HISTORIA PHILOSOPHIAE Scholarum Usui Accomodata. P. D. Ramirus Marcone, O.S.B., in Collegio S. Anselmi de Urbe Professor. Volumen II: Philosophia Aetatis Patristicae, Mediae, Recentis usque ad Saec. XIX. Desclée & Socii, Romae. 1914. Pp. xii-429. Pretio, 4 L.

RAILWAY CONDUCTORS. A Study in Organized Labor. By Edwin Clyde Robbins, Instructor in Economics and Sociology, Mt. Holyoke College. (Vol. LXI, No. 1, of *Studies in History, Economics, and Public Law*. Edited by the Faculty of Political Science of Columbia University.) Columbia University or Longmans, Green & Co., New York. 1914. Pp. 183. Price, \$1.50.

HISTORICAL.

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THE ECCLESIASTICAL REVIEW

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THE VIRGIN BIRTH OF OUR LORD.

A few months ago Canon Sanday, the most eminent Biblical scholar in the Anglican Church, published a little pamphlet¹ which has created more consternation in the Church of England than even *Essays and Reviews* caused fifty years ago. Indeed, the Canon's brochure of thirty pages threatens to complete the disruption of the Anglican Church, for far and wide he has more influence than the whole bench of English bishops, and his influence is now openly cast against the Virgin Birth of Christ. The words of the Creed, "Conceived by the Holy Ghost and born of the Virgin Mary", have for many years—especially since 1894—been the storm centre of a controversy that has drawn into it every theologian of note outside the Catholic Church. The discussion is one of far-reaching importance, because it involves not only an article of Faith that has always been bound up with the doctrine of the Incarnation, but also the trustworthiness of the Gospels as historical documents. Bishop Gore, in the open letter² that called forth Canon Sanday's famous pamphlet, points out that the rejection of the Virgin Birth "cuts so deep into the historical character of the Gospel narrative that nothing like the distinctive character of the Christian creed could be maintained." And, in fact, if the Gospels are shown to be unreliable in their account of the Virgin Birth, what assurance can we have that any page of the Gospels is true? Canon Sanday's repudiation

¹ *Bishop Gore's Challenge to Criticism*, Longmans, Green & Co.

² *The Basis of Anglican Fellowship in Faith and Organization*, Mowbray & Co.

of the Virgin Birth, coming, as it does, so soon after his defence of the doctrine against Mr. J. M. Thompson, brings the question and all its consequences once more before the world with startling force. A brief review of the discussion may be interesting not only for the sake of the doctrine that is at stake, but also because of the light that is shed on the methods which critics usually employ whenever they bend their energies to reject a doctrine involving the miraculous.

I.

The story of the Virgin Birth is told by two Evangelists, St. Matthew and St. Luke, in the first two chapters of their respective Gospels. St. Matthew's account is seemingly written from St. Joseph's point of view. Throughout the narrative St. Joseph is in the foreground. He is the recipient of an angel's message. He is bidden to put aside suspicion. He is told what name the Divine Child is to bear. He is warned to take Mary and the Child into Egypt. He is instructed when to return. Finally, it is he who decides that the Holy Family should settle in Galilee rather than in Judea. In St. Luke's account the Blessed Virgin is the central figure. The angel announces to her that the Holy Ghost will come upon her and the power of the Most High will overshadow her. From her lips fall the words of the Magnificat. She "keeps all these sayings pondering them in her heart". To her the aged Simeon directs the words of prophecy, foretelling that a sword shall pierce her soul. The two narratives run on parallel lines and supplement each other.

The Gospel accounts of the Virgin Birth have, perhaps more than any other chapters of the New Testament, been subjected to a deadly fire of criticism. From this ordeal they have emerged unscathed. In the eyes of all sane critics they are to-day regarded as integral and primitive portions of the Gospels. Of St. Matthew's account Moffatt, with all the evidence before him, writes: "Neither the style nor the contents afford valid evidence for suspecting that they are a later insertion in the Gospel".³ The first two chapters of St. Luke—the Gospel of the Infancy—were, in a special manner, the battle-ground

³ *Introduction to the Literature of the New Testament*, p. 250.

of the critics, and for a while were scarred beyond recognition. The Evangelist, so it was charged, invented the census which Augustus was alleged to have ordered for the whole empire; indeed, he invented a whole series of enrollments for which there was not a particle of historical confirmation; and, finally, he rounded out the fabrication by his statement that every person had to go to his own home to be enrolled. In a word, he was accused with having invented a historical background for the Nativity. Mommsen, the greatest German historian of his age, averred that no one could believe that a census was carried out by the Romans at that time, "whatever theologians or those who, like theologians, talk in bonds, may have persuaded themselves or others".⁴ Mommsen's verdict, with all its ring of finality, was, in the course of time, reversed by facts which archeology brought to light, and which have strangely confirmed the accuracy of the statements so confidently stamped as false. Sir William Ramsay, to whose researches the cause of sound scholarship owes a debt it can never repay, has shown that Augustus instituted the enrollments which, according to Mommsen, no one cognizant of the facts could accept. Ramsay has not been afraid to add that "the nineteenth century critical method was false and is already antiquated".⁵

Defeated in their efforts to disprove the trustworthiness of the narratives of the Virgin Birth, some critics, headed by Dr. Harnack, contended that two verses of St. Luke's Gospel were an interpolation (1: 34, 35). These verses contain the evidence for the Virgin Birth, and if they were deleted the problem would, said the critics, be simplified and the narrative rendered smooth. To this mode of solving difficulties in Scripture the critics often have recourse. In the present instance, were it not for the preconceived desire of getting rid of the Virgin Birth, no one would ever have dreamed of striking out the two verses in question. Even Mr. J. M. Thompson,⁶ who is not restrained by a sense of reverence for the New Testament, can find no good reasons for impugning the genuineness or the integrity of the narrative.

⁴ *Res Gestae Divi Augusti*, pp. 168, 176.

⁵ *Luke the Physician*, p. 8.

⁶ *Miracles in the New Testament*, Chap. 9.

II.

That the Virgin Birth formed part of "the Faith once for all delivered to the Saints", that it was embodied in the oldest creed of the Church, and that it found a place in the earliest Rule of Faith, side by side with the Resurrection and the Ascension—all this is amply attested. In the words of Dr. Zahn, "the theory of an original Christianity without the belief in Jesus the Son of God, born of the Virgin, is a fiction".⁷ Let us hear three of the earliest witnesses. St. Ignatius of Antioch takes us back to Apostolic days: there is good reason for believing that, with his friend Polycarp, he was among the auditors of St. John the Apostle. In his Epistle to the Ephesians he speaks of the Virgin Birth as one of "the mysteries which were wrought in the silence of God but are now to be proclaimed to the world". Against certain Docetic heretics he maintains, in his Epistles to the Trallians and to the Smyrneans, that our Lord was "truly born of a Virgin". The testimony of this early writer could not be more explicit or more emphatic. A few years after the death of Ignatius the Apologists arose as defenders of the Faith. Of these, Aristides, writing about the year 125, includes the Virgin Birth in his formal summary of the Christian Faith. "Christ," he says, "is confessed to be the Son of the Most High God, having come down from heaven, and having been born of a Holy Virgin".⁸ A still more important witness to this doctrine is Justin Martyr, whose life extended through the earlier portion of the second century. In his summaries of the Christian Faith he three times enumerates the Virgin Birth, together with the Crucifixion, the Resurrection, and the Ascension. A well-known passage of his *First Apology* (written between 140 and 150) is a classic testimony on this point: "He was born as man of a Virgin, and was called Jesus, and was crucified, and rose again and ascended into heaven". Justin Martyr defends the doctrine against the attacks of pagans and Jews, and everywhere treats it as one of the commonplaces of Christianity. There is no need to press this point further. "Everything,"

⁷ *Das Apostolische Symbolum*, pp. 55-68.

⁸ *Apol.*, Ch. 15.

writes Mr. Rendel Harris, editor of Aristides's *Apology*, "that we know of the Dogmatics of the early part of the second century agrees with the belief that at that period the virginity of Mary was a part of the formulated Christian belief." Neither is it necessary to prove that this article of the Creed did not suddenly spring up and gain wide acceptance only at the beginning of the second century. The well-weighed words of Dr. Swete sum up the truth of the matter: "As far as we can judge, the belief was older than the publication of the Gospels. When it first appeared in the letters of Ignatius it was already accepted without question from Antioch to Ephesus."⁹

III.

The critics who reject the Gospel accounts of the Virgin Birth are bound to explain on purely natural grounds the origin of these narratives. However, while they are strikingly unanimous in their repudiation of the Biblical story, the theories with which they would supplant it are curiously at variance.

There are those who hold that it is to pagan legends we must go for the source of the story. Legend haunts the cradles of the great; it hangs around the beginnings of religion; what more natural than that it should invest the Infancy of the Founder of Christianity with a halo of romance? Indeed, Mr. Conybeare would have us believe that there was in that age a general belief that superhuman personages and great religious teachers were born of virgin mothers through divine agency. And so, the critics of this school ransack the annals of mythology for strange births. It is a vast fairyland they explore, and in its wide fields they allow their fancy free rein. They find analogies for the Gospel account not only in the full blaze of history—were not Plato and Augustus of divine birth?—but also among the hoary figures that stalk in the dark backward and abysm of time where the primeval gods play their parts. The cults of Greece, Rome, India, Phrygia, Persia, Egypt, Arabia, and Mesopotamia are searched for parallels and analogies, and myths of every degree of grotesqueness are unblushingly offered as affording a likely substratum for

⁹ See *Texts and Studies*, Cambridge, 1891; Vol. I, No. 1, p. 25.

the New Testament story.¹⁰ The critics are not hampered by the need of an economy of causes, nor are they embarrassed on finding that, like the witnesses who testified against the Saviour, no two of them are found to agree in the testimony they give. As we survey the mass of myths they gather from every corner of antiquity to explain away the Gospel account, we have a typical illustration of the morass in which they who reject the plain words of the Gospel are ever doomed to flounder. On one point only do our critics agree—that the Virgin Birth as it is set forth in the New Testament cannot possibly be true.

Such theories it is hardly necessary to refute; they refute themselves. Indeed, no one who stands in the old ways could be more scornful of their authors than they are of one another. Holtzman says of Conrady's Egyptian theory that it makes him dizzy, and Lobstein declares that Soltau's Roman theory is enough to bring science into disrepute. One or two remarks, however, may be apposite. First, even if we grant that there is any analogy between the pagan myths and the Gospel story—and there is none—it does not follow that similar phenomena always have similar causes. There is, perhaps, no other field of speculation so much exposed to false reasoning as that of comparative religion, where similarity of ideas is commonly taken to indicate causal connexion. This mode of syllogizing has been stigmatized by Rhys Davids, who says that it is as if we were to argue that chalk cliffs, if there be such, in China, are produced by chalk cliffs in the Downs of Sussex. Again, whoever knows anything of the Jews' idea of the Godhead knows that the Jews would be the last people in the world to adopt a heathen legend in explanation of the birth of the Son of God. Myth could not possibly take root on Jewish soil, nor flourish in a Jewish atmosphere. And whoever recalls the loathing with which the early Christians regarded Paganism and all that it stood for, knows with what indignant horror they, too, would have recoiled from a pagan myth creeping in disguise into their religion. When we think of the coarse legends, steeped in sensuality, which characterized Paganism, and contrast them with the Gospel of the Infancy in its purity

¹⁰ See *The Interpreter*, Vol. IV, pp. 398, 399.

and delicacy of feeling, and its exquisite reserve, we are tempted to say to the myth-mongers of our day what Origen said to their great forbear, Celsus: "Your language becomes a buffoon and one who is not writing seriously."¹¹ The search for a myth to serve as a substratum for the Gospel of the Infancy has, however, done the cause of the Virgin Birth one service: it has brought out the absolute originality of the Bible narratives. Nowhere in the whole range of mythological lore has a story of a virgin birth been found in the sense in which we are here concerned with it, and nowhere has any channel been discovered for the infiltration of myth into the Christian account of the Infancy of our Lord. The unique originality of the Gospel story is another seal of its truth.

And thus, while the theories of the critics continue to confound one another, the artless and ageless words of the New Testament continue to tell the way in which God was pleased to bring about the Incarnation.

The critics of one school grope among the world's myths for an explanation of the Gospel story; the critics of another school turn over the pages of the Old Testament in search of a prophecy which might furnish a clue to the problem. In the prophecy of Isaiah (7: 14), the latter find what they look for: "Behold a virgin shall conceive, and bear a son, and His name shall be called Emmanuel". Here we have, Harnack maintains, "a complete explanation"—a prophecy transmuted into history. Not even the authority of Dr. Harnack, however, saves this hypothesis from being severely handled by scholars who have no brief for the Virgin Birth. The verdict of Dalman has been commonly accepted and has put Harnack's case out of court: "The Jewish common people never expected the Messiah to be born of a virgin, and no trace is to be found among the Jews of any Messianic application of Isaiah's words concerning the virgin's son from which by any possibility—as some have maintained—the whole account of the miraculous birth of Jesus could have derived its origin."¹²

¹¹ *Against Celsus*, I, 37.

¹² Dalman, *The Words of Jesus*, Eng. tr., p. 276.

IV.

The chief argument urged against the Virgin Birth is drawn from the silence of the New Testament with the exception of the Gospels of St. Matthew and St. Luke. The silence of St. Mark, of St. John, and of St. Paul is persistently urged as conclusive against the doctrine. Let us estimate the force of this argument.

St. Mark, it is argued, made no allusion to the Virgin Birth, either because when he wrote, the "legend" was not established, or because he rejected it. Now a much more reasonable explanation for St. Mark's silence is that the Virgin Birth did not fall within the scope of his Gospel. That Gospel embodied the recollections of St. Peter. It is a record of the public life of our Lord—a Gospel, not a biography; a Gospel that sets forth what St. Peter saw and heard, namely, the salient facts of Christ's life, to which as an "eyewitness and minister of the word" he could testify from personal knowledge. The *Acts of the Apostles*, which give an account of the early days of Christianity, seems to betray a very inadequate knowledge of the facts of our Lord's life. Are we to conclude that the writer was silent concerning the life of our Lord through ignorance? St. Mark's Gospel begins with the Baptism of St. John; nothing can be inferred from its silence of what came before that event. In other words, just as we see why St. Matthew and St. Luke should give an account of the Virgin Birth, we see with equal clearness why St. Mark did not make mention of it. It is, moreover, very significant that, while in the Gospel of St. Mark our Lord is many times called the Son of God, the Son of David, the Son of Mary, He is never called the Son of Joseph. Surely there is a reason for this.

Similarly, were it possible to show that St. John ought to have made mention of the Virgin Birth, his silence on the subject would be a difficulty to be reckoned with. But unless the scope and tenor of his Gospel called for such a reference, his silence cannot be construed as signifying that he knew nothing of the doctrine. The argument from silence is notoriously precarious; it must always be taken in connexion with the purpose of the document under discussion; in the present instance it is an argument that may be retorted with telling effect. Will any

one deny that St. John knew of the Transfiguration, or of the Institution of the Eucharist, or of the Agony in the Garden? And yet to none of these events is reference made in his pages. A reckless critic, surely, were he who would interpret the Evangelist's silence on these events as proof that they never took place. Was there more reason for his referring to the Virgin Birth than to any of these incidents?

How little force lies in the argument drawn from St. John's silence becomes increasingly clear when we study the purpose which he had in view in composing his Gospel. That purpose he does not leave us to infer: "These things are written that ye may know that Jesus is the Christ, the Son of God, and that believing ye may have life everlasting" (20: 31). To this purpose the whole Gospel is consecrated; to it everything is subordinated. He tells us what Christ did and said—the Fourth Gospel purports to be the Gospel of an eyewitness—but he is chiefly concerned with showing what Christ is. The Synoptists had set forth the life of Christ, leaving the history to make its own impression; St. John writes to bring out the meaning and bearing of it all. His is a "spiritual Gospel", concerned with the Divinity that is everywhere gleaming through the works and words of our Lord. It is "an old story newly told", passing over much that has already been recorded, and presupposing its readers to be conversant with the other three Gospels. St. John alludes to incidents without pausing to retell them. For instance, he makes no mention of the Saviour's Baptism—an incident related by the three preceding Gospels—but the text clearly shows that he regarded it as matter of common knowledge. His purpose guides the selection of the miracles which he narrates: they are an anthology of works of power which, as a rule, he uses to set the doctrine of the Divinity of Christ in clearer light. For his purpose, then, the Virgin Birth had little evidential value—of its very nature it was not a fact that could be used as proof or illustration of his main thesis. Indeed, it is not too much to say that, considering his choice of incidents and his manner of handling them, he would have seemed to depart from his method and purpose had he selected the Virgin Birth as a subject for careful treatment in his Gospel.

But while St. John does not expressly mention the Virgin Birth, his Gospel, from the first word to the last, is full of a doctrine that renders the Miraculous Conception of Christ supremely reasonable. In his opening chapter, wherein he deals with the place of Christ in the whole history of humanity, he emphasizes as the first and fundamental truth of his Gospel the preëxistence of our Lord. "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh and dwelt amongst us." And these sublime words are only the prelude to a Gospel which is attuned throughout to the same thought. True, the Incarnation is not based on the Virgin Birth, but how St. John could lay so much stress on the preëxistence of Christ and at the same time hold to a human fatherhood for the Word made Flesh—this is a consideration offering much difficulty to all save those who would get rid of the miraculous at any cost. The whole background of the Fourth Gospel is lighted up by the doctrine of the Virgin Birth.

The critics make much also of the fact that the Epistles of St. Paul contain no explicit reference to the Virgin Birth. Here, once more, it must be emphasized that an inference from silence which leaves out of account the character and conditions of the document under consideration is valueless. Unless the Virgin Birth came within the purview of the Apostle, its absence from his pages has absolutely no significance. We do not wonder at finding no mention of the Crucifixion in the Epistles of St. James and St. Jude. Now, St. Paul more than once clearly defines the scope of his message. "I make known unto you, brethren, the Gospel which I preached to you. . . . For I delivered unto you first of all, which also I received, how that Christ died for our sins, according to the Scriptures, and that He was buried, and that He rose the third day, according to the Scriptures. . . ." (I Cor. 15). The death, burial and resurrection of our Lord constitute the burden of St. Paul's Gospel; these, with the exception of the Institution of the Eucharist, are the only events in the Saviour's life of which he makes mention. Nothing was farther from his thoughts than to write a biography. Essential principles of Christ's teaching, even echoes of Christ's words, numerous points of correspondence between the Epistles and the Gospels are to be

found on page after page of his writings; but no evidence is to be discerned of any purpose on his part to restate the historical basis of the Faith that he preached. Why then should it be deemed strange that he made no mention of the Virgin Birth in documents the scope of which left no room for it? When the biographical events of which he made mention are so conspicuously few, why is so much stress laid on the lack of express mention of the Virgin Birth? He does not refer to the Baptism of our Lord, nor to divers other matters which certainly formed part of the Apostolic teaching; his silence becomes ominous only when it is a question of a doctrine that is odious to the critics.

On the one hand, then, the scope and purpose of the Epistles preclude the mention of the doctrine in dispute; on the other hand, there is many a verse of St. Paul that would be strangely out of place unless this doctrine be taken for granted. It is hard to believe that St. Paul, the friend and companion of the writer of the third Gospel, the "illuminator of Luke", as Tertullian called him, could be cited as a witness against the Virgin Birth of Christ.

The more we ponder the logic of the whole argument from the silence of the Evangelists, the more whimsical must seem to us the repudiation of a well authenticated doctrine, simply because some do not record it.

V.

The wonderful congruity of the Virgin Birth with the doctrine of the Incarnation is worthy of consideration as a proof of its truth. The two doctrines are wedded in thought as they are wedded in reality. If Christ be what we believe Him to be, the Incarnate Son of God, then it was meet that such a One should have assumed flesh in the manner that is so sublimely described in the Gospel of the Infancy—such a One could not have been subject to the laws of birth to which beings of mortal mould must conform. He must have been "conceived by the Holy Ghost and born of the Virgin Mary". And as we ponder the picture of that life as it was lived on earth, we are under compulsion to believe that if there be such a thing as miracle, this is the place for it; if ever there was a moment in history that should be signalized by miracle,

this was the time for it. As it did not befit the Holy One of God to see corruption, so neither did it befit Him to be born as other men are born. As Christ's Resurrection marked Him off from all the children of men, so also does His Virgin Birth: *talis decet Deum partus*.

The Virgin Birth of our Lord can never be dislodged by historical criticism from its place in the Christian Creed. To-day, as in the days of Justin Martyr, it is assailed not on historical grounds, but on purely philosophical grounds. This fact makes the defection of the greatest Biblical scholar of the Church of England all the more astounding. True, he does not throw in his lot with the infidel school of critics who reject the supernatural; he affirms (p. 28) his "entire and strong belief in the central reality of the Supernatural Birth"; but he capitulates to the younger school of English modernists whose watchword is "The Supernatural without the miraculous". The Canon accepts the Supernatural Birth, but rejects the Virgin Birth. It is an impossible compromise: the doctrine of the Incarnation and the doctrine of the Virgin Birth stand or fall together.

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CHRISTIAN DOCTRINE FOR PUBLIC SCHOOL PUPILS.

GR^{EAT} as are the advantages of our parish school system there are many of our children unable to profit by them. There are, even in places where the parish school flourishes, some who can not or do not attend. Parents blind to its advantages, deaf to the call of those in authority, heedless of the example of their fellow Catholics, persist in sending their children to the public schools. Perhaps, too, it happens that, from the overcrowded condition of our schools or for reasons of convenience and distance, some of our children must attend the state schools. All these children are the peculiar care of the pastor of souls. To all these he must attend. He must try to make them all faithful children of the Church. To neglect even the children of the careless or the obstinate would be visiting the sins of the parents on the children. To care for these, many noble efforts are being made, especially in our larger

cities, by loyal Catholic teachers under the guidance and supervision of the parochial clergy and the bishops.

It is not with these, however, but with the small country parish, without parochial school, that the present paper has to deal. Here the problems that confront the pastor are many. He has to care for the children of the town or district in which he lives and perhaps also of one or more missions that he visits, sometimes not more than once a month. Some of his pupils may live within easy distance of the church; others even with up-to-date methods of transportation cannot get there in less than one or two hours. Children coming from good homes will show interest and regularity, and those from the homes of the careless will often be a trial to the teacher and a hindrance to the progress of the class. Children of all ages and of every degree of mental capacity will present themselves.

In the unsettled state of present discipline there may be children who have made their First Communion at six or seven, while others who have come from neighboring parishes or dioceses have not done so at nine. There may be some who have come from a distance where the rule is to confirm at each episcopal visitation all the children who have made their First Communion, while the practice at home is not to confirm any under twelve years.

To supply the needs of this rather heterogeneous mass the pastor must determine time and place, or rather times and places for instruction. He must provide, sometimes at his own expense, the books that are necessary, divide the children into classes, secure and train some who will assist him in the work, convince the parents of their duty and enlist their help and cooperation. He must also do a great part of the teaching, especially in the preparation for First Communion and Confirmation. As regards time, it is scarcely possible to secure the children for more than two hours a week—one on the weekday (Saturday or Monday) which the children have free from school, and one on Sunday.

The weekday lesson will be entirely the work of the pastor himself; for the Sunday lesson he will try to secure competent help. To the former will come children up to twelve or thirteen years of age; at the latter those of greater age will also be present.

Many things will interfere with the attendance on weekdays. Every school child is jealous of anything that limits his freedom on those days; he regards the extra work and time as a burden and is thus prejudiced against the Catechism class. Some of the larger children will be engaged in gainful occupations, selling newspapers, passing out bills, picking berries in season, or something else that interferes with attendance. Those who come irregularly will interfere with uniform advancement and discipline of the class, and sometimes the resulting progress is disheartening.

What can be done to make this condition more satisfactory? Much can be done to make the parents appreciate the necessity of instruction, regular and systematic. The good that the well-instructed Catholic can do, the disadvantage at which the uninstructed Catholic always is, must be brought home to Catholic parents. In the Sunday sermon, in his private conversations, the pastor will insist on this. He will try to make his flock readers of Catholic literature which demonstrates this necessity. One effect of the catechetical instruction, now almost universal, at Sunday Masses is that the wealth of information contained in the Catechism, and the need of its full and thorough explanation are brought home to the minds of Catholic parents. Frequently they say they did not know there was so much in the Catechism; they become all the more anxious that their children should be fully instructed, and that the Catechism should be explained to them.

If, too, the lesson explained at the Masses be along the same lines as the one appointed for the Catechism classes, it is likely that it will be discussed at home, and that a more intelligent interest will be taken by both parents and children. Sometimes, indeed, it is quite possible that the whole family will set aside a time for the discussion of the lesson last explained, or the anticipation of the next expected lesson.

On Saturday morning the children are not expected to come all together. There will be two or three or perhaps more classes, and each child is held only for the time necessary for his work, and the lesson is made as interesting and profitable as possible. Besides, it is generally useful to point out to the children the necessity of making some sacrifice for their faith. This will encourage them in the difficulties of the lesson, will

console them for the hardship of Saturday attendance, and be the beginning of a most useful discipline of self-denial. In some sense it marks them off from other children and fosters a spirit of union among themselves and loyalty to the Church.

Little difficulty will be experienced with those who come regularly; but what is to be done with those who come irregularly or not at all on weekdays. If the absence arises from the indifference of parents, the case seems almost hopeless. There is scarcely any way of reaching those children except through the parents. Association with the children from better homes sometimes helps.

The attractiveness of the lesson itself, the method of presenting it, pleasant surroundings, the skill of the teacher, the *esprit de corps* that even the coldest Catholic is conscious of, all give some aid in coaxing or compelling attendance; but it is not often that the child can rise above the indifference of his parents.

Later on, perhaps, when the episcopal visit is announced, they will show up, behind the others of the same age in information, behind them in those practices of correct behavior in church which the child of good home and regular attendance has learned without effort. Then, above all other times, tact and sympathy are necessary in the teacher. Seeing their own backwardness, seeing so much to learn, ridiculed perhaps by other children, they fall a prey to discouragement. Their first impulse is to run away and stay away and, unless met with sympathy and understanding, this they generally do. Sometimes it will be advisable to take such children by themselves and patiently go over with them the ground already gone over with the others. This is especially necessary if they are much the older, if the children of their own age have been already confirmed. Generally, though aiming to give them all the instruction possible, the pastor must admit them to the Sacraments with the minimum of information, and trust to the grace of the Sacraments for their perseverance, and the Sunday Mass sermons for their instruction.

Every child in the parish should attend the Sunday Catechism class, and several teachers who show fitness for the work should be called in to help. The pastor will have his own class or will merely oversee the work of the others, according

to the number of pupils present and the energy he can spare from the other important and essential works of the Sunday.

The time can scarcely be more than an hour, and will be selected with a view to the peculiar circumstances of each congregation. When many of the children come from a distance, when it would be a hardship to compel them to make two trips the same day, the Catechism class is usually held before or immediately after the last Mass. This is often the most convenient time even when the majority of the children live not very far away, for generally children do not wish to make two trips nor do they wish to have their Sunday afternoon broken up by an hour's instruction and a trip to church. However, the afternoon is frequently found to be the most convenient time, and then the Catechism class is followed by Vespers or Rosary and Benediction. Whether the children come in the morning or afternoon the parents are encouraged to come with them. This attendance seems more easy to secure in the morning.

As to the method of teaching there seems to be a great diversity of opinion. An older school held that the thing of greatest importance was to memorize the Catechism, and that understanding what was memorized would come later. A newer school holds that it is explanation that is of the greatest importance. Many spend the time of the lesson chiefly in repetition of the words and helping the pupils to get them by heart. Others spend their time in getting a thorough understanding of the lesson according to the capacity of the pupil.

Any one who has witnessed a group of adults trying to remember the words of the Catechism know how treacherous is memory in these matters, how little is really remembered, what ridiculous substitutions are made—the substitution of the definition of Purgatory for that of the Sacrament of Matrimony is familiar to everyone who has had any experience in this work. Indeed, after a year or two it is astonishing how little even the brightest children will remember of the words of the Baltimore Catechism.

When taking children through the large Catechism I have often asked, "How did our little Catechism answer the question?" and very few, sometimes not even one, could recall the exact definition. These were children, certainly not below the average in intelligence, many of them perhaps above it, who

but a year before could not be puzzled in the Catechism. Indeed, the priest who, time and again, has been over the Catechism with class after class does not always find it easy to repeat the words of the Catechism. This experience should teach us that memorizing without understanding is worthless—many say injurious—and that the best way, not only to memorize but afterward to remember is to have a thorough understanding of what is learned.

Memory, always more or less treacherous, is never more so than when its object is something but dimly understood. The association of ideas upon which so many "memory systems" depend has its clearest illustration in a thorough understanding of the subject in all its relations. There seems to be no good reason why this should not apply to our teaching of the Catechism. Besides, we all know that very much explanation and illustration is necessary in order that the child may learn to perform the ordinary duties of a Catholic—to assist at Mass, go to Confession, receive Holy Communion—and two hours a week do not give too much time for this. It would seem therefore that there can be no time in the Catechism class for learning the words of the book.

The words of the Catechism, sometimes obscure enough to an adult, are often quite unintelligible to a child. As such they can not be a rule of conduct or a safe guide to faith; they are useful only when explained by the living voice of the teacher. It would seem, moreover, that if the work of teaching the prayers and the memorizing the Catechism is undertaken by the priest or teacher, the parents are relieved of a duty which strictly belongs in the home, and which will be immensely profitable to parents and children if performed there. I was once called to prepare for Baptism the non-Catholic husband of a Catholic wife and the father of a Catholic family, on what was supposed to be his deathbed. I had no trouble in giving the necessary instruction because as he told me he had been over the Catechism many times with his children. It is the duty of parents to help, and like all duties faithfully performed, "it blesseth him that gives and him that takes". It is important to memorize the Catechism, but far more to understand it; and the division of labor seems to be that the home is the place for the former, while the Catechism

class should undertake the latter. No school system has ever been able to get along without home lessons, nor does there seem to be any good reason for making an exception of the Catechism class.

