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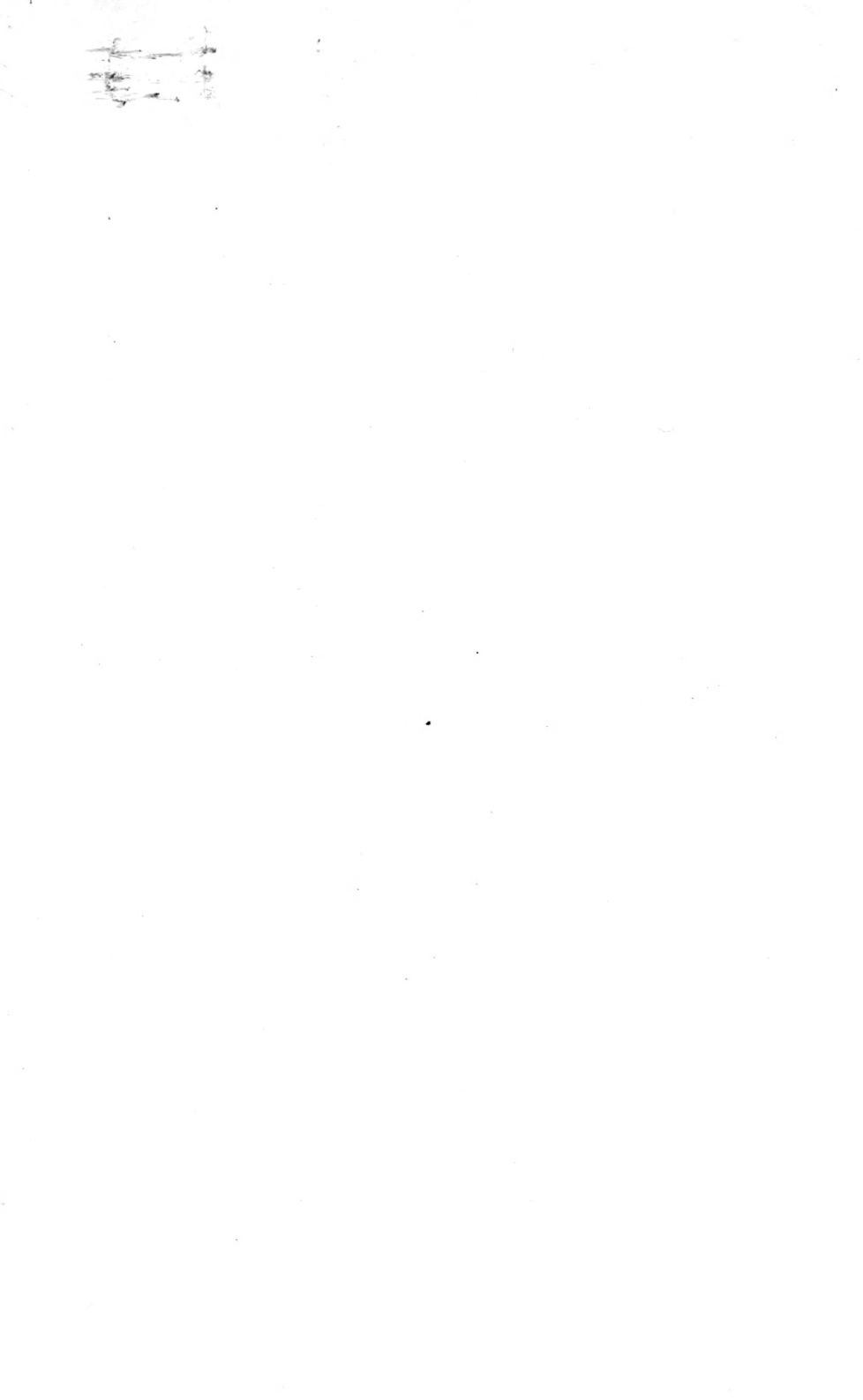


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# THE ECCLESIASTICAL REVIEW

A MONTHLY PUBLICATION FOR THE CLERGY

*Cum Approbatione Superiorum*

Vol. XLIX

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*"Ut Ecclesia aedificationem accipiat."*

I COR. 14 : 5.



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# THE ECCLESIASTICAL REVIEW

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FIFTH SERIES.—VOL. IX.—(XLIX)—JULY, 1913.—No. 1.

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## THE IMAGINATION OF THE PREACHER.

### THE INSULATED PULPIT.

A PREACHER was once delivering a sermon. There was no doubt of his earnestness. He was painfully earnest. His cheeks were hot; his eyes filled with tears; his voice faltered, and he almost broke down with the excess of his own tremendous efforts. Yet all the while he left his audience unthrilled. "He was insulated," as one of his hearers put it. He had an audience overcritical perhaps and more than ordinarily intellectual. A simpler congregation might have kindled at the sight of the flames even though they were beyond the radius of the heat. This incident, which may no doubt be typical of many, raises the interesting question whether earnestness and sincerity are sufficient to insure success in preaching. The speaker must be sincere and earnest; but is that enough? Must he not look to it that his warmth and energy leap over into the hearts before him? Even if he weep according to Horace's prescription, will he make others weep unless they are thrilled with the conviction that the occasion demands their tears? The mere spectacle of a weeping orator; the emphatic assertion that they too should weep, however earnestly proclaimed, these are not always adequate means to elicit tears. The speaker must not be insulated. If his words are not good conductors of his own passionate energy, he may succeed in concentrating attention upon himself and not upon his subject. Like an acrobatic fiddler who plays a sonata with one string while balancing himself on a wire, he himself is more interesting than his tune. He might

just as well be earnest in a foreign language, if his own language fails to translate his emotion. Let a speaker deliver in English with all conceivable sincerity and earnestness the thesis of St. Thomas on the intensity of Christ's sufferings in His Passion;<sup>1</sup> let him even strip the discussion of purely technical terms, and he will communicate some of his fire to those who listen, but not surely as much as does Newman in his sermon, "Mental Sufferings of Our Lord in His Passion." Newman's reasons are largely the same as those of St. Thomas, but his handling, of course, is different. It is the difference between science and art.

No preacher whether in his rôle as teacher or as apostle will rest content with a style or manner of presentation which will not reach his audience effectively. Even with one's best endeavors the resistance to one's force will in some minds and hearts be too great. So not until the orator has done his best to wing his thoughts with living energy for all, will he lay the flattering unction to his soul that certain sections at least will appreciate his efforts. No teacher worthy of the name will cater to parts only of his class. He tries to reach all even though he may feel that some may not be brought into contact with his message. No apostle will rest content with less than the ideal: "Yes, verily, their sound has gone forth into all the earth, and their words unto the ends of the whole world." The preacher with the spirit of an apostle will not be satisfied with a way of preaching that reaches a few, when a little more zeal would carry his words to a wider circle. Tolerance should be the attitude of charitable critics who will suppose a man has done his best and is doing his best to make his apostolic teaching sweep the whole horizon of his audience. Tolerance would be no virtue but perhaps an encouragement to easy indifference if it should cause a preacher to congratulate himself on a thirty-fold harvest when some improvement in composition and delivery might realize for him a hundred-fold. Premature tolerance has overloaded the pulpit with arrested mediocrities.

The problem of preaching would be very much simplified if it could be stated in the terms, "Be earnest." One wonders.

<sup>1</sup> 3, 46, 6.

why we have not countless fine preachers when the course of oratory can be put in so brief a compass. What would such a precept signify if transferred to other arts? Give a man a hammer and a chisel with a block of marble and tell him, "Be powerful." Put him before a piano and say, "Be thrilling." Provide him with canvass and paints and earnestly exhort him to be masterful. Your Milton, I fear, will be mute and inglorious and will be buried with his poems unwritten.<sup>1</sup> He is afire with lyrics and epics, but cannot stammer a line because he knows not how to practise his art. He is a dynamo without a live conducting wire.

Quintilian's formula for eloquence is often quoted: "*Pectus est quod disertos facit.*" Not all who quote take care to look up what the rhetorician means. He is discussing the topic of *ex-tempore* speaking and remarks that those who are aroused by some powerful feeling, do not lack for words. When the passion cools down, the thoughts disappear and the words with them. "Therefore," says Quintilian, "we must conceive those pictures of things, which are called phantasms, and keep before our eyes and draw down into our hearts, everything of which we are to speak, persons, topics, hopes, fears. For it is the heart and energy of soul which makes speakers eloquent." The context not only furnishes us with an understanding of Quintilian's meaning, but tells us what he considered the best means of acquiring eloquence. That means is the imagination of the speaker. It is there the speaker must go to find an apt medium to transfer the warmth of his own heart to the hearts of his hearers. His words will flame with the earnestness he himself feels. His thoughts will leap from him, winged with force enough to reach the ear that waits to receive the message. If anyone can fill the hearers with pictures rather than words, with feelings as well as ideas, it will be he who does not merely understand his subject, but sees it, gets a vision of it, as Quintilian says. Even such may not always succeed in embodying their visions in their language but they are more likely to do so than others. The interesting speaker must have a good imagination.

A speaker cannot exhibit the things of which he speaks and usually has no representations or pictures of his topic. He cannot display to his audience a prodigal in a pig-sty or give

a moving-picture of the conversion of St. Paul. The speaker, however, can and does awaken these pictures in the imagination of those who listen to him. He keeps their "inward eye" as busy with views as he keeps their ears quivering with vibrations of sound. The speaker who makes people see things when he talks, has an imagination in the sense of which it is spoken of here. It is more to our purpose to define the faculty in this practical way by its effects than by appealing to psychology or metaphysics for a definition which would be more philosophical and more accurate but which would call for too much explanation to grasp in its fullness.

#### ACTIVE AND PASSIVE IMAGINATION.

"It is a great mistake," writes Storrs in *Preaching without Notes*, quoting Choate, "to think anything too profound or rich for a popular audience. No train of thought is too deep, subtle or grand, but the manner of presenting it to their untutored minds should be peculiar. It should be presented in an anecdote or sparkling truism or telling illustration or stinging epithet; always in some concrete form, never in a logical abstract or syllogistic shape." This concrete presentation is another way of stating what is called here the speaker's imagination. The necessity of such a faculty no one will deny unless it be one who is frightened by the word imagination and conjures up as its appearance such unsubstantial things as dreams. But the speaker's imagination is not the passive faculty which fills the day with reveries and crowds the nights with a vast assortment of weird visions. If imagination meant dreaming, there would be no occasion for discussing its development. A quiet corner and a good meal and a leisure half-hour would fill the head with an endless succession of pictures, and for a more startling display by night recourse might be had to sundry well-known promoters of indigestion.

The imagination in the speaker which will arouse the audience, is an active and aggressive faculty. It is under the control of the speaker and can be wielded at will. It differs from the imagination in its passive state, as a speaking or writing vocabulary differs from a reading vocabulary. Innumerable are the words we understand, and readily understand, when we turn over the pages of a book, but few of that



host respond to our call when we set ourselves to compose. It is easy to follow a novelist through all the scenes he presents; it is easy to follow the aimless wanderings of day-dreaming or night-dreaming, but it is something different to evoke such scenes at will in response to the needs of the speaker or writer. Then the "inward eye" seems stricken blind. It can dwell without difficulty on the moving-pictures supplied by others; it finds it very hard to summon up visions in its own mind. To be concrete, to leave the general and indefinite for the particular and definite, to illumine a subject by an apt illustration, to make a thought strike home with the help of a significant detail, make it attractive in a novel guise or make it vivid in a dramatic presentation, all these actions do not come easy; they demand a vigorous power on the part of the writer.

It is usual to recommend the reading of fiction as a means to develop the imagination. Undoubtedly fiction does help and will give some exercise to this useful faculty, yet fiction is not entirely satisfactory. It leaves the reader too passive and has not produced results at all proportionate to its use. The wide reading of fiction should have supplied us with an abundance of imaginative speakers, but we rather suffer from a dearth of them. Others have recommended poetry as a developer of the imagination, and much may be said in its favor. The poet is not diffuse; he is brief and suggestive, and the reader who would appreciate must be active and force his own imagination to see what the poet dimly yet pregnantly outlines. Again the poet feels compelled by his office to present his thoughts in an imaginative garb. Poetry is a new language, heightened and colored by its contents, more intense and more emotional than ordinary prose. The one who adopts the language of poetry feels compelled to make use of metaphor, simile, condensed description, and other means which bring visions to the readers.

If anyone has a prejudice against reading profane poetry or does not find its subjects attractive, he might have recourse to the poetry of the Bible, where together with sublime and holy thoughts available for the pulpit, he will find the use of the imagination in its most excellent form. From one point of view indeed Hebrew poetry offers the best opportunity for

developing the imaginative faculty. The speaker should have an imagination subdued to his control, responsive to his mastery. The concrete world should lay conquered at his feet and the created universe should be ready to rise promptly at his bidding. Now the Hebrew imagination, in its wide range and in its freedom and mastery of the world of sense, is certainly supreme among ancient literatures and has most largely opened the way for the bold and sublime flights of the modern imagination. Modern readers often fail to find sublimity in Homer where ancient critics rejoiced in it. They find pleasure in his fidelity to nature and his picture of man's life, but their acquaintance with the language and facts of revelation seems to render them less appreciative of Homer's sublimity which for the ancients was usually found in the movements and acts of the gods. The imagination of Homer and the Greeks, and the same is true of the Latins, was conditioned and restricted by their trivial and grotesque cosmogony. The waters could not rise higher than their source. Homer's imagination was hopelessly cramped by the narrow horizon which mythological traditions offered him. The battle of the gods and the shaking of Jove's ambrosial locks, the leaping of Neptune's chariot over the sea, the descent into Hades in the *Odyssey*, and other well-known passages, fall short of sublimity in our minds. In every case there are elements or circumstances of the description which keep it near the earth. The poet's imagination is clogged in its flight by the weight of the earth. His gods may be bigger than men; they are not other than men. Their actions, their abodes have a mathematical extension and increase; they do not rise above the limitations of matter. In most cases the deities of Homer are dwarfed in our view by his presentation. Neptune is not larger than the ocean over which he rides. The Sun-God loses his sublimity by being wroth over the loss of a herd of cattle and threatening to refuse to shine unless vengeance is taken on the famishing followers of Ulysses. The other gods dwarf themselves to birds and animals.

#### THE EMANCIPATED IMAGINATION.

How different with the Hebrew! The first chapter of *Genesis* effected the emancipation of the Hebrew imagination.

Longinus recognized the sublimity of the Bible story of creation. The stupendous words of God, "Let there be light," were not simply a revelation of the fact of creation; they revealed the power and magnificence of the Creator. He was not a larger man; He was a Being of a different order who flooded the universe with light by one word. That scene never left the imagination of the Hebrews. They began their writings on a plane infinitely above Greek or Latin or other pagans. Their horizon went beyond the farthest stars. They did not look up to but looked down upon creation because they saw it through the gaze of the Creator. "The whole world before thee is as a least grain in the balance and as a drop of the morning dew," says Wisdom; and the Psalmist cries, "In the beginning, O Lord, Thou foundest the earth; and the heavens are the work of Thy hands. They shall perish, but Thou remainest; and all of them shall grow old like a garment; and as a vesture Thou shalt change them." "And all the hosts of the heavens," writes Isaiah, "shall pine away and the heavens shall be folded together as a book; and all their host shall fall down as a leaf falleth from the vine and fig-tree." This coign of vantage over creation was never occupied by the pagan imagination. Pagans had no outlook which could dwarf the world to a dewdrop and cast aside the universe as a worn-out garment or roll it up like a manuscript.

What a sense of mastery such a position gave the Hebrews! It put them, it is true, far below God, but far above nature. They played with time and space. "If I take my wings," sings the Psalmist, "early in the morning and dwell in the uttermost parts of the sea, even there also shall Thy hand lead me and Thy right-hand hold me." In the Book of Job, the power of God is set forth in a sublime fashion and with easeful mastery. The weakness of man is contrasted with the might of the Creator. "Where wast thou when I laid the foundations of the earth? Who laid the corner-stone thereof when the morning stars praised me together and all the sons of God made joyful melody? Who shut up the sea with doors . . . when I made a cloud the garment thereof and wrapt it in a mist in swaddling bands? I set my bounds around it and made it bars and doors; and I said: Hitherto

thou shalt come and shalt go no further and here thou shalt break thy swelling waves." Nothing perhaps so well illustrates the complete sway of the Hebrew imagination over the world as such a passage where the earth has a corner-stone and the sea swaddling bands and bars and doors. How insignificant man becomes! "Against a leaf that is carried away with the wind," cries Job to God, "Thou showest Thy power; Thou pursuest a dry straw." "Behold even the moon doth not shine, and the stars are not pure in His sight. How much less man that is rottenness and the son of man who is a worm." How mighty is God! "He stood and measured the earth," declares Habacuc. "He beheld and melted the nations, and the ancient mountains were crushed to pieces. The hills of the world were bowed down by the journeys of His eternity." His wisdom is marvelously delineated in Proverbs: "When He prepared the heavens I was present; when with a certain law and compass He enclosed the depths; when He established the skies above and poised the fountains of water; when He compassed the sea with its bounds and set a law to the waters that they should not pass their limits; when He balanced the foundations of the earth, I was with Him forming all things and was delighted every day, playing before Him all times." His anger is magnificent in Wisdom: "And His zeal will take armor and He will arm the creature for the revenge of His enemies. He will put on justice as a breast-plate and will take true judgment instead of a helmet. He will take equity for an invincible shield and He will sharpen His severe wrath for a spear, and the whole world shall fight with Him against the unwise. Then shafts of lightning shall go directly from the clouds, as from a bow well bent; they shall be shot out and shall fly to the mark."

A great deal of time has been given to this point, more than most readers perhaps will think necessary, but the numerous quotations can be amply justified, first because they show how the Hebrew imagination has subdued all matter to its mastery, elevated by Genesis to the outlook of the Creator; then next these many passages will help the speaker to win the same heights and attain the same control in his own imaginative work. Take the last passage quoted with its magnificent images, made possible by the viewpoint of Hebrew poetry.

Will not a speaker who has lifted himself aloft by means of such imaginings be able to hover above his own thought-world and make it serve him? Archimedes wanted a place to stand on in order with his lever to move the earth. The speaker schooled in poetry, especially Hebrew poetry, has such a place for his fulcrum. He is above matter; he contemplates it in the vast sweep of his commanding gaze; he sways it with his slightest touch and raises it to heights undreamt of by minds confined to earth.

#### TWO PREACHERS NOT INSULATED.

What a help all that will be to the orator when he is rearing the structure of his thought! Some time ago I heard two preachers and each of them stood outside of and above his ideas and built them up into a massive oratorical structure on great lines. Monsignor Benson, in speaking of the sixth word of our Lord from the Cross, described Calvary as the keystone of an arch one curve of which went back to creation and the other reached out through the centuries since Christ and sank into the darkness of the future. "Consummatum est" was the keystone which Christ put upon the completed work of our Redemption. The whole passage was magnificent and possessed an imaginative unity and grandeur of feeling which is not found in the printed version of the discourse. The speaker seemed to have built that arch in the glow of his imagination out of the materials which he had mastered and could manipulate as he desired. The other preacher who marshaled his thoughts in great masses as a general guides his army was Father Vaughan. The passage I refer to was in a lecture given in Carnegie Hall, New York City. The lecturer brought together as in a huge drama the conflicting philosophies of the day and their solutions of present evils. The scene opened in dramatic fashion with the iterated question to the watchman in *Isaias*: "Watchman, what of the night?" Pessimism, as one watchman, gave its answer. Then optimism gave its answer from the watch-tower. Their promises were rehearsed; their failure shown. "The morning cometh also the night." This part of the discussion was brought to a striking close by an epigram. "Optimism forgets the fall of man; pessimism forgets the redemption of

man." Then the speaker introduced another watchman of the tower of the Vatican. Pope Pius X, with his philosophy, "instaurare omnia in Christo". After explaining the application of the Christian solution to the world's evils, the lecturer concluded his drama by an eloquent apostrophe to the Crucifix. The whole passage was bound together in close dramatic unity although inattentive or less thoughtful listeners might forget the plot in the development of the details. At no time, however, did the speaker's grasp fail and he showed complete control of all the entrances and exits of the thought divisions, governing all like a stage director. If the study of Hebrew poetry with its royal sway and mastery of the universe can help every speaker to be such as Fr. Vaughan and Mgr. Benson, and to stand above their thoughts and group them and marshal them effectively, then such a study should form a part of every speaker's curriculum.