To confine all religious instruction and to limit all religious study to one or two days of the week would perhaps be the surest way of convincing children that they need not think of religion except in connexion with their Sunday clothes; an idea that, at least in practice, seems common enough.

The closest approach to the practices of the Catholic school comes when each evening the child devotes a portion of the time given to home lessons to Catechism and Bible History, or some religious subject. By this method is developed in the mind of the pupil a conviction of the importance of religious knowledge and its necessity in the every-day affairs of life. It is not set apart from secular knowledge but is ever ready to direct and govern the pupil in its use.

This home work should consist in the thorough memorizing of the lesson explained the previous Sunday and a study, without much attempt at memory work, of the lesson for the coming Sunday. A most profitable feature of this home work is some attempt on the part of the pupil to apply to his present needs what he learns from week to week. It is strange how far apart theory and practice may be in the life of a child, and unless attention is called frequently to the practical application to every-day life of what is learned, few pupils will see any necessity of putting into practice what they have learned. In the home work and especially in the class there must be insistence on the practical use of what is learned. The work is incomplete without it.

Catechism is not memory drill but a preparation for immediate living, a help and guidance that the pupil hourly needs, without which his life is incomplete. The responsibility of finding this immediate application is gradually transferred from the teacher to the pupil. At first it is pointed out to him, afterward he is encouraged to find it for himself, and the effort is made to form in the pupil's mind the habit of seeking out the guidance that religion gives, and always following that guidance. This habit needs to be cultivated from the beginning; upon it depends character. It is but the application of the "just man living by faith" to the life of the child.

Usually the Catechism is gone over and explained many times before it is finally laid aside. This may be done by beginning with the abridged and simple Catechism or by taking from the Baltimore Catechism at first only the simpler questions and answers. In the earlier years only the most general view of the bare essentials can be given. We pass from the general view gradually to one more and more detailed at each repetition, always keeping in mind the needs of the pupil and his state of mental development; not insisting on the memorizing of dry and hard definitions until at least the main points are understood. The child must not get the opinion that on any religious subject the last word has been said. Knowledge must be imparted so as to leave room and prepare for further development.

An important part of the teacher's duty is to point out or help the children to discover for themselves the relation between the various divisions of Christian Doctrine. In going over the Catechism for the first time these relations are not observed, but after this general view they must be pointed out. Children must be made to see the great general plan of salvation, not merely in the units that compose it, but also in the relation of these units to each other—the Incarnation made necessary by the fall, the Blood of Christ flowing through the Sacraments, the right of the Creator to make laws for His creatures. The words of the Catechism are but the text on which the teacher is to build his explanations—the dry bones that he is to clothe in living flesh.

The Catholic pupil in the public school is sometimes asked questions concerning the faith and practices of the Church. These may be of various kinds—controversial, merely for information, very rarely offensive. Here is a distinct need realized much earlier than with the parish school pupil and it demands special attention. Patience, courtesy, charity, of course, must be insisted on; but also an answer must be supplied. An hour may often be profitably spent in finding the children's experience in these matters, getting at the answers they made and fortifying them against possible future questions. They can be taught to answer only as far as they know, to request time to find what they do not know at present, or, with more advanced pupils, to refer to competent authority on

the subject. It is usually not difficult to make Catholic children realize that they are observed and their fellow pupils will judge the Church by what is seen in their lives. This responsibility once fully understood is a great help toward right conduct, and an inducement to be better acquainted with the doctrines and practices and history of the Church.

A more serious state of things occurs when in the higher classes some of the old-time calumnies are repeated in a textbook or by a professor. When this occurs the well-informed Catholic will protest, and should be able to refer to the library or procure from the pastor what is necessary for the refutation. If possible, these things should never go unchallenged. They are generally the result of misinformation, not of malice. It is of advantage both to teacher and pupil to have them corrected.

The uninstructed belligerent Catholic pupil can do much harm and bring discredit on the Church; the patient one, the well-instructed one is a centre from which radiates immeasurable good. Prompt in obedience, respectful to authority, diligent in school work, careful of his language and choice of his company, firm and instructed in his faith, modest in thought and word and act, many a Catholic boy is winning golden opinion for himself and praise for the Church from non-Catholic companions and teachers in school. This is the work of the Catholic home, of Catholic instruction in Christian Doctrine, of the Sacraments, and the Sacrifice of the Mass. This is the ideal that the teacher in the Catechism class must aim at. This is reward enough for all his labors.

If the pastor is himself zealous, he will endeavor to train his assistants, impressing them with the dignity and importance of the work, helping them in the preparation, suggesting better methods of teaching; when necessary, supplying them with books explanatory of Christian Doctrine.

Fortunate indeed is the pastor and parish that have a few competent teachers for the Catechism class. Sometimes these teachers are found among the teachers in the public schools, or those who have been teachers. Sometimes one or more convent graduates in the parish are willing and able to help. On these instructors, after the parents and the pastor, depends in a great measure the future Catholicity of the children of the

parish. In missions but rarely attended by the priest, the instruction of the children is almost entirely entrusted to such teachers, and even where there is a resident pastor, though he may have much spare time through the week, Saturday and Sunday are crowded with work; the time when the children can be present is so short that he cannot give them the personal attention he would wish. These teachers either individually or all together he will meet through the week, discuss with them the best methods of teaching, answer their questions, give them the information they need, direct their religious reading or study and strive in every way to minister to their efficiency.

The preparation of children for First Communion and Confirmation demands the closest attention of the country pastor. It is especially his work. True, indeed, the parent and the confessor are the established judges of the preparedness of any child for First Communion, but this is a duty to which the father usually pays little attention, while the pastor is generally the confessor also. Sometimes indeed a mother will have the ability and the zeal to prepare her own children for First Confession and Communion, and perhaps this is the best of all preparations; but still the confessor is the judge, and the pastor is warned to call together the children and by special exercises for a few days to get them ready for Holy Communion. Much again depends on the homes from which these children come. Some of them have arrived at the use of reason without having learned to make the sign of the cross; others will come almost sufficiently prepared.

Under the present discipline restored by our late Holy Father they are as a rule between seven and eight, and if they have no previous training it is almost impossible for a priest to teach them anything. Far removed from them in age, he is still farther removed from them in habits of thought and the understanding of their child minds. We say nowadays that a man is of little use in the first three or four grades in the school-room. It is but little different in the Catechism class of children of the same age, and unless some seed of instruction has already been sown in the child mind of seven or eight years, it is almost impossible for the priest to help the child. The mother or an older sister or some woman teacher can reach that mind infinitely more easily than he can. Even children

of the same age will sometimes be more successful than the priest in conveying to backward fellow pupils the first glimpses of things supernatural.

But with this first foundation laid it is the duty of the priest to prepare these children. We are told in the Decree of 8 August, 1910, that "a complete and perfect knowledge of Christian Doctrine is not necessary"; that "the knowledge of Christian Doctrine required in children in order to be properly prepared for First Holy Communion is that they understand according to their capacity those mysteries of faith which are necessary as a means of salvation; that they be able to distinguish the Holy Eucharist from common bread and also approach the sacred table with devotion becoming their age". Children of this age "about the seventh year more or less" cannot read, hence a Catechism is of very little use to them. The Catechisms prepared for First Holy Communion are useful mostly to parents and teachers as indicating the minimum of instruction necessary. Charts and pictures are of help in this preparation. But pastors seem to be almost unanimous in stating that the information required and the necessary disposition can be secured only by direct oral teaching. The priest here is in the place of Him who said: "Suffer little children to come unto Me, and forbid them not". He speaks and is listened to as one with authority, and surely here, if faithful to his vocation, he may expect the help of Him who uttered that invitation.

What must be his methods? Question and answer, not stilted discourse; constant appeal to the knowledge and experience of his pupils: their home and school life; much of the life and parables of our Lord. The country pastor is most favorably situated for all this. Those familiar scenes of country life, those parables of our Lord relating to daily experience of the country child—"the wheat and the cockle", "the sower and his seed", and many others, find a ready response in the mind and heart of the child accustomed to country life. The nativity, Christ's love for little children, the Last Supper, the Crucifixion, and the institution of the Sacrament of Penance, form the burden of the priest's talks with the little class. Sometimes under the trees, sometimes in church, he will take care not to kill interest by fatigue. Often

from the experiments of his class he will take occasion to inculcate a most profitable lesson. He will relieve the weariness of attention by instruction in some of the common practices of Catholics. The sign of the cross, clear in its straight lines, accurate in the form of words; the correct method of genuflection; the approach to the sacred table and return from it (the latter until it has become almost mechanical); the manner of holding the head, putting forward the tongue, swallowing the Blessed Sacrament; modesty of eyes without closing them. He will teach much from the examples of the saints of Christianity and the Old Testament. He will always act on the great principal that "interest is the best discipline".

In small congregations it is hardly useful to prepare children more than once a year, and the tenor of the Decree on this subject seems to indicate that this should be at Eastertide. When Easter is early, it means that First Communion must be administered before the schools break up, and the time for instruction must be set either before or after school hours, with perhaps a day or two out of school just previous to the day of First Communion. Most country pastors seem to favor a weekday for the great event, and without any special ceremony they allow the children to come to the altar-railing accompanied by their parents or other members of the family. The solemn Holy Communion takes place later, immediately before Confirmation. The children are so young that ceremony disturbs them. The parents' presence encourages and steadies them. The parents help them in their preparation and thanksgiving. The church, of course, is especially decorated, and the families are warned that the day of First Communion for one of its members should be a day of holy joy for all. A word or two before the distribution of Holy Communion fixes the attention of the children on what they are about to do, recalls to their minds the instructions received; a few words after the ceremony warns them of the duty of thanksgiving and exhorts them to frequent Communion. The little instruction given these children is soon forgotten if not carefully renewed and extended; and a certain small class of parents who seem to think that a child is established in the faith once he has made his First Holy Communion are to be warned of this duty, and every possible means used to keep

up the regularity of attendance at the Catechism classes, and the frequency of receiving Holy Communion.

For Confirmation more extended preparation and fuller knowledge are necessary. Should Confirmation be given during the school year, the children have to be assembled either before or after school hours and the same general rules already so often stated are to be followed in the lessons. Correct understanding, the necessity of regulating one's life by what is learned, the duty of putting into actual use the knowledge gained, memorizing only what has been explained and understood, on the part of the pupil. On the part of the teacher, explanation, copious illustration, suggestion of occasions for the use of what is learned, always keeping in mind the experience and needs of the class. Special emphasis of course will be laid on the Sacrament of Confirmation, its preparation, necessity, and effects. Where the bishop examines, there is always the temptation to prepare so as to make a good showing. It would be unfortunate if this was to interfere with the real work of the instruction. The examiner is not going to find out all the children know. It is easy to get a class to study the favorite chapter of the bishop, known even by the parents from previous visits. Children may be drilled into a few questions, outside the Catechism, which the bishop is known to ask. The ability and information of the Confirmation class is known only to him who has charge of it. The praise or blame of the bishop on Confirmation day means nothing to the pastor who has only the welfare of the children at heart.

What has so far been described is what takes place only under the most favorable circumstances. The country pastor cannot always get his children together for instruction. Some who can not come regularly he instructs privately in his home. Often he will visit at stated times a village or a district where a few Catholic children live. In season and out of season he is following the little ones of his flock. He searches them out singly or in groups; he instructs them in a private home, a barn, a school building, an empty store, the village lodge-room. As long as he can he holds them, convinced that they need all the instruction he can give. With genuine regret he sees them drop one by one from the class. He is ever striving

against a rather large group of Catholic parents who seem to be firmly convinced that after Confirmation further instruction is unnecessary. To their minds the time spent in the Catechism class is a species of purgatory for their children; they are glad when it is over; no longer are they concerned about further instruction. Here again little can be done. The child cannot rise above his home or his parents.

The Bible History goes *pari passu* with the Catechism. From the very beginning it is used in illustration or explanation. The event is read from one of the approved histories or directly from the sacred page itself. In the New Testament the latter practice is most suitable. The children can not be too early acquainted with the very words of the text. Later on the systematic study of Bible History is undertaken. From the Old Testament the gradual unfolding of the plan of salvation is learned. The New Testament shows us the fulfillment of the Old. Both the Old and the New Testament furnish examples of heroic sanctity that the pupil must be early acquainted with. He must be taught to profit by their example or take warning from the punishment meted out to evil-doers. He must not regard these examples as so remote that he has nothing to learn from them, but as models set up by God for all time. He must recognize his close relation to them in the communion of Saints. His hopes must be directed toward association with them in heaven. If possible, this study is to be so conducted that it will create a personal interest in the Bible, an interest that will persist through life in the reading and study of that sacred volume.

I have tried to sketch what is peculiar to the country parish without a Catholic school. There are no statistics to show us how efficiently the work is done, no record of the proportions of those who remain faithful and those who fall away. The fact that these parishes live, though their best blood is ever drained away to the large cities, the eagerness with which they build and support schools as soon as numbers justify it, the many vocations to the convent and the priesthood, seem to point that the work is generally well done and has the blessing of Almighty God.

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THE PRIEST IN THE FRENCH ARMY.

AT the breaking out of the present European war, which in magnitude and fierceness threatens to surpass all preceding wars, no provision existed in French law for the spiritual care of soldiers and sailors. The army and navy chaplaincies provided for by the French concordat had been suppressed in consequence of the suppression of the concordat itself.

It is true that on different occasions some sort of arrangement had been planned in order to give satisfaction to Catholics. Under the Delcassé Ministry a project had been prepared by the naval intendance with a view of minimizing as far as possible the odium of the ministerial decree of 6 February, 1907, abolishing entirely the "aumôniers de la flotte". Likewise a decree dated 5 May, 1913, had been issued contemplating, but in time of war only, two army chaplains for each army division, one for each corps of cavalry, and two for ambulances at the front.

Neither of these projects had gone into effect at the outset of the war, so that the sailors at sea were left altogether without religious assistance and the land forces had to depend exclusively upon the services of the parochial clergy.

Vice-Admiral Bienaimé was the first to protest against this state of affairs. In a letter, 2 August, to the Secretary of the French Navy, he strongly insisted upon something being done in behalf of Catholic sailors and marines. The letter is worth quoting:

After the concentration of our material forces which is being pursued with such superb enthusiasm, allow me to call your attention to the concentration of our moral forces, and to remind you that, of all the generous sons of France, our sailors alone run the risk of going to danger without feeling close to them the spiritual comfort born of the sense that God's Providence is nigh unto them. In behalf of the sorrowing but courageous mothers of those children of the seaside whose patriotism seeks its inspiration in the souvenir of their native church, I beg you to carry out the project prepared by the naval intendance, under the Delcassé Ministry, with regard to embarking some naval chaplains.

In response to that urgent appeal, a small number of chap-

lains was commissioned by the Navy Department. A similar appeal was made to the Minister of War to carry out without delay the ministerial decree mentioned above.

Although both the Navy and the War Department showed some readiness in granting what was asked in behalf of Catholic combatants, it soon became apparent that the number of chaplains commissioned was altogether inadequate. The late Count Albert de Mun, the Catholic Deputy, took the matter in hand and obtained from the French Government a considerable increase of the allotted number. Thanks to his influence, the Mediterranean division of the French Navy has now ten chaplains and the North division a proportionate number, all these naval chaplains being salaried by the Government. For the Army, de Mun obtained from the Government the additional appointment of 250 supernumerary chaplains, with the clause, however, that they will be compensated, not from the War Fund, but through private subscription. An appeal made to the clergy to volunteer and to the people to subscribe met a prompt and generous response. In a few days hundreds of priests had offered to serve even without compensation and the subscription list was closed, having reached more than the desired amount.

Whether this arrangement compares favorably or not with what is done, in point of religious service, in other armies and navies, the writer is not in position to say; nor does it matter much, as there are really, in the French Army, more chaplains than are vested with an official commission.

When, in July, 1889, was passed the famous military law enlisting the French Clergy, the anti-clerical politicians responsible for the measure were thinking only of the "curé sac au dos", and, in their mind, that meant the crippling of the recruitment of the clergy, the thwarting of the progress of the Church. It never occurred to them that the presence of the clergy in the ranks of the army, even like the leaven hid in three measures of meal, might transform the army. They would have been much more surprised had any one told them that this law, clearly intended to hurt religion, would some day work great results in favor of religion. In fact, Catholics themselves were far from agreed on the probable workings of the law. While the majority predicted, as a bitter fruit of the

law, a deterioration both in the number and quality of the clergy, there were found a few who took a more hopeful view of the case and foresaw, against the very intent of the law, sacerdotal vocations of a better and stronger temper, capable of wielding a powerful influence in that milieu into which they were thrown against their wish and in spite of the time-honored immunity of the clerics from military service. The present crisis seems to amply justify their hope.

At this early hour, it is not possible to give the exact count of the priests serving in the French Army. Nevertheless, from the reports already at hand of some twenty-five dioceses and a dozen religious orders it is safe to say that the figure is close to 20,000 with an additional 5,000 teaching brothers. These 20,000 priests are fairly well distributed through the various branches of the Army. Probably the majority of them are attached to the Red Cross hospitals; but many are at the front either as combatants or as *brancardiers*, and reports are coming in of many abbés being killed or wounded or made prisoners. If it is now remembered that, by a recent decision of the Holy See, the canonical impediment of irregularity incurred by the shedding of blood was provisionally suspended and that every soldier priest is authorized to say Mass and give absolution and administer Extreme Unction, the conclusion will not be forced that never did army receive better spiritual care, than does the present army of France.

The writer happened to be in Belgium at the beginning of hostilities. With great difficulty, even to the point of being once arrested as a German spy, he managed to reach France, traversing the territory that has since become the theatre of war. In his travels in France from the Belgian line to the Italian frontier, he came in touch with priests and laymen and soldiers hailing from nearly every part of the country. From what he saw and heard he is convinced of two things—namely, the perfect devotedness of the clergy to the cause of the Allies, and the powerful influence that loyal attitude exercises upon the religious revival of the masses.

When one passes from the atmosphere of fervid French patriotism to that of American neutrality, he must confess to a sense of surprise and almost annoyance at the oft-asked question: Why should the French priests sacrifice themselves for

a country that has treated them so badly? It would be an unworthy answer, one that every French priest would repudiate, to say that they cannot help it and simply yield to the might of the law. Thousands, to begin with, have freely and promptly returned from distant lands at the first call of their country; even among the priests residing in France and as such subject to compulsion, it is doubtful that a single one could be found who in his heart wished to shirk what all consider a sacred duty. Forsooth, neither the regulars who have been compelled to seek abroad the privilege of living their own life, nor the seculars who have been robbed of their patrimony, have forgotten the wrongs heaped upon them by an anti-religious and anti-national policy; but over and above those wrongs, they see France, the welfare of France, the salvation of France. Who shall blame them and who shall not admire them?

Undoubtedly, there was something essential lacking in President Poincaré's message to the country; the priests felt it and keenly so. Nevertheless, for the sake of France, they heartily echoed the closing words of that message: "Haut les cœurs et vive la France!" The same *oubli* of God's name was painfully noticeable in Premier Viviani's, otherwise remarkable, manifesto; nevertheless he had the whole nation, priests not excepted, with him when he said: "France, unjustly provoked, did not want war. She left nothing undone to avert it. Since war is forced upon her she will defend herself against Germany and whatever other nation would side with Germany in the conflict of the two countries. Under less favorable circumstances, France has proved that she is an adversary most to be feared when she battles, as is the case to-day, for right and liberty."

If ever the unjust charge of lack of patriotism so often hurled at the French clergy needed an answer, the answer has now been given. And yet the readiness with which the French clergy answered the decree of mobilization does not find its full explanation in patriotism, as the term goes. The writer was visiting a young priest recently ordained and assigned to his mission. As the first rumors of coming mobilization reached him, the young curate immediately sent for his military apparel and simply remarked: "Being a *sous-officier*

I shall certainly be sent to the front. I will leave the very first day. There is more good to be done there than here, for, besides leading my sixty men, I shall be able to confess and absolve those who fight and are likely to fall for their country."

This case is quite representative. A unique opportunity offered itself to the French clergy of showing, through self-sacrifice, their love of both country and souls. Without a word of recrimination for past injuries, without even giving much thought to the theoretic immunity of ecclesiastics from military service, the opportunity was seized by all alike, either impressed or volunteers. "By turning French again, the national soul finds itself Catholic," is a remark made by Mgr. Baudrillart, Rector of the Catholic Institute of Paris.

That in the face of war the soul of France has shaken off all spurious accretions and once more revealed itself French purely and simply, nobody who lived in France during the month of August could fail to notice. Gustave Hervé, the chief of anti-militarists, actually apologized to the country for his treasonable theories and was among the first to enlist. Little notice of the assassination of Jaurès, their leader, was taken by the French Socialists, absorbed as they were by the common cause.

In issuing the order of mobilization the French Government had counted upon a probable shrinkage of fifteen per cent, whereas the actual waste was less than two and a half per cent, deserters and *refractaires* flocking back to the colors side by side with the exiled monks! What a contrast in the national sentiment between 1870 and 1914! De Mun tells in the *Écho de Paris* how, in 1870, he saw the French deputies leaving the Quay d'Orsay with bowed heads and care-worn countenances, uncertain whether the nation would ratify the declaration of war and present a united front before the enemy. And, speaking of the famous session of the French Parliament, 5 August, 1914, he adds: "Yesterday the whole nation was there united, alive and confident in her cause. All those who spoke in her name, in words the magnificence of which fully rose to the occasion, were the faithful interpreters of the national soul."

Whether by a general law or by reasons peculiar to the French temperament, that vigor of patriotism evinced everywhere in France has proved a powerful stimulus of religious sentiment. On the eve of the war not a few had voiced their fear lest to war might be added revolution. The revolution did take place, but not as prophesied. To all intents and purposes, it was a religious revolution, one that may well be called a national conversion. It matters little if, in religious matters, French officialdom still retains some of its wonted aloofness or at best intrenches itself in a merely passive attitude. The official world is not always a true exponent of the nation over which it presides, and nowhere is it less so than in France. That the people itself, in its distress, frankly and calmly turned to God and the Blessed Virgin and the Sacraments is abundantly testified by reports from nearly every corner of France. Neither in the spoken word nor on the printed page is the old tone of raillery at the clergy or the Church or sacred things to be found any more. The worst *mangeur de curés* meets the priest with the ready and hearty greeting, "We are all brothers now". Such a newspaper as *La Guerre Sociale* comes out bearing on its front page the picture of Christ refusing the homage of the enemy's arms and the picture of the French Curé of Moineville shot by the foe. "Christ and His priest," says the *Revue pratique d'Apologétique*, "given a place of honor on the front page of Gustave Hervé's journal! That is one of the many comforting surprises afforded us by the dreadful events of the hour."

The writer is well aware that such a transformation is not the sudden and exclusive result of the soldier priest's patriotic attitude; the transformation has been prepared by the patient and zealous work of the parochial clergy chiefly since the Separation act. There is no doubt, however, that the religious sense, which in so many had remained sluggish in spite of the best efforts to rouse it, has finally yielded to that plain but effective homily of the *curé sac au dos*.

The holy contagion seems to have caught the French Army particularly. From all sides come comforting reports of a vast number of soldiers, privates and officers as well, who after years of neglect asked to receive the sacraments so as to fight well and die decently, as one of them put it. Few regiments

left home for the front without attending Mass in a body. We have it from several French dailies that in many places military Mass was offered wherein celebrant, deacon, sub-deacon, acolytes, censer-bearers, organist, and chanters, were all soldier priests. Far from looking askance at these religious demonstrations, the military authorities frequently joined in them. We hear of such ceremonies as the *bénédiction des sabres* and of the military-like prayer of a high army officer to the local Bishop: "My Lord, bless our guns!"

The issue of the war is in the hands of God. Whether the splendid concentration of the material forces of France and the superb endurance of her army will end in victory or in defeat, He alone knows. Will the moral concentration and the religious revival, of which we have now unquestionable witness, stand or collapse after the war is at an end. There is always room for pessimism in this wicked world. Discounting those who, for lack of understanding of the complex conditions of modern France or of sympathy with her mobile temperament, have long since given her up as definitely lost, there are not wanting, even among her friends and well-wishers, those who from her past doubt her future. They speak of victory as the source of greater self-confidence on the part of the rulers and of defeat as the signal of social disturbances, religion in either case being the loser by the issue of the war. The writer has a brighter word of prophecy. Although fully aware that it is a dark place in which the light of his hope shineth, he none the less thinks it well to turn unto that light, and for the following reasons:

1. Whatever the issue of the war, France will be chastened either by costly victory or crushing defeat. Victor or vanquished, she will have voids to deplore. Despite her many errors, she has not lost that Christian virtue which she calls *esprit de famille*. If the dread of losing those that are near and dear brought masses of people back to the Church, is it not a fair hope that the sorrowing memory of the fallen will keep them within the Church?

2. It is undeniable that a steady religious revival has taken place in France chiefly during the last decade. The main obstacle which religious workers still find in their way is that subtle and often unconscious distrust which the French people

entertain against the clergy in matters political, a distrust that cannot fail to impair the priest's influence even in his own religious sphere. That distrust seems to have entirely disappeared, thanks to the patriotic attitude of the clergy. France has ever exhibited a keen sense of appreciation for whatever is unselfish and self-sacrificing, that is patriotic. After acclaiming the generous soldier priests who flocked to the colors in defence of the integrity of the nation, pouring the while treasures of grace, peace and consolation into the hearts of the militant children of France, will she turn from them, refuse to hear their voice and heed their exhortations? Is it not more likely, on the contrary, that they who proved staunch Frenchmen and genuine priests will be given a voice not only in matters of religion but also in those of the commonwealth?

3. The distinguished French statesmen who, in the hour of national danger, were called upon to form a cabinet of national defence are known to be dissatisfied with the workings of the Separation act and to wish for the restoration of some kind of *entente* with the Holy See. When to the heavy duty of sustaining war succeeds the no less arduous task of arranging for peace, it is not probable that Pope Benedict XV, whose election was so well received in France, will be ignored as was Pope Pius X at the breaking of the Concordat. From his wise counsels and friendly spirit may we not look forward to such a reunion of Church and State in France as may enable them both to rise purer and stronger from this terrific war?

All this is said more in hope than certainty. Despite all its horrors, the war will in the end be a great blessing if it contributes to restore France to her former dignity of Eldest Daughter of the Church.

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A RECENT HISTORY OF FREEDOM OF THOUGHT.¹

J. B. BURY, Regius Professor of Modern History at Cambridge University, England, presents us with an account of the struggle of reason against authority from the early beginnings of Greek civilization up to the very threshold of the twentieth century. This History thus covers a long period, and the author is at some pains to condense the rich material into the compass of some 250 small pages. Unfortunately the work represents a rich mixture of honest facts and historical myths, statements that are but half true and such as are not true at all. An ill-disguised party spirit is probably to blame for this, and not any conscious desire to hinder the movement of enlightenment which promises in time to make the publication of such books impossible.

Everywhere the author tries to show how inimical religion is to the progress of science. Supernatural religion is based on "blind faith" in a self-constituted authority, whereas science is the child of the freedom of thought. So far as the Professor sees, the struggle has constantly been turning in favor of reason. "The general result of the advance of science, including anthropology, has been to create a coherent view of the world in which the Christian scheme, based on the notions of an unscientific age and on the arrogant assumption that the universe was made for man, has no suitable and reasonable place."² The evidence, however, which he offers does not support this conclusion; rather does it show that infidelity has grown apace, especially since the Renaissance, and that to-day men are practically free to scoff at the supernatural claims of Christianity with impunity. This is, of course, an altogether different thesis from the one he proposes to prove, and for a good and simple reason—namely, that religion has never shown itself inimical to the progress of science. The freedom of research and of speculation within the domain of science has no history and no period of liberation. The advance of science is one over ignorance, and not over religion.

¹ *A History of Freedom of Thought*, by J. B. Bury, M.A., F.B.A. Home University Library. Henry Holt & Co., New York.

² P. 190.

In an introductory chapter, Bury tries to gain a philosophical basis for his History. The greatest obstacle to the freedom of thought, he says, has always been a "mental laziness", a repugnance to think for oneself and to correct one's convictions in the light of newer knowledge. Superstition strengthened this conservative instinct. This is the psychological motive, and it is, in turn, reinforced by the active opposition of certain powerful sections of the community, such as caste and priesthood. "In prehistoric times these motives operating strongly, must have made change slow in communities which progressed, and hindered some communities from progressing at all."³

We find no trouble in admitting that men are slow to adopt new views, especially untried ones. This fact has been abundantly insisted upon recently by the Pragmatists, Humanists, and others who needed a new basis for a new philosophy; but they, like Bury, made the mistake of universalizing everything else out of existence with the aid of a false universal—one gained *per simplicem enumerationem*. This psychological defect (if it is one) is manifestly too weak to account for the absolute strength and stability of some of our deepest convictions in all branches of knowledge. And it fails no less in its attempt to render intelligible the Faith that withstands the severest tests of endurance. However, it ought to succeed in order to lend some degree of probability to Bury's general thesis: religion is a superstitious conviction held in place by the law of mental inertia. True history, moreover, amply testifies to the fact that the founders of modern science were at the same time men of deep religious convictions.

Bury makes a greater mistake when he identifies the supernatural faith with superstition. His reasoning is briefly this: we are justified in accepting a fact on the authority of another only when we can directly verify it; this is reasonable faith. Now, the doctrine of the Trinity cannot be verified or proved, therefore belief in it is superstition. "Now people at all times have been commanded or expected or invited to accept on authority alone—the authority, for instance, of public opinion, or a Church, or a sacred book—doctrines which are not proved

or are not capable of proof." The most he can say for these doctrines is that they cannot be disproved; but of course they do not deserve credence on this account, except with such as possess "exuberant faith".

The author does not seem to be conversant with the teaching of St. Paul, and of the Church ever since, that our faith must be reasonable. Scientific treatment requires that we carefully look into the position of an adversary which we wish to present, even if that adversary be the exponent of supernatural truth. The Church has always taught that faith rests upon authority, the *competency* and *veracity* of which must be manifest to us. Reason is, therefore, never asked "to surrender her rights to an authority whose credentials she has not examined and approved". This false idea of authority is fundamental for the whole contention of Professor Bury. He does not read deeply in the records of the development of Christian civilization. He sees in the Church nothing but a strongly entrenched ecclesiastical power ready to throttle all advance in science and free thought through the employment "of physical and moral violence, legal coercion, and social displeasure". How much the will enters into this understanding, we are unable to say. It is not very rational.

The second chapter of this History deals with "Reason Free" in the history of Greece and Rome. We need not enter into detail, because some subsequent chapters are of greater importance. It ought, however, to be remarked that if "Democritus's powerful brains were not hampered by fantastic tales of creation, imposed by sacred authority, when he performed the amazing feat of working out an atomic theory of the universe", it is because the doctrine of creation has nothing to do with the atomic theory, a purely scientific theory on the constitution of chemical and physical bodies. Democritus got round the question as to the origin of the universe, however, like Aristotle, by saying that matter is eternal. Haeckel, whom Professor Bury admires so much, had no better answer to give. Unfortunately for philosophy, it is one of those explanations that explain nothing, especially for one who has "the inconvenient habit of using his reason". Recently a rationalistic professor of philosophy rejected the idea of a Creator, because to-day any child can put the perplexing ques-

tion: Who made God? This is "Reason Free" with a vengeance.

Further, in the light of what we know about the Sophists, it sounds strange to learn now that "they sought to test everything by reason", and that "they taught young men to use their reason". The history of Greek thought reveals this one fact unequivocally—that the philosophy of the Sophists marks the lowest ebb of constructive thought and criticism in Greek philosophy (the domain of reason *par excellence*). The Sophists were preëminently dialecticians, jugglers of words, who taught the Athenian youth, ambitious of political honors, how to deceive the masses with specious argumentation. Knowledge consisted in their ability to juggle any proposition into a semblance of truth—truth made to order. Socrates's life work was a continued effort to counteract their superficiality and prostitution of reason. Professor Bury, however, styles this period the "age of Illumination".

Anaxagoras, too, appears in a new light in this History. "In regard to popular gods Anaxagoras was a thoroughgoing unbeliever". He taught "that the gods were abstractions". This leaves the reader under the impression that Anaxagoras was a freethinker *sans pur*; yet nothing is farther removed from the truth. Aristotle, to whom we are indebted for the greater part of all our knowledge concerning the earlier philosophers, tells us that Anaxagoras, observing the manifest order and beauty that govern the universe, put it down as the work of a designing spiritual cause.⁴

If reason was free in Greece, it was "In Prison" during the Middle Ages, a victim of the lurid policies of coercion which the Christian Church adopted. We should naturally expect the Middle Ages to fare ill at the hands of a writer who has no sympathetic understanding of the position of the Church. We would have no quarrel with him, if he limited his attacks to dogmatic intolerance, the intolerance that truth has for error. The Church has never for a moment tolerated error, and we should welcome a competent history of all the attacks made on her divine deposit, all of which she has repulsed, in the course of two thousand years. Professor Bury's

⁴ Arist., *Met.*, 3, 984, b. 8.

program is wider: Constantine's adoption of the Christian religion "inaugurated a millennium in which reason was enchained, thought was enslaved, and knowledge made no progress".

This charge is neither new, nor interesting, nor true. And we may be sure that it is not the result of deep personal study. It is in all truth a superstition like any other, and it is slowly being replaced by a more just estimate of the Middle Ages. The Cambridge History speaks of a conspiracy against the truth about the Middle Ages. Nicholas M. Butler,⁵ President of Columbia University, puts it this way: "The very use of the name Middle Ages to describe a group of ten centuries is sufficient evidence that those centuries are neither understood nor appreciated. . . . To suppose that such an age as this can be properly described as dark is only to invite attention to the limitations of one's knowledge and sympathy. No age was dark in any true sense that witnessed the assembling of scholars at the feet of Alcuin and Hrabanus Maurus; that saw the rise of universities, of guilds, and of cities; that was fired by the enthusiasm and zeal of St. Dominic and St. Francis, that gave birth to the story of the Cid, of the Holy Grail, of the Nibelungen, and the Divine Comedy of Dante; that witnessed those triumphs of Gothic architecture that still delight each eye that rests upon them; or that knew the Constitutions of Clarendon, the Magna Charta, and the legal Commentaries of Bracton."

While Professor Bury cannot be supposed to be ignorant of this, he chooses to be silent and to bring other damaging testimony. "Besides the doctrines of sin, hell, and the last judgment," he says, "there were other doctrines and implications in Christianity, which, forming a solid rampart against the advance of knowledge, blocked the paths of science in the Middle Ages, and obstructed its progress till the latter half of the nineteenth century." And again: "In every important field of scientific research, the ground was occupied by false views which the Church declared to be true on the infallible authority of the Bible. The Jewish account of Creation and the Fall of Man, inextricably bound up with the Christian

⁵ *Philosophy*, p. 34.

theory of Redemption, excluded from free inquiry geology, zoölogy, and anthropology.”⁶

This indictment is indeed terrible, and one would think that the author had unimpeachable testimony to justify the tone of finality with which it is made. What do we find? Oft-repeated tales that have been refuted time and again in serious works of history and in popular magazines. “The Church condemned the theory of the antipodes,” is one of them. Bury here undoubtedly refers to the “condemnation” of the priest Virgilius in the year 747. Virgilius was accused of teaching that “under our earth there is another world and other men, another sun and another moon” (“quod alius mundus et alii homines sub terra sint seu sol et luna”). Pope Zachary informed St. Boniface that he had cited Virgilius to appear at Rome, and that he was to be condemned, if in reality he held such doctrines. Nobody to-day knows what Virgilius really meant to teach. The Pope was of course interested to know whether he taught anything that would deny the unity of the human race. The doctrine of the antipodes, as we understand them to-day, would not have militated against the unity of the human race. To hold, however, that there is another world besides the one we know, which is also inhabited by men like ourselves, might be conceived to run counter to the teaching of the Bible. Hence the solicitude of the Pope. Apart from the fact that such a doctrine is even to-day highly unscientific, inasmuch as science has not a vestige of proof for such an assumption, we must add for the comfort of “reason” that Virgilius was never condemned, nor was the doctrine of the antipodes. Virgilius was afterward consecrated bishop of Salzburg and later canonized by Gregory IX.⁷

Bury further informs us that “anatomy was forbidden, partly perhaps on account of the doctrine of the resurrection of the body”.⁸ Dr. Walsh says: “There is not the slightest basis for this bit of false history except an unfortunate, it is to be hoped not intentional, misapprehension on the part of historical writers as to the meaning of a papal decree issued by Boniface VIII in the year 1300.”⁹ It is certain that neither

⁶ P. 64.

⁷ Cf. Donat, *Freiheit der Wissenschaft*, p. 216.

⁸ P. 65.

⁹ *The Thirteenth, Greatest of Centuries*, p. 91.

Boniface VIII nor any other pope ever prohibited the study of anatomy or the dissection of the human body. On the contrary, we have abundant proof for the statement that anatomy was practised in the medical schools of the Middle Ages that were either founded or approved by the Popes. Thus the Medical School of Montpellier was accorded yearly one corpse of an executed criminal for the express purpose of dissection. A provision was made that such criminals be dispatched by drowning in order to leave the body intact. Frederick II required a testimonial from the medical faculty that a prospective practitioner have studied at least one year the dissection of the human body". Dr. Walsh also points out the very significant fact that the history of human dissection can be traced with absolute certainty only from the time immediately after the Bull of Boniface VIII. It was at this precise time that Mondina laid the foundations of dissection at the University of Bologna. And if any doubt about the matter still remains, we have but to read the title of the Bull "*De Sepulchris*", which is self-explanatory: "Persons cutting up the bodies of the dead, barbarously cooking them in order that the bones of the dead, being separated from the flesh, may be carried for burial into their own countries, are by the very fact excommunicated".¹⁰

Bury retains an equally false impression concerning the prohibition of the study of chemistry. "Chemistry (alchemy) was considered a diabolical art and in 1317 was condemned by the Pope". The prohibition of a huge swindle of this time—the manufacture of gold out of the baser metals—is here meant. John XXII says: "Poor themselves, the alchemists promise riches which are not forthcoming." The punishment to be visited upon such swindlers is mild when compared with those inflicted upon the same class of criminals by the U. S. Government. The swindler was required to turn into the public treasury as much gold and silver as had been paid them for their alchemies, the money thus paid to go to the poor.¹¹ Anyone who has read the Canon's Yeoman's Tale by Chaucer will appreciate the wisdom of this prohibition.

¹⁰ Cf. Donat, *op. cit.*, p. 217; Walsh, *op. cit.*, p. 91 ff.; *Cath. Encycl.*, "Anatomy".

¹¹ Walsh, *op. cit.*, p. 94.

The Pope did not, therefore, forbid the study of chemistry. We know from history that Albertus Magnus and Bacon, both monks, did considerable work in chemistry. Paracelsus expresses his indebtedness to the chemists of the thirteenth and fourteenth centuries. The beautiful Gothic windows, the marvel of our times, and the imperishable colors of the illuminated psalters are eloquent defenders of the Church against the accusation that she considered chemistry a diabolical art.

How great the distrust of science was in the Middle Ages is further instanced by the imprisonment of Roger Bacon, who had "an inconvenient instinct for scientific research". We cannot allow this statement to go unchallenged, although our present-day information on the "case" is far too meagre to permit of just appreciation. Certain it is, however, that Bacon was very extreme in his criticism of the then prevailing methods in theology and philosophy. Some of his theories did not seem to be above the suspicion that they offended against the orthodoxy which he continued to profess. The great interest that is shown at present both inside and outside the Church in the work of this remarkable scientist of the Middle Ages will undoubtedly bring out the true case of Roger Bacon. Bacon was a monk and as such subject to obedience in all legitimate matters. This must not be forgotten. He was permitted to carry on his scientific labors which eventually crystalized in the formulation of a theory of optics, of the laws of reflection and refraction, the introduction of the burning-glass, and various other important results in chemistry, astronomy, magnetism, etc. Had the sciences been frowned upon by his superiors simply because of their "great distrust of science", Bacon could never have written his *Opus Majus*. Bacon was imprisoned by personal enemies among his brethren. This fact cannot be denied. But neither can any definite reason for this action be given at this moment. Bacon dedicated the *Opus Majus* to Clement IV, his personal friend and protector.¹² Albertus Magnus, of equal fame with Roger Bacon because of his scientific work, never suffered persecution or condemnation.

¹² De Wulf, *Hist. de phil. medievale*, p. 420.

Nevertheless, although Bury's sweeping indictment cannot stand, the student of medieval history will admit that the sciences were not, in general, so intensely cultivated as they are to-day. The sciences were always studied largely as a preparation for the study of philosophy and theology. The Middle Ages were far more eager to construct a unified rational view of the universe than to augment their stock of detail knowledge. Their whole civilization was unified in its social, economical, and political relations—a perfect comprehensive organization. We shall learn to admire this as our knowledge of the Middle Ages grows. This, and not any desire on the part of the Church to stifle the scientific instinct in the interest of religious authority, is the true reason for the neglect of the experimental sciences, such as it was.

Bury closes his review of the Middle Ages with a curious appreciation of Thomas Aquinas. His mind, we are told, had a natural turn for scepticism. "He enlisted Aristotle, hitherto the guide of infidelity, on the side of orthodoxy, and constructed an ingenious Christian philosophy which is still authoritative in the Roman Church. . . . The treatise of Thomas is perhaps more calculated to unsettle a believing mind by the doubts which it powerfully states than to quiet the scruples of a doubter by its solutions".

After all that Bury has said so far about authority "warning reason off the ground", about the Church enforcing a blind belief in her doctrines, it sounds strange indeed to hear that her greatest theologian, who so "powerfully states the doubts of reason" and answers them (not quite to the satisfaction of the author), should have become authoritative for the Roman Church. We cannot help suspecting that those "who really care to use their reason" are still of the Fold. The truth is (and it will help the author to a consistent view), that reason was free in its own field. Philosophy, which in the days of the Scholastics comprised all the sciences, had, as they said, its own *objectum formale*, its own province, and also its own instrument of knowledge, namely, reason. But since truth cannot contradict truth—*verum vero contrarium esse non potest*, as Henry of Ghent puts it—freethinking was "warned off the ground" of divinely revealed truth, leaving reason perfectly free in its own field and allowing it to help where it could in

theology. Faith is reasonable submission, and Thomas used his reason to show that it was indeed such. This is not scepticism; this is criticism, of which our critical age has still far too little.

Gabriel Campayré, also an historian and one who is far above the suspicion of orthodoxy, approvingly quotes Thurot, who says: "The orthodoxy of the Middle Ages was reconcilable with a liberty that even seems excessive. The custom of not deciding until after having considered the pros and cons, and the obligation to consider all objections, gave the mind the habitudes of liberty."¹³ And Bayet believes that perhaps never has man had prouder confidence in the puissance of reasoning.¹⁴

Keeping in mind this juster appreciation of the Middle Ages, we shall see that Bury's "Prospect of Deliverance", which he sees in the Renaissance, stands for a deliverance of the free-thinker from the authority of Christian orthodoxy and not for a liberation of the scientific mind as a consequence of the former. We do not fully know to-day what the Renaissance means; but we do know that Christian civilization suffered enormous loss through the unbridled and uncritical revival of pagan civilization, almost *in integro*. It was a violation of a natural law of gradual development. It should have been a slow and intelligent adoption of the permanent values in heathen culture. As it was, however, all the vices known to antiquity were reintroduced and in some cases intensified, and the result was desolation in a holy place. Certainly, one result was a turning aside from the higher ethical standards that Christianity had painfully established, and the inauguration of a period of crass materialism and unbelief. This infidelity is hailed by Bury as the deliverance of reason.

Coincident with this resurrection of paganism, a revival of the scientific spirit of observation and experiment took place. Neither Bury nor any other writer on this period known to us has ever shown that the revival of the classical forms of expression, or the revival of the cult of pagan art, or the "de-

¹³ G. Campayré, *Abelard*, in *The Great Educators' Series*, Chas. Scribner's Sons, 1893, pp. 299-300.

¹⁴ L. c.

liverance from the yoke of orthodoxy" stand in any causal relation with this change of attitude in the sciences. The inductive methods, even the formulation of them, and the clear consciousness that in the field of science, observation and not authority is the only means of increasing scientific knowledge, date from the times of Albertus Magnus, Thomas Aquinas, and Roger Bacon, not to mention Pierre de Maucoint, whom M. Bayet styles "*Dominus Experimentorum*". Unfortunately these intellectual giants were followed by several generations of veritable pigmies, who, far from continuing the traditions of their fathers, did not even understand how to preserve them. The rebirth of science was a return to the inspirations of the thirteenth century. Infidelity has no share in it; rather is it true that unbelief is a by-product only of the resurrection of paganism. If any proof were needed, we could point to the significant fact that most of the great scientists were men of staunch Catholic orthodoxy. Professor Bury knows this, but finds that "the general tendency of the thinkers of the Renaissance period was to keep the two worlds (old religion and new ideas) distinct, and to practise outward conformity to the creed without any real intellectual submission."¹⁵

The lives of the great thinkers are protests against such accusations. Copernicus was a Catholic priest and canon, devoted to his faith as much as he was to the cultivation of the study of astronomy. His bishop, Tiedeman Giese, and the Archbishop of Padua, Schonberg, urged him to publish the results of his observations. Kepler was a sincere Protestant, as was also Tycho Brahe. Newton was far from being a freethinker, for he never pronounced the name of God without uncovering his head, says Clarke, his pupil. Columbus was not only a pious Catholic, but he owes it to Catholics that his idea could at all be tested. Huyghens, Boyle, Harvey, Albrecht von Haller, J. Bernouilli, Linné, and many others never found it necessary to relinquish their faith in the interest of science. Francis Bacon's dictum is too trite for repetition. And their successors in science were no less devout, for all their success in the use of reason. Secchi, Leverrier, Herschel, Madler, Res-pighi, Lamont, Piazzzi, Euler, Gauss, Gauchy, Fresnel, Frauen-

¹⁵ P. 73.

hofer, Ampère, Volta, Maxwell, Mendel, Pasteur, etc., etc., give the lie to the pretention that science and religion are incompatible.

Over against this long line of believing scientists stands out the solitary case of Galileo, and Bury does not fail to make capital out of it. Galileo was a martyr to science, he believes, and the Church tried to throttle scientific research. "The observations of the Italian astronomer Galileo dei Galilei demonstrated the Copernican theory beyond question. His telescope discovered the moons of Jupiter, and his observations of the spots in the sun confirmed the earth's rotation. He was then denounced to the Holy Office of the Inquisition by two Dominican monks. Learning that his investigations were being considered at Rome, Galileo went thither, confident that he would be able to convince the ecclesiastical authorities of the manifest truth of Copernicanism. He did not realize what theology was capable of. In February, 1616, the Holy Office decided that the Copernican system was in itself absurd, and in respect of Scripture heretical." The innuendo which Bury introduces into his summary of the case is offensive and calculated to confirm his thesis, that theology is the enemy of science. It is a fact that Galileo was condemned to silence by the Roman tribunals. It is furthermore a fact that the Cardinals were in error when they believed with their contemporaries that the Bible could be explained solely on the basis of a geocentric hypothesis. But it is not true that Galileo's observations demonstrated the Copernican theory beyond question. Both Secchi and Chiaparelli, two eminent authorities in astronomy, held that no conclusive argument for the heliocentric hypothesis was possible in Galileo's time.¹⁶

Galileo, no doubt, knew his contemporaries, and the fact that he confidently went to Rome speaks well for the broad-mindedness of the Roman ecclesiastics. Bury himself mentions a "man of scientific training, Macolano, a Dominican, who was able to appreciate his ability". Galileo says of his first visit to Rome in 1611, that he had been honored by the cardinals, prelates, and princes; that they were anxious to learn about his observations, and that they were highly satis-

¹⁶ Donat, *op. cit.*, p. 229.

fied. He therefore fully "realized what theology was capable of", but neither he nor the theologians realized, as Kepler had so masterfully done before them, that the Bible admitted of a true explanation in accordance with the Copernican theory. Contrary to what Bury says, the condemnation is not to be understood as the condemnation of a scientific truth. Had theology not been dragged into the question by Galileo himself, the ecclesiastical courts would never have claimed competency in the matter. As a matter of fact, the controversy raged about a point of Exegesis, and here their right to intervene is established beyond question. It is true, they shared the infirmities of all human authority. For the rest, Galileo found opposition on the part of the scientists of his time, as did Harvey when he discovered the circulation of the blood. This will always be so.

The seventeenth and eighteenth centuries are the classical age of free thought, and Bury duly emphasizes the fact. We cannot follow him through the long list of "thinkers who rejected Christian theology and the Bible, influenced mainly by the inconsistencies, contradictions, and absurdities" which they discovered in the evidence, and by the moral difficulties (*sic*) of the creed.

The eighteenth century is marked by superficiality and atheism. This is the fact which we must admit. A future generation will see in the contributions that Voltaire and Rousseau made to the cause of civilization far less than Bury now sees.

But we must consider one thinker. "One German thinker shook the world—the philosopher Kant. His *Critic of Pure Reason* demonstrated that, when we attempt to prove by the light of the intellect the existence of God and the immortality of the soul, we fall helplessly into contradiction. . . . His philosophy was a significant step further in the deliverance of reason from the yoke of authority." Bury here accepts Kant's teaching for a demonstration, and surely, for once, he meekly submits to the yoke of authority, where reason by all rights, human and divine, ought to assert its independence. Compare with this submission the attitude of Albertus Magnus of the dark Middle Ages toward Aristotle: "Foedum et turpe est in philosophia aliquid opinari sine ratione". Neither Hume nor Kant *demonstrated* the philosophically wrong doctrine that

reason cannot transcend sense-experience. Hume *taught* that causality can mean only sequence, because through the senses we can perceive only movement and succession, as though we were limited to sense perception. How Hume could ever write his *Treatise of Human Nature* on this supposition, goes beyond the power of reason to tell. And Kant's *Critic* becomes as great a mystery. But Kant knew that reason would demand to "examine and approve his credentials", and he set about finding some. There are judgments of a universal character, for which pure experience cannot account, therefore this universality and necessity must be a subjective element in the very act of cognition: the categories. However, these categories represent a gratuitous assumption on the part of Kant, and by no means a demonstration. Bury does not seem to realize that atheism or deism are as much dependent on metaphysics as is Christianity.

On page 178 the author regales his readers with a long-exploded anecdote about Laplace. "His results dispensed, as he said to Napoleon, with the hypothesis of God." The eminent French astronomer, Hervé Faye, who personally knew Laplace, often related the circumstances under which Laplace made this remark, in order to clear Laplace from the charge of atheism. Newton had believed that the direct intervention of God was necessary from time to time in order to correct certain disturbances in the solar system, otherwise it would eventually be destroyed by them. Laplace in his *Exposition du système du monde* succeeded in showing that such disturbances were, so to speak, periodic, and that the known laws of mechanics were sufficient to explain the course of the universe without recurring to the direct intervention of God. Now, when Napoleon noticed that Laplace did not mention God as Newton had done, he asked Laplace for an explanation, and then Laplace answered: "Consul, I do not need this hypothesis."¹⁷ And there is "no more to say", as far as true history goes.

As Professor Bury approaches the period covering the last half of the nineteenth century, his tone becomes more and more assuring and triumphant, but with little reason, we think. The

¹⁷ Moreux, *D'où venons nous*, La Bonne Presse, p. 63.

farther we get away from the Renaissance and from the eighteenth century, the less strong grows the cause of infidelity. Scientific work is becoming more and more critical of hypotheses and "results" and this is fatal to free thought, so-called. We are becoming more sober, recognizing the limitations of "science"; i. e. of scientific methods outside its proper sphere. But Bury tries to show that the cause of infidelity is being supported by new evidence in all departments of research. Thus, geological evidence shows that the human race had inhabited the earth for a longer period than can be reconciled with the record of Scripture. "All ingenuity of explaining the word 'day' in the Jewish story of creation to signify some long period of time is futile"; because "the sacred chronology is quite definite". This is of course another mistake, for the chronology of the Bible is far from being definite. The Hebrew, Samaritan, and Greek records differ considerably as to the age of the human race. They were not meant to be scientific records. Over 150 different systems of computations have been advanced, and not one, so far, has been able to assert itself. Moreover, Lyell's figures (150,000 years), although they represent a substantial reduction from Lapparent's 250,000, are reduced to 10,000-15,000 by Schaffhausen. Du Bois-Reymond in 1906 came down to 4,500 years. Out of the billions of possible years that are at our disposal, scientists are at liberty to draw as many as they need. Some need a great many, and others get along with less; but the number that they choose finally, is not a result of scientific calculation.¹⁸

Before closing, we will offer one more instance of the victory of reason over theology. "[But] while the reign of law in the world of non-living matter seemed to be established, the world of life could be considered a field in which the theory of divine intervention is perfectly valid, so long as science failed to assign satisfactory causes for the origination of the various kinds of animals and plants. . . . The Bible said that God created man in His own image, Darwin said that man descended from an ape." Darwin said it, and that is sufficient for Bury. But Darwin never proved it, and this is of paramount importance for "reason". Reinke "says," that science

¹⁸ Schuster-Holzammer, *Handb. d. bibl. Geschichte*, p. 206.

knows nothing as to the origination of man.¹⁹ Walsh agrees that "the supposed descent from the ape has been discussed out of the question".²⁰

It is furthermore inconceivable how the establishment of law, whether in the world of non-living or in the world of living beings, could in any way interfere with the Bible story. Darwin tried to explain the differentiation of living beings into the various known species by "natural selection". Had he succeeded, the Bible would still hold. But neither he nor Haeckel made good the claim that natural selection is a species-forming factor, and Darwinism to-day is dead, excepting in light literature.²¹ Yet Bury assures us that "Darwin drove another nail into the coffin of Creation". Gladstone, he thinks, shared this opinion; for he quotes him as saying that "upon the grounds of what is called evolution God is relieved of the labor of creation". But how can this be? Evolution is the expression of a law of constancy in the development of living beings, and no more makes creation superfluous than does any law of physics or chemistry. Creation deals with the origin of matter, life, and spirit; evolution deals with existing things. Bury seems to confuse evolution with spontaneous generation, which by the way is another superstition.²²

And here we pause, after reporting from Bury's volume only a small number of the errors that parade there under the label of science. It is certainly to be regretted that this History was incorporated into the Home University Library; it does not enhance the value of that series of books published for the "general reader as well as the student", and the unwary reader will absorb many a bit of information that he will later have to discard. There is hardly one department of knowledge into which the author did not dip, and in none did he fail to blunder, and this in the interest of infidelity. Primarily the book seems to be written for those who do not "really care

¹⁹ Cf. Wasmann, *Moderne Biologie u. Entwicklungstheorie*.

²⁰ *Science and Darwinism*.

²¹ Cf. Kellogg, *Darwinism To-day*, H. Holt Co., N. Y., 1908. Kellogg tries to save what he can of Darwinism and it is very little. He offers a good discussion of the whole question.

²² *The Mechanistic Conception of Life*, in which Dr. Loeb tries to establish the reality of spontaneous generation, reads like an "Offence to Reason". The University of Chicago Press, 1912.

to use their reason", and herein lies its drawback. The cool spirit of nonchalance, however, with which broad questions are epitomized, scientific criticism is ignored, and oft-refuted charges are still repeated, is intelligible only if Professor Bury is correct in saying that "Englishmen have a strong sense of political responsibility, and a correspondingly weak sense of intellectual responsibility".²³ This, at least, is interesting.

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SOCIALISM OR FAITH.

VII. THE REVEREND DOCTOR HILLIARD.

"WHY, DEAN, the delusion is as old as the race of men. Ever since one man began to work for another, government, in some form, has been trying to come between them to keep one from gouging the other. It has never succeeded, and it never will; because the price of labor is simply the wages for which a man is obliged to work. If he did not have to work he would not work at all, at any price. If the employer could get help for nothing he would not give any wages. There is only one question, and it is its own answer—How acutely does one need what the other has?

"Even Moses when he struck the rock did not expect the water to run uphill."

The Rev. Doctor Hilliard was a teacher of Sociology and Economics in the University. He had been up in the hill country gathering data on the subject of abandoned farms, which he proposed to use in a book dealing with the causes and effects of the movement of our people toward the cities. He had stopped over the night with Dean Driscoll and Father Huetter in Milton, and he was much interested in the experiment which the Governor and the State forces had inaugurated in the strike situation there.

To him, the action of the Governor in taking charge of the Milton Machinery Company's plant and putting the men back to work under martial law was heresy, rank, headless, base-

²³ Bury, op. cit., p. 221.

less. It broke the first canon of economic law, the law of supply and demand.

The habit of the lecture-room never quite fell from the Doctor's shoulders, and now, launched into a subject on which he could give chapter and verse, he was cathedral in his pronouncements.

The Dean appeared to be only mildly interested. He himself had asked the Governor to take the steps that had been taken, because he believed it to be the only way to save his people from starvation and crime. He had a deep reverence for the glories of the University; but where his people were concerned he would have traded the intellectual approval of the entire faculty for a few carloads of potatoes.

Father Huetter, however, was bursting with indignant argumentation in defence of the Dean. But the Doctor was not to be waylaid.

"It is the same foolish old attempt," he orated, "that has been made everywhere, to rule economic forces by politics and sentiment. It cannot be done and everybody knows that it cannot; but government goes right on trying it. Wherever there is trouble the cry rises that government must do something. Government knows that it can do nothing, but it has to make some show of busying itself. Government can no more divide the tides of want and plenty than it can level the tides of the sea. Both tides follow fixed laws. Depression and scarcity follow overproduction and waste, as surely as ebb follows flow."

"And has your Economics," broke in Father Huetter, "taken all this time to find out only that? Has it no preventative, or not even a remedy to offer?"

"There is no remedy," returned the Doctor didactically, "and certainly no preventative, for inherent conditions. Production—business, you call it—has long periods of work when it is feverishly turning out more than the world really needs. Capital and Labor then need each other. Capital, during this time, is prudent. It piles up resources which it knows it will need in the time when markets become over-fed. Labor, during the good time, is confident, fatuous. It takes no heed. It accumulates nothing. When the period of depression comes, Labor suffers. It is inevitable."

"But," said Father Huetter, "it is hardly possible for the laborer to accumulate anything, even at the best. His family grows up about him. He is bound to give them the best he can at all times."

"There is just where the social fallacies of the country come in to disturb the economic balance. Who is to say what is the best for the family of a workingman, and that his family must have that best always at the cost of everything that he can earn? Two families live side by side in neighboring houses. Their supporters work side by side at the same machines. Each family knows to a penny what the other receives. Yet each family spends its life trying to deceive the other and to impress the other with the idea that it can spend more than the other. They pay for this by suffering, when the demand for labor ceases."

"But Labor does not receive its due share of the profits of prosperity."

"Would it make any real difference if Labor were to receive fifty per cent, a hundred per cent, more of the profits than it does? Would not the race of family and social competition still go on? When a man ceases to earn, does it make any difference whether he has been receiving, and spending, five thousand a year or five hundred? I think not.

"Your Socialist harks back to the time when there were no machines; no concentration of Labor in factories, when every man had his own bit of land or his own tools to work with. Was not the summer's fecundity followed by the winter's blast, then as now?