A speaker who can rise above his subject and contemplate it in all its ramifications is the one who can strike out from his imagination those novel presentations of thought which are to be found in great writers. By some they are technically called *fictions*. They embrace such allegories as Addison usually resorted to or such methods for novelty and force which are found in Newman's "Second Spring", where he imagines his hearers viewing from another planet the disturbances at the establishment of the English Hierarchy, or where he represents Bishop Milner prophesying the first synod. The famous speech of the Russian in the "Present Position of Catholics" may be referred to the same category. The eloquent oath of Demosthenes is another example of an imaginative *factio*. No speaker can hope to strike out these ingenious and effective methods without an imagination, and a complete mastery of the matter is an essential prerequisite. Hebrew poetry, especially the Psalms, have splendid instances of such pictures. Take the twenty-eighth Psalm. The whole world is transformed by the Psalmist into a huge temple where men are to bring sacrifice and offer adoration, a temple thrilling with the power and presence of God, for across the Temple's floor, which is here the land of Palestine, comes a thunder storm. That for the Psalmist is the "voice of the Lord", which sounds, first on the waters of the sea, then over the

cedars of Libanus, then over the desert and woods, and accompanied by the "flame of fire", reverberates and reëchoes in the cloud-built arches and blue vault of the world-wide Holy of Holies.

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### THE "FRIDAY WOMAN'S" MISSION AT BALLAUN.

WE called her the Friday woman, for she had made it a custom to come to us for her dinner on the fifth day of every week; and in course of time her right to the name of Mrs. Gillivan was almost forgotten. She was a tall old woman, and wore one of the big black cloaks that are no longer the fashion, except in Waterford and parts of Galway. It fell, I remember, in severe lines about her, shrouding the stains that besprinkled both her blue check apron and her red flannel petticoat. Her feet, hardened by much walking, were bare, but she always swathed her ankles in many-colored rags. The outlines of her face, once beautiful, but hardened now by exposure — and maybe by other things — were shaded by the frill of her cap which, though not spotless, was usually fairly clean; and in bad weather a small head shawl completed her attire.

She always came empty-handed to the door; but if anyone had gone down the avenue whilst she was eating her dinner, they would have found a bundle under the laurel bushes near the gate, with a small and lidded tin can beside it. These comprised, as far as I know, the Friday woman's earthly goods; at least they were all she brought with her on her rounds. "And what roof have I, saving only the roof of heaven?" was the sole reference I ever heard her make to a home.

I knew the reason for her homeless state; but there are things that must be ignored, and this was one of them. I also knew that, because of this reason, the poor Friday woman had, in practice at least, given up her religion for years. So it surprised me not a little when she spoke of the mission, lately given at Ballaun, as though she had taken part in it. The mission had closed on the previous Sunday, and since then

we had had almost incessant rain. The sun was struggling out for the first time, that day, as the Friday woman took her seat on the second of the three steps leading to the porch; and when her dinner was over I saw by the way she laid down her plate after wiping it carefully on a not over-clean apron, that she had no intention of taking her leave at once.

Sitting on the parapet of the terrace I made an uncomplimentary remark on the recent weather; but the Friday woman looked reproachful.

"Isn't it God's weather", she said in an apologetic tone; "though maybe it isn't His best," she added. "But last week! oh wasn't that the week! an' we having a mission over beyond in Ballaun."

"Yes, they had fine weather for the mission," I agreed; "and was the attendance good?"

"Good! you may say it was good. And, why wouldn't it be good, with the beautiful missionary we had in it. 'Tis thronged it was, no less."

I saw her hand go instinctively to the bosom of her ragged dress; but as her fingers touched the thing they sought, they fell again to her lap. I knew she was longing for her after-dinner smoke, but this was another thing to be ignored. Politeness bade us both be silent concerning the cherished clay pipe that, when not between her lips, lay close above her heart.

"'Twas the second day of the mission," she went on, "that I went into Corny Farrell's, looking for a light for my pi—, for an air of the fire, when who should come in, an' me sittin' there, but the missionary himself. A lovely man, God bless him! an' a beautiful father confessor. I'd had no idea to stop in the place, God forgive me; but the missionary—Father Angelus they called him—would have me stop, good, bad, or indifferent. You've heard, daughter, what's kept me back these years?" Her voice sank to a whisper, for this was the nearest approach to the ignored topic that had ever passed between us. I nodded a silent affirmative.

"'Twas the purpose of amindment," she went on, almost as though she were talking to herself, "the firm purpose of amindment. He kept on at me, howsomever, till I got vexed like, an' God forgive me for that too. 'Amn't I old enough to mind me own soul?' says I."



" 'You're not, then,' says he, sharp like. 'True, you are old enough an' near enough to death not to go tempting Providence this way. Where'll you go to, you misfortunate creature,' says he, 'an' you to die in your sins?'

" 'I'm an old woman,' says I, an' me fairly riz, 'I'm an old woman, an' I likes a warm corner.' O cushla dear, I did say that to him. And with that he ups an' the two eyes of him went through me, for all the world like a pair of squewers.

" 'A bad old man is bad enough,' says he, 'but a bad old woman is the very devil.' That's what he said, no less—'the very devil.' An' me sixty-seven years of age."

The ever useful apron that had lately performed the task of a dish cloth, was now called into use as a pocket handkerchief. Then suddenly she looked up at me.

" 'It's the grand father confessor he is, acushla,' she said, 'the grand father confessor, and me not next or nigh the Sacraments—God forgive me that same!—these sixteen years. Confession indeed I'd often had long ago, and contrition; but satisfaction—oh daughter dear, I'd never had such satisfaction before.' She drew a long breath, and paused before continuing.

" 'Twas night, and me finished, for wasn't it only right that the likes of me should go the last of all?'

" 'Is there e'er a one in the chapel yet?' says he, and he leavin' the box.

" 'Sorra one but meself, Father dear,' says I.

" 'Who's that?' says he, for 'twas dark an' black, with nothing but the weenchy glimmer from the altar lamp above us, and the cloak was over me head and face. He riz it back with his hand, that tender, an' oh the beautiful words he says: 'It's you is it?' says he; 'go then, me child, me poor child,' says he, 'go and sin no more.'"

Once again the apron was called into use, and there was silence.

I should like to have heard something of the next morning, but so much was vouchsafed that I felt I could not ask for details that were not freely offered. I know the chapel at Ballaun, bare and benchless, with all but the sanctuary floored with mud. I have seen it on a Sunday morning, and

so can fancy what the crowd would be during a mission,—barely room to kneel, little air to breathe; yet filled with a patient, waiting throng, from the grey dusk of dawn—until Mass.

"What sort of priests were they who gave the mission?" I asked.

"The grandest kind," she answered, "and Father Angelus the grandest of any."

"I meant to ask what order he belonged to," I explained meekly. "Was he a Redemptorist—or a Passionist?"

"I'll tell you the kind he was," she replied. "The two feet of him was bare, and there was no hair on him, but he wears his full whisker."

The answer was explicit enough, for no one could fail to recognize a Capuchin, and I knew then that temperance had taken its full share in the mission time.

"I suppose the other missionary was the best preacher," I ventured to say; for I knew that favor is usually divided so at missions. If one missionary is sought after more in confession, the other is considered the better at preaching. But even this Mrs. Gillivan would not allow.

"Not at all," she said quickly, compassionating my ignorance. "He was good enough, I dare say; but he was only the second-best priest all round this time. Father Angelus, he was the great speaker. Oh, daughter dear, 'twould do your heart good to hear the sermon he gave on Hell."

"I think I'd rather hear him preach about Heaven," I said. "Wouldn't you sooner hear of God's mercy than His justice?"

"Wisha, haven't we His mercy with us every day," she replied contemptuous at my stupidity. "It's not the likes of us that needs to be put in mind of the mercy of God; for where would we be at all without it? But the fires of Hell! God help us! Don't we forget them in our sins?"

"Was it on the closing night Father Angelus preached on Hell?" I asked.

"Not at all," replied the Friday woman. "'Twas the other priest that spoke that night; but wait not till I tell you how Father Angelus had the fellows caught." She chuckled to herself at the remembrance, and once again her fingers sought her pipe.

" 'Hold up your rosary beads,' says he—an' devil a man, but very few, had beads with them to hold up. 'Is that all?' he says, and again he says it. Then 'hold up your pipes,' says he—and every hand of man or boy in all the throng was held up as he did, though not a know did they know the reason why he asked it. 'Shame,' says he, and you'd a heard a pin fall, only there wasn't room, acushla, in the throng, for even a pin to stir. 'Shame,' says he, in a still sort of voice. 'There's ne'er a one forgets his pipe, but the rosary beads that helped your fathers to keep their faith in God! troth! I suppose they're too heavy for the likes o' yous to carry.'

"I was most the last to get home of an evening, and there wasn't a beads left on the stalls, and me passing that night, though goin' in I'd seen them there in heaps."

"Was it last Sunday that the mission closed?" I asked her.

"Aye, but 't was the feast was the grand day," she replied. "I mind well; for the second-best priest had great things to tell us about the Saints. Didn't he tell how one of the poor gentlemen took a terrible fall, an' he ridin' a horse baste?"

"Which gentleman?" I asked, not understanding the sudden turn the conversation had taken.

"Well I disremember which one it was," she replied. "Whist now, but it was Saint Paul, for Saint Peter is the gentleman that has the locking of Heaven's gates. Didn't they lock him in jail himself too, the rascals; only between him and the angel they had them finely caught, after."

"I—I don't exactly remember about Saint Paul," I said, not wishing to appear too ignorant, yet anxious to extract a further résumé of the sermon.

"Didn't the horse go trip," explained the Friday woman, "and Paul got pitched, right on the top of his head, and when he got up he couldn't see a stim. So he got converted after, and became the great Saint entirely."

"And Saint Peter," I questioned; "won't you tell me what was said of him?"

"'Twas him they put in prison, away in foreign parts," she continued, quite eager to impart her information. "I couldn't tell you why, but I know he was tired, poor gentleman,"

tired an' weary, and when he went for to take off him he fell asleep on the straw they'd left there in the prison. Well, after a time in comes an Angel. 'Peter!' says the Angel. 'Sorr!' says Peter, wakin' up. 'Put on your breeches, Peter,' says the Angel, 'and follow me.' And with that the two of them quits out, and away with them. And when the law rascals that had had him caught, came in, wasn't he gone from them, clean and clever."