"Did not the time come, then as now, when the workman found no more demand for the work of his tools? It did. But, in that day, the man was more provident. He had the sense of individual responsibility. He realized that the winter, the time of unproductiveness, was coming, and that it was his business to look forward to that time.

"To-day he is willing to shift that responsibility from himself to the shoulders of organized industry. He forgets that he is an individual, a head of family, a provider; and he goes on heedlessly living, hand to mouth, on what the machine daily grinds out for him.

"When Capital sees the dull time coming, it begins to retrench, to cut down things here and there. Labor, seeing nothing in this but injustice and greed, decides to strike—to teach Capital a lesson. Labor is doing just what Capital expected and wished it to do. Capital had already decided to stop work for a while.

"Then Labor, unready and beginning to suffer, cries out against the oppressor. Government—the fetish of the improvident and the thoughtless—Government must do something!

"But what? Can government wave a hand and create a demand for goods with which the markets of the country are already over-supplied? Government is not a magician. It is, at best, only a sleepy-eyed policeman. It is absolutely powerless in the face of economic laws, in the making of which it had no hand."

"It is all clear—very clear," said Father Huetter. "But the people were starving."

"Oh, not that," the Doctor assured them largely, "it never comes to that. There is always relief. Your city authorities, your county authorities—no one really *has* to be hungry in this country."

"Authorities?" Father Huetter fairly snapped at the word. "Do you realize, Doctor, that every official of this town is a creation of the Milton Machinery Company, of John Sargent; and it is the same in Mohawk County? Do you think that our men or women could take begrudged charity relief from them? If you know anything of the character of our people, you know that they would starve first."

"But, why? Why should these things be so? Do not your people elect their own officials? The machinery of election is always in the hands of the majority. They are the majority. No one can interfere with them in their sacred right of suffrage!"

"Live in a one-mill town, and say that!" said Father Huetter shortly. "We are getting away from the point. The people were in want, acute want. I know families whose tables have not seen a piece of meat for over two months. Would it interest them if you told them that they had been breaking economic laws by not saving during the good times of the last two or three years? Do you think that they have not perhaps guessed something like that for themselves?"

"Last night I was called to a boy twelve years old. He had been thrown off a moving train of coal cars. He had jumped the train up near the cross-over of the O. & W. He had a small bag which he was going to fill with coal and throw off as the train passed near his house. He had the bag nearly filled when a brakeman came along over the cars. He threw the bag off before the man reached him, and, in the scuffle, the boy either fell or was thrown off on his head. They thought his neck was broken.

"As soon as he was revived, he whispered to his smaller brother, telling him where the coal was and that he should go and fetch it home. When the little fellow went to look, the coal was gone. You see, somebody else needed the coal, too. The neighbors brought in wood enough for the boy's mother to heat water for the doctor. And the cold weather has not yet come," he added gloomily.

These lawless details, however, had no place in the Reverend Doctor's large view of things. They were the necessary accompaniments of economic misunderstanding everywhere. They proved nothing but what he had been saying, that laboring people working in large communities were become improvident; that they could not, of course, be prepared for a long period of idleness. During the long, busy times they forgot; they would not make the sacrifices necessary to gather a surplus which would tide them over the coming period of reaction. They could not be made to believe that the time of scarcity would inevitably come. They were the victims of their own irresponsibility, their false sense of security.

"There is something, however," the Doctor went on, stepping lightly over Father Huetter's irrelevance, "something that even our government, unwieldly and irresponsible as it is, might do. It has been done by Germany, with marked success. And England has done it. Those governments have, to be sure, an unhampered central executive power which ours does not possess. Still, a great deal might be done here.

"It is this. The country is very large. One section of it scarcely knows what another section is doing. There is always an enormous waste of Capital and of Labor, resulting from the fact that in many parts of the country employers are calling for help and cannot get it, whilst in other places men are

idle. Government should know this; it should regulate it. There should be a real bureau of employment which would see to the distribution of laboring men throughout the country to the places where they are needed. They should be moved freely to wherever there is a market for them."

"But, my dear Doctor," said the Dean, turning at last, "my people are not Gypsies. They live here. They have their right to live here: They have their families and their little homes here. They have put down their roots here. Is civilization such a failure that they must rove from hunting ground to hunting ground, from pasture to pasture? Might they not as well go back at once, then, to tribal life?"

"The same economic conditions and the same economic laws exist now as did then. All must bow to them," said the Doctor positively.

"That answer would do very well," returned the Dean, "were it not for three things: first, the same economic conditions do not exist; second, the same economic laws are not in force; third, nobody will bow to them."

This was too point-blank for the Doctor. It was discouraging. He would have to go all over the ground again. But he was a patient man and just. The Dean was old; his mind was affected by the nearness of his people's trouble; and, above all, he had not read the proper authorities. He must be taught as a beginner.

"Surely, Dean," the Doctor began, on the firmest ground, "you are ready to admit that the prosperity of your town and its people and the good of the whole valley depend upon the mill here being allowed to develop itself in the best way, up to its fullest capacity."

"Yes," agreed the Dean.

"And only the millowner can do that—"

"Who is the millowner?" the Dean queried.

"Why, the company, the corporation, I suppose, headed by Mr. Sargent. Is that not right?"

"I do not know," said the old priest, measuring a long forearm carefully along the edge of his desk. "I do not know, I have never been able to settle it in my mind. I am going to lay the question before you, for an expert opinion."

The old priest sat back marshaling the points of the case into order.

"Thirty-seven years ago last spring," he began, "Milton Sargent, John Sargent's father, was down there by the river at a little forge, hammering out a plow by hand. He was a bright, clever workman, but a lazy man by nature. One warm day an idea came to him. It would be far easier to have a dam built in the river and a wheel put in that would drive his hammer and blow his bellows.

"He went to the small farmers about here and talked to them. Michael Gallagher, the great-grandfather of the boy that Father Huetter told you about a minute ago, lent him the first hundred dollars that he, Sargent, ever saw. I tell you he could talk money out of a feather tick. Everybody lent him money.

"He came to me. I called my trustees. We had a little money that we had gathered to start a church some time. We would not be ready to use the money for three or four years, maybe. We could see that Sargent's mill was bound to make money, plenty of it. The woods were being cut down broadcast. The farmers were pushing up into the hill lands, and there was already a heavy demand for farming machinery. We could not lose. We would get our money back, and double, before we should ever need it.

"I was a young man in that day. Naturally, I knew a great deal more of the world than I do now. We turned in to Sargent all the money we had, three hundred dollars. Everyone who had money did the same. He got the water rights from the state and the two townships here for little or nothing. The farmers and woodsmen turned in and hauled logs and rock for the dam and the mill.

"Just as the mill was finished and the machinery on the way here, Milton Sargent failed. The blow struck heavy, for the dollars came grudgingly out of the hillsides in those days. But the country was new and the people were young. They did not mourn long. In their first anger they chased Milton Sargent out of the countryside. Then they turned back to look at the mill, standing gaping there, and at the water running idly over the dam. All they said was 'Sargent's Folly', and they went back to their work.

"The property—dam, water rights, and all—was put up for sale by the sheriff. Milton Sargent's sister bought it for a trifle

of the money that had been put up, at a fixed sale. The firms that had furnished the machinery got the money, for theirs were the only claims that were properly secured. As I said, we were young in that day.

"My poor old father came up here about that time, to look me over. He found what I had done with the church fund. He turned straight round, went back to Albany, and got three hundred dollars. Dear knows where. He was back in five days and put the money in my hand, with a look in his eye that I have never forgotten. I believe it was the lasting sorrow of that honest man's life that he could not, out of respect for the clergy, flog me as I deserved. God rest him! I hope I got the lesson, anyhow.

"To get back—Milton Sargent appeared quietly in the mill that belonged, nominally, to his sister. He started the machinery and set men to work, the very men whose money had paid for the machines. To-day the physical valuation of the property, on the assessor's rolls, is one million, three hundred thousand dollars. It could not be bought for four times that sum.

"I hope I don't tire you?"

Father Huetter, who had never heard the whole of this history, begged for more. But Doctor Hilliard maintained a judicial patience. Already he could scent the heresy to which the Dean was working, but he merely nodded to him to go on.

"My difficulty has always been this," the Dean summed up. "On that May morning when Milton Sargent got his idea, he did not have ten dollars to his name. From that day to the day he died he never did a tap of work that would produce a cent. His sister had no money to put in. No one of the Sargent name ever put a thing into that property except nerve and the knowledge of how to use other people's money and work and brains. In common justice, then, who is the owner of that mill? I do not know. Do you?"

"The system of civilization under which we live," the Doctor pronounced, "judges that it belongs to John Sargent. If others, under that system, lost their rights, through their own gross carelessness, who is to be blamed? The system?"

"If the system is wrong, it should be changed. But so long as it is the law of the land it must be held sacred."

"I had that answer," said the Dean, "from an old justice of the peace, thirty-seven years ago. I thought maybe something might have been learned since."

"I see what you mean, Dean," the Doctor admitted patiently. "You are trying to say that because the Sargents have used the people to build up their great plant here, therefore the plant should belong to the people. Every Socialist, from Karl Marx down to Allan Benson, could quote you miles of figures and statistics of unearned profits to prove the same thing. But it is not sound. The facts, the law, and even the equity, are all on the other side.

"As for the facts. Where would Milton be to-day, if the elder Sargent had not had the brains and the shrewdness to develop it? It was Jangen's Ford then, and it would be Jangen's Ford to-day, or worse. Where would be your fine little city and your schools and your grand churches? Your great water-power would, perhaps, be running a one-horse grist-mill employing two men and a boy.

"The law. You know how that is.

"The equity. You say that your people have given the Sargents a fortune. That is true. But has not that fortune, except the very small percentage which the Sargents have spent, come right back into the mill here. For what? Has it not come back to give more and more people a better living than they would have had otherwise? Do not your own native people here have a better life, a more social one, with more advantages, than they could ever work out for themselves on the farms? The fact that they will not stay on the farms proves it. And is it not a blessing and a godsend for the people whom Father Huetter attends to be able to come here and find abundant work for their hands, at wages they never dreamed of at home. Who made, and who still makes, all this possible? The Sargent money."

"Yes." Father Huetter said bitingly. "It is a noble blessing. Last year I signed age certificates for more than a hundred little girls, in order that they might go to work for John Sargent the moment they were fourteen. The State compels them to go to school twenty weeks of the year. They can work the other thirty-two. And I signed as many more for girls of sixteen, so that they could work all the year. Father Driscoll signed as many for your Irish-American girls.

"Now if those little girls were growing up in Ireland or in Italy or in Poland or Hungary they would have to work some, too. But the conditions would be as different as day from night. Over there, they would be working with their own, helping their fathers and their brothers. They would be out in the fields; they would be out in God's air and sunshine, filling out their frames and strengthening their lungs. The sun and the wind would be driving up into their cheeks the strong pulses of peasant blood, the life of the race.

"Here, you can see them hurrying, shivering and half-nourished, through the dark of an early morning drizzle, to shut themselves into John Sargent's mill. There they stand all day long at machines, their nerves forever on a rack; for a false move, a careless dropping of a hand, a loose strand of hair, may drag them into one of those machines, to death or mutilation. They stand all day, in damp clothes, gasping steam, and twine dust, and coughing away their weakened lungs. Yes. Theirs is a glorious heritage of freedom! And who will pay?

"This purse-proud, flamboyant young nation—boasting of how much it can afford to waste, and still beat the world—it will pay! It will pay in the weakness and the degeneracy of untold generations to come.

"Did you ever, Doctor, in all your readings of Sociology, in civilization or in savagery, come across a time and place where the young females of the race were herded out to destruction in this way? Why, there was never a tribe so savage or so besotted as not to know that, if it would live, it must above all other things guard the health and vitality of its girls.

"And do you think that the fathers and mothers here do not know this same thing? They do. But the grind of living, the race for mere existence is so close that the young ones have to be driven out to help."

"But," objected the Doctor, "there is no real need for all this. In the majority of cases the children—if there were real economy in the homes—would not *have* to go out. Most often it is the children themselves who want more than their parents can give, and they insist on going out to work. The girls want to dress and the boys want money to spend for themselves. It is the same race, the competition with each other, to outshine each other, that drives them so hard."

"Some of that might be true with the boys," Father Huetter admitted. "They are sometimes willing to get out of school. But it is not so with the girls. They do not want to leave school. They want the dresses, yes. But they know what they are doing when they have to leave school. Never imagine that they don't. They know, the old-eyed little women, wise before their time; they know that when they have to leave before high school, they are giving up a girl's best part of the race in life—education, refinement, social acquaintance. They know what they are doing, when they give it all up and drop into the blunting, stupefying round of John Sargent's treadmill. But the reason is a stronger one than dress.

"These little girls have been hampered and held back in their school work by other babies clamoring up behind them. They have to give their time and their little strength, which they should have had for study, to these others. And, just as soon as the law lets them, they have to drop the babies and hurry out to earn for them.

"There is more than that. Many a little girl has to leave school and give up her own pitiful chance in life because there is another baby coming into the family. An unborn mouth is crying. Would it surprise you if—before she is working in the mill very long—that little girl should begin to question just why that particular baby *had* to be born?

"That question is to-day the hardest of all the hard ones that the confessor has to answer. And, under the force of example around, and the force of this terrible battle of the poor for life, it is every day getting harder and harder to answer."

"But you are getting away from—"

"I am not." Father Huetter, apparently, had not yet begun to fight. "I am getting away from nothing. I am getting to the vital, underlying things, the real things, the things that make this struggle of ours a terrible one—one that threatens state and nation, that threatens the lives of rich and poor, and one that threatens the Church of Christ!

"You say the poor should be willing to live more economically, and save when they are earning. Does that touch the question? They do not save. They cannot save. And who shall tell them that they must save? Who shall forbid them to snatch what little they can out of life as it rushes by them?

To-morrow John Sargent's mill may kill them. You students and lawgivers announce your verdict, place the blame, and go back to your books. Have you changed anything?

"The Dean appeals to the Governor: 'My people are starving and desperate. If you do not give them work and food they will kill and be killed. Put them to work somehow, what matters how? Tide them over this crisis and they will get on, until the next crisis'. He is right. He does the thing of the hour—to save the life and prevent the suffering of the hour."

"It is a makeshift," urged the Doctor; "an experiment, foredoomed to futility."

"You are academic," Father Huetter swept on; "he is expedient. Neither comes near the root of the trouble."

"He, because Milton has been his life and his work, does not look farther than this town and this one struggle. You, because there is a strike, and because it is only at the time of strikes that you hear the noise of the grinding of human lives, you think that these are the only times when people suffer."

"I tell you this struggle is going on forever, day and night, in every milltown of this whole country. In a town like this, where one man owns or controls every money-making thing in it, the struggle becomes bitter, personal, murderous."

"And everywhere, where a man pushes tired legs under a scanty table, where men talk together, and even where women haggle over the price of chuck and soup-bones, an idea is working."

"Did you read the last report of the United States Commissioner of Commerce and Labor?"

"I did," said the Doctor.

"What percentage, according to that report, of the earnings of industry comes back to the laborer in the form of wages?"

"Seventeen to twenty-one per cent," the Doctor quoted.

"Averaging less than one-fifth, then," said Father Huetter. "And what part does the labor element contribute in actual production? Just what does the work of the men employed amount to?"

"Well, it varies in the different industries." Doctor Hilliard considered. "It rarely goes below fifty per cent, and in some industries goes as high as sixty-five."

"Very good. The rest is credited to interest on investment; to a high salary to the owner, as manager; to power and light, and so on; to selling and distributing expenses; to such incidental charges as legislation and campaign contributions. It covers everything, in fact, except the work of the men. Is that correct?"

"Practically. It covers everything except wear and deterioration of machinery. And since old machinery is generally replaced by improved machinery, which increases the output or lessens costs, that item almost balances itself."

"So," said Father Huetter, "we can strip it down to this—the laborer, with his bare hands and intelligence, earns fifty or sixty dollars. He gets seventeen to twenty-one. Why does he not get fifty?"

"Money is money," the Doctor answered cryptically. "Power is power. The owner can get men to earn fifty for him by paying them seventeen. He does it. Do you expect him to do otherwise?"

"No."

"Then," said the Doctor conclusively, "we are back where I began: Capital pays what it has to; Labor gets what it can."

"Just where I wanted to get," Father Huetter agreed. "You admit, then, that the economic law, which you set up as the Grand Poohbah, is not a law at all, but just an accident of our system by which the strong and resourceful one can force the weak and resourceless many to give him two-thirds of their earnings."

"The law—like our whole civilization—rests on private ownership." The Doctor was undisturbed.

"And when, in view of the Dean's story, did old Milton Sargent cease to be a thieving bankrupt and become a private owner? He had nothing in the beginning. He produced nothing. He acquired nothing that he did not acquire by trickery and an accidental weakness in our criminal law. Just at what point in the progress of this mill did Milton Sargent or his son become divinely appointed owner of anything? It was fraud and trickery in the beginning. It is fraud and coercion in the process to-day. Does your law and does our civilization rest on that?"

"But," said the Doctor wearily, "must we go all over the whole matter again?"

"No," said Father Huetter quickly, "it doesn't make a whistle of difference whether we go over it again, or whether we never went over it. We have merely talked an evening out on something that we know nothing at all about and that we're not interested in."

"Why, my dear young sir," exclaimed the Doctor reddening, "I have spent my whole life in—"

"I know, I know, Doctor," said Father Huetter quickly, smiling a disarming apology. "Never think that we outer barbarians of milltowns and hilltowns do not know and appreciate your work. No man in America stands higher.

"What I was trying to say was this—you talk and think and write profoundly on the subject, from study and theory. I talk, more or less loosely, from observation of the things that come under my eye. The Dean, here, does not talk at all, because he thinks he can trust us to say it all, and more. We are all interested, to be sure.

"But what is the measure of our interest compared to the interest of the men who live and fight and work their lives out under the problem? Will our broth be any the thinner?"

"Why, Doctor, see here. I can take you right down through the mill this minute where the men are working the night shift, with a soldier at every door, and I can pick you out man after man, almost at random, who will know more about this than a lifetime of study and observation can ever give us. Why? Because it is their business. It is their life.

"Most of those men never got past the eighth grade in school. The foreigners, as you would call them, got less of school. But they can give you the figures. They can tell you more about overhead and fixed charges, about interest on investment, about selling and insurance costs, about political expenses, about the thousand and one things that eat up the earnings of a mill, than you or an expert accountant could find in the sworn statements of the company. I can get you more information, exact and authoritative information, in the lathe-room of the mill, about the earnings and expenses of the company, than any director of the company can get at a directors' meeting.

"Are the men blind? Is John Sargent a magician, that he can shake a rag before them and make money appear and disappear? No, Doctor. They know what makes the money grow. They know the cost of every ounce of material that comes into that mill, and they know what is produced out of it.

"Man alive! Can't you see the hold it takes on them? Do they know about it? Why, they see money in the making! Their hands make it. They have the figures and they know what they mean. They know that, after the owner—supposing that he *is* the owner—has taken out expenses and interest on what is his and a surplus for future expansion, their own hands make sixty cents out of every dollar that mill earns. And they get seventeen, or less. They want the difference. Their little girls, hacking their lives out down there in the twine mill, want it. Their wives want it. The children want it. Generations unborn that are now being sinned against, they are crying out for that difference!"

"But this is Communism," the Doctor broke out. "They are Socialists."

"Not by a long shoot-off!" said Father Huetter in his excitement. "They are Irish; they are Italian; they are Polish; they are American. More than half of them are as good Catholics as any in the world. They want nothing but what is theirs. Is that Socialism? And they are going to get it. It is theirs, and who is going to keep it from them? Nobody can keep it from them. But some powers and classes in this country think that they are going to keep them back. Those powers will find themselves high and drying on the wreckage-strewn banks of this rushing stream of our national life.

"Socialists?" He leaped upon the word. "Socialists? What if they were pessimists, or bigamists, or futurists? Are they right or are they wrong? They want that difference between seventeen cents and sixty. What do they care about Socialism, or its doctrines, or its rant? They want that difference. They are going to have it."

"But," said the Doctor, rallying in the last ditch, "you are giving the owner nothing for his brains, his power for organization. The 'difference' is largely the product of his peculiar type of genius."

"No." Father Huetter returned. "Not even 'largely'. He could hire plenty of managers, for less than the salary which he credits to himself, who would do as well."

"And you would halt the progress of the race by pulling all down to a mediocre level. All our progress has been made by the outstanding efforts of such men as he. They would have nothing to work for."

"Better," said Father Huetter, "that John Sargent should have nothing to work for, than that our little girls and boys should work for him for nothing."

"And, what goes much farther," said the Doctor, "you destroy the sense of individuality in the man. Socialism and Communism can have but one logical end in human morals and human thought. When they have abolished economic responsibility in the man, they must go on to relieve him of his moral responsibilities, his sense of right and wrong, as applied to himself. What is he then but an irresponsible atom in a blind and fixed cosmic system? Where then is free will or faith in God, or anything that gives a man a soul of his own? That would be the end."

"No." The Dean arose slowly, stretching himself. "I have known the American people a long time. No 'ism' will ever go very deep with them. Men and women they are, boys and girls, living and laughing, working and dying, marrying and crying, and going hungry if they have to. But they are always sound. If they have to use Socialism, as politics, to get them what they want, well, they will use it. But they will drop the 'ism' like a rind, when they are through with it."

"In the press of this struggle for bread and rights many are blinded. Blood and bitterness come into their eyes, but it is not 'isms' nor systems nor theories that will ever hurt them. 'Tis the iron and the canker of the struggle itself that I fear, hardening and corroding their hearts. Dear God, send the end quickly. I wish I might see it."

"What time will you say Mass in the morning, Doctor?"

[TO BE CONTINUED.]

RICHARD AUMERLE MAHER, O.S.A.

Havana, Cuba.



ACTA BENEDIOTI PP. XV.

EPISTOLA AD R. P. D. FRANCISCUM SCHOEPPER, GRATULABUNDUS OB FELICEM EXITUM CONVENTUS EUCHARISTICI LOURDENSIS.

Venerabilis Frater, salutem et apostolicam benedictionem. —Proximis diebus a dilecto Filio Nostro, cardinali Ianuario Granito di Belmonte, certiores facti sumus—quod iam ex publicis nuntiis ac multorum sermonibus acceperamus—Lourdensis conventus Eucharisticus, cui quidem ipse ut Legatus decessoris Nostri sanctae memoriae Pii X praesederat, quam bene splendideque evenisset quantaque cum spe fructuum optimorum. Quod sane nemini potest accidere mirum, qui vel fidei caritatisque expertus sit fervorem, quem istius loci sanctitas ac celebritas commovet, vel alacritatem studiumque noverit et tuum, venerabilis Frater, et hominum lectissimorum, qui tecum rei apparandae elaborarunt. Certe Nobis utrumque est exploratum; nec sine magno desiderio solemus superioris anni meminisse, cum ad nobilissimam aedem Deiparae Immaculatae paucos versari dies licuit, atque in ea sollemnium continuatione sacrorum novam quamdam animo percipere suavitatem. Atque erat Nobis in optatis istam quasi sedem misericordiarum Mariae, quamprimum possemus, revisere; sed, cum Omnipotenti Deo placuerit Nos, quamvis non merentes, in hac Apostolicae dignitatis arce locare, satis habeamus istuc venisse semel; id quod adhuc decessorum Nostrorum contigit nulli. Iam vero, quia malorum omnium, quibus societas humana laborat, caput est aberrare a Christo, rectaque et tamquam compendiaria via ad Iesum per Mariam itur, idcirco rerum istic in honorem Eucharistiae consultarum hunc maxime fructum expetimus, ut, Lourdensis Virginis patrocinio, cultus in.

dies religiosior ususque frequentior Sacramenti augusti toto orbe terrarum diffundatur. Hoc praesertim fieri in Gallia, cum consentaneum est, tum vehementer cupimus; Gallicae enim gentis salutem ac prosperitatem Nos, non minus quam decessores Nostri, caram habemus. Ceterum, quae idem Cardinalis Legatus attulit ad Nos de praeclaris documentis, datis a confertissimo coetu, pietatis in divinam Eucharistiam atque in beatissimam Dei Matrem, itemque de consiliis communiter susceptis eiusdem pietatis usque quaque promovendae, ea certo sunt argumento factum iri feliciter quod exoptamus. Iam tuam, venerabilis Frater, diligentiam et eorum, qui tecum hunc conventum curarunt, merita ornamus laude; atque auspicem divinorum munerum, paternaeque tectem benevolentiae Nostrae, tibi et omnibus qui convenerunt, apostolicam benedictionem amantissime impertimus.

Datum Romae, apud S. Petrum, die XXIV mensis septembris MCMXIV, Pontificatus Nostri anno primo.

ROMAN CURIA.

LIST OF RECENT PONTIFICAL APPOINTMENTS.

27 May: Mgrs. James J. Chittick and John B. Peterson, of the Archdiocese of Boston, made Domestic Prelates.

29 May: Messrs. Thomas B. Fitzpatrick, Henry P. Nawn, and Joseph H. O'Neill, of the Archdiocese of Boston, decorated with the Order of St. Gregory the Great (civil class).

9 September: Mgrs. George Wallis, Arthur P. Jackman, Edmond Nolan, Maurice E. Carton de Wiart, Albert Barnes, Thomas Dunn, and Charles E. Brown, all of the Archdiocese of Westminster, and Mgr. James Keatinge, of the Diocese of Southwark, made Privy Chamberlains supernumerary.

19 September: Mgr. Eustace Dugas, Canon of the Cathedral and Vicar General of the Diocese of Joliette, Canada, made Protonotary Apostolic.

23 September: Mgr. Edward Charles Tanguay, Procurator of the Seminary of Sherbrooke, Canada, and Mgr. Francis X. Piette, of the Cathedral of Joliette, made Domestic Prelates.

25 September: Mgr. Charles A. O'Hern, of the Archdiocese of Chicago, made Honorary Chamberlain.

30 September: Mgr. James McEnroe, of the Diocese of Brooklyn, made Privy Chamberlain supernumerary, and Mgr. James J. Coan, of Brooklyn, Honorary Chamberlain.

Studies and Conferences.

OUR ANALEOTA.

The Roman documents for the month consist of:

POPE BENEDICT XV's letter of congratulation to the Bishop of Tarbes and Lourdes on the success of the 1914 International Eucharistic Congress held at Lourdes, shortly before the outbreak of the European war.

ROMAN CURIA announces officially the list of recent appointments and honors.

THE GREEK-RUTHENIAN CHURCH IN THE UNITED STATES.

A Recent Decree of the S. Congregation of the Propaganda.¹

Holy Mother Church is neither slow to understand the spiritual needs of her children, nor remiss in providing for them. For the past quarter of a century the Holy See by various acts has given evident proof of earnest solicitude for the spiritual welfare of the rapidly increasing number of Uniate Greek Catholics in the United States. Prudence, as well as ecclesiastical tradition, demanded that Greek Catholics resident in our country be allowed to retain their own liturgy. Not the least potent reason actuating the Church in this matter was the attraction to these people of the Russian Schismatic Church, which, as competent authority assures us, has claimed in America hundreds belonging to the Greek-Ruthenian rite. Our Bishops, too, no matter how watchful and zealous, were incapable of affording these strangers to the Latin rite adequate spiritual assistance. On the other hand, the introduction into the United States of a liturgy unknown to the faithful, with its various concomitant circumstances, such as a married priesthood, misunderstanding and disputes between our diocesan rulers and the Ruthenian clergy, must of necessity mar the harmony of American ecclesiastical life, and lead to unfavorable comment and confusion.

Rome, with her experience of centuries and fully cognizant of the difficulties on both sides, moved with customary delib-

¹ ECCL. REVIEW, Nov., 1914, p. 586.

eration. The Apostolic See was content at first ² with making definite regulations concerning the method of securing in Europe worthy competent Ruthenian priests for service in this country, and with adopting practical measures to obtain for Greek Catholics the ministrations of Latin priests. Later ³ Pope Leo by clearly established rules facilitated communication between Latins and Greeks in divine worship and in the administration of the Sacraments. A further extension of ecclesiastical discipline under date of 1 May, 1897, ⁴ practically allowed Greek Catholics, while residing in the United States, to conform in all things spiritual to the liturgical practices of their Latin neighbors. After a further lapse of ten years, ⁵ Pius X, of happy remembrance, taking another step forward, gave to the Greek-Ruthenians in the United States a bishop of their own rite in the person of the Right Rev. Soter Ortynsky, D.D., without however at that time conferring on him ordinary pastoral jurisdiction. This final act of paternal concern and love for his Ruthenian children in a strange land was deferred until 1912, when His Holiness granted to Bishop Ortynsky and to his successors in office canonical jurisdiction, complete and independent of the American Hierarchy, subjecting directly and immediately to the Greek-Ruthenian Bishop the clergy and laity of that rite who permanently or temporarily dwell in the United States. It remained for the Sacred Congregation of the Propaganda for Eastern Affairs to determine certain details in the new relations thus created in the United States between Greek and Latin Catholics.

In an Instruction ⁶ of thirty-four articles, dated 17 August, 1914, the Propaganda decrees essentially as follows:

THE RUTHENIAN BISHOP.

The Ruthenian Bishop of the United States is appointed by Rome without any intervention or recommendation on the part of the clergy. He receives his jurisdiction directly from the Holy See, and is immediately subject to the Holy See. Wholly

² ECCL. REVIEW, Vol. VII, p. 66; *Collectanea Prop.*, nn. 1866, 1966 ad notam.

³ S. C. Prop., 12 April, 1894, penes *Collectanea ejusdem*, n. 1866.

⁴ Ibidem, n. 1966.

⁵ ECCL. REVIEW, Vol. XXXVII, p. 512.

⁶ ECCL. REVIEW, Nov., 1914, pp. 586-592.

independent of the American Bishops, he requires in the exercise of his office throughout the United States no permission or sanction of the local diocesan Ordinary. He is dependent on His Excellency the Apostolic Delegate at Washington, as the accredited representative of Rome in this country. The canonical status then of the Greek-Ruthenian Bishop in the United States is practically equivalent to that of our own diocesan Bishops. Essentially the same obligations are incumbent upon him, while he enjoys the same rights.

The Ruthenian Bishop is empowered to make and enforce necessary laws. He must preserve the faith and guard the morals of his people. Ever solicitous for his own rite, he should promote uniformity of practice in matters liturgical. The Propaganda is satisfied with enjoining upon him *frequent and regular* visitation of his flock, that he may know and make provision for the spiritual necessities of his subjects. In these canonical visitations of his parishes he will inquire sedulously, as must all Ordinaries, how the clergy fulfil their obligations of preaching, instructing the children, caring for the sick, and other parochial duties; he will examine records, financial accounts, titles, inventories of church property, deeds, etc.; in a word, all matters spiritual and temporal, as prescribed in Canon Law.

The Bishop, with the advice of his consultors, will determine the annual amount, in the nature of *cathedraticum*, to be paid proportionately by the various Ruthenian parishes for his Lordship's suitable sustenance. In like manner will be levied also assessments on individual parishes for the maintenance of the seminary, orphan asylums, missions, and similar purposes. Rectors are held responsible for the payment of the sums demanded.

An obligation is imposed on the Bishop of submitting every five years in writing to the Apostolic Delegate at Washington, who in turn will forward it to the Propaganda, a complete and accurate report of everything pertaining to his charge. A personal visit to Rome is required every ten years. In this *ad limina* visit the Ruthenian Bishop will conform in every way to the regulations governing our diocesan Bishops.

Controversies arising between our Ordinaries and the Ruthenian Bishop will be referred for settlement to the Apostolic

Delegate, with of course the right to appeal to Rome. Recourse either to the Delegate or the Holy See begets merely a *devolutive* effect, as is usual in extrajudicial decisions.

The residence of the Greek-Ruthenian Ordinary has been changed from Philadelphia to New York City. His vicar general and the rector of his seminary dwell in the former city.

THE GREEK-RUTHENIAN CLERGY.

The Congregation of the Propaganda in its present decree is insistent on the necessity of capable, disinterested, zealous priests of the Greek-Ruthenian rite, who will spend themselves for their people. It is incumbent on rectors and parishes to contribute for the education of clerical students. Priests are to be prepared for the Ruthenian Missions in a seminary specially established in our country for the purpose; or, if necessary or advisable in the judgment of the Bishop, they may be admitted to other institutions at home or abroad. To meet present requirements, however, a request for priests must be made to the Ruthenian bishops of Galicia and Hungary. The strict regulations of the Propaganda referred to above, demanding a celibate clergy or at least widowers without children, and determining the formalities to be observed by European bishops in permitting their priests to take up this work in America, are still in force. A priest neglecting to observe these regulations should not be received or allowed to exercise the ministry. Priests presenting proper authorization and duly accepted are later to be dismissed if found unworthy. Every priest received from abroad remains affiliated to his own European diocese. He is however withdrawn entirely from the jurisdiction of the Ordinary of that diocese. He is not free to return home, nor is his European bishop permitted to recall him, without the consent of the Ruthenian Ordinary under whom he is laboring in the United States.

Permanent or irremovable rectors are unknown among our Ruthenians. A pastor however should not be transferred without serious and just reasons. A rector, aggrieved at his removal from a parish, may have recourse to the Apostolic Delegate, who within three months of the date of appeal is bound to give his decision in the matter. Recourse to Rome is never denied. The bishop's decree of removal shall remain

in force, pending the adjudication of the case on appeal. The status of Ruthenian rectors in this matter forms no exception to common or universal Canon Law.

The salaries of Ruthenian priests will be paid by the Bishop from a common fund or treasury, to which all the parishes will contribute proportionately. Perquisites and similar emoluments will be determined by the Bishop according to local customs.

While the authority of the Greek-Ruthenian Bishop is confined to his own clergy and laity, still he may in places where there is no priest of his own rite delegate a Latin priest to attend to the spiritual wants of his subjects. The Latin Bishop should be made acquainted with this arrangement.

THE GREEK-RUTHENIAN LAITY.

Greek Catholics in the United States should be zealous for their own rite, frequent and support their own church. When however they have no priest of their own, or otherwise are unable without grave inconvenience to attend their own services, they may frequent our churches, hearing Mass and receiving the Sacraments from Latin priests, without prejudice to their own rite. Under such circumstances they *must* hear Masses of obligation in Latin churches. The Instruction under consideration declares that a Ruthenian may not change to another rite without permission of the Propaganda. This prohibition is laid down in common law in regard to all rites. A Latin priest—the same is true of a Greek priest or one of any other rite, though the present decree is silent on the subject—who seeks to make converts among the Ruthenians to his own rite, incurs various punishments *latae et ferendae sententiae*.⁷

Liberty of conscience is promoted by allowing *all the faithful* of either rite to go to confession to any approved confessor, whether Ruthenian or Latin. It is sufficient that the confessor be approved or authorized by his *own* Ordinary, viz. by *either* the Ruthenian or Latin Bishop. This is in keeping with the general practice of the Church. Both Greek and Latin confessors of course are bound to observe the restrictions of law in regard to reserved cases, the Greek confessor not being

⁷ Cf. Const. Leonis XIII, 30 Nov., 1894, *Orientalium dignitas Ecclesiarum*.

able to absolve in cases reserved to himself by the Latin Bishop, and vice versa.

Any Catholic, Greek or Latin, may, merely out of devotion, receive Holy Communion which has been consecrated according to either rite. In connexion with this privilege *to the laity* our Instruction makes certain concessions to the *clergy*. A Ruthenian priest, in case of necessity, when a Latin priest is not available, may distribute Holy Communion in a Latin church, namely with particles consecrated in *unleavened* bread, while a Latin priest is permitted to do the same in a Greek church with particles consecrated in leavened bread according to the Greek liturgy. A neighboring Latin priest, for example, might be summoned to administer Holy Communion to an assembled Ruthenian congregation, whose pastor had suddenly fallen ill, or vice versa. Let each priest remember nevertheless that promiscuous union of the two rites is never tolerated, and that each consequently is obliged to use his own *ritual language and form* in administering the Sacred Species. This concession granted to the faithful to receive Holy Communion in a church of another rite does not include Easter Communion or Holy Viaticum, the administration of which are parochial rights. The Paschal Precept must be satisfied in one's own rite. When this is not possible, Ruthenians are obliged to receive their Easter Communion in the Latin Church. Viaticum too should be received from one's own *pastor*, though in case of necessity the sacrament may be administered by a priest of either rite observing the language and form prescribed by his own Ritual.

Funerals, with their emoluments, in families of *mixed* rite belong to the pastor of the deceased (husband or wife). Finally, Ruthenians may be permitted by their Ordinary to conform in regard to feast days and fasts to the legitimate customs of the district in which they dwell. The observance of such local customs can never effect a change of rite, nor does it exempt Ruthenians from hearing Mass on days of precept, in their own churches, where these exist.

MARRIAGES.

Latins and Greeks may intermarry, though a wife during wedlock must observe her husband's rite, resuming her own

rite when the marriage is dissolved. The prescriptions of the decree *Ne temere* are binding in such marriages, as well as in marriages of Ruthenians among themselves. In consequence, the woman's pastor officiates at the ceremony, and dispensations, when necessary, are to be obtained from her Ordinary. Children, male and female, born in lawful wedlock belong to the father's rite and should be baptized in the same. Illegitimate offspring pertain to the mother's rite. Baptism conferred by a priest or layman of another rite does not change the status, as given above, of the baptized person. A Latin priest who baptizes a Ruthenian, in the absence of a priest of this rite, is obliged to notify the proper Ruthenian pastor of said baptism. Radical changes in the status of husband, wife and children in marriages of mixed rite have been introduced by this late legislation.

REMARKS.

Conditions similar to ours prevail in Canada. In 1912⁸ the Holy See appointed a bishop of their own rite with ordinary jurisdiction to rule the Greek-Ruthenians in the Dominion. A decree⁹ was issued (8 August, 1913) by the Sacred Congregation of the Propaganda for Eastern Affairs, in which were clearly established the relations in Canada between the two rites, Greek and Latin. This Instruction corresponds with ours almost verbatim. The Canadian decree however demands that the Greek-Ruthenian bishop of that country make a canonical visitation of his parishes every *five years*, and that the man's pastor assist at marriages of mixed rite. Canadian Bishops are exhorted to allow some of their priests to adopt for a time, with the consent of the Propaganda, the Greek-Ruthenian rite, that they may thus labor among those people.

Nothing is said specifically in either decree about the Sacrament of Confirmation. The decree¹⁰ *Ea semper*, article 14, forbids Greek priests to administer this Sacrament. Such act on their part is declared invalid, as well as illicit. The confirming of Ruthenians is reserved to their bishop. Nevertheless there seems to be no just reason why our Bishops may not

⁸ *Acta Apostolicae Sedis*, Vol. IV, p. 555.

⁹ *Ibidem*, Vol. V, p. 393.

¹⁰ See Note 5.

administer this Sacrament to Ruthenians who are unable without serious inconvenience to approach their own Bishop.

As regards the administration of the Blessed Eucharist the general principle in vogue in the Church has been that every one should receive our Lord in his own rite.¹¹ An exception was made only in the case of those who otherwise would scarcely be able to receive.¹² The privilege granted to America in this matter is the greatest possible. The permission given to a Greek or Latin priest, as noted above, to distribute Holy Communion which has been consecrated in another rite is similar to previous regulations in favor of Armenia.¹³

While Greek Catholics should be exhorted to frequent their own churches, they satisfy the obligation of hearing Mass when they assist at the Holy Sacrifice in a Latin church; the same is true of Latins who attend a Greek church.¹⁴

Both our own and the Canadian decree are to remain in effect for ten years. An abrogation of these regulations must not be expected at the expiration of this period, but rather further development doubtless of the Greek-Ruthenian question along canonical lines.¹⁵

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THE PLACE OF THE GENERAL JUDGMENT.

II.

In the November number I presented some comments touching the popular idea that the General Judgment is to take place in the so-called Valley of Josaphat. A further question occurring in this connexion is: May we identify the Valley of Josaphat, spoken of by the prophet Joel, with that of the Cedron, and is there sufficient reason for interpreting his words of the General Judgment?

¹¹ S. C. S. Off., 4 Sept., 1721.

¹² S. C. Prop., 25 July, 1887; Aug., 1893; 26 Feb., 1896.

¹³ S. C. Prop., 30 April, 1866, ad 2.

¹⁴ Ibidem, ad 3.

¹⁵ The reader is referred to the *Collectanea* of the Propaganda for the decrees cited.

In answer to the first part of this question, it must be observed that, despite the tradition which dates from at least the fourth Christian century, there are serious difficulties in the way of affirming the identity of the valleys of Josaphat and of the Cedron. The valley between Jerusalem and Mount Olivet does not in fact suit all the conditions of the words of Joel. For the term, used by the prophet to designate the *valley* in his mind is *emeq*, which denotes a wide, spacious valley, whereas the word employed in the Old Testament concerning the Cedron valley is never that term but habitually *nahal*, i. e. a narrow valley or ravine (the modern wady). The use of these two words throughout the Old Testament is such as to warrant us in considering them as not synonymous or interchangeable. In the Hebrew text the word *emeq* is not applied to deep narrow valleys such as that of the Cedron, but to long broad valleys, as the Valley of Jezrael, between Mount Gilboa and the Little Hermon. The word *nahal*, a word for which there is no proper English equivalent but which corresponds really to the Arabic *wady*, so often found in descriptions of travels in Palestine, fits the Cedron depression exactly; whereas it is doubtful¹ whether the term *emeq*, used by Joel, would be properly employed concerning it. "If the above is the correct meaning of the word, then the Valley of Jehosaphat cannot be the narrow glen between Olivet and Moriah, to which the name is now applied."²

With the other more probable identifications of the valley in the prophet's mind it does not fall within the purpose of this article to deal. It is sufficient to note here that the identification, referred to in the first part, the "Valley (*emeq*) of Blessing" is to be sought in the desert of Thecua, about eleven miles to the south of Jerusalem.³ It has been observed that perhaps the name of Josaphat came to be connected with the valley of the Cedron because the name of the valley was at one time Wady Sha'fat, from the neighboring village (still called Sha'fat), and suggested to early pilgrims, in search of sites, the Biblical name "Josaphat".

¹ Driver (*Joel and Amos*, p. 68) alone has been found to concede rather dubiously the possibility.

² Stanley, *Sinai and Palestine*, edit. 1871, 481.

³ Cf. Abel, *Cath. Encyclopædia*, art. Josaphat.

Fortunately for the proper understanding of the message of Joel, nothing depends necessarily on the identification of the locality referred to. For in the prophecy the symbolism, based on the etymology of the name (meaning "Jahweh judges"), is alone significant. As already stated, it is true that the prophet in all probability had in mind, as he delivered his message, an actual valley, named after King Josaphat. But it is probable also that the topography of the scene described is really of the ideal order and symbolic inasmuch as the valley was suggested because of the meaning of its name, which lent itself to the purpose of the prophet. In the Hebrew text there is a play upon words which is lost in the English translation, namely, upon the name of the valley and upon the verb signifying the "judging" of the nations. Van Hoonacker⁴ states as his opinion that the principal reason which led Joel to take the Valley of Josaphat as the scene of the judgment in question, or to give the name of Josaphat to the valley wherein the scene was to take place, must have been in the very signification of the name. The probability is consequently that, though suggested and borrowed from an actual valley, in which King Josaphat had vindicated in a singular manner, as is described in II Par. 20: 20 f., the enemies of Israel, the name is used here of an ideal,⁵ symbolic valley, wherein Jahweh will contend in judgment with all the nations on behalf of His people.

The fact is that the scene in Joel's prophecy is in all probability not only to be located in the Valley of the Cedron, but not to be understood as describing the General Judgment of mankind at all, except perhaps according to a typical sense.

The judgment spoken of by the prophet is, according to its literal interpretation, not such as is depicted by our Divine Lord in His discourse concerning the Judgment Day. The form of the Hebrew verb used by Joel represents Jahweh rather as pleading, as disputing as a litigant in judgment in behalf of his people, which has been "scattered among the nations." Although a few interpreters⁶ have taught that every

⁴ *Les Petits Prophètes*, p. 181.

⁵ It is significant in this connexion that early Jewish tradition denied the reality of the valley. Neubauer, *La géographie du Talmud*, p. 51 f.

⁶ Cf. opinions and names in Knabenbauer, *Prophet. Minores*, I, p. 239.

detail of Joel's prophecy must, according to the literal sense, be given an eschatological interpretation, it is difficult not to see in its literal sense a reference to the restoration of Juda and Jerusalem after the exile in Babylon and the vindication of God's people against their enemies. It is true that Joel's representation of Jahweh "judging" all the nations round about approximates more to the picture of the final Judgment than any other representation—with a possible exception of Daniel 7: 9 f. of the Old Testament; but though it may and has been regarded as typical of the General Judgment, it does not according to its literal sense depict it. According to the words of Christ, Israel is not to be placed on one side and "the nations" on the other; but "the sheep" and "the goats" are to be separated from among all nations without respect to person or blood. The literal interpretation does not of course exclude the typical sense, which many writers⁷ have found in the passage. The existence, however, of a typical sense referring to the General Judgment can hardly be considered as established with certainty, for there is no adequate evidence for such an interpretation as certain either in the subsequent books of Sacred Scripture or in the interpretations of the Fathers or in the decisions of the Church. Is it not at least somewhat probable that, if the words of Joel had reference to the General Judgment, and if the Valley of Josaphat were to be identified with that of the Cedron, Jesus, as He sat on the Mount of Olivet (Mark 13: 3), overlooking the latter valley, discoursing on the subject, would have made some allusion to the prophecy?

The conclusion from the consideration of the above reasons is that, while the place of the Last Judgment would fittingly be in the neighborhood of Jerusalem and of the Mount of Olivet, nothing is known with certainty about the subject. As the day and the hour of it are hidden from us and from the Angels in Heaven, so has it pleased God to keep from us the knowledge of the place of that awful event. The words of the prophet (Joel 3: 2, 12) do not, except perhaps according to a typical signification, refer to that General Judgment of mankind. In no sense can the words of Joel be interpreted to give a foundation to the opinion that the final scene in human

⁷ Cf. Knabenbauer in l. c.

history will occur in the Valley of the Cedron. The latter opinion above all should be considered as a worthless and old-womanish notion, as Cyril of Alexandria in the fifth century wrote: "Frivola et anilia sunt, quae apud Judaeos circumferuntur, olim in valle Josaphat, ubi mortui in vitam redierint, Deum de omnibus judicium habiturum et quotquot sub coelo sunt de his quae adversum ipsos perpetraverint, rationem reddituros. Quae cogitatio fieri nequit, quin ridicula sit, quandoquidem divinitus inspirata Scriptura prophetiam completam esse dicit et pugna commissa in valle Josaphat a vicinis gentibus poenas exactas."⁸

EDWARD J. BYRNE.

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THE CONTINUITY OF LIFE.

To the Editor, THE ECCLESIASTICAL REVIEW.

Dr. Austin O'Malley says:¹ "If Carrel, or any one else, succeeds in keeping human cells alive when separated from the original host, as spermatozoa and hair may be kept alive, then there will be a new vegetative principle set in, not derived from the original soul, but replacing it in material property disposed by that first substantial form." In a footnote (p. 464) he reports the success of a recent experiment "in keeping cultures of human sarcomatous tissue *growing* for fifty-two days *in vitro*". This goes to show that human cells are under the operation of the same law as animal cells and plant cells, which is precisely what we should expect. But is it a case of ceasing to live and coming to life again, or is it a case of the continuity of life? I take it that it is the latter. In fact, the phenomenon suggested, as stated by Dr. O'Malley himself, indicates this, for there is question of "keeping human cells alive", not of restoring life to dead ones. The idea that "a new vegetative principle sets in", appears to me to be opposed to the facts as we know them and to be in conflict with the great principle of biogenesis, "Omne vivum e vivo", or, as it may be stated in the light of microscopic observation, "Omnis cellula e cellula". Surely continuity of life is

⁸ Migne, P. G., LXXXI, 390.

¹ ECCL. REVIEW, p. 468, Vol. LI, October, 1914.

the law of nature, not death and a new life unbegotten of the old, which would be preternatural or supernatural. I mean here by continuity life coming from life, as opposed to life coming from that which does not live, which is against the law of causality. The only known way in which life begins, apart from creation, is from a germ or by fission. It comes from a germ in the case of the higher organisms, plant as well as animal; it comes by fission in the case of lower vegetable and animal forms, and, I believe, in the case of all such minute organisms as cells, be they vegetable, animal, or human. We have no right to assume that life begins in any other way.

When the spermatozoon or the ovum is separated from the parent organism, what happens is that a cell having within itself a principle of life while yet attached to the parent organism retains that principle of life when detached. Was it not this same thing that happened, though in a different way, when those cultures of sarcomatous tissue continued to grow for fifty-two days? Where is the need of invoking "a new vegetative principle" when you have one to begin with? Where, indeed, is the warrant, seeing that life comes only from life? I repeat, the only way life begins, apart from creation, or rather creative eduction from the potency of matter, is from a germ or by fission. These processes verify to the letter the scholastic principle, "*Corruptio unius est generatio alterius*"; for there is a *corruptio* of the parent organism in the one case and of the primordial cell in the other. And there is a *generatio*, or *origo similis e simili*, of similar higher organism from similar higher organism, similar cell from similar cell. On the other hand, were a new vegetative principle to set in, we should have not a real *corruptio* but a total extinction of life, not a real *generatio* but an eduction of new life from the potency of matter. To me at least the notion that life can be educed from the potency of matter by other agency than that of the Creator Himself is novel and unheard-of. And so, until I am further enlightened, I must continue to believe that the great law of biogenesis, "*Omne vivum e vivo*", holds throughout the universe from the highest of living organisms to the minutest cell.

ALEXANDER MACDONALD,

Comox, B. C., Canada.

Bishop of Victoria.

A SHORT FORM FOR CONDITIONAL BAPTISM OF ADULT CONVERTS.

The Archbishop and Bishops of the Province of Philadelphia some time ago petitioned the Holy See for the faculty of using a short form of conditional Baptism in the case of converts to the Catholic Church who had received Baptism in the sect to which they formerly belonged.

The Indult, with its petition, reads as follows:

Beatissime Pater,

Archiepiscopus Philadelphien. et Episcopi Provinciae Ecclesiasticae Philadelphien. ad pedes Sanctitatis Vestrae provoluti, humiliter postulant a S. V. facultatem utendi formula breviori in baptismate adultorum, eamque permittendi omnibus presbyteris dictae provinciae ecclesiasticae.

FORMULA BREVIOR.

Sacerdos: Quid petis ab Ecclesia Dei?

Resp. Fidem.

Sac. Credis in Deum Patrem Omnipotentem, Creatorem coeli et terrae?

Resp. Credo.

Sac. Credis in Jesum Christum, etc.?

Resp. Credo.

Sac. Credis in Spiritum Sanctum, etc.?

Resp. Credo.

Sac. Vis baptizari si non es valide baptizatus?

Resp. Volo.

Sac. Si non es baptizatus ego te baptizo in nomine Patris et Filii et Spiritus Sancti.

Ex Audientia SS. diei 4 Januarii 1914 SS. D. N. Pius PP. X, audita relatione infrascripti Emi Card. Praefecti S. Congr. de Sacramentis, attentis expositis, Archiepiscopo Philadelphien. et Episcopis Provinciae Ecclesiasticae Philadelphien. oratoribus gratiam juxta preces ad quinquennium benigne tribuere dignatus est; contrariis non obstantibus quibuscumque.

S. Congr. de Sacramentis,

D. CARD. FERRATA, *Praef.*

PH. GIUSTINI, *Secr.*

The faculty expires 4 January, 1919; and would have to be renewed as circumstances require.

A CASE OF BANK INSOLVENCY.*

The Commercial National Bank was capitalized at \$100,000, and continued a thriving financial concern for some years. During the panic of 1896, however, it was forced to borrow money from a loaning association to meet some of its more urgent liabilities, and to give security for the loan. When this fact became known to the public, the creditors of the bank lost confidence in the concern. The bank suffered a "run" and was finally obliged to close its doors. At the time of its failure the bank had liabilities amounting to very nearly \$300,000.

The affair was turned over to the court, and all the creditors became plaintiffs in a legal action against the stockholders. The statutes at the time provided that in the case of an insolvent bank the stockholders of such bank were liable for double the amount of the stock they held at the time of insolvency. The court appointed a receiver and empowered him in the name of the creditors to dispose of the bank's assets, and, if these proved to be insufficient to pay the creditors in full, to collect the amount for which each stockholder was liable. He was also empowered (and this likewise in the name of the creditors) to discharge the liability of the stockholder with part payment, provided that the stockholder did not own enough property to cover the full amount of his liability.

Whether culpably or not, the receiver disposed of the assets of the bank in a negligent manner, selling lands and other securities owned by the bank for half their value. Had he handled the affair in a more business-like way there would probably have been no necessity of collecting anything from the stockholders, for at the time of its insolvency the bank was not in a bad condition and very likely would not have failed at all had the depositors remained confident in the security of their money.

The stockholders, therefore, were called into court and obliged to declare their personal property. Many of them had no property. Others paid part of their liability. Only a few were able to cover the full amount. After four years, therefore, when the affair was finally brought to a close, only fifty-five cents on a dollar was paid to the creditors of the bank. In the aggregate the depositors and other creditors of the bank lost in round numbers \$150,000. Had the receiver disposed of the bank's assets at their full value very likely dollar for dollar could have been paid them. On the other hand, if the stockholders had paid the full amount of their liability,

*This important case has been submitted to several moral theologians. The solution printed in this number was offered with the request that discussion be invited.—Editor's Note.

\$50,000 in excess of the amount lost to the creditors would have been collected.

Now a certain Mr. Brown was president of the bank and its chief stockholder. He owned one-fifth of all the capitalized stock, that is \$20,000. The amount of his liability (recalling the double liability prescribed by the statutes) was therefore \$40,000. When the bank failed he had property amounting to that sum, and was preparing to turn all this over to the receiver. He wished also to turn over his home to help pay the creditors, a thing which the insolvency act itself protected him against.

Having heard of his intentions, some of Mr. Brown's friends tried to persuade him to conceal one-half of his property from the receiver, urging upon him principally two reasons: first, that he was in no way responsible for the failure; that it was not just that one man alone should bear the burden of hard times; and, secondly, that he had a right to protect the future of his family to this extent. Having finally been persuaded that his first duty was to his family, he followed his friends' advice, but not until he had consulted a priest about the morality of such an act.

Mr. Brown, accordingly, sold one-half of his property to his wife by fictitious sale. The other half he turned over to the receiver. When he was brought into court with the rest of the stockholders he declared that he owned no other property than that which he had turned over to the court. That Mr. Brown acted in good faith there is no doubt. As matters were, he was by far the heaviest loser by the failure. But was his act morally justified? Does the part played by the receiver alter the case? What about the priest's advice?

Seventeen years have passed since the failure of the Commercial National Bank. Mr. Brown died shortly after its insolvency, and now Mrs. Brown, his sole heir, wishes to know her duty in the matter. She has held the property for the whole seventeen years (it was never again transferred to her husband), and has exercised full and undisputed dominion over it. Moreover, she has held it the full time in perfect good faith. In fact, at the time she accepted it from her husband she herself consulted her confessor. Recently, however, she has worried over the matter.

Granting for a moment that Mr. Brown's act cannot be morally justified, has Mrs. Brown's possession of the property created any new right? Judgments such as were brought against Mr. Brown are outlawed in ten years by the civil statute. Of course, Mr. Brown's judgment was discharged seventeen years ago; but had it

remained standing, it would have been subject to the Statute of Limitation. Did Mr. Brown's act of concealing that property when done in good faith deprive him of the benefit of that statute? In other words, can property once retained from a creditor by fraudulent means, when this fraud was practised in good faith, ever become the subject of liberative prescription?

Now, granting on one hand that Mr. Brown's act cannot be morally justified, and, on the other, that Mrs. Brown has not been freed in conscience from her husband's debt by civil liberation, in what manner must restitution be made? Mrs. Brown's lawyer assures her that restitution to all of the bank's creditors at this late date would be very difficult if not entirely impossible, and that the process would be very expensive. The bank had over 400 creditors, and many of these are now dead or have moved to distant and unknown parts.

Again, Mrs. Brown fears that in making restitution she would run grave risks of endangering her husband's good name, which has always been a valuable asset to herself and family. True, the value of her husband's reputation is probably no longer commercial. It does not now as formerly measure itself in dollars and cents. But her husband's honor is nearer her heart than anything else, and any suspicion that she might cast upon her husband would cause her the greatest unhappiness. If restitution were due to a smaller number, the matter might be satisfactorily explained, but to negotiate with so many and in a city where that number bears a respectable proportion to the entire population would be an extremely delicate undertaking. Nor could it be done occultly. If 400 people more or less known to each other should each receive a mysterious sum of money at one time, they would of course be puzzled. Mere curiosity would prompt them to seek an explanation. To trace the money to an institution toward which they had all at one time exercised common relations would be natural. The Commercial National Bank would be an easy inference. Now, if this were all, matters would not be so bad, but it so happens that Mrs. Brown is the only person connected in any way with the bank who is in a financial condition to do such a thing. This is known to the creditors. The logical deduction would be disastrous.

Here then let us ask two questions. How much trouble and expense in relation to the amount to be restored would Mrs. Brown be obliged to undergo in finding the creditors? What would theologians consider grave inconvenience in this case? Second, would the fear of defaming her husband's name be a sufficient motive to allow her to restore the property instead to some benevolent institution or to the Church?

This brings us to another question, the question of interest. Would strict justice require Mrs. Brown to pay interest on the sum restored? In seventeen years the amount has more than doubled itself. To restore both principal and interest after so many years would be a grave burden on Mrs. Brown. It is true that she has had the use of the money all the time, but it is also true that she has accepted the risk and responsibility entailed. Interest seems to be mere compensation for risk taken and not a natural fruit. Should principal and interest both be restored to the creditors, they would receive something which the prudence and genius of another had created. In other words, they would reap the fruits of a valuable investment which caused them no risk or worry.

Finally, would Mrs. Brown be obliged to pay the full amount at once? There is a principle in Moral Theology, recognized also in law, which permits a person making restitution to retain the means by which he gains a livelihood. With Mrs. Brown capital is that means. Now if she were obliged to make restitution all at one time, it would necessitate the reduction of her capital and consequently her annual income. Would she be obliged to do this when in the course of a few years she could pay the full amount out of her income? During the period of restitution would she be obliged to adopt a mode of life different from her accustomed one?

The important moral questions involved in the foregoing case seem to be the following:

1. Did Mr. Brown commit an act of injustice when he concealed part of his assets from the receiver of the bank?

2. Is Mrs. Brown obliged to make restitution to the creditors, and to what extent is her obligation affected by the following considerations—

- (a) the question of liberative prescription, or the statute of limitations;

- (b) the good name of her husband;

- (c) the expense of finding the creditors;

- (d) the question of interest;

- (e) the question of deferring restitution;

- (f) the question of the amount of the original obligation.

1. The fictitious transfer by Mr. Brown to his wife of property which he was by law required to turn over to the court for the benefit of the bank's creditors, was a fraudulent act in the eyes of the civil law. It was, therefore, an unjust act in

the eyes of the moral law. So far as the writer is aware, all moral theologians declare that a bankrupt is guilty of injustice when he fails to comply with the provisions of the civil law regarding the statement of his assets. The reason is obvious. The person who retains a part of his property by concealing it from the bankruptcy court, is simply refusing to pay his debts. The debt which Mr. Brown evaded in this manner was a legitimate and real one, inasmuch as the legal requirement of double liability on the part of bank stockholders is a reasonable provision. The double liability has the effect of making the depositors feel secure in entrusting their money to the bank, and creates an implicit contract between stockholders and depositors. Mr. Brown violated this implicit contract when he withheld part of his property from the receiver through the device of a fictitious sale. Such is the morality of the action objectively. Inasmuch as Mr. Brown believed, and had good reason to believe, that he had a right so to act, his performance was without moral guilt subjectively.