She chuckled to herself over the discomfiture of St. Peter's captors.

"Wasn't that the grand trick to pay them," she said; and as she spoke I saw her feet appear below her ragged skirt, and I knew that our interview was drawing to a close.

"Well now, I've been keeping you," she said, "an' I'd best be movin' on".

I felt some word of congratulation was necessary, and I tried to say how truly glad I was of what she had told me about herself.

"I am sure you must feel very glad yourself, Mrs. Gillivan," I concluded. "And—and very happy now."

"It isn't happy, acushla," she explained. "There's two parts in me, and one is just Heaven in me heart. But the other—" she paused a minute and pulled back her cloak. "There's me pledge badge," she said. "Taken for life, an' with God's help I'll keep it. But there's only one way, daughter, and it's a terrible hard way for me, after seven and thirty years under the free air of God."

She saw I did not understand, and went on quietly.

"In summertime, with God's help, I'll keep temptation from me, but when the days is cold, and the nights are dark and long, and there is light and warmth where the whiskey is, daughter, I couldn't live without the drop that's brought me where I am to-day; so I promised Father Angelus, on the first of winter, to the poorhouse I'd go. God help me! The thought of it has me well nigh killed. 'I'd sooner die,' says I to him, 'I'd sooner die on the roadside, now the peace of God is on me.'"

"'You weighted down the cross of Christ,' says he; 'but you don't care now to lift it from Him, even though He'll pay you with a crown of glory in heaven.'"

"For sixteen years, that's what I am after doing, weighting down His cross, and think, daughter, think, He is after forgivin' me!"

Her face, on a level now with my own, was white and drawn.

"Sixteen years," she murmured, "if it's His will. Sixteen years to be spent in the poorhouse, just to pay Him what I can."

She shuddered even at the thought, and yet she faced it willingly, knowing that therein lay her hope of safety from offending God again. "It's a long while, daughter," she went on, "a long while. Sixteen years; an' me an old woman this minute. May be—I wouldn't be asking it of Him, but He is very good, and may be He will not be countin' every one."

I picked up her stick, and put it in her hand.

"God's good, acushla," she said. "God's good. And may He shower His blessings upon you this minute and forever."

ALICE DEASE.

## HEALTH AND HOLINESS IN CONVENTS.

### Some "Airy" Advice to Religious.

Health is a faithful ambassador.—Prov. 13:17.

An ounce of sanctity with exceptionally good health does more for the saving of souls than striking sanctity with an ounce of health.—ST. IGNATIUS.

Take care, then, of the body for the love of God, for many a time the body must serve the soul; and let recourse be had to some recreations, such as conversation and going out into the fields, as the confessor may direct.—ST. TERESA.

ACCORDING to the official Catholic Directory for 1913, there are in this country some two hundred and odd separate orders, congregations, and institutes of religious women; and their number is increasing from year to year. That the thousands of Sisters who constitute their membership are effective auxiliaries of the clergy in preserving, strengthening, and extending the faith throughout the Republic is a truism which needs no comment, and that anything intimately concerning the general welfare of these Sisters possesses an element of genuine interest to the readers of this periodical may accordingly be taken for granted. Arch-

bishops and bishops, as the jurisdictional superiors of these religious women; and ordinary priests as their chaplains, spiritual directors, confessors, pastors, or school superintendents, have indeed so many and such responsible relations with them that any apology for the appearance of the present paper in the pages of this REVIEW would seem to be superfluous.

Lest the title of the paper should suggest to the reader any erroneous ideas, let the writer disclaim at once any intention whatever of insinuating that the inmates of our convents have grown at all lax in the observance of their rule, or that their piety, zeal, fervor, or spirit of mortification needs any stimulating. On the contrary, the members of all the half-score or dozen sisterhoods of which he has any first-hand knowledge practise the Christian virtues, observe their vows, and follow the prescriptions of their rule with an exemplary fidelity which has frequently compelled his admiration and made him blush for his own shortcomings. The advice which, he thinks, may not inappositely be tendered to many, if not most, American convents, is a purely hygienic one: as a rule, our Sisters unduly neglect the care of their bodily health; more specifically, they do not take adequate exercise in the open air.

An examination of the mortality statistics of our religious communities of women will probably show that the longevity of Sisters is by no means so notable as one might reasonably expect to find it. A distinguished English physician, Sir James Crichton-Browne, has said that "every man is entitled to his century"; and, if we place any reliance on the United States Census Reports, we are justified in adding, "*a fortiori*, every woman." According to these reports, for every man in this country who has reached the age of ninety, there are two women equally old; and female outnumber male centenarians in a still higher ratio. Now, given the conditions that are universally conceded to make for longevity: the simple life or "plain living and high thinking", regularity as to meals and sleep, sensible dress, temperance, cheerfulness, contentedness of spirit, congenial companionship, etc., it would seem that Sisters should be exceptionally likely candidates for the attainment of extreme old age.

As a matter of statistical fact, relatively few of them reach four-score years, or even the traditional Biblical limit of three score and ten. In view of their numbers in this country—some fifty thousand—it is both surprising and lamentable that the occurrence of a Sister's Golden Jubilee, the fiftieth anniversary of her religious profession, should be a comparative rarity, and a Diamond Jubilee, the seventy-fifth anniversary of profession day, a veritable phenomenon. It may sound somewhat extravagant in the statement, but it is probably verifiable in fact, that from thirty to forty per cent of American Sisters die before "their time comes", their death being of course, subjectively, entirely in conformity with God's will; but being, objectively, merely in accordance with God's *permission*, which is quite another matter. Now, long life is a blessing. As Spirago says: "It is a great boon, for the longer one lives, the more merits one can amass for eternity." So precious a boon is it that God promised it as a reward for keeping the fourth commandment, a fact of which St. Paul reminds the Ephesians (6: 2, 3): "Honor thy father and thy mother . . . that it may be well with thee, and thou mayest be long-lived upon earth." Accordingly, any procedure, any scheme of life, which contributes even indirectly to the shortening of one's days assuredly needs unusually strong reasons to justify it; and, with all due deference be it said, such procedure, negative if not positive, is not uncommon in our convents. Neglecting to take daily exercise out of doors may appear a small thing in youth or in early middle life, but there is nothing surer than that such neglect is seriously detrimental to health; and, exceptional cases apart, poor health is the correlative of a truncated career rather than of normal length of days.

Underlying this disregard of the open-air exercise which all physicians declare to be essential to bodily well-being, there is probably in the minds of many Sisters an inchoate, if not a fully developed, conviction that vigorous, robust health is more or less incompatible with genuine spirituality, that an occasional illness of a serious nature and a quasi-chronic indisposition at the best of times are after all quite congruous in professed seekers after religious perfection, incipient followers of the saints. That is a pernicious fallacy of which

their spiritual directors and confessors should strenuously endeavor to rid them. Ill-health directly willed by God is doubtless a blessing; but it is also an exception. In the ordinary course of God's Providence, men and women, in the cloister as in the world, are in duty bound to take such care of their bodies as will result in the greater efficiency of their minds and souls, and in an increasingly acceptable service of their whole being to their Heavenly Father. Health is to be sought for, not as an end, but as an excellent means, most frequently indeed an indispensable means, of attaining the true end of both religious and laity, holiness or sanctity.

The saints themselves thoroughly understood this truth, and their preaching frequently emphasizes it, even though the practice of some of them, in the matter of austerities and penances, does not apparently conform thereto. Apparently, for in many a case it was precisely the superb health of the saintly body that rendered the austerities and penances possible. Like the trained pugilists of the present day, those oldtime spiritual athletes could "stand punishment" to an extent that would permanently disable physical weaklings. It is to be remembered, also, that some of these unmerciful castigators of their bodies—St. Ignatius and St. Francis of Assisi, for instance—frankly avowed in their later years that they had overdone the business of chastising the flesh. St. Ignatius took good care to offset the influence of his Manresa example in this matter by making due provision, in his rule and his counsels to his religious, for proper heed to bodily health. Time and time again he gave, in varied phrase and amplified form, the advice stated in this, his general precept: "Let all those things be put away and carefully avoided that may injure, in any way whatsoever, the strength of the body and its powers."

Since sanctity is, after all, only sublimated common sense, it is not surprising to find other saintly founders, reformers, and spiritual directors of religious orders giving the same judicious counsel. "If the health is ruined, how is the rule to be observed?" pertinently asks St. Teresa. Writing to some of her nuns who were inclined to follow their own ideas in the matter of prayer and penance, the same great Carmelite advises: "Never forget that mortification should serve for



spiritual advancement only. Sleep well, eat well. It is infinitely more pleasing to God to see a convent of quiet and healthy Sisters who do what they are told than a mob of hysterical young women who fancy themselves privileged . . . " "Govern the body by fasts and abstinence *as far as health permits*," says the Dominican rule. "I have seen," writes St. Catherine of Siena, "many penitential devotees who lacked patience and obedience because they studied to kill their bodies and not their self-will." To every religious order and its members may well be applied the words of a Jesuit General, Father Piccolomini, to his own subjects: "It may be said that an unhealthy religious bears much the same relation to the order of which he is a member as a badly knit or dislocated bone does to the physical body. For just as a bodily member, when thus affected, not only cannot perform its own proper functions, but even interferes with the full efficiency of the other parts, so when a religious has not the requisite health, his own usefulness is lost and he seriously interferes with the usefulness of others."

Were further testimony needed to expose the fallacy that health is something to be slighted, rather than cultivated, by a fervent nun, it could be furnished in superabundance. "Health," says Cardinal Newman, "is a good in itself, though nothing came of it, and is especially worth seeking and cherishing." In 1897, Pope Pius X, then Cardinal Sarto, reported to Rome concerning his seminary in Venice: "It is my wish, in a word, to watch the progress of my young men both in piety and in learning; but I do not attach less importance to their health, on which depends in a great measure the exercise of their ministry later on." A distinguished director of souls in our own times, the late Archbishop Porter, favored one of his spiritual children, a nun, with the following sane advice: "As for evil thoughts, I have so uniformly remarked in your case that they are dependent upon your state of health, that I say without hesitation: begin a course of Vichy and Carlsbad . . . Better far to eat meat on Friday than to be at war with every one about us. I fear much you do not take enough food and rest. You stand in need of both, and it is not wise to starve yourself into misery. Jealousy and all similar passions become intensified when the body is

weak. . . Your account of your spiritual condition is not very brilliant; still you must not lose courage. Much of your present suffering comes, I fear, from past recklessness in the matter of health." This is merely repeating in other words what St. Francis of Sales, three centuries before Archbishop Porter, wrote to a nun of his time: "Preserve your physical strength to serve God with in spiritual exercises, which we are often obliged to give up when we have indiscreetly over-worked ourselves."

Enough of theory; what about practice? In the present writer's opinion, the practice in all convents should be that every Sister not incapacitated by illness or infirmity should take outdoor exercise of some kind for an hour or two daily. Sisters who are "on their feet all day" in the kitchen, the laundry, the clothes-room, the hospital ward, the infirmary, or "all over the house" as portresses, ought to have at least a half-hour in the morning and another half-hour in the afternoon or evening out in the open, where they can breathe unvitiated air and promote the oxygenation of their blood. As for teachers and others engaged in sedentary occupations, whether in the sewing-room, the library, or the office, a full hour in the forenoon and another in the afternoon can hardly be considered extravagant concessions to their necessary energizing and recuperation. "What!" exclaims some scandalized Superioress, "lose two hours a day, or even one, when there is so much work to be done? The *idea* of wasting so much time!" Pardon, Reverend Mother; the time, so far from being wasted, would be most profitably employed,—yes, and could easily be spent fully as meritoriously as the period given to meditation, spiritual reading, or even a visit to the Blessed Sacrament.

The individual Sister who pleads lack of time for even an hour a day of outdoor exercise is speaking either absolutely or relatively. If absolutely, if her "obedience", the aggregate of her assigned duties, is so onerous that she really has no time left after its accomplishment and the performance of her spiritual exercises, then the misfortune is hers and the fault is her Superior's. And fault there undoubtedly is. There can scarcely be found a more graphic instance of the "penny wise, pound foolish" policy, a more irreparable kind

of false economy than to lessen the efficiency, undermine the health, and ultimately shorten the life of a religious subject by overloading her with work, mental or manual. The inevitable result is periodical illness, prostration, collapse; and an all too common consequence is a sojourn in the hospital for a surgical operation, or several operations, a protracted invalidism, and finally the death at thirty-five, forty, or fifty, of a woman who should be rendering effective service to her community for a quarter or a third of a century longer. Apart from any consideration of economy, such supposititious action on the part of a Superior might readily involve a question of justice. The parents who send their daughters to a convent boarding-school, and the pastors who engage Sisters for their parish schools, have a quasi-right to the full efficiency of the teachers, and if the latter are overtaxed, such efficiency is normally impossible.

In all probability, however, the case supposed rarely if ever occurs, unless in an emergency and for a brief period. Our individual Sister is very likely speaking only in a relative sense. Her statement that she lacks time for exercise may well be slightly hyperbolic. The average nun, like the average religious or secular priest, can usually find, or make, time for what she believes to be genuinely worth while. Hence her failure to safeguard her health by taking judicious outdoor exercise is doubtless not her Superior's fault, but her own. That she does not recognize the existence of any fault in the matter is probable enough; as likely as not she considers that her abstention from physical exercise in order to give additional time to supererogatory work or prayer is merely a manifestation of laudable zeal. Of Sisters of this stamp let the writer say with St. Paul: "I bear them witness that they have a zeal of God, but not according to knowledge."

As to the kind of outdoor recreation that will best subserve the preservation or the restoration of Sisters' health, comparatively little need be said. The mere breathing of the fresh air after being cooped up for hours in class-room or office is a blessing, even if the lungs are the only organs exercised; but exertion of the limbs and the various sets of muscles is of course strongly advisable. Gardening is a species of manual labor generally considered not unfit for even the dain-

tiest and most cultured ladies, so the cultivation of flowers at least (supposing vegetables to be eschewed) might, wherever possible, congruously occupy some portion of a Sister's leisure. The community cemetery, to which among all graveyards may surely be given with most propriety the beautiful German name, "God's Acre," supplies another field for health-giving physical activities. In looking after the orderly trimness of walks and alleys, in planting and pruning young trees and shrubs, and in embellishing the graves themselves with living blooms, our Sisters would be both improving their own health and accomplishing a loving duty toward their departed companions and friends. Of outdoor games in which religious women might indulge with no suggestion of impropriety, croquet yields a certain amount of gentle exertion and may be safely commended to even the most fragile and delicate.

The best exercise, however, for Sisters (as for all other people) is the simple, easy, inexpensive, natural one—walking. Says an English physician: "Walking as an exercise is without question the least injurious and can be made the most universally beneficial of all outdoor sports. It is suitable for all ages. It is within the reach of the poor as well as the rich, and it can be graded to the physical ability of the most delicate or prescribed so as to tax the utmost capacity of endurance in the strongest." An American medical author, Dr. Kintzing, is more specific. He states that women of medium stature and ordinary strength need to walk daily from four to six miles. And he adds: "I can not too strongly urge upon women the value of a daily promenade in the open air. The returns in retained vigor, youthfulness, brilliancy of complexion (*sic*), and robust health repay the exertion a hundred-fold. Spasmodic essays do not suffice. One day overdoing, omitting several, housed up in bad weather, discouraged by inconveniences, are ineffectual. When one is properly dressed and properly shod, the tramp soon becomes a pleasure anticipated rather than a task."

That last phrase, "rather than a task" suggests a reflection which it may be worth while to express. Should there chance to be any middle-aged Sisters afflicted, as are a good many middle-aged priests, with undue obesity, about as profitable and meritorious a form of mortification as they can take up

is the reduction of their weight to the normal figure by means of judicious walking and dieting. As it is generally admitted that we all eat about a third too much, a degree of abstinence that will sensibly mortify the appetite may be practised without the slightest injury, nay, with positive benefit, to health and strength. As is well said in the preface to Francis Thompson's *Health and Holiness*: "The laws of perfect hygiene, the culture of the 'sound body', not for its own sake, but as the pliant, durable instrument of the soul, are found more and more to demand such a degree of persevering self-restraint and self-resistance as constitutes an ascesis, a mortification, no less severe than that enjoined by the most rigorous masters of the spiritual life." Supernaturalized as it surely would be by the purity of intention so characteristic of Sisters, such mortification would be not less a spiritual asset than a physical boon.

May it not be hoped that such of the clergy as come into contact with these self-sacrificing daughters of religion, and more particularly those clerics who preach their annual retreats, will exert their influence in the direction indicated in this paper? It will be entirely safe to assure the Sisters that they cannot do better for the Church, their community, and themselves than follow the advice of St. Teresa to her nuns: "Take care of the body for the love of God."

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#### THE POETRY OF FRANCIS THOMPSON.

NOT without some misgiving I find myself about to introduce to my brethren of the sanctuary a writer whose welcome may not be quite assured. He is not unknown in other and very select circles, but I have no means of making a secure estimate how far his fame may have penetrated the still more select society of my present readers. Many priests in touch with the movement of English letters will have read his works, and the voluminous reviews, in many cases, from the best judges of our time, must have reached, in some form or other, nearly every presbytery in the English-speaking world. He is not a stranger in the city; I may safely assume:

so much. Many who have heard a little of his gift and color may wish to know more. He has awakened so much of comment and, for the most part, of appreciative praise, that he is rapidly reaching a position which commands attention, and hence, even those who have heard nothing good or bad of him hitherto may not be quite indisposed to make his acquaintance, especially as any further intercourse with this stranger will rest entirely with themselves. I do not know if the fact that Francis Thompson is a poet will, at once, serve to secure him a ready welcome.

The work and training of priests lie largely in other directions than those that lead to the quick and urgent sense of purely literary qualities; the hard fare of scholastic philosophy prepares a man for sterner exercises than those we associate with the *strenua inertia* of the dilettante; and the hard routine of pastoral life hardly lends itself to the studies that bring a man to read a poem with all the alert intelligence of its contents and technique that is absolutely required to rightly read it if it is worthy to be read at all.

Although I put the point in this way, yet I do not quite accept that view. I believe that the clergy are by training and temperament the most likely of all the Catholic body to appreciate such fine work. Their professional studies must rest on a firm basis of humanistic reading. The secondary education almost invariably given in our colleges deals directly and continuously with classic authors; the ideals of style as seen in the best Latin and Greek writers are brought home to them by direct intercourse with their best work, and this relation with the aristocracy of letters is never completely broken off. No doubt, once the formal clerical training begins there is a direct break in this close touch with literature, as such, but the entire scheme of a seminarian's life drives him back on books in the moments of relief and leisure.

The adverse opinion that obtains concerning us in this relation, is due, I venture to say, to the few names that emerge from our ranks as doers and workers in this domain of mental activity. But this hardly proves that we cannot appreciate good literary work when we see it. From the fact of our comparatively small literary output nothing can be said to

logically follow; to affirm that we are wanting in the sense of letters because our pens are not dripping with sonnets and our desks loaded with acute critical essays is to run the risk of falling into the worst fallacy that can vitiate a syllogism, and it puts a false measure into the scales of thought. People sometimes forget that mental strength has other issues than the point of a pen; a man's culture can be as clearly seen in his running speech as in the full cistern of a big book; a priest's sense of life may be seen in the hidden ministry of souls, and the right poise of word and gesture in dealing with the sick and lowly may be a more direct outcome of a fine temperament than the subtlest verse or the genius for epigram that is the crowning distinction of prose. In the spirit of this conviction I proceed to place before my readers a short inquiry into the merits of Francis Thompson as a poet, with the hope that it may gain him new friends in the New World and spread what I believe to be the beneficent influence of his work.