Nor was it justified by the alleged incompetence of the receiver of the bank. As the legal agent of the stockholders, his acts were their acts. They, and not the depositors, were the persons who should bear the burden of his culpable or inculpable incompetence. If they were dissatisfied with his conduct they should have sought satisfaction from him through legal action. The depositors and creditors were in no wise responsible for the receiver's neglectful discharge of his office.

2. When Mrs. Brown obtained possession of the twenty thousand dollars' worth of property that should have been disposed of to satisfy the claims of the bank's creditors, she held goods that did not belong to her. Owing to the incorrect advice she received, she was in good faith and without formal sin in this transaction. Objectively, however, she deprived the bank's creditors of something to which they had a right, and so long as she retained that property she continued the injustice, and remained bound to make restitution.

(a) Nor has the obligation and debt been annulled by the process of liberative prescription, that is, by the operation of the statute of limitations. While the lapse of time has been more than sufficient to bring about this effect both in law and in morals, the fraudulent act through which Mr. Brown ob-

tained a legal discharge from the debt renders the statute forever inapplicable to his case. Both in law and in equity, says Mr. Justice Miller, "the weight of judicial opinion applies the rule that fraud will deprive a person of the benefit of the statute of limitations." To be sure, the statute of limitations can be invoked against actions brought on account of fraud, as well as against actions brought on account of debt; but it cannot be invoked against a legal action of the latter kind when the action was prevented from being brought earlier by fraud on the part of the person liable to the action. The statute in question is intended to be a preventive of, and a penalty for, neglect on the part of creditors, not a protection to the fraudulent action of debtors. It assumes that the creditor shall have fair opportunity to press his claim, that he shall not be impeded by fraudulent or improper conduct. In the case that we are considering, the failure of the creditors to bring a new action for the recovery of their money was not due to their own negligence, but to the illegal act of Mr. Brown in concealing his property, and thus improperly receiving a discharge from the judgment against him. If Mr. Brown or his heirs could take advantage of the statute of limitations, the latter would be a flagrantly unreasonable and unjust institution. The fact that the concealment of property was committed in good faith does not change the legal aspect of the transaction or its consequences. Inasmuch as Mrs. Brown is excluded from the legal benefit of the statute of limitations, she cannot utilize it as a basis for absolution from the moral obligation. Her case does not come within the operation of the process of liberative prescription.

(b) The danger that restitution would injure the good name of Mr. Brown does not seem to be as great as is assumed in the statement of the case. It seems quite unlikely that any considerable number of the creditors would recognize the source of the sums received, or that they would discuss the matter with one another. Even if the source were discovered, and a considerable number of persons became aware of the real situation, all of the resulting inconvenience would fall upon Mrs. Brown, not upon her deceased husband. Now this inconvenience, consisting mainly of the consciousness that some persons thought less of her deceased husband than for-

merly, would scarcely be sufficient to justify her in depriving the creditors of their money. Moreover, if the restitution were accompanied by the explanation that Mr. Brown concealed his property against his own more conscientious judgment, and on the advice of his friends and his spiritual director, the result would in all probability be an increase rather than a decrease in the good name of her deceased husband and herself.

(c) Inasmuch as the property was retained in good faith, Mrs. Brown is not obliged to incur any loss in the process of making restitution. She is in the position, not of an unjust injurer (*"injustus damnificator"*), but of an unjust withholder (*"injustus detentor"*). Hence she is obliged to restore, to deprive herself of, the amount only of goods that she has withheld from others. The hardship which the creditors will suffer through the deduction of the expenses of restoring to them cannot be attributed to any conscious fault on the part of Mrs. Brown. To make her undergo these expenses would be to impose a penalty where there has been no culpability. She is no more obliged to assume this burden than she would be to make restitution if the property had all perished while in her possession. In both cases the loss must be borne by the creditors as something caused by nature, and one of the unavoidable contingencies of ownership.

Moreover, if any of the creditors cannot, after reasonable effort, be discovered, Mrs. Brown may retain for herself the share of the restitution that would have gone to them. At least, this is the more probable opinion among moral theologians, and may consequently be followed with a safe conscience. Had she kept the property in bad faith, she would, of course, be obliged to bestow such sums upon some charitable or religious cause.

(d) Theologians are agreed to-day that the "civil fruits", or interest, on goods wrongfully held in good faith must be restored with the principal. The contention in the statement of the case that interest is only an insurance against risk is refuted by the fact that capital yields its owners a net income during long periods of years, in spite of all possible risks. However, the rate of such pure or net interest is not large. It is that rate which is received on investments that are practically free from risk and inconvenience, such as United States

bonds and life-insurance policies; that is, between two and three per cent. If interest is restored to the creditors at this rate, it will be as high a return as is received by investors in the two investments just mentioned, or by the average investor when risks and trouble have been taken into account. Consequently the interest sum to be restored is not, as assumed in the statement of the case, equal to the principal. It is just about half that amount.

According to French law, a person who has held the property of another in good faith cannot be compelled to return the interest. In France this provision could be safely followed in conscience. But our laws apparently give the debtor no such advantage. On the contrary, they require interest to be paid on all property which has been withheld through the instrumentality of a fraudulent action. Hence they afford no basis for escaping the general moral obligation to restore the interest as well as the principal.

There is, however, one principle of the moral law which may possibly (though the point is not touched in the statement of the case) free Mrs. Brown from the obligation of restoring all or part of the interest. It is the principle that a person in good faith who has not become richer (*"ditior factus"*) through the possession or receipt of alien goods is under no obligation to make restitution. In such a case neither of the two bases (*"radices"*) of the obligation is present; for the person is neither an unjust injurer nor an unjust withholder. Consequently, if Mrs. Brown has consumed or disposed of the interest in such circumstances that it has not resulted in any net addition to her wealth, or enabled her to save anything that she would not have saved had she not been in receipt of the interest, she is not obliged to restore the interest. If only a part of the interest has been thus unprofitably consumed, that part need not be restored.

A closely related question which has not been raised in the text of the case deserves discussion. Suppose the property has during the years which have elapsed since 1896 greatly increased in value, owing to the increase of population or other causes for which Mrs. Brown is in no way responsible. Is she obliged to make restitution of such increase? She is not. The property, the concrete goods in question, has remained her

property. Neither in law nor in morals has the title to it passed to the creditors of the bank. Their claim against the property was not identical with a title of ownership. It was a claim to the value and equivalent of the property in money. Had Mr. Brown turned the property over to the receiver of the bank, it would have been sold, and the creditors would have obtained the proceeds, not the property itself. Consequently its subsequent increases in value would not have gone to them. Whence it follows that Mrs. Brown's receipt of these increases has not deprived the creditors of anything that they would have obtained had the property been surrendered to the receiver of the bank. She has not withheld the increase *from them*, and she owes them nothing on this account. And obviously she is not under obligation to turn the increase over to the hypothetical and unknown persons who would have obtained it had the property been surrendered and sold seventeen years ago. Therefore she may keep it.

(e) The question whether Mrs. Brown would be justified in making all the restitution out of the interest on her capital, and thus prolonging the process for several years, would seem to require an answer in the negative. According to the general principles governing such cases a person may defer restitution if the immediate rendering of it would cause him grave inconvenience, such as a notable decline in his manner of living, and provided that the postponement would not mean an equal inconvenience to the creditors. Unless Mrs. Brown is getting an unusually high rate of interest on her investments, it is difficult to see how she would gain anything by making the restitution out of interest rather than out of the principal; for she would be obliged to add interest to all the deferred payments. On the other hand, if the circumstances of her investments are such that she could restore out of interest within a *few* years, and if present total restitution would cause her notable inconvenience, she would seem to be justified in adopting this course. In the meantime she would be obliged to curtail her expenditures somewhat. Probably the fairest solution would require her to restore immediately a considerable portion, say, one-half, and to pay the remainder out of interest. And the immediate payments should go to the most needy creditors; for they would probably suffer quite as

much through postponement as she would through present restitution.

(f) Inasmuch as the total legal liability of the stockholders was \$200,000, and the entire claims of the creditors only \$150,000, the satisfaction of three-fourths of their obligations by each of the stockholders would have canceled the whole debt. On that basis Mr. Brown's share of the joint obligation would have been only \$30,000. Since he actually paid \$20,000, he would have fallen short of his duty by only \$10,000. That is the amount that he and his widow would have been obliged to restore if all the other stockholders had paid their proportionate share of the joint obligation. Would Mrs. Brown be morally justified in restoring only that amount? or is she obliged to give up \$20,000, the full amount of her deceased husband's unpaid legal liability? It seems clear that she is morally required to restore the larger sum. The law makes each stockholder jointly responsible, up to the limit of double liability, for *all* the debts of the bank. Indeed, one of the objects of this joint responsibility and double liability was to cover just such contingencies as the present; that is, the failure of some stockholders to pay their fair proportion of the debt. The double liability provision is entirely reasonable, and therefore binding in conscience. When Mr. Brown went into the banking business he accepted this provision, and entered into an implicit contract with the depositors to that effect. Even though, as a matter of fact, he fulfilled the contract to a much greater extent than any of the other stockholders, his failure to comply with it completely was an act of objective injustice. Hence the obligation of full restitution of the entire legal liability. To be sure, when such restitution is made, Mrs. Brown will have a just claim to reimbursement from the other stockholders on account of the extra \$10,000.

X. Y. Z.

A NEW PROBLEM.

To the Editor, THE ECCLESIASTICAL REVIEW.

Many Catholics feel that the Church in America is weak along certain lines. Any activity which can be fully attained within a diocese, such as works of charity or parish schools, is carried on vigorously and successfully; but when needs arise

which can only be dealt with by some combination larger than a diocese, we are evidently weak. Here again I must make a distinction. If the nation-wide need affects Catholics alone and within the limits of the country, the Holy See can intervene to supply the lack of local organization. Cases in point are the Catholic University and the Extension Society. But when the needs involve questions of mixed civil and religious interests, the Holy See can do nothing. Instances are the carrying of filthy attacks upon Catholics through the United States mail, the action of Government agencies and influences in Mexico to the serious detriment of the Church there, the education of Chinese students in Protestant institutions out of a fund under control of the Government, etc. An attempt has been made to meet conditions of this kind by a federation of Catholic societies; but as long as the most important Catholic societies in the country, namely the dioceses, will not coöperate, what can minor societies do? I have called it a new problem, though it is in fact a very old one. It is new in the sense that the various solutions adopted in the past in the old world are not applicable in America. From the point of view of organization the problem may be stated by saying that the gap between the individual diocese and the Holy See is entirely too large and needs to be bridged. Various kinds of connecting spans have been used—patriarchs, primates, concordats, etc. None of them can be used in America, and yet nowhere else is the need so great. Here we are a great variety of racial elements ill-disposed for team work. The form of the solution for us is shaping itself gradually. The Holy See has recommended an annual meeting of the Archbishops. The next step would be to give this synod some real jurisdiction and responsibility.

M. B.

THE "GRAND'MERE" OF ST. FRANCOIS DE SALES.

To the Editor, THE ECCLESIASTICAL REVIEW.

Touching the question proposed on page 231 of the August issue of your splendid REVIEW regarding the expression *Grand'mère* by St. Francis de Sales, I do not think that "Inquirer" is correct in saying that "Our Father" is "an appellation restricted to the First Person of the Blessed Trinity".

Why should we find a difficulty in calling our Divine Lord "Father", as St. Francis de Sales calls Him? God is our Father, and Christ is God. The Pater Noster can be addressed quite properly to any one of the Three Persons of the Holy Trinity. In the *Layman's Mass Book* and other manuals of devotion belonging to the time when England was a Catholic nation the expressions "Our Father Christ" and "Fair Father Christ" often occur. Malory's "Mort d'Arthur"—in the story entitled "The Quest of the Holy Grail"—represents Sir Launcelot beginning his prayer with the words, "Fair Father Christ, I thank Thee of Thy great mercy"; and afterward he prayed thus: "Fair, sweet Father Christ, if ever I did a thing that pleaseth the Lord, for Thy pity have me not in despite for my foul sins done here beforetime". Like St. Francis de Sales, the faithful of those ancient Catholic days experienced no difficulty in calling our Blessed Lord "Father".

M. J. WATSON, S.J.

Melbourne, Australia.

IS THERE A CHURCH LAW AGAINST AUTOPSIES?

Qu. Physicians and surgeons are working hard to secure legislation which will secure them the right to make autopsies when they feel that the interests of science demand it. Is there any ecclesiastical decree concerning the matter? There is in Catholic hospitals a very pronounced opposition to the practice, so pronounced that not a few inquire whether the Church has legislated on the matter.

Resp. The Church, as far as we have been able to ascertain, has never legislated explicitly in the matter of autopsies. She has, as everyone knows, enacted laws in regard to cremation, and, while these decrees do not, of course, prohibit the dissection of the human body, they suggest that consideration for the bodies of the dead as "temples of the Holy Ghost" should have weight in every case. On the other hand, as cremation is allowed in exceptional cases, so the dissection of the human body is allowed in the interests of science. The rights of the relatives are safeguarded by civil law, and as long as the law does not permit the indiscriminate practice of autopsy, relatives of the deceased have it in their power to secure proper respect for the dead. We doubt whether a law

leaving the matter to the discretion of the physicians interested in the case would be entirely wise.

A BEQUEST FOR MASSES.

Qu. Some years ago I befriended an old man who lived in the parish in which I was assistant. He told me on different occasions that he would remember me in his will and left me under the impression that the remembrance would be a gift in reward for my many acts of kindness. Another party, a good friend of his, understood things just as I did. A short time before he died, the old man made a will, in which he left me five hundred dollars for Masses. I am convinced that the lawyer who drew the will, a Catholic, did not understand the testator's relations toward me nor his intentions, and I believe that a mere suggestion from him would have adjusted things. I feel that a part of the money mentioned above was intended as a personal gift. The third party in question thinks as I do. He is a layman; but, deciding the matter from his knowledge of the old man's dealings with me, he thinks that I am not bound to say all the Masses. Am I bound by the terms of the will? And, if not, how many Masses am I bound to read?

Resp. There are cases, as every student of moral theology knows, in which the *ratio amicitiae* plays a part in deciding how many Masses are to be said, when the expressed will of the donor is indefinite (Lehmkuhl, II, 150). The present case, however, is not one in which the *ratio amicitiae* or the sense of gratitude or any other consideration can be introduced. The title to the five hundred dollars is a legal title, acquired by a legal document, and acquired subject to a definite obligation. The presumed intention of the donor, establishing or tending to establish a moral title less definite in its obligations, must yield to the actual legal title. Besides, there are two important considerations which point to this decision. First, it is possible that the old man changed his mind in regard to the gift, which, after all, he never promised in any definite sum; the matter would be different if, *after* the drawing of the will, he made reference to the sum as a gift. Secondly, reasons of public policy demand that the obligation imposed in connexion with a bequest for Masses be carried out to the letter. Our inquirer is, no doubt, convinced that the lawyer is responsible for the definite obligation to read five

hundred Masses. This conviction, however, does not release him from the obligation imposed by the actual wording of the will.

A CASE OF THE PAULINE PRIVILEGE.

Qu. Mary marries Joseph, both being unbaptized. Afterward Mary gets a divorce, and marries James, also unbaptized. After having divorced him she meets John, a Catholic. She now becomes acquainted with the Catholic religion for the first time, and desires to join the Church and marry John. Now, in such a case, is there any possibility of applying the Pauline Privilege? The first two husbands had no religion. They were utterly indifferent to all religions, and she at the time shared their views.

Resp. The marriage with Joseph was a valid marriage; Mary is, therefore, not free to marry John. There is, however, a possibility of applying the Pauline Privilege. We advise our subscriber to have recourse to the diocesan court, to institute proceedings, have the necessary interpellations made, and so forth. It is possible that Joseph, who was at one time indifferent to all religion, may not be willing to allow Mary to practise her religion.

FACULTIES OF CHAPLAINS IN THE NAVY.

Qu. In connexion with your answer to a question regarding faculties on board ship, will you please tell me how the Navy Chaplain obtains his faculties and under what restrictions he exercises them?

Resp. According to the general law of the Church any priest who is an approved confessor in his own diocese, or in the port of sailing, or in a port of call, may hear confessions aboard ship during the entire journey. He may hear not only those who are his fellow passengers, but any who may choose to come on board for confession at a port of call. By a decree of 12 December, 1906, his faculties extend to cases reserved by the bishops of his penitents. As priests the Catholic Chaplains of the Navy enjoy these general privileges granted to the clergy at large. As Navy Chaplains they possess special faculties granted them directly through Arch-

bishop Corrigan, 4 July, 1888. Besides the faculties above enumerated regarding the hearing of confessions, they are permitted to celebrate Mass aboard ship, provided only the sea is calm, and another priest is present, if possible, to assist the celebrant. Chaplains are warned, however, that, having reached the station to which they are assigned, approbation must be sought from the Ordinary of the place, at the expiration of two months. Chaplains doing shore duty are under the jurisdiction of the local authorities just like the other priests of the diocese.

WOMEN IN CHURCH CHOIRS.

To the Editor, THE ECCLESIASTICAL REVIEW.

To permit women to sing in church choirs is a Protestant practice obtaining in Protestant countries. It has been introduced here into our Catholic churches. By his famous *Motu Proprio* of 22 November, 1903, Pope Pius X forbids the admission of women into Catholic choirs, inasmuch as Catholic choirs form part and parcel of the sanctuary (from which women are excluded) or an extension of the sanctuary in case the *capella* be in a side gallery or in an organ-loft.

The first step taken by the opponents of the law was to ascertain whether women could or could not take part in the Gregorian congregational singing which the Pontiff desired to see restored where it was not in use. It was decided that they could do so.

Encouraged by this first success they asked whether women could not be admitted to choirs in the organ-loft, by calling the same, not an extension of the sanctuary, but an extension of the body of the church. This was not forbidden.

The next step was, in the absence of a regular church choir, to have the same supplied by the "mixed" or indeed simply female group of singers in the organ-loft in the rear of the church, rendering the singing as lawfully as the female at the altar-rail answering the priest at Mass in the absence of the server.

The next and last step was to give to the singers in the organ-loft the name of "Church Choir" and there to introduce women posing as sopranos and altos, and singing, not in-

deed the Gregorian congregational chant, but figured music, in spite of the Holy Father's Motu Proprio forbidding any but boys to take the soprano and alto parts in church.

The case is not an isolated one. Is it right or wrong? *Videant consules*. It is between the rector of the church who tolerates it and his confessor *in foro interno*, and the Church authorities *in foro externo*. However, to say that the law of the Church may be so twisted as to justify the practice is a scandal against which every lover of truth must protest with all his might.

OLD-TIMER.

CATHOLICS IN THE Y. M. C. A.

To the Editor, THE ECCLESIASTICAL REVIEW.

Mr. G. S. Bilheimer, International Secretary of the Y. M. C. Association, in a public address here said that more Roman Catholics belong to the Y. M. C. A. than members of any other church.

A Kansas K. of C. says that the K. of C. of his council largely patronize the Y. M. C. A.

Are these statements true?

A. M. MANDALARI, S.J.

Albuquerque, N. M.

Here are two statements, mutually confirmatory, which, if not exaggerations, betoken a state of affairs that calls for remedy. As it is the duty of our priests to furnish the antidote, we submit the two statements and our correspondent's query to those of our readers who have made a study of this question, and invite their suggestions. How far are the statements true? What attractive substitute can we offer our Catholic young men for the Y. M. C. A. club-rooms and entertainments and classes?

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

CHRISTOLOGICAL ERRORS.

I. The New Christianity. By very effective legislation and execution the Holy See has stayed the inroad of Modernism into Catholic theology. No such legislation or execution is possible among Protestants. As a consequence, the Modernistic distinction between the Christ of history and the Christ of the religious conscience has entered into non-Catholic theological schools with the sweep of a tidal wave. The old Christianity is being swept away by the new. An historical Christ is no longer deemed necessary as a fundamental of Christianity. We have a new foundation. The Christ of the Christian conscience is the ever changing, ever shifting foundation of the new, dynamic, never fixed, ever evolving Christianity.

1. *In the University of Chicago.* Dr. Ernest Dewitt Burton, Professor of New Testament Literature and Interpretation in the University of Chicago, the theological faculty of which is professedly Baptist, has been caught up in this tidal wave; and has thrown over the Christ of history utterly. In his editorship of the *American Journal of Theology* and of the *Biblical World*, he has, in recent years, unmistakably stood for the New Christianity. In fact, he admits: ¹ "There are influences that might have persuaded me no longer to be a Christian, and which have indeed led me to consider whether I should still be a Christian." The reasons why he remains a Christian and teaches the New Christianity to future Baptist ministers, are noteworthy for their vague generalities—characteristics of this so-called dynamic religion. "Christianity is a religion of intellectual liberty". It "is able to appropriate to itself truth from whatever source it comes, and, what is even more difficult, leave behind its own out-lived elements". "I am content to be a Christian still more because Christianity is a religion of spiritual power." In these manifold reasons there is no mention of the teachings of Christ. Dr. Burton

¹ Cf. "Why I am content to be a Christian", *Biblical World*, Dec., 1909.

was speaking to a non-Christian audience. One might have thought that the chief reason for being a Christian was the right Christ has to teach us and the correlative obligation we have to be taught by Him. But, no; nothing so definite appeals to Dr. Burton as of apologetic worth. His Christianity is the evolution of the Christian conscience and not the sum total of the teachings of Christ. We can readily understand his asking: "Is our modern Christianity really Christianity? Is our religion of to-day enough like the religion of the first century to be called by the same name?"²

Dr. Burton's successor in the editorship of the *Biblical World*, Dr. Shailer Mathews, Dean of the Divinity School, Chicago University, goes in for an equally broad Christianity. He is afraid of creeds, of definite beliefs. It is trust in Jesus, without any examination into His credentials, that will save the Christian. "Instead of merely believing something *about* Jesus, however important that may be, he believes *in* Jesus".³ It is this emotional tendency to Jesus that Dr. Mathews thinks the world needs; "not a hair-splitting, definition-making, shibboleth-constructing, label-attaching ecclesiasticism". This is smart writing; and yet one might just as readily pin one's emotional trust to Mrs. Eddy and think as one please—cut the religious emotions entirely loose from any guiding strings of reason whatsoever.

2. *Infiltrating where least looked for.* It is not only into divinity schools that this New Christianity is infiltrating. Many young men and women go in now for university studies. Their choice of a university is important—more important than they fancy. They fancy only the effect that choice will have on their professions. It is very much farther reaching than that. It reaches to the very foundation of their faith in the Divinity, the Messiahship—nay, the very existence of Jesus Christ. And oftentimes the priest is the only one who, by timely warning and advice, can prevent the shaking and shattering of that foundation. Does the young man believe in Christ fully? Has he the will to continue in fearless simplicity of full-hearted acceptance of the Divinity of Jesus? Then let him look well to it that the university of his choice be not one which poisons and kills faith.

² *Biblical World*, June, 1913.

³ Cf. *Biblical World*, March, 1914.

But it is too often urged: "Oh, he is going to a university to study mathematics and not theology". Yes, he thinks so; and it might be so, did the professor of mathematics leave theology as much alone as the professor of theology leaves mathematics. But that is not the way of nowadays. The New Christianity makes private judgment even more infallible, if it may be, than Luther made it to be in matters of faith. Every one now may assume the infallible right to label his vagaries as the evolution of the Christian conscience. Even so innocent a science as mathematics may provide a professor with the occasion to take a safe whack at theology. Recently, in one of our most respected scientific schools, a Catholic young man got his first serious shock in matters of faith because he had the hardihood, in a seminar-paper, to mention Almighty God. The professor's comment was very favorable; but ended with the whack at theology: "Leave God out; we are men of science; we speak of things we can prove scientifically; God is reached by the emotions, not by scientific reason." Such gentle ignoring of God is more harmful than brutal railing at Him. "But stories like that prove nothing; they are often exaggerations." Yes, they are at times exaggerated; and that is the reason for the omission of the name of the school and the professor in this case.

But there is Professor William Benjamin Smith, of Tulane University, New Orleans. We do not know that he ever makes to his pupils such comments as would shake their faith; but we do know that his written books are a most sinister poison. They could quickly destroy the faith of any who were so unwary as to read them without having first been rendered immune by the antitoxine treatment of a thorough study of Catholic Christology. Apart from God's grace, there is no better antitoxine against the New Christianity than this right understanding of the old.

Well, this Professor Smith recently found his chair of mathematics not big enough for him. So he set him down in the more ample chair of Christian origins; and spoiled a good mathematical reputation by a very bad Christological. Indeed, his rationalism is so wretched that, if he kills faith, it will not be by his vaunted mathematical precision in reasoning. And yet it is not precision in reasoning that young men

always await in matters of religion. It is often cocksureness that captivates them. Only such finality can have captured those that are in the wake of Dr. Smith.

His first doses of poison to faith were administered in German.⁴ The people of the United States would seem to have been not yet quite educated up to his rationalism. The Rationalistic Press Association has lately issued a translation of the doctor's *Ecce Deus*⁵ into English. In reading these works, one wonders what in the world impelled the professor to leave his constructive mathematical formulas and to serve out such a hodge-podge of destructive Christological twaddle. He took his start from that un-get-at-able phantom, "the Christ of history".

II. Phantom Christs. "The Christ of history" is a most shapeless form; and upon this aerial phantom of the fancy's creation is the New Christianity built. The Christ of the Gospels has been so stripped of historical form by Harnack, Loisy, and Wellhausen in their effort to reach the lowest common denominator of the "Christ of history", that *their Christ* is become a mere shade. This shapeless shade Dr. Smith deems not worth retaining. In his opposition to the *Christ-shapes* of the liberal school, we heartily concur with the doctor.

1. *Harnack's Christ*. Take Harnack's Christ. Why, he does not even measure up to the stature of Socrates and Aristotle. We wonder at the mental process of the Berlin Professor of Church History which has resulted so disastrously. At times he is most painstaking in philology and brilliant in argument; again his reasoning is hopelessly wrong. For care and painstaking detail, witness the study of the We-sections of Acts and the effective overthrow of divisive criticism of the book;⁶ the establishment of Lucan authorship of the third Gospel and Acts, and the assigning of the two books to a time before A. D. 70 and within the life of Paul;⁷ the proof that a physician must have written both Acts and the third Gospel.⁸

⁴ *Der vorchristliche Jesus*, Jena, 1906; and *Ecce Deus*, Jena, 1911.

⁵ Open Court Publishing Company, Chicago, Ill., 1912.

⁶ *The Date of the Acts and of the Synoptic Gospels*, New York, 1911, Ch. I.

⁷ *Die Apostelgeschichte*, Leipzig, 1908, pp. 217-221.

⁸ *Lukas der Arzt*, Leipzig, 1906, p. 122; trans. *Luke the Physician*, New York, 1911, p. 175.

But while Harnack is most logical in proving the genuineness of the Apostolic writings, he is quite arbitrary and unreasoning in throwing over their historical worth. They cannot be historical writings, he thinks, because of the supernatural elements they contain. These supernatural elements are not historical; they are due to the evolution of the Christian conscience; they must be thrown out, if we are to reach the original, unadulterated Gospel of Jesus. By this sifting process, he gets rid of all he takes to be the evolution that went on during the life of Paul as a Christian (A. D. 30-64, according to Harnack). And what is the result? The Logia, "Q"—the original Harnackian Gospel, which purposes to give us the few New Testament verses that Harnack is sure are of historical worth in regard to Jesus. Read this "Q".⁹ You will find in it nothing of the miracles, nothing of the supernatural of the religion of Christ; no expressions even of human affection, no words of cheer to the heart-sore, not a single deed of love and kindness, no trace of tenderness, neither magnanimity nor self-sacrifice. In his preface, Harnack seems to think he has done a "work of noble note"; and writes: "No words of mine are needed to explain what this means for our knowledge of the history of our Lord." We are not so minded; but close his book with the prayer: "From the *Christ of history*, O Lord, deliver us!"

As instances of the method of Harnack, we refer the reader to two passages. In the first, there is an interesting pleasantry which we underscore:

Marcion was the only Gentile Christian who *understood* Paul, and even he *misunderstood* him; the rest never got beyond the appropriation of peculiar Pauline sayings, and exhibited no comprehension—especially of the theology of the Apostle, so far as in it the universalism of Christianity is proved.¹⁰

Could anything be more arbitrary? We prefer to rate the heretic bishop Marcion as did St. Polycarp of Smyrna.¹¹ While in Rome, about A. D. 154, together with Irenaeus in order to urge Pope St. Anicetus to allow the Oriental Church

⁹ *The Sayings of Jesus*, New York, 1908, p. 253.

¹⁰ *History of Dogma*, trans. by Neil Buchanan, Boston, 1899, vol. I, p. 89.

¹¹ According to Irenaeus, *Adversus Haereses*, III, iii.

to celebrate the Pasch on the 14th Nisan, the good bishop was asked by Marcion: "Dost thou recognize me?" The reply abrupt was given: "Yes, as the first-born of Satan."

A second instance of arbitrary work by Harnack is the following passage:

If we set aside the words that our first evangelist puts into the mouth of the risen Jesus, as also the corresponding words that are found in the spurious addition to the second Gospel; and if we further reject the story of the Wise Men from the East and certain Old Testament citations that the first evangelist has interwoven into his narrative, then must we admit that Mark and Matthew have almost entirely withstood the temptation to drag, into the words and the history of Jesus, the beginnings of the mission to the heathen.¹²

That is to say, if we omit all we do not wish Matthew and Mark to have written, we have the first and second Gospels just as we would have wished them to have been issued. If we omit all the narrative parts of the Synoptics, and all the recitative parts except the words of Jesus; and, of these, keep only those words that are neither prophetic nor in any wise indicative of Messianic power, then must we admit that Harnack's "Christ of history" is not the Pauline Christ nor the Christ of the Catholic Church nor of the Christian revelation, but a phantom Christ of a phantom Christianity.