The details of his life in so far as they serve my purpose may be stated in a very few words. He was born in 1859, at Preston in Lancashire, of Catholic parents. He passed seven years in Ushaw College. His reading was wide and enabled him to distinguish himself in his entrance examination at Owen's Medical College, Manchester. His health was poor and grew worse under his own treatment. He left college and became an outcast, losing all touch with his own class and living by a series of makeshifts; he touched the confines of the country where Chatterton died, and may be said to have drained the cup of sorrow to the very lees. The only one who holds the secrets of these years has preserved a very beautiful reticence concerning the details of these days of sordid misery. The memory of them shoots through his poems, flashes of realistic phrase that paint sorrow from the model he so well knew. His years of touch with want and, perhaps, many other gloomy sides of life, seem to have left him without bitterness or anger; his sense of his gifts never passed into his conduct; from what we are allowed to know of his *vie intime* he would appear to have been a truly gentle poet and gentle man; kindly to sinners, yet he loved most the innocence of children; in long league with the drabest aspect

of things, he yet loved the beauty of nature and all the solemn setting of the glorious liturgy of the Church. His work and achievement are in direct opposition to the life he lived; he crushed the bitter berries of such a life as his into the richest wine of religious song; from the dregs and squeezings of adverse circumstance he distils the subtlest thought and the most distinguished phrase that our generation has hitherto known.

Any attempt to explain Thompson in the terms of accepted criticism must fail. If we apply to his case the formula of Taine—race, *milieu*, moment—we shall have results the direct opposite to the facts of his career. These three words of the key to literary mystery open immediately the secret of Chatterton, Keats, Savage, and Mangen, three types of temperament that seem to approach that of Thompson; their best work has upon its face the marks of the road they walked, their speech betrays the sad world they came from. Of some of Thompson's poems Coventry Patmore says: "Laura might be proud of them." Fancy Petrarch walking Oxford Street by night:

Forlorn, and faint, and stark,  
I had endured through watches of the dark  
The abashless inquisition of each star;  
Yea, was the outcast mark  
Of all those heavenly passers' scrutiny.

And this is the strange antinomy of this poet of our own time. If ever a *milieu* should have depressed a soul to the vulgar things of life that life should be Francis Thompson's.

Then, again, he came from the heart of England whose entire soul had been detached from Catholic ideals for long centuries. Letters, morals, politics, social life, all had been violently wrenched from the keeping of the Church, until even the language itself could scarcely adapt itself to the message of our schools or our sanctuaries. Yet this same competent critic tells us that "the main region of Mr. Thompson's poetry is the inexhaustible and hitherto almost unworked mine of Catholic philosophy."

It is quite impossible to explain the peculiar contents of this writer by any appeal to race or *milieu*; the problem grows more complex when placed in this light; let us see if the



"moment" is a better point of vantage. This further fails; the race and *milieu* had fixed the outlines of the "moment"; time is only the "measure of motion", and the movement of life and character in Thompson's period is just as the work of the past had determined. In a moment when men were moving on the plain of Tennyson and Matthew Arnold and Browning and George Eliot, Thompson turned his face to the mysteries of our faith and sang of the Blessed Sacrament, of the Blessed Virgin, of penitence and adoration and divine love!

This short analysis of Thompson may awaken the desire of knowing something of his work, and I may now proceed to trace its salient outline.

I select as my first specimen of Thompson's work the poem "Any Saint".<sup>1</sup> Its form is directly copied from Crashaw, but its matter and message come straight from the breast and personal temper of its author. He is engaged in the special work of his genius; God and the soul,—the Divine Mercy lavishing His favor on the poor human spirit, comforting, lifting, forgiving. He treats of this mystic theme with an abundance of metaphor and a *hardiesse* of speech that at times surprises the reader so much as it illustrates the theme. There is an autobiographical element running through the piece that makes it a human document in intense interest. He opens with the note of humbleness so becoming in him and in any would-be Saint.

His shoulder did I hold  
Too high that I, o'erbold  
Weak one,  
Should lean thereon.

But He a little hath  
Declined His stately path  
And my  
Feet set more high;

That the slack arm may reach  
His shoulder, and faint speech  
Stir  
His unwithering hair.

<sup>1</sup> *New Poems*, page 58. This and all Thompson's works are published by Burns & Oates, London.

This is altogether of the poet's manner; the divine is understood through the human, and the accompaniments of natural relations are transferred without any note of apology to the ineffable communion of God's spirit with ours.

The movement of the poet's car as he proceeds on his way makes one giddy with the effort of grasping his thought. He disclaims his right to the divine love; he wishes it given not to *this* man but to the race of men :

Not to me, not to me,  
 Builded so flawfully,  
     O God,  
     Thy humbling laud !  
 Not to this man, but Man,—  
 Universe in a span ;  
     Point  
     Of the spheres conjoint ;  
 In whom eternally  
 Thou, Light, dost focus Thee!—  
     Didst pave  
     The way o' the wave,  
 Rivet with stars the Heaven,  
 For causeways to Thy driven  
     Car  
     In its coming far  
 Unto him, only him ;  
 In Thy deific whim  
     Didst bound  
     Thy works' great round  
 In this small ring of flesh ;  
 The sky's gold-knotted mesh  
     Thy wrist  
     Did only twist  
 To take him in that net.—  
 Man! swinging-wicket set  
     Between  
     The Unseen and Seen.

My readers will by this have perceived that we are in the presence of a new power both in thought and word. A

slow reading of any one of these stanzas will show a power of imagination and an affluence of speech rarely met with in any literature. It appeals in a special way to those who look upon man through the eyes of the Scholastics; this will become clearer as we continue the reading a little farther:

Lo, God's two worlds immense,  
Of spirit and of sense,  
Wed  
In this narrow bed;  
  
Yea, and the midge's hymn  
Answers the seraphim  
Athwart  
Thy body's court!

In this sparkling cascade of words the waters are heavy with the solid teaching of our text-books:

Great arm-fellow of God!  
To the ancestral clod  
Kin,  
And to cherubin;  
  
Primer where the angels all  
God's grammar spell in small,  
Nor spell  
The highest too well.

I need not stay to mark how this poetry sets a scholar thinking. The hard phrase of our class-books is so sweetened and softened by the poetic process that one doubts if it is, *au fond*, the same. The poem ends with two stanzas which resume all the high and low of man's destiny in a synthesis of fine illustrative quality:

Stoop, stoop; for thou dost fear  
The nettle's wrathful spear,  
So slight  
Art thou of might!  
  
Rise; for Heaven hath no frown  
When thou to thee pluck'st down,  
Strong clod!  
The neck of God.

This poem has a great significance inasmuch as it shows that a religious theme may be made the pivot on which the fullest and finest poetry may securely rest. This was denied in a famous passage in Johnson's lives of the poets<sup>2</sup> where he lays down with all his power of diction that: "Contemplative piety, or the intercourse between God and the human soul, cannot be poetical". This has always struck me as a very questionable canon, and, for once, the clear mind of the great critic seems to have fallen into some confusion of thought. The reasons he gives for his opinion seem strange and inconclusive. He writes: "Man admitted to implore the mercy of his Creator, and plead the merits of his Redeemer, is already in a higher state than poetry can confer." It is clear that whatever may be the ecstasy of devotional moments their rapture is fully felt in human faculties and is accompanied by emotions that can be transcribed by a competent pen. The sense of God's greatness in us adds nothing to His Divine Essence, but, surely, the vividness of such verses as Thompson's affects us with a new feeling of our nothingness in His sight:

a thing  
Of whim and wavering;  
Free  
When His wings pen thee;  
  
So fully blest, to feel  
God whistle thee at heel:

To say that from such words we do not obtain the enlargement of comprehension and the elevation of fancy is to urge us to deny the truth of very primary emotions. Poetry is man's tribute to the beautiful and the true; and our concepts of the Supreme Being, while they cannot "amplify His infinity nor improve His perfection", may, when fitly expressed by a great poet, quicken our admiration for His attributes, and, at the same time, give us the intellectual joy of hearing these high themes beautifully sung.

It would be interesting to hear Dr. Johnson's opinion of religious poetry if he had met in his reading such a poem as

<sup>2</sup> *Life of Waller.*

Thompson's "Hound of Heaven".<sup>3</sup> In the passage cited above he had marked Repentance by name as one of the religious subjects with which a poet could not successfully deal in his work. "Repentance," he writes, "trembling in the presence of the Judge is not at leisure for cadences and epithets." Our poet has shown the futility of such sweeping generalizations by singing of religious sorrow with a power of cadence and a wassail of images that, at once, struck the literary world with wonder and astonishment. The direct argument of this great ode is the soul-attitude of the sinner fleeing from the love of Christ, and pursued by divine grace with every compelling reason for a return to the service of God. One critic says of it: "It fingers all the stops of the spirit, and we hear now a thrilling, now a dolorous note of doom, and now the quiring of the spheres, and now the very pipes of Pan." It must be read and read again and again in order that its power and beauty may be fully felt. The tremendous speed and terror of the soul's flight from God is rendered with a realistic force that excites one in the mere reading of it:

To all swift things for swiftness did I sue;  
 Clung to the whistling mane of every wind.  
     But whether they swept, smoothly fleet,  
     The long savannahs of the blue;  
     Or whether, Thunder-driven,  
     They clanged his chariot 'thwart a heaven  
 Plashy with flying lightnings round the spurn o' their feet:—

Fear wist not to evade as Love wist to pursue.  
     Still with unhurrying chase,  
     Deliberate speed, majestic instancy,  
     Came on the following Feet,  
     And a Voice above their beat—  
 "Naught shelters thee, who wilt not shelter Me."

Here are cadences indeed and epithets enough!

Then he turned to all the charm and beauty of nature, and sought therein his place of rest; in vain:

<sup>3</sup> *Selected Poems*, page 51.

I was heavy with the even,  
 When she lit her glimmering tapers  
 Round the dead day's sanctities.  
 I laughed in the morning's eyes.  
 I triumphed and I saddened with all weather,  
 Heaven and I wept together,  
 And its sweet tears were salt with mortal mine;  
 Against the red throb of its sunset-heart  
     I laid my own to beat,  
     And share commingling heat;  
 But not by that, by that, was eased my human smart.  
 In vain my tears were wet on Heaven's grey cheek.  
 For ah! we know not what each other says,  
     These things and I; in sound *I* speak—  
*Their* sound is but their stir, they speak by silences.

And then he hears anew the rush of the Hound of Heaven:

    And past those noised Feet  
     A voice comes yet more fleet—  
 "Lo! naught contents thee, who content'st not Me."

In vain he seeks happiness outside God; all things break in use:

And now my heart is as a broken fount,  
 Wherein tear-drippings stagnate, spilt down ever  
     From the dank thoughts that shiver  
 Upon the sighful branches of my mind.

This epic of the soul ends in union with Him who so mercifully pursued his heart:

Rise, clasp My hand and come!

This great ode was greeted with a cry of wonder by the masters of contemporary criticism; the tribute to its power could not be withheld. In no other place in English has the subtle psychology of conversion been stated in such a luminous and majestic fashion. This poem secured Thompson a place among the masters of all time.

When Thompson turns to the mysteries of our faith he invests them with a new and radiant evidence reflected from the phenomena of nature. His poems deal mostly with the dogmas of the Church in their indirect relations with neutral

themes. They in his hands come to us clothed with all the suggestiveness of spiritual things which it is the poet's mission to discover and disclose. Coventry Patmore notes this with great acuteness: "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". This makes the peculiar appeal of our poet's best work; he finds Christian truth, and Catholic truth interfused with all things, and he is able to find confirmation of its message writ into the entire texture of the world of sense. This appears at its best in such poems as the *Orient Ode*<sup>4</sup> where the allusions to the sacramental analogies give a strangely new strength to our beliefs. The method of the argument is of the subtlest; he *confirms* the intuitions of sense by the fact that they fit into the system of ritual worship which he assumes to be the underlying fact of his consciousness:

Lo, in the sanctuaried East,  
Day, a dedicated priest  
In all his robes pontifical exprest,  
Lifteth slowly, lifteth sweetly,  
From out its Orient tabernacle drawn,  
Yon orbèd sacrament confest  
Which sprinkles benediction through the dawn.

When Dr. Johnson wrote that "faith, invariably uniform, cannot be invested by fancy with decorations", he had not before his eyes such uses of the imagination as are evident in passages like this. When Thompson proceeds to write of the sun:

God has given thee visible thunders  
To utter thine apocalypse of wonders,  
And what want I of prophecy,  
That at the sounding from thy station  
Of thy flagrant trumpet, see  
The seals that melt, the open revelation?

he reveals the "smouldering care of mystery" that beats within the bosom of even material things. The weaving of the name of Christ into the texture of nature gives phenomenal

<sup>4</sup> *New Poems*, page 26.

life a new meaning. If we should walk the earth in the light of such poetry, every smallest object becomes a sacrament of the unseen; if we had this singer's gift we should have everywhere

The heavenly harping harmony,  
Melodious, sealed, inaudible,  
Which makes the dulcet psalter of the world's desire.

Thompson sang of nearly every human interest; of men and women and children; of nature in all her moods; of life with all its shining and shadow; but in all these movements of his mind the spirit of Catholic thought hovered over him, the strong grip of Catholic doctrine kept him on his feet,—up to the level of his vocation. He writes of himself: <sup>5</sup>

From almost earliest youth  
I raised the lids o' the truth,  
And forced her bend on me her shrinking sight.

His writings prove how really this is so. On points where it is easy to err, he sees straight through the dry light of Catholic philosophy. For instance what could be better than this:

What think we of thy soul?  
Which has no parts, and cannot grow,  
Unfurled not from an embryo;  
Born of full stature, lineal to control;  
And yet a pigmy's yoke must undergo.  
Yet must keep pace and tarry, patient, kind,  
With its unwilling scholar, the dull, tardy mind;  
Must be obsequious to the body's powers,  
Whose low hands mete its paths, set ope and close its ways;  
Must do obeisance to the days,  
And wait the little pleasure of the hours;  
Yes, ripe for kingship, yet must be  
Captive in statuted minority!

This transforms into a new splendor the cold and plain outline of many a hard lecture we have heard. Only a Catholic poet could make the change, and he should be a fine thinker to state so firmly the subtle philosophy that runs through these lines.

<sup>5</sup> Poet and Anchorite, *Selected Poems*, page 20.



He sang beautifully too of the Virgin Mother and the Saints; they were the companions of his daily life and he lived in familiar converse with them. Of course I cannot quote here a tithe of the lines that strike me as finely done; but readers of his poems will find many that tell of the heroes of the faith with a distinction of thought and style quite unique. There is one on St. Monica that catches the refrain of the Breviary office in her honor in a way that further proves how intimate were the relations between Thompson's mind and the spirit of the liturgy. In the third stanza of this lovely poem he writes: <sup>6</sup>

The floods lift up, lift up their voice,  
With a many-watered noise!  
Down the centuries fall those sweet  
Sobbing waters to our feet,  
And our laden air still keeps  
Murmur of a Saint that weeps.

And concludes with these lines:

Teach us but, to grace our prayers,  
Such divinity of tears,—  
Earth should be lustrate again  
With contrition of that rain.

This is a sample of the happy strength pervading every line Thompson wrote; metaphors glint in every line, but they are finely chased and of the purest water.

Such is a brief survey of the work of a poet whom I now present to my fellow-priests as one worthy of their friendship and who may be safely admitted into the sanctuary of their homes. He has other credentials than this little card of mine. He has certainly deserved well of Catholic letters; he is our greatest modern singer, at least in English, and his fame grows to such a degree that we can hardly afford to be outside the circles that appreciate him. He loved the Church as few have loved her, and he put her truth and beauty in a casket not unworthy to hold such treasures. No writer can exhaust the wealth of the Apologetics of the Church; her doctrine and its evidences will exercise the genius of her

<sup>6</sup> *Selected Poems*, St. Monica, page 127.

children until the end comes to her, as to all institutions whose purpose deals with things whose figure shall pass away. Of Thompson we can safely say that within the limits of his calling he did his part; he has unfolded, in a high poetic fashion:<sup>7</sup>

A little new of the ever old  
A little told of the never told,  
Added act of the never done.

A. W.

### FRAY LUIS DE LEÓN AND HIS AUGUSTINIAN FARM.

THE enthusiasm of the critics, culminating in the raptures of the great Menéndez y Pelayo, over the mastery with which Fray Luis de León naturalized the spirit of Horace in Castilian literature, has in a measure caused them to underestimate the influence of Virgil upon this master of the Salamanca poets. Although a Spanish version of the *Æneid* is no longer considered the work of his pen, we possess in his translations of the Georgics, and Eclogues, masterpieces typical of the formative period of the Spanish Renaissance, and of the greatest importance to the student who wishes to trace the development of the sense of nature among the Latin peoples of to-day.

"We find in the *De Rerum Naturae* of Lucretius," as Mr. T. R. Glover remarks in his *Virgil*,<sup>1</sup> "close and brilliant observation of nature . . . with the instinct of the man of science, he links together what he sees, and makes one thing illustrate another, as he expounds some general principle. . . . Virgil is not so spontaneous an observer, but he too observes with care and precision. . . . Virgil watches nature because it is nature and because it is Italian nature and every fresh discovery makes Italy dearer to him." To Horace, his contemporary, the fields and pastures represented pleasure, a gracious change from the pressing cares of city life, a solace for disappointed hopes, a restoration of exhausted forces, and a refuge from the envy and tyranny of the ambitious. In Tibullus and Propertius we find a growing note of tenderness for the home-land. Italy sounds again in

<sup>7</sup> *Sight and Insight, New Poems*, page 38.

<sup>1</sup> New York, 1912, p. 116.

the "*O pastori felici*" of Bernardo Tasso (1493-1569) which in parts might well be the work of Fray Luis himself. Contemporary with our Spanish poet, the French "*Pleiade*" was in full effulgence; Ronsard (1524-85) was singing "*Mignonne, allons voir si la rose*" and playing with Hadrian's "*Animula, vagula*" to the Lilliputian tune of "*Amelette, Ronsardalette*"; Joachim Du Bellay (1525-60) was making chanson and sonnet on the joys of "*The Thresher*" after Navigero, the glories and chagrins of Rome, and the charms of his Marguerite; Remi Belleau (1528-77) chanted of his shepherds, and the wise, earth-born cigala, and

April, the grace and the smile  
Of the Cyprian.

Never perhaps in the history of poetry has the essential beauty of the world been felt so sensitively or sung with so much sweetness as by these northern contemporaries, but it would be hazardous to declare that their poems reached Fray Luis in his earlier years. His debt to the moderns seems confined entirely to the Italians; Dante's "*Tanto gentile*" becomes the framework of his sonnet "*Agora con la aurora*"; his "*Imitacion de Diversos*" and the "*Aquel amor*" show reminiscences of Bembo; Petrarch is the inspiration of the "*Mi trabajoso día*"; and Della Casa is paraphrased in the "*Ardí y no solamente*". For the rest, Fray Luis is indebted in his translated work only to the Hebrews, Greeks, and Latins; from the Old Testament originals he rendered the Psalms and the last chapter of Proverbs, selected chapters of Job, and the Song of Solomon both in prose and metre. Pindar, Aristotle, and the Odyssey represent the Greeks among his translated poems, although he seems to have had a wider acquaintance with Hellenic letters than these few versions indicate. In Homer, as in most of the Greeks, he could find more attention given to the sea than to the land; although the Iliad and Odyssey show little concern with scenery of any kind. Even in later centuries when Phædrus expressed surprise that Socrates should appear so unfamiliar with the country outside Athens, the master excused himself saying that "*country-places and trees will teach him nothing*". It is in Theocritus, Meleager, and their imitators that we find the application of

Horace's flout about the "purple patch"; but we are yet far away from another extreme in which, as Wordsworth tells us,

One impulse from a vernal wood  
May teach you more of man  
Of moral evil and of good  
Than all the sages can.

"Such a proposition," notes Viscount Morley in his introduction to Wordsworth, "cannot seriously be taken as more than a playful sally for the benefit of some bookish friend. No impulse from a vernal wood can teach us anything at all of moral evil and of good."

It remains the sublime glory of Fray Luis de León to have been the first to discover in nature—in the landscape of Castile—that divine impress to which centuries later Wordsworth gave voice in his "Intimations of Immortality". "Est Deus in nobis," said the pagan poet; the soil is holy, "since God pervades all earth," as Virgil says, "the reaches of the sea, and the deeps of heaven"; but nature remains ever but earth and sky and water, and God only becomes part of them and of the ancestral memories of man. In Fray Luis the lesson of nature is more sublime; its beauty is the mere imprint of its Maker; the poet of Salamanca does not attempt to "draw an angel down"; he sees in the text of the world a supreme mission to "raise a mortal to the skies".