He lived and died! That is about the sum and all of what we know about the Harnack-Christ. And His death was more powerful than His life. "Christi mors potentior erat quam vita." How? Not in the Catholic sense, of course. Christ was more powerful in death than in life in that, though dead, He exercised the mighty power of rising from the dead and thus established His claim to the Messianic mission. That is the Catholic sense, not Harnack's. According to him, the death of Jesus was all powerful solely in that it forced the evolution of the Christian consciousness unto the conviction that the Lord had arisen from the dead and was truly the Messias.¹³ This wizard in the analysis of the wonderful evolution that went on in the Christian conscience during the dark age of the Church—from A. D. 30-64—tells us even the

¹² *Mission und Ausbreitung des Christentums in den ersten drei Jahrhunderten*, Leipzig, 1906, Vol. I, p. 33.

¹³ L. c., p. 37.

dilemma that the death of Jesus caused in this evolving conscience: "denn nun gab es nur ein Entweder-Oder"—there resulted an Either-Or. *Either* Jesus died like as any other man, and there is the end of all question of His mission; *or* He still lives and is the Messiah. And so it is utterly impossible that death has conquered Him. He lives still and will come again in glory. That is precisely the way, Harnack would have us believe, that there came into being the belief in the resurrection of Jesus and His future second coming. One must be very stupid or naive to accept such fraud as a religion worth pinning one's faith to.

2. *Wellhausen's Christ*. Leaving for the nonce the divisive and destructive criticism of the Pentateuch, the Göttingen critic Wellhausen has entered into the New Testament arena to find the "Christ of history". He takes away from us equally as much as Harnack does of the Jesus we Catholics cling to.¹⁴ The dying prayer of forgiveness must go. It is a Western interpolation—an evolution of Christian consciousness. The "Christ of history" never prayed: "Father, forgive them; they know not what they do" (Lk. 23:34). True, Westcott-Hort bracket the verse as a "noteworthy rejected reading"; but this rejection is the result of their undue esteem for the text of the Vatican and Sinaitic codices. Nestle, with a finer instinct, retains the verse. Von Soden is also for the Western text here. The omission of the noble sentiment from the neutral text can readily be explained by hostility to the Jews. Wellhausen would never have been so absolute in branding it as an interpolation, were he not on the scent to do away with as much as possible of the naturally noble in our Lord; and to give us a *Christ-shape* bereft even of forgiveness of enemies. And yet it is this very spirit of compassion that seems to the Göttingen professor proof positive that the parables are not of the "Christ of history". They are a later patchwork! What next?

A mighty effort of Wellhausen is to do away with any sort of an external Messianic Kingdom established by Christ. And so he strives to explain away words and phrases that favor such a Kingdom. Especially he relies upon the forcefulness of the stock-text, "The Kingdom of God cometh not with ob-

¹⁴ *Introduction to the First Three Gospels*, 1905; *Das Evangelium Marci*, Berlin, 1903.

servation; nor will they say, lo! here it is, or there it is; for, lo! the Kingdom of God is among you" (Lk. 17: 20, 21). The Greek ἐν τοῖς ὑμῶν he interprets ἐν μέσῳ ὑμῶν, — "within you", "innerhalb von euch". The Kingdom of God is a principle within the hearts of the individuals. This is altogether arbitrary! Wellhausen flies in the face of all the parables of the Kingdom. They clearly refer to an organization, a religious Kingdom outside the hearts of the individuals. He must needs throw them out as not of Christ! For Wellhausen arbitrarily trumps up his *Jesusbild* with no regard to a Messianic Kingdom; and hence he arbitrarily excludes such Kingdom from the interpretation of every passage. And yet such an external Messianic Kingdom is the only one that fits in with the present context. The Pharisees, whom our Lord was not likely to flatter, asked Him: "When cometh the Kingdom of God?" (Lk. 17: 20.) According to Wellhausen, his reply was: "The Kingdom of God is in your hearts"; in your souls is the Messianic principle; or, in terms of Catholic theology, you are in the state of grace. Not a very likely answer! Much more to the point were it to tell the Pharisees: "When cometh the Kingdom of God? It is already come in the organization I am establishing; it is among you now." And this is the interpretation we find in the Sinaitic Syriac translation; rendered *unter euch* by Merx, and *among you* by Burkitt.

In fine, the Wellhausen-Christ is become a mere shadow. This shadow the Pauline Christian community found to be of very little religious value. The evolution of the "Christ of dogma" was the result. Wellhausen ends his "Einleitung" by deprecating the loss of the historicity of the Gospels. The "Christ of history", he admits, is "only a very doubtful and unsatisfactory compensation" as a basis of religious belief. In the end, this destructive critic leaves nothing of the Christ we believe in save the fact that He died. "But for his death he would never have been historical at all." The wonderful impression left by Jesus is not due to His life-work and life-words; but merely to the sudden and unlooked-for death which ended His career when it was not completed. The fast evolution of the Christian conscience in regard to the Messiahship of Jesus was the natural result of His death—of a noble life "abruptly broken off when it had scarcely begun".

We can understand how Harnack at once arrayed himself on the side of the opposition to this arrant nonsense. We cannot understand his appreciative tone: "The attitude of opposition I am driven to adopt toward an important result of Wellhausen's researches, does not detract from my high appreciation of the merit of this work".¹⁵ Perhaps the reason of this "high appreciation" is that sometimes *like likes like*.

3. *The Christ of Loisy*. Still more ruthless than either Harnack or Wellhausen is Loisy. Not only is Christianity merely a mystery-religion in such elements as Baptism and the Eucharist;¹⁶ but it is a poorly trumped-up thing. Paul, its central figure, had a very poor equipment for so great an undertaking. He had studied neither Greek philosophy nor heathen cults. He was below the stature of the scientific men of our day. "Il n'avait pas la mentalité d'un docteur allemand de notre temps".¹⁷ And as for Jesus, from whom this evolution of the Christian conscience took its start, He was worse than visionary; He was insane! Only by the theory of insanity can Loisy explain the words, "I will destroy this temple, and in three days build it up again".¹⁸ There was a real trial of Jesus; He really said these strange words; He was found guilty on their account; and thereafter the purely fictitious trial was evolved in the Christian consciousness—for the trial by night in the house of Caiaphas never took place.¹⁹ Loisy robs Jesus not only of His Divinity but of all human qualities that inspire our reverence, admiration, and respect.

If such is the "Christ of history" which critical investigation gives us, Dr. Smith thinks we may as well—in fact, we must—throw over the Christ utterly. There never existed a "Christ of history" except in the consciousness of a Jewish sect which gradually evolved itself into the Church. That, in very brief, is the Christ Dr. Smith would have us accept in lieu of the Christ of the Gospels and the Christ of the liberal school—a Christ-myth, dating from pre-Christian times, derived from Jesus-cults. In the next issue of the REVIEW we hope to continue this study of the New Christianity.

Woodstock College, Maryland.

WALTER DRUM, S.J.

¹⁵ *The Sayings of Jesus*, New York, 1908, p. v.

¹⁶ *Hibbert Journal*, Vol. X, pp. 45-64.

¹⁷ *Revue d'histoire et de littérature religieuses*, N. S., ii, pp. 585-589.

¹⁸ *Evangelies Synoptiques*, i, p. 99.

¹⁹ *Ibid.*, ii, p. 599.

Criticisms and Notes.

THE "SUMMA THEOLOGICA" OF ST. THOMAS AQUINAS. Part III.
Literally translated by Fathers of the English Dominican Province.
Third Number (QQ. LX-LXXXIII). Benziger Bros., New York.
1914. Pp. 470.

The task of translating St. Thomas's *Summa Theologica* into English is being accomplished with a celerity which, in view of the obvious difficulty of the undertaking, is as noteworthy as is the uniform excellence of the production. Within the space of about a year three volumes devoted to the *Tertia pars* have made their appearance, so that we may look to an early date for the portion which will complete the series. The volume before us contains the *Quaestiones* on the Sacraments in general, and on Baptism, Confirmation, and the Blessed Eucharist. The translation reflects the same high degree of workmanship we have repeatedly signalized as characteristic of the preceding volumes. It is probably unnecessary to insist again on the value of an English version of the *Summa*, not only for those who are unfamiliar with scholastic thought and its language, but to those who are fairly or even perfectly at home in both. There are in the English tongue a clarity, force, directness which, even though they may not bring out perfectly the power of the simple and systematic Latin, nevertheless from another point of view bring more vividly into consciousness the "phantasmata", the individual imagery, concreteness—all that goes to help the mind, by force of suggestiveness, to an intenser realization of the thought. Perhaps, too, this English version may give occasion to the use of the *Summa* as a sermon book and so contribute to a greater thoroughness and solidity of religious instruction—a not to be disregarded emolument.

THE WORKS OF FRANCIS THOMPSON. Vol. III: Prose. Charles
Scribner's Sons, New York. 1913. Pp. 295.

FRANCIS THOMPSON, THE PRESTON-BORN POET. By John Thom-
son. B. Herder, St. Louis. 1913. Pp. 121.

It is far too late in the day to bespeak the interest of the clergy in the life and works of Francis Thompson. Francis Thompson has taken a permanent place among the greatest of recent poets—a place assigned him by the almost unanimous judgment of the most competent critics. The clergy therefore as men of culture cannot and do

not afford to be unconversant with this profoundest and at the same time sweetest of modern poets. But this is placing the appeal on a secondary, even though it be an adequate basis—the cultural relation of a man of letters to clerical, and therefore educated, readers. The more vital force in this poet's work in so far as it touches priests is the kinship of his message with theirs. That message is in both cases of the end and purpose of creation—the ultimate union of man with God, and consequently the present indwelling of God in creation whereby that union is prepared for and finally effected. This conception informs and vitalizes the best of Francis Thompson's poetry on the one hand, as it is on the other hand the principal reason for the existence of the priesthood. As another recent poet whose spirit was very close to that of Thompson, Coventry Patmore, has truly said: "The main region of Thompson's poetry is the inexhaustible and hitherto almost unworked mine of Catholic philosophy. Not but that he knows better than to make his religion the direct subject of any of his poems, unless it present itself to him as a human passion, and the most human of passions, as it does in the splendid ode *The Hound of Heaven*, in which God's long pursuit and final conquest of the resisting soul is described in a torrent of as humanly impressive verse as was ever inspired by a natural affection."

All this will of course be perfectly familiar to the average priest of to-day. What perhaps is not so well known is the poet's writings in prose. His *Life of St. Ignatius*, as also his *Health and Holiness*, both of which were previously reviewed in these pages, need no further introduction. The *Shelley* essay was published after his death in the *Dublin Review*, "and for the first time in seventy-two years, the *Dublin Review* passed into a second edition. That also was soon exhausted but not the further demand, which a separate issue was designed to meet." Thompson's post-poetic period comprised the closing decade of his life (1897-1907), and during it he produced the essays and critical reviews on many aspects and characters of history; biography, letters, which he contributed to various periodicals and which for the most part are gathered together in the third volume of his *Works* before us. It would be impossible to give in a short notice like the present any adequate idea of the content and character of these miscellaneous essays. The embarrassment of their wealth of thought and literary beauties forbids the attempt. Just a few allusions will be made to one of these papers with the purpose of showing how the spiritual sense of the poet was a manifestation of an habitual world-view. Every true poet must have philosophical intuitions, insight into the ultimate reasons and meanings of things; just as the true philosopher must have—or ought to

have—an habitual sense and appreciation of the types of beauty in which the world of fact and truth is clothed.

The essay in question is entitled "Nature's Immortality". In it the writer is speaking of one of the familiar attitudes of the poet's soul toward "the heart of nature". With merciless coldness he strips the idea of the conventional subjectivism with which pantheistic artists have clothed it. You speak to Nature in her loveliest moods, "and you think she answers you. It is the echo of your own voice. You think you hear the throbbing of her heart, and it is the throbbing of your own. I do not believe that Nature has a heart; and I suspect that, like many another beauty, she has been credited with a heart because of her face. You go to her, this great, beautiful, tranquil, self-satisfied Nature, and you look for—sympathy? Yes: the sympathy of a cat sitting by the fire and blinking at you. What, indeed, does she want with a heart or brain? . . . After a careful anatomization of Nature, I pronounce that she has nothing more than a lymphatic vesicle." And so on, with the same keen dissection, the poet's fictitious organ is laid bare—the conventional doctrine derived from Wordsworth and Shelley—the heart of love according with the heart of man, and stealing out to him through a thousand avenues of mute sympathy. In this sense Thompson finds no heart in Nature. And yet he recognizes a truth in the lines from Coleridge—"speaking not as Wordsworth had taught him to speak, but from his own bitter experience:

"O Lady! we receive but what we give,
And in our life alone does Nature live:
Ours is her wedding garment, ours her shroud!

I may not hope from outward forms to win
The passion and the life, whose fountains are within."

The truth here relates not to Nature absolutely. "Absolute Nature lives not in our life, nor yet is lifeless, but lives in the life of God; and in so far, and so far merely, as man himself lives in that life, does he come into sympathy with Nature, and Nature with him. She is God's daughter, who stretches her hands only to her Father's friends. Not Shelley, not Wordsworth himself, ever drew so close to the heart of Nature as did the Seraph of Assisi who was close to the heart of God" (p. 82). Here is "the Heart of Nature" stripped of pantheistic sentimentality, without its being deprived of its poetic allusion. The Heart of Nature is the manifestation in Nature of God's Thought and Love and Beauty—a very old truth, but, as Thompson unfolds it here, it takes on the freshness of youth. We have no space to follow his analysis, as profound as it is beautiful and luminous; but we cannot forbear quoting from the concluding

pages. "The Supreme Spirit creating, reveals His conceptions to man in the material forms of Nature. There is no necessity here for any intermediate process [such as Thompson has shown to be necessary in the case of the human artist] because nobody obstructs the free passage of conception into expression. An ideal *wakes* [italics ours] in the Omnipotent Painter: and straightway over the eternal dikes rush forth the flooding tides of night, the blue of Heaven ripples into stars, Nature from Alps to Alpine flower, rises lovely with the betrayal of the Divine thought. An ideal *wakes* in the Omnipotent Poet, and there chimes the rhythm of an ordered universe. An ideal *wakes* in the Omnipotent Musician and Creation vibrates with the harmony, from the palpitating throat of the bird to the surges of His thunder as they burst in fire along the roaring strand of Heaven; nay, as Coleridge says,

The silent air
Is Music slumbering on her instrument.

Earthly beauty is but heavenly beauty taking to itself flesh. Yet though this objective presentment of the Divine Ideal be relatively more perfect than any human presentment of a human ideal, though it be the most flawless of possible embodiments; yet is even the Divine embodiment transcendently inferior to the Divine Ideal. Within the Spirit Who is Heaven lies Earth; for within Him rests the great conception of Creation. There are the woods, the streams, the meads, the hills, the seas that we have known in life, but breathing indeed 'an ampler ether, a diviner air' themselves beautiful which, for even the highest created spirit utterly to apprehend were 'swooning destruction'. Yet there the soul shall enter which hath earned that privilege by virtue.

"As in the participation of human spirits some are naturally more qualified for interpenetration than others—in ordinary language, as one man is more able than his fellows to enter into another's mind—so in proportion as each of us by virtue has become kin to God, will he penetrate the Supreme Spirit, and identify Himself with the Divine Ideals" (pp. 86-88).

We have emphasized a word (*wakes*) to call attention—probably an unnecessary caution—to the fact that Thompson's language is not here to be taken with metaphysical exactness. He was too profound a thinker not to be perfectly aware that there is no inception of things in the Diety, no passing from potency to act. As he himself insists, he is not trying to *explain* anything, metaphysically or otherwise, and hence his language is not to be taken metaphysically. His aim is simply to *suggest* an idea analogically—"to put forth indeed

a 'fantasy', that may perhaps be a 'dim shadowing of truth' " (p. 86).

But this much must suffice. If the foregoing somewhat long quotation from the essay before us serve to illustrate, as was said above, the poet's philosophical intuitions, it will have fulfilled the purpose of its being here. At any rate it can hardly fail to show that Thompson was a poet no less in his prose than in his verse, a creator of forms and shapes of fantasy which well nigh rival Nature's own prolific fecundity and which leaped almost unbidden from his brain when his thought sought embodiment.

In conclusion, a few words remain to be said regarding the short biography coupled above in title with the volume of the poet's prose works just mentioned. The book contains, besides a brief sketch of Thompson's life, an analysis of some of the characteristics of his verse, and likewise notes on the *Hound of Heaven*, *Ode to the Setting Sun*, *the Daisy*, and *In No Strange Land*—Thompson's last poem. The book fulfils its purpose as an introduction to the works of the master.

We might call attention to the fact that it is hardly accurate to speak of St. Augustine as "the Aristotle of Christianity" (p. 91). The soul of Augustine, it need hardly be said, was before all else Platonic—synthetic rather than analytic—almost the opposite of Aristotelian.

HEILAND UND ERLÖSUNG. Von Dr. Engelbert Krebs. B. Herder, St. Louis. 1914. Pp. 167.

LE DOGME DE LA RÉDEMPTION. Étude Théologique. Par Jean Rivière. Victor Lecoffre, Paris. 1914. Pp. 586.

The most unpopular notions against which the modern mind rebels with all its might and which it flouts as the wild constructions of an anthropomorphic religion, are those of sin and guilt. The words indeed remain, but the concepts have been disemboweled of their austere contents and volatilized to such a degree that they mean little more than the inevitable shortcomings of an imperfect nature and the mild regret of moments of moral exaltation for not having lived up to our highest standards of honor, under the stress of some severer trial or in the surprise of some sudden crisis. The stern reality of sin has faded into an indistinct shadow faintly discerned against the dark background of life; the sense of guilt no longer burdens the heart with its oppressive, crushing weight. Not only have these obsolete terms been eliminated from the expurgated

vocabulary of modern philosophy, but every effort is made to discredit them in the domain of criminology and penology. Pedagogics no less has become infected by this spirit, so that it shrinks from the practice of inflicting punishment and regards it as the relic of barbaric ages. A philosophy so hopelessly bemuddled has little use for the fundamental Christian ideas of redemption and satisfaction; for sin and redemption, guilt and satisfaction, are correlative terms.

The two volumes mentioned above set forth the Christian conception of Redemption; the one mainly from an apologetic point of view; the other chiefly from the dogmatic standpoint. Both deserve a generous measure of attention by reason of the timeliness investing the matter with which they deal.

The benefits of the Redemption can be properly understood and rightly appreciated only where there exists a profound consciousness of guilt incurred, and not expiated. It is by this road that Dr. Krebs approaches the problem. The history of all religions testifies that man's soul has ever been darkened by the shadow of a fault that could not be lifted from him by his own endeavors; our inward experience confirms the testimony of the past. Out of the poignant sense of this all-pervasive guilt grows the desire of redemption. The modern school of pantheistic philosophy translates the moral concept of redemption into physical terms, making it the longing of the finite to be delivered from the limitations of individual existence and to be reabsorbed into the bosom of the infinite. But this theory does not account for the uneasy feeling of self-reprobation which haunts man wherever he goes. These needs of internal purification and redemption Christianity meets by its doctrine of a Saviour who has come to deliver man from sin and punishment. The author makes a strong case for the harmony existing between the doctrine of redemption and the deepest experiences of humanity; yet, we must remember that, since the Redemption is the restoration of the supernatural order, its necessity cannot be demonstrated from natural yearnings and experiences. For this reason we will have to discount some of the author's conclusions; but, though he may not always be convincing, he is always interesting and eminently suggestive. The volume will appeal especially to the mind fed on modern literature and help to sharpen the sense of guilt that unfortunately has become blurred and blunted in our days.

The work of Dr. Rivière had a logical predecessor some years ago in a volume treating the historical phase of the same subject. Therein he gathered the material from which now, by a careful analysis, he draws his conclusions. His object is to unfold the contents and the implications of the dogma of the Redemption and to give an exact

interpretation of its meaning. The notion of Redemption has had its vicissitudes in theological speculation; different ages have conceived it in different ways, not contradictory and mutually exclusive, but partial and, thus, supplementary. The progress toward a purer and more spiritual construction of the idea throughout the whole history of its development is very evident: in the first stage redemption was conceived as a price or ransom paid for the delivery of man from the bondage of sin; next it was construed as a vicarious substitution and a sacrifice of atonement; the more current view now is that of a moral reparation and satisfaction. It is rather curious to notice that even the social conditions of the time are reflected in these mental efforts to grasp the import of so sublime a doctrine.

The author treats the past with due reverence, though he is unsparing in his criticism. He has a very keen eye for the shortcomings of a system and the intellectual courage to point out its limitations. Admitting the element of truth contained in each one of the concepts enumerated above, he insists emphatically on their relative character. Though bringing home to us the doctrine in a very imperfect and possibly crude manner, they nevertheless safeguard the dogmatic deposit which embraces two points: the objective reality of the guilt and the inability of man to emerge from the condition into which he had fallen. The violation of an objective moral order demands a reparation; reparation between persons assumes the form of satisfaction by which the injured honor is repaired. The reparation, however, is ethical, and therefore depends ultimately upon the will. The emphasis is to be placed on no outward work, but on the disposition of the will. This seems to be in full accord with St. Paul's pregnant teaching on the matter: He humbled Himself, becoming obedient unto death, even to the death of the cross (Phil. 2:8). In this remarkable passage, the death of the cross is not exhibited as an object intended for its own sake, but merely as the measure and the sign of the obedience that caused the Redemption. Not the Passion of Christ, but His love and obedience stand in the foreground; for not the sufferings of Christ, which in themselves could not be pleasing to His heavenly Father, have made amends to the Supreme Lawgiver; but this complete submission, which shrank not from agony and death, restored the honor of God's outraged majesty. This explanation removes all arbitrariness and every suspicion of cruelty from the theory of redemption and raises it to the higher plane of ethical values.

The beautiful proportion and the inherent common sense of the Catholic doctrine of the Redemption appear the better when contrasted with the Protestant interpretations of the mystery. The latter must be understood as exaggerations and distortions of partial truths;

thus the patristic concept of vicarious substitution has been grotesquely elaborated into the absurd hypothesis of Christ's having been subjected to the pains of actual damnation. Whereas this theory sins by ridiculous excess, others fail by defect; the Catholic conception is well poised, sober, and in agreement with reason.

There are other important questions on which the author touches and on which he throws some light. Such for instance is the profound and vexing problem of human solidarity. This mystery supplies the key to the right understanding of history and the proper solution of social problems; but in itself it is opaque and impenetrable.

A very instructive chapter is that on the oratorical exaggerations of the different phases of the mystery of the Redemption. Nothing is more effective than the truth. By exaggerating the preacher blunts his own instruments and dulls the sensibility of his hearers. Yet the accuracy of the pulpit is different from that of the magisterial chair. But all things equal, that preacher is the more effective one, who is better informed on the subject on which he discourses. How ill would many fare, if they had a critic as relentless as the author, who takes to task orators of such high standing as the unequaled Bourdaloue, Mgr. D'Hulst, and Gay.

A number of questions to which we might have expected an answer, the author leaves unsettled. His main strength lies in analysis, which is searching, exact, and clear. The presentation of the matter is so lucid that the most abstruse questions are shorn of their untractable character and make delightful reading.

The two books do not cover the same ground, but may be regarded as complementary. They constitute a permanent enrichment of Catholic theology and furnish much valuable information.

WHAT CAN I KNOW? An Inquiry into Truth, its Nature, the Means of its Attainment, and its Relations to the Practical Life. By George Trumbull Ladd, LL.D. Longmans, Green & Co., New York. 1914. Pp. 318.

The author of this book needs no introduction to students of philosophy or indeed to any one who is at all conversant with the trend of serious thought in this country. Doctor Ladd, at present professor *emeritus* of philosophy in Yale University, is one of the oldest, most experienced, and soundest exponents of that department of knowledge in the United States. His published works comprise some twenty-odd volumes, a dozen or more of which are at this moment under the eye of the present reviewer. The thought comprised in these volumes is characterized throughout both by pene-

tration and erudition. Professor Ladd possesses keen philosophic insight and comprehensive vision. Add to this, wide information regarding philosophical speculation, a richly and variedly cultured mental texture, a smooth and lucid mode of expression, a genial sense of humor, pungent at times with wit, and you have the salient features of his philosophical personality. With no other American philosopher can the Catholic student find so much in common with his own interpretation of things. And the reason of this is that Doctor Ladd holds as fast to common sense as does the Catholic thinker. Neither believes in turning things upside down to see them rightly, nor in sawing off the limb on which he is sitting before venturing higher. With neither of course is philosophy just "common sense" and nothing more; but for both the plain man's outlook on the world is fundamental and solid enough for a reflective superstructure of thought. There are, it need hardly be said, in Dr. Ladd's books statements, opinions, from which we must dissent, but these are rather exceptional. On the whole it is a pleasure for the Catholic student to find a writer outside his own school of thought with whom he can so largely agree, whose opinions he can so fully accept.

In regard to Professor Ladd's latest work, the title of which is given above, it may be stated that, whilst it does not differ substantially from a former treatise entitled *The Philosophy of Knowledge*, it is new in its mode of presentation. It is fresher, smoother, more pleasing, and more popular in style. It reflects a more mature judgment, the accumulating results of lengthened years of reflection and the mellowness of the autumn days—the aureole of October that lightens the maple, without darkening the beholder. What gratifies the Catholic thinker particularly is the firm unequivocal answer the author gives to the question, "Can a man know God?" Dr. Ladd holds firmly to the objective validity of the human intellect; but he no less positively recognizes that in regard to a truth such as the Divine existence, the influence of the will, the feelings, and emotions, on the intellect, must not be overlooked. While therefore he finds that "it is not impossible—abstractly considered—to place not only the belief in God, but also a mental attitude which may not improperly be called a 'knowledge of God' on a firm basis of fact—after the analogy of our soundest judgments as demanded by an experience which can receive no other rational interpretation and explanation in terms of reality;" nevertheless, he goes on to say, "since this particular form of belief or knowledge is of a peculiarly intimate and personal kind, the real reasons for its possession or its absence are apt to lie chiefly in the personality of the knower himself. On the one hand then its possession may be just cause for

pious gratitude; on the other, its absence may be equally just cause for searching of mind and heart. Thus the negative answer to the inquiry, 'Have I this knowledge?' may involve the conclusion: 'It is perhaps my own fault'. For this knowledge, like all knowledge but even more particularly, is a matter of seeking and will" (p. 304).

The Catholic philosopher, it should be noted, approaches the theistic arguments from a purely rational standpoint. He is intellectually and absolutely certain that some of them at least are demonstratively conclusive—not indeed that they are "demonstrations" in the sense that they can be experimentally verified, though it might be claimed that the thaumaturgical argument is historically such a verification. (It need hardly be noted here that the latter argument has little if any weight with a non-Catholic philosopher. The reason for the difference of this convincingness need not be here discussed. Only, however, let it be understood that the Catholic philosopher in yielding his assent is no emotionalist; he is no less reflectively critical in his judgment here than are his opponents who reject the argument, and very much more so than those who disdain it.) Any how, to go back of this long parenthesis, the Catholic philosopher is *convinced*, not merely persuaded, by some of these arguments, while the non-Catholic philosopher is usually not so. Hence we are not surprised to find the following passage in the book before us. "It must be admitted that the knowledge of God comes to no man by way of strict demonstration, after the method of the mathematical sciences. There have indeed been various attempts made by theologians and philosophers to construct such a universally compulsory form of argument. All these attempts, when tested, have failed both of *logical soundness* and of practical utility. In spite of their failure, their persistence in ecclesiastical dogma and philosophical speculation of a certain order is a fact significant of a great underlying truth. The human intellect clings to this ideal of some rational ground to which all the infinite variety of beings and occurrences shall point as in proof; and from which as a rational source, they may all be conceived to flow forth" (p. 291). We have emphasized in this passage the failure of *logical soundness* of the theistic arguments—all of them particularly, because Catholic philosophy maintains just the opposite. Now, *pace tanti viri*, we must insist that those theistic arguments are and must be "logically sound" which are based immediately on the principle of causality. If this principle is not absolutely analytical and certain, then nothing is certain, for it is simply the principle of contradiction translated into other terminology and applied to inceptive beings—beings that do not include existence in their very essence: which is the case with all finite entities. But have not the Kantians denied the objectivity

of this principle? And have not the empiricists reduced it to a mere statement of subjective association? Yes, so they say; but so much the worse for these people, when they deny "common sense" and belie their own acceptance of the principle in question in practical life. Of course it is easy enough to attempt to belittle a philosopher, say like St. Thomas Aquinas, who insists on the conclusiveness of the five well-known theistic arguments, all of which are based on the principle of causality (or sufficient reason), by calling their reasoning *naïf* or *antiquated*; but adjectives like these are harmless against "common sense" and might just as well be handed back converted into "stupid" or "foolish", to those who employ them.

And so if the principle of causality, or of sufficient reason, or of contradiction—they are all substantially one—is not absolutely certain, Professor Ladd's book is just a congeries of views, more or less probable; indeed Professor Ladd's book does not exist (*quod dii avertant!*), so far as we can declare with certitude; and the same thing can be said of its author—a condition of things which we must insist, with all candor, would be highly regrettable. For we are sincerely glad to be sure of this book's existence; and to be certain that much, most of it, is more than probable; that the author actually exists; and that we trust he may continue to exist long enough to add to the present study a study of conduct, a volume entitled "What shall I do?" and then another "What may I hope?"—both of which are hinted at in the preface as contemplated.

ENTWÜRFE ZU HERZ-JESU-PREDIGTEN. Von Hugo Hurter, S.J.
B. Herder, St. Louis. 1914. Seiten 139.

WHAT IS THE SACRED HEART? Translated from the French of the
Abbé Felix Anizan by the Rev. John Fitzpatrick. M. H. Gill & Son,
Dublin. 1914. Pp. 128.

The Sacred Heart is the inexhaustible theme of the preacher and a rich mine whence he can quarry the most sublime and fascinating topics for discourses and meditations. But to many this very wealth is bewildering; they are unable to put to good use what is offered in such profusion. What they need is one who will coin the virgin gold into ordinary currency for practical use. This humble, though very useful, service Father H. Hurter, S.J., has undertaken to perform. The dogmatic lore for which he is deservedly known throughout the Catholic world, his intimate familiarity with patristic literature, and the experience of a long sacerdotal career fit him eminently for this task. The outlines of sermons on the Sacred Heart which he has published, will prove very popular and helpful in the

discharge of the sacred duties of the pulpit, as they are written with a view to the practical needs of the ministry. With regard to the form they strike a happy mean between the meagre sketch and the complete and finished sermon—furnishing an abundance of suggestions and copious, readily available material and apt illustrations; withal, they leave much to the initiative and personal activity of the preacher who would profit by the treasures stored here in small compass.

In connexion with the foregoing, the second volume mentioned above will prove very serviceable; it furnishes the doctrinal analysis and intellectual groundwork of what the other presents in rhetorical amplification and emotional superstructure. The reasoning in this excellent booklet, though adapted to the comprehension of the unprofessional theologian, is very close and convincing. Its chief merit lies in the fact that it emphasizes the personal connotation of the Sacred Heart. This way of conceiving the devotion is calculated to silence all possible objections and prejudices and to gain new friends for it.

WHAT THINK YOU OF CHRIST? Is the Christ of the Catholic Church the Christ of the Gospels? By Francis H. E. Oahusac, M.A. Benziger Bros., New York. 1914. Pp. 104.

The subtitle here alludes to the familiar objection so frequently raised by Protestants that "the Christ of the Catholic Church is not the Christ of the Gospels". The author of the little volume has set himself the task of thoroughly discussing and answering this charge. After making it quite clear that the Church does not depend on the Gospels for the truth of all her doctrines, that she antedated the New Testament, and determined what were the true Scriptures, he proceeds to describe the scope of the Gospels as being essentially a presentation of the Personality of Christ, and to show that the identical traits of that Personality are represented and reiterated in the teaching and practices of the Church. "Sacerdotalism" is another great stumbling-block to many. "The Gospel is the story of a gentle and humble Christ, and has no trace of anything like a priest, or any hint of Christ's ever allowing such claims as are made by the Catholic priesthood." Briefly but incisively this objection is made to vanish before the principle manifest throughout the Gospel that Christ's method was to act through men. A third objection is that "the religion of Jesus Christ is a purely spiritual one, with no place in it for outward acts or ceremonies, because Christ never used any ceremonies, but discouraged or even denounced them". This, too, is ex-

amined in the light of the Gospels and is found to be unwarranted. Next in order, another great bug-bear, the Invocation of Saints is brought to the dissecting table. Lastly, it is shown how the traits and virtues of Christ's character are reflected in the life of the Church. None of these topics, it will be noticed, is new. In the volume before us, however, they are treated with a freshness and vigor and clarity that make the discussion tingle with the force of young life. The book is eminently worth while, a serviceable addition to controversial literature, an admirable example of method—clear, precise, to the point; a good book it is to spread amongst the faithful, as well as amongst those who are without and who yet may be looking over the pale with eyes at times friendly even though again unfriendly.

DIE WIEDERVEREINIGUNG IM GLAUBEN. Ein Friedensruf an das deutsche Volk. Von P. Menge, O.F.M. B. Herder, St. Louis. 1914. Seiten 293.

Every Christian heart longs and prays for the reunion of Christendom, the gathering of all the stray sheep into the one fold; it is a vision so magnificent to contemplate that it should kindle the most sluggish soul with the divine fire of enthusiasm. Yet books dealing with the subject and proposing plans of reconciliation are generally received with scant favor; they are either regarded with suspicion or dismissed with a lofty gesture of incredulity. And this not without some show of reason; to some the price of unity, mostly involving a sacrifice of truth, or at least of cherished traditions, is too high; to others the coveted goal seems too remote for any but a purely fantastic or abstract interest.

Father Menge's book, however, deserves a better lot and a more favorable reception. Though chiefly addressed to the separated brethren of his fatherland, it is a document of universal appeal. Without surrendering one iota of doctrine, the tone, throughout, is irenic and of such warmth as could only come from the heart of a devoted disciple of St. Francis, the ardent lover and meek restorer of peace. The question of reunion is not one of those shifting problems of the hour that become obsolete with the setting sun; it touches upon fundamental issues of permanent and universal interest. So it happens that the volume contains chapters of lasting apologetical value; in fact, many of the old stock arguments gain a new flavor and an additional interest from the concrete setting in which they are placed before us. Thus, it amounts to little more than a commonplace to state that the Church is the bulwark of the belief in the existence of God; but when we see this hackneyed truth offset

by the chaotic scepticism prevailing in the sects, many of which waver in their profession of a personal God, it at once assumes a new meaning and fresh color. The same applies to a number of other truths which shine forth the brighter when displayed against the dark background of modern sectarian indecision and doubt. It is this solid philosophical basis and its broad outlook upon the situation which save the book from being of just local and ephemeral interest.

MODERN INDUSTRY IN RELATION TO THE FAMILY, HEALTH, EDUCATION, MORALITY. By Florence Kelley. Longmans, Green & Co., New York. 1914. Pp. 147.

About a year or more ago attention was called in this REVIEW to a small volume entitled *Consumers and Wage-Earners: The Ethics of Buying Cheap*, a work which merited for the author, J. Elliot Ross, a graduate of the George Washington University, the degree of Doctor of Philosophy, from the Catholic University of America. Those who are acquainted with the book will remember what a strong case it makes for moral obligation on the conscience of the consumer to regulate his purchases by his knowledge of the producer's wage. The argument is simple. Laborers have a right to a fair wage. But employers sometimes fail in their duty answering to this right. The neglected duty must be assumed by those who benefit by the laborer's work, the consuming class. We are not concerned here with either the logical or the moral value of the argument. We would simply state that Dr. Ross brings together a mass of evidence to prove the fact that very frequently labor does not get a fair share of the product. The consumer must or should when purchasing form his conscience according to what he knows relative to this fact in the individual case.

As furnishing further evidence which may well be adduced to substantiate the above argument the book before us on modern industry in relation to the family, health, education, and morality deserves special attention. Mrs. Florence Kelley has for many years been General Secretary of the National Consumers' League and has done splendid work both in enlightening the public regarding industrial conditions and in securing much remedial legislation. The present volume contains four lectures delivered by Mrs. Kelley in Teachers' College, Columbia University, New York. They comprise very many results of the author's own personal investigation, all of which are presented in a strong light and with great earnestness of purpose—a purpose than which none could be nobler, the righting of the wrong that cries heavenward for vengeance. Mrs.

Kelley, we believe, is not a Catholic in faith, but she has much Catholicity of sympathy and aspiration. Her book will prove serviceable to the clergy in their sermons and discourses on the "social question". It furnishes abundant and pointed material to illustrate the iniquitous conditions of present industrialism—iniquitous domestically, physically, intellectually, as well as morally.

POPULAR SERMONS ON THE CATECHISM. By the Rev. A. Hubert Bamberg. Edited by the Rev. Herbert Thurston, S.J. Vol. 1: Faith. New York, Cincinnati, Chicago: Benziger Brothers. 1914. Pp. 451.

"Simplicity of language, lucidity of thought, homely illustrations"—these are the chief qualities which reveal, as Fr. Thurston well expresses it, the inspiration of the born teacher. And they are found in this collection of sermons. Nor are they simply instructive; there is in them "something of the soul of piety", which gives the lessons imparted a certain warmth so that they are appropriated and cherished, and after all, that is the chief object of all preaching. The present volume deals with Faith as the essential requisite by which man attains his last end. Scripture, Tradition, the basis and the qualities of faith, its profession, God as revealed by faith, evil, sin, suffering, Christ the Redeemer, the Church on earth, and the life hereafter—are all included in the sixty sermons here set forth in a good English translation.

Literary Chat.

Those who delight in referring to Newman as a thinker of Catholic thought in all that pertains to the search after truth, will be grateful to Father Joseph Rickaby, S.J., for supplying a complete *Index* to the Cardinal's works. Father Toohey, S.J., some years ago, published a reference volume to Newman's *Essay in aid of a Grammar of Assent*. But in the present *Index* we find a complete guide to Newman's thought, or more accurately speaking, to "the development which his thought ran through" in his pursuit after truth, from his first public utterances as a Fellow of Oriel at Oxford, to the last words of the aged priest at Edgbaston. The volume completes the works of Newman published by Longmans, Green & Co., and is a key to their practical use in the study of the great Oratorian and his writings. (Longmans, Green & Co.)

From Court to Cloister, by M. A. (Benziger Bros.), gives a brief outline of the life of Madeleine Luillier, better known under the name of Sainte-Beuve, as one of the influential French women at the Court of France at the end of the sixteenth century. In later years she retired from the world, founded the Ursuline Convent in the Faubourg St. Jacques at Paris, and, without actually making the profession of religious vows, lived a most devout and charitable life within the confines of the convent. The sketch is well written and will serve to rouse zeal for Catholic social and religious service in young women of the world who are not dead to the influence of practical good example.

"In a day when there is a growing tendency to leave character to look after itself, and to batten on noxious foodstuffs with little or no building properties in them, the sight of a book with the title *L'Education du Caractère* is good for sore eyes." One readily shares the sentiment thus expressed by Fr. Bernard Vaughan, S.J., in his brief "Foreword" to a recent translation of the well-known little volume by Père Gillet, the distinguished Dominican. *The Education of Character*, translated by Mr. Benjamin Green, is a penetrating, though succinct, study of the psychology of character—the functions of intellect, will, feeling, passion in the formation of habit and the virtues, natural and supernatural. The work should be helpful to Catholic educators, clerical, religious, and lay. It is a pity the translator did not allow himself greater freedom. The style is rather "Frenchy". This, however, is chiefly a matter of taste and no great obstacle to the practical value of the work (Kenedy & Sons, New York).

As the forms for this number were being locked up for press, the advance sheets of *William Pardow of the Company of Jesus*, by Mrs. Justine Ward, come to hand (Longmans, Green and Company). This life of Father O'Brien Pardow, S.J., will be reviewed in an early number.

Benziger Brothers have just issued in a handy volume, in several bindings, the English *Bible* containing Bishop Challoner's notes, and Pope Leo XIII's Encyclical on the study of the Bible, and such maps, tables, and indices as are helpful for gaining a practical knowledge of the Biblical text. The type is of good size and, all in all, the volume is a welcome addition to our popular devotional literature.

J. Fischer and Brother (New York) have published an easy and melodious *Mass in honor of St. Barbara* by René L. Becker. It is for mixed voices. From the same firm we have *Cantica Sacra*, containing a number of choice hymns for use in church and at home. The music is by Father Remi Stephen Keyser.

The Report of the Proceedings and Addresses of the Eleventh Annual Meeting of the Catholic Educational Association, published by the Secretary General, Columbus, Ohio, shows marked progress in the movement toward uniformity and excellence in the educational program of the Catholic Church in the United States. The papers in the College, Parish School, and Seminary departments are, without exception, of a high order, and the discussions show a keen and intelligent appreciation, on the part of our clergy and the religious orders, of the work done and to be done.

Simplicity according to the Gospel is the title of an attractively made volume from the pen of Mgr. De Gibergues, Bishop of Valence. It is translated into good English, and leads by apt exposition and illustration to the practice of that most desirable virtue which, like tact, is supposed to be a birth-gift rather than a boon to be acquired by study and effort. The author of *Faith and Holy Communion* shows that exercise puts the earnest seeker after simplicity in possession of it. (P. J. Kenedy & Sons, New York.)

The announcement made in the forepart of the magazine this month will be read with considerable interest. Though many of our readers will regret the withdrawal of the *Year Book*, all will be delighted with the substitute *Within My Parish*, the chapters of which have been welcomed so warmly as they appeared from month to month in the REVIEW, makes a capital little book, no less for one's own edification and entertainment than for carrying the same fruits to one's parishioners and friends.

The *Life of St. Columban* by George Metlake will be ready by the time this number is in the reader's hands. The volume is thus out in good time for the celebration next year of the thirteenth centenary of the pilgrim-saint. The book

will prove a most valuable source of information concerning the achievements and character of one of the greatest Irishmen of all time, and one about whom we shall know more before the end of next year than we do to-day; for his name and fame have not been kept fresh and green in the memory either of his own countrymen or of those whose fatherland owed so much to his wonderful missionary genius. To make up for this, much will be said and written about St. Columban during the year (1915) of his centenary, when this volume will be found most serviceable.

The frequency with which occasions recur that require a reference to themes connected with the Sodality of the Blessed Virgin may well create embarrassment for want of new phrases to dwell upon. To meet these requirements Father P. Sinthern, S.J., has collected from a variety of sources a number of sermons that will stand the preacher in good stead when he is called upon to address this widespread society on some festive occasion (*Im Dienste der Himnells-Königen*. Vorträge und Skizzen für Marianische Kongregationen). A wide range of subjects is covered; and though the treatment of the different topics is, as the diversity of origin would suggest, of unequal merit, they are all handled in a lucid and attractive manner.

A recent volume (LIX) of the Columbia University *Studies* contains some monographs which, though treating of seemingly very "foreign" subjects, may be of interest to at least those of the clergy to whom nothing truly human is "alien". First we have *The Development of Modern Turkey as Measured by Its Press*. The author is Ahmed Emin, Ph.D. Everybody has read of "decaying Turkey", the prospective spoil of the great Powers—who at present are doing their best, or worst, in the effort to despoil one another, while Turkey herself is apparently striving to escape despoilment by lending a hand in the general despoliation. Anyhow, not so much is known of Turkey's comparatively recent striving toward improvement. Dr. Emin points out how these strivings began, developed, and what is their recent status.

Very interesting is his account of the introduction of the printing press into the land of the Sultan, just about two hundred years ago (1719). A certain Mehmed Effendi, accompanied by his son Said, was sent as envoy by Ibrahim Pasha to Paris to study the conditions of progress and learning in France and to report on those phases of them which were applicable to Turkey. The younger Effendi was much impressed by the power of the press in Western Europe. To use the words of the official historiographer, "... It became clear to the penetrating eyes of Said Effendi that the Frank people who are the devils (!) of the human species were making easy achievement out of many a difficult matter by using the tools of thought and imagination. It remained specially fixed on the pages of his mind that they could produce several hundreds of illustrious books in a short time through the art of printing and multiplying." And so he glowed with ardor to spread "this desirable art in the paradise-like Turkish territories".

But alas! the course of printing, like that of love, doth seldom run smooth. At the first rumor of the proposed innovation, we learn from Dr. Emin, alarm spread through Constantinople. First there was the army of scribes—some 90,000 or so—who foresaw the economic menace of the machine. Then the theologians voted the new project profane: the emanations of human intelligence, they said, having always been handed down to posterity by writing, ought not to be subjected to any less carefully made transmission. Then too the scholars and the *litterati* feared lest the precious art of caligraphy, which shed glory even on the noblest thoughts, by the beauteous lines and marvelous symbolical interlacing of the letters and ciphers it employed in expressing them, should be lost to mankind! It is to laugh.

Nevertheless, the cause of print triumphed. This it did by its champions obtaining a *fatva*, or formal canonical decision in its favor from the *Sheikh-ul-Islam*, whose pronouncement was as decisive as the law of the Medes and Persians. The said *fatva* is so quaintly antique that it may be worth while quoting here. It's just a bit of a *casus*.

"*Question.* If Zaid [Zaid and Anir are the Caius and Sempronius of Mohammedan law] who pretends to have ability in the art of printing says that he can engrave on molds the figures of letters and words of books edited on language, logic, philosophy, astronomy, and similar secular subjects and produce copies of such books by pressing the paper on the molds; is the practice of such a process of printing permissible to Zaid by canon law? An opinion is asked on this matter."

Behold the *casus*. Now for the sapient decision of the Canonists—the *fatva*:

"*Answer.* God knows it best. If a person has ability in the art of printing, engraves the letters and words of a corrected book correctly on a mold and produces many copies without difficulty in a short time by pressing the paper on that mold, the abundance of books might cheapen the price and result in their increased purchase. This being a tremendous benefit, the matter is a highly laudable one. Permission should be granted to that person, but some learned persons should be appointed to correct the book, the figures of which are to be engraved."

The *fatva* having been given, the imperial mandate of 5 July, 1727, was issued, sanctioning the printing of books and appointing four censors to supervise the working of the printing office. How from that time onward the cause of the press progressed, not indeed without manifold and multifarious retrogressions, is graphically described by Dr. Emin, the whole narrative being controlled by documentary evidence and statistics, and supplemented by a sufficiently ample bibliography.

Two monographs in the same volume of Studies are entitled *The System of Taxation in China in the Tsing Dynasty (1644-1911)*, by Shao-Kwan Chen, Ph.D., and *The Currency Problem in China*, by Wen Pin Wei, Ph.D. These will primarily appeal only to those who are specially interested in financial problems. Nevertheless both these pamphlets contain matters of a more general interest. The former has a very clear and succinct exposition of the organization of the Chinese Government; and the latter, an interesting historical survey of the Chinese monetary system.

Jewish Immigration to the United States (from 1881 to 1910), by Samuel Joseph, Ph.D., Instructor in the Commercial High School, Brooklyn, is the concluding study, in the same volume. It treats of the causes of Jewish Immigration and of the movement itself, together with its leading characteristics. In view of the far-reaching influence of this immense advancing tide of an alien race, the present monograph, with its abundant statistical apparatus, possesses singular importance and value (Longmans, Green & Co., New York).

The story of the life of the saintly Irish child known the world over as "Little Nellie of Holy God" has recently been translated into Spanish out of the German. It is worth noting that this romance of sanctity in which the naïveté and simplicity of childhood mingle with the tragedy of pain, while the whole is transfigured by the divine radiance of the Eucharistic Presence, should have been given to the English reading world by a seminary professor (Dr. J. A. Scannell, of Cork), and then have passed into Germany through the hands of a Benedictine monk (P. Bihlmeyer), and thence have made its way into Spain with the aid of a learned Jesuit (P. Eustaquio Ugarte de Ercilla, S.J.). Surely, 'tis a case of exalting the lowly! The Spanish translation is inscribed *Elenita "de Dios Santos", la Violeta del Santísimo Sacramento*. The very title is redolent of sweet innocence. The booklet is published by Herder (St. Louis) at a very small price.

Amongst the many things that we seemingly have to unlearn is that our ancestors of two or three generations ago were very heavy drinkers and that the use of alcohol is in our day on the decline. In a recent booklet entitled *The Question of Alcohol*, the author, Dr. Edward Williams, declares that our fond belief is not borne out by figures and facts. He finds that in 1850 the annual per capita consumption of alcoholic beverages in the United States was 4.08 gallons; in 1860 it had risen to 6.43 gallons; in 1870 to 7.70 gallons; in 1880 to 10.08 gallons; in 1890 to 15.53 gallons; in 1900 to 17.76 gallons; in 1910 to 22.19 gallons, and in 1913 to more than 23 gallons. Seemingly then the average American in 1913 consumed more than five times as much liquor as did the average American of 1850—not a very creditable showing for sixty years of battling against alcohol. But what are we going to do about it? Well, Dr. Williams offers some eminently sage and practical suggestions which, if supplemented by the moral and religious helps to self-restraint furnished by the Catholic Church, would doubtless prove efficacious. At all events, those who are striving to promote the cause of temperance—and this is the case with the clergy universally—should read Dr. Williams's little volume. It would be hard to point to any book in which there is such an accumulation of pertinent facts and sound judgment on the alcohol question as is to be found in this booklet of six score of small pages. (The Goodhue Co., New York.)

Caesare Putti was a kind of a Falstaff in Rome about three hundreds ago—a tough rowdy, having much flesh and more frailty, a swash-buckler who feared not God nor man. How he was brought to a better sense of life, how he became a humble genuine Christian by the aid of good St. Philip de Neri, is charmingly told in a neat little volume of thirty-seven pages entitled *The Conversion of Caesare Putti* (Benziger Bros., New York).

Orestes A. Brownson is an honored name in Catholic American literature, and the reading of his works cannot fail to produce a healthy state of mind in all that concerns religion, science, and civic activity. The 24 volumes, including Brownson's *Life* by his son and *The Spirit Rapper*, are a bit costly for the poor country priest, but they ought surely not be missing in any respectable library, all the more as popular reprints of such works cannot be bought, and only a limited number of sets, originally intended as a subscription publication, can now be had (O. A. Brownson, 243 East Larned Street, Detroit, Michigan).

A brochure bearing the superscription *The World Missions of the Catholic Church* is not, as the title might lead one to suppose, a description or a history of Catholic missions abroad or at home. It is a collection of instructions calculated to inspire zeal and coöperation for missionary work. It is designed by the author, Fr. Schwager, S.V.D., to be a text-book from which teachers in parish schools, colleges, and academies may gather suggestions for keeping habitually in the mind of their pupils the missionary life of the Church. From this point of view it is a highly praiseworthy undertaking. It bears the designation "First Book" on its title-page, from which fact we infer that a second book will probably deal more specifically with the missions themselves. (Published by the Society of the Divine Word, Techny, Ill.)

Short sermons, if crisp and pithy, are always welcome. Father A. Schweyhart's sermons on the Blessed Virgin possess these desirable qualities in a marked degree (*Lourdes im Lichte der Wahrheit*). They are based on an imaginary pilgrimage to Lourdes, which gives them greater vividness and richer coloring. As pious reading they will also prove very helpful. (B. Herder, St. Louis.)

To round out its tenth edition is no mean recommendation for a work. Mgr. Besson's sermons on the sacraments (*Les Sacrements*) have attained to this rare

distinction, and it is not saying too much, that they have well deserved it. They are apologetical in tone; clear, sound, and methodical. (P. Téqui, Paris.)

A Layman's Retreats is a collection of notes taken in the course of thirteen spiritual retreats for laymen, by Mr. Henry Owen-Lewis, and edited after his death by Father Edmund Lester, S.J. Mr. Owen-Lewis, as we glean from the short biographical sketch which precedes the little volume, was an Irish gentleman, a convert, who did much to leaven with the thoroughly Catholic spirit of his native country the society in and about London where he spent much of his professional life. He had the privilege of actually dying during his last retreat. It is an edifying volume to put into the hands of our own laymen, because it will attract them to the practice of these retreats, which are becoming popular among Catholics in America. (Burns and Oates, London.)

Books Received.

SACRED SCRIPTURE.

DOCUMENTA AD PONTIFICIAM COMMISSIONEM DE RE BIBLICA SPECTANTIA ex mandato eiusdem Commissionis collegit et edidit Leopoldus Fonck, S.I. Libreria Bretschneider, Roma. 1915. Pp. 48. Pretio, 0.50 L.

BIBLISCHE STUDIEN. Herausgegeben von Prof. Dr. O. Bardenheuer. XIX. Bd., 3. Heft. Klemens von Rom über die Reise Pauli nach Spanien. Historisch-Kritische Untersuchung zu Klemens von Rom. I Kor. 5:7. Von Dr. Ernst Dubowy. B. Herder, St. Louis. 1914. Seiten 111. Preis, \$1.60.

THEOLOGICAL AND DEVOTIONAL.

THE "SUMMA THEOLOGICA" OF ST. THOMAS AQUINAS. Part III. Literally translated by Fathers of the English Dominican Province. Third Number (QQ. LX-LXXXIII). Benziger Bros., New York. 1914. Pp. 468. Price, \$2.00 net.

POPULAR SERMONS ON THE CATECHISM. From the German of the Rev. A. Hubert Bamberg. Edited by the Rev. Herbert Thurston, S.J. Vol. I: Faith. Benziger Bros., New York. 1914. Pp. 451. Price, \$1.50 net.

LITURGICAL.

LAETENTUR COELI. Offertory for First Mass on Christmas Day. For Four Mixed Voices. By René L. Becker. (No. 3864.) J. Fischer & Bro., New York. 1914. Pp. 4. Price, \$0.12.

TUI SUNT COELI. Offertory for Third Mass on Christmas Day. For Four Mixed Voices. By René L. Becker. (No. 3863.) J. Fischer & Bro., New York. 1914. Pp. 4. Price, \$0.12.

MASS IN HONOR OF ST. BARBARA. For Chorus of Mixed Voices with Organ. By René L. Becker. (No. 3853.) J. Fischer & Bro., New York. 1914. Pp. 24. Price: Score, \$0.80; Voice Parts, \$1.20.

MASS IN HONOR OF ST. BENEDICT. For Chorus of Mixed Voices with Organ Accompaniment. Also published in an Arrangement for Four Male Voices. By Joseph I. Muller, Organist of St. Jean Baptiste's Church, New York. (No. 3849.) J. Fischer & Bro., New York. 1914. Pp. 23. Price: Score, \$0.80; Voice Parts, per Set, \$1.00.

FIFTEEN HYMNS FOR USE IN THE CATHOLIC CHURCH. Containing Hymns to the Sacred Heart, the Holy Child, Before and After Communion, St. Joseph, etc. By Agnes Clune Quinlan. Ditson, Boston, Mass.; or the author, Box 169, Sharon Hill, Pa. Price, \$0.25.

PHILOSOPHY.

IS CONSCIENCE AN EMOTION? Three Lectures on Recent Ethical Theories. By Hastings Rashdall, D.Litt., D.C.L., LL.D., Fellow of the British Academy, Fellow and Lecturer of New College, Oxford Canon Residentiary of Hereford. (*Raymond F. West Memorial Lectures.*) Houghton, Mifflin Co., Boston. 1914. Pp. xi—200. Price, \$1.00 net.

METEMPSYCHOSIS. By George Foot Moore, D.D., LL.D., Frothington Professor of the History of Religion in Harvard University. (*The Ingersoll Lecture*, 1914, on the Transmigration of Souls.) Harvard University Press, Cambridge; Humphrey Milford, London. 1914. Pp. 84. Price, \$0.75.

MODERN INDUSTRY. In Relation to the Family, Health, Education, Morality. By Florence Kelley, General Secretary, National Consumers' League. Longmans, Green & Co., New York. 1914. Pp. 147. Price, \$1.00 net.

WHAT CAN I KNOW? An Inquiry into Truth, Its Nature, the Means of Its Attainment, and Its Relation to the Practical Life. By George Trumbull Ladd, LL.D. Longmans, Green & Co., New York. 1914. Pp. viii—311. Price, \$1.50 net.

HISTORICAL.

ROMA. Ancient, Subterranean, and Modern Rome. By the Rev. Albert Kuhn, O.S.B., D.D. Part VI. With Preface by Cardinal Gibbons. Complete in 18 Parts (published bi-monthly) with 938 Illustrations in the Text, 40 Full-Page Inserts, and 3 Plans of Rome. Benziger Bros., New York. 1914. Pp. 40. Price, \$0.35; one year (6 parts), \$2.00; complete, \$6.00.

LORD CLANDONNELL. By S. M. Christina. Benziger Bros., New York. 1914. Pp. 166.

L'ÂME DE LA FRANCE À REIMS. Discours prononcé en la basilique de Sainte-Clotilde le 30 Septembre 1914. Par Mgr. Baudrillart, Recteur de l'Institut Catholique de Paris. Gabriel Beauchesne, Paris. 1914. Pp. 24.

MISCELLANEOUS.

A BROKEN ROSARY AND OTHER STORIES. By Mary Agnes Finn, author of *Nora's Mission*, *A Thorny Path*, etc. Benziger Bros., New York. 1914. Pp. 243.

THE WORST BOY IN THE SCHOOL. By C. M. Home, author of *Hubert Greville's Christmas Box*, *From Dayspring to Dayset*, etc. Benziger Bros., New York. 1914. Pp. 90.

THE RED ASCENT. By Esther W. Neill. P. J. Kenedy & Sons, New York. 1914. Pp. 261. Price, \$1.00 net.

TRUTH AND OTHER POEMS. By Paul Carus. Open Court Publishing Co., Chicago. 1914. Pp. 61. Price, \$1.00.

ODDSFISH! By Robert Hugh Benson, author of *Come Back! Come Rope! Lord of the World*, *Initiation*, etc. P. J. Kenedy & Sons, or Dodd, Mead & Co., New York. 1914. Pp. 467. Price, \$1.35 net.

SHIPMATES. By Mary T. Waggaman. Benziger Bros., New York. 1914. Pp. 203. Price, \$0.60.

FIVE BIRDS IN A NEST. By Henriette Eugénie Delamare, author of *Children of the Log Cabin*, *The Little Apostle on Crutches*, etc. Benziger Bros., New York. 1914. Pp. 189. Price, \$0.60.

FROM COURT TO CLOISTER. A Sketch. By M. A. Benziger Bros., New York. 1914. Pp. 136. Price, \$0.75; \$0.85 postpaid.

FINE CLAY. A Novel. By Isabel C. Clarke, author of *By the Blue River*, *The Secret Citadel*, *Prisoners' Years*, *Nomad Songs*, etc. Benziger Bros., New York. 1914. Pp. 446. Price, \$1.35 net.

THE PROPHET'S WIFE. By Anna C. Browne. Benziger Bros., New York. 1914. Pp. 248. Price, \$1.25.

YOURSELF AND THE NEIGHBORS. By Seumas MacManus, author of *In Chimney Corners*, *Donegal Fairy Stories*, *The Red Poacher*, etc. Illustrations by Thomas Fogarty. The Devin-Adair Co., New York. 1914. Pp. 304. Price, \$1.25; \$1.40 postpaid.

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