The stark mountains of Judea, the flowery fields of Galilee, gave Renan, as he tells us, a new picture of Jesus; one must visit the hills and towns of Umbria before concluding with the life and mission of Saint Francis of Assisi; to know the Lake Poets one must have walked along the River Duddon; we read the full lesson of America only after seeing the Great Lakes and the Grand Cañon as well as the Andes and the stretches of the Amazon. Without a concrete vision of Salamanca, her heights and plains, without a sojourn along the banks of her Tormes and days of meditation at the old Augustinian grange of the Flecha, one must always lack something of the complete sense of Fray Luis's poems of nature, and retirement, and of Spanish mystical life.

There was little to prepare Fray Luis for his rare mission as the poet of mystical nature; before the middle of the six-

teenth century Spanish painters had given no concern to the subtleties of their home landscape; as Don Miguel de Unamuno, the present-day Rector of the University of Salamanca, observes in his *Paisajes*,<sup>2</sup> the sentiment of nature, of comparatively modern development elsewhere, was in Spain still more retarded because her people, shut up within cities and walls, were forced to regard the country as a place of labor and exposure to enemies, and for eight centuries of conflict had found little leisure to regard nature "with eyes of peace and calmness. Is not the sense of nature, after all is said, a Christian sentiment?"

"But if the land of Castile be not expressed," he continues, "it may at least be sensed in its silent ardor in the background of much of her primitive literature; yet it is only in Fray Luis that it reaches self-revelation in illuminative force." "Even if we should come upon a source for every one of the verses of Fray Luis de León," declared Menéndez y Pelayo in his Discourse before the Spanish Academy, "there would always remain for us the purest essence, which defies analysis, simply because the poet has come to feel, to live all that he has borrowed from his models, feeling it in such a way as to make it his own and animate it with his own inspiration. So in the 'Life Secluded' he introduces us into the monastery grange on the banks of the Tormes instead of taking us with Horace to the farm of Apulia or Sabinum where the tanned housewife kindles the firewood for the weary huntsman."

A league or more out from Salamanca lies all that remains of the monastery grange of San Agustín. It is reached by the lonely road, once the royal highway to Madrid, that crosses the heights along the Tormes, and spreads a vast treeless region beneath the traveler's eye. Far below the river runs parallel and swift, clear and cool through its slender aisle of trees, that are, in the compelling phrase of Sr. Unamuno, "languid and svelte, flooding the soul of him contemplating them with a sense of the supreme simplicity such as this humble tree evokes. For it is the poor poplar of the riversides that seems to realize in the landscape the spirit of those *primitifs* who painted glory in the colors of the dawn; it is a tree with something of the sweet rigidity of the liturgy." From

<sup>2</sup> Salamanca, 1902, p. 11.

the heights of the Rollo spreads out a splendid vista of smooth undulating hills broken by the modest uplands of a Carpio or Arapiles famous from the days of Wellington. Across the horizon the Sierra de Gredos banks the sky with its surge of rocky waves.

Against such a scene, in a hollow formed by the sharp turn of the river, we find the country house and farm of the Augustinians of Salamanca, a spot as sacred to the lover of Fray Luis, as the Sabine farm and the rocks of Vacluse to the devotees of Horace and Petrarch. Fray Luis is precise in his description of it in his "*Que descansada vida*":

Against yon mountain slope there lies  
An orchard that my hands have made;  
There when the spring has come, mine eyes  
In lovely blossoms are repaid  
With promises of harvests yet delayed.  
Unceasing there the streamlet leaps  
From off the blustry crags on high  
Reflecting in its mirror deeps  
The beauty it would magnify  
With crystal tribute from the azure sky.  
Till glanced with silver calm it flows  
By level reaches 'neath the trees,  
Vesting in verdure as it goes,  
And scattering from its treasures  
A flowery largess o'er the dappled leas.  
No zephyr all the garden through  
But wakes a thousand perfumes rare;  
And murmurous with sweet ado  
The branches stir, so not a care  
For gold or sceptre can invade us there.

To-day this little stream to which the poet refers on several occasions, notably with a mystical significance in his "*Ode to the Monastic Life*", runs furtively through the rushes; back of the hill the railroad cuts across the old farm; but all, in spite of years of abandonment, is serene and inspiring. Close to the river stands the old grange house, still preserving the tiny chapel in which Fray Luis was accustomed to say Mass. Used for a long time as a lumber room, it has lately been restored to pious uses, and over the portal

is the inscription: "This was the oratory of the Maestro Fray Luis de León; Restored by the XII Marquis de Puerto Seguro and Count de Cabrillas, in the year 1902."

In front of this little building a tiny island has been formed by an arm of the river and on this stands a picturesque water-mill bearing the arms of the monastery carved against its old brown walls. The fishermen of the neighborhood, especially the boys, still gather around its water-runs with their primitive hooks and rods and politely point out to the rare visitor the interesting corners of the islet even though Fray Luis is hardly more than a name to them. It is probable that as a novice, Fray Luis himself indulged in similar fishing parties; we know that he came hither for many of his vacations both as a student and as professor whenever his rather delicate constitution demanded rest and the furious controversies of the schools permitted his absence; he has described one of these outings in the course of his treatise on "The Names of Christ":

It was the month of June about Saint Johnstide, the season when the classes at Salamanca are beginning to close, that Marcelo, one of those of whom I speak, retired after a hard year's course, to the grateful haven of a lonely farm, which, as you know, my monastery owns on the bank of the Tormes, and with him also for rest and company's sake were two others.

After some days there, the Feast of Saint Peter the Apostle happened to dawn upon them and when all three had fulfilled their religious duties they sallied forth from the house into the garden that fronted it.

It is a large garden, and at that season was well wooded although the trees were scattered without formal order, but this even added delight to the prospect, and the hour and season brought further charm. When they had entered the garden, they walked for a little space enjoying the fresh air, and then sat together on some benches in the shade of a trellis beside a little stream. This flowed from the hill top behind the rest-house and ran merrily through the garden sounding like the ripple of laughter. Before them a short distance off stood a tall and stately grove; and farther on, yet still at hand, gleamed the River Tormes, which even at that season filled well its banks and stretched across the plain. The day was calm, and very fresh and cool, and after they had been sitting for a while in silence, Sabino—the name I wish to give the youngest of the lads—smiling with a glance at Marcelo, made the remark, "Some people

at the sight of the country grow very dumb, the result, perhaps, of their depth of thought, but, as for me, I am like the birds: on beholding the verdure I want to sing and chatter."

Hieing off from the grange house to the river that encircled it, and yielding to the coaxing of Sabino, we paddled across in a boat to the thicket in the midst of a sort of islet formed against the dike of the watermills. The thicket while small, was dense, and very inviting, being at the season of the year when the foliage was rich, and amid the growth upon the ground itself there were some trees carefully planted out. The place was cut in two by a runnel of considerable flow made by the waters that broke their way through the stones of the dike and ran off in their own channel. Then Marcelo and his companions pushing through and choosing the densest spot as most shaded from the glare of the sun, sat down under a tall poplar that stood almost in the centre so that he might rest his shoulders, and get the view through the thicket, where the grass was green and shaded, and their feet could almost touch the water.

That this spot was famous and sacred almost from the days of the poet himself can be seen in the words of the author of the *Life and Virtues of Fray Luis de Granada*,<sup>3</sup> declaring that "the great Maestro Fray Luis de León wrote to Arias Montanus, his distinguished friend, that while in retirement in a house belonging to the Monastery of San Agustín of Salamanca, on an islet made by the river and described in the introduction of Book II of *The Names of Christ*, he read through all the works of the Padre Fr. Luis de Granada, and had learned more from reading them than from such scholastic theology as he had studied, and that thenceforth they should be his principal study."

The great naturalist Humboldt in his *Cosmos*,<sup>4</sup> also bears witness to "the poetical enthusiasm for nature that illumines the religious and melancholy poems of Fray Luis"; and indeed there is hardly any of his writings that do not show his tripartite spirit of religion, nature, and literary art. He seems to have practised, as an amateur at least, the arts of gardening and husbandry. The "*Que desconsada vida*" tells us of the garden his own hands have planted, and we may well imagine that as a novice or even as powerful *catedrático*

<sup>3</sup> Madrid, 1639, Fol. V.

<sup>4</sup> II, p. 70. Madrid, 1852.



he may have shared in the rustic rituals of pruning and harvesting.

From the earliest centuries the care of crops and live-stock had been studied and practised in the monasteries; each order is known to have had its own methods and secrets; and the Spanish monasteries enjoyed especial esteem as having preserved and developed whatever remained of the Arab traditions of gardening, irrigating, and fertilizing. Some of these long-lost secrets of monastic farming are only now being rediscovered by the investigators. In Spain at the time of which we speak the monastery farms and gardens were engaged in the work of acclimating the many strange fruits, vegetables, and flowers sent home from the Indies and the Americas by missionaries and explorers, the former pupils and brethren of these houses. The potato was making its probation in Spanish soil; the well-known domestic fowl, the Black Zamorana, had lately arrived from India or China. In 1547 the latter country had sent to Lisbon, and thence into the care of the Spanish monks, the fruit from which our sweet orange of to-day is developed. Of the flowers and the herb-gardens much might be written; the Emperor Charles V had brought the first carnations from Flanders, and the gardens of Spain were already sweeping with their first tide of beauty.

Of the sights and sounds in these regions Fray Luis shows sensitive comprehension:

Let gentle birds but weave me song  
Of soothing melody untaught,

and again, a souvenir no doubt of the hoopoes that follow the traveller along the lonely paths and roadways:

On circling wings aloft the band  
Of songsters played upon the air  
As though some joyous-voiced command  
Were marshalling their opinions there  
In airy pageant o'er some plaza rare.  
And in a gallant tournament  
The light contestants meet and turn,  
And intertwine,—then sky-content  
With silvery signalling sojourn  
To preen and twitter mid the grass and fern.

In the poem to Juan de Grial the storks "with their avenging cries" take us back to the migrating birds in the *Æneid*, "autumni frigore primo," while the oxen go breaking the furrows on the hills.

The long chilly nights of Salamanca are remembered in the clear vision of the stars in "The Night Serene" whose "gran concierto" he addresses in the lines:

O Temple-Seats of Glory  
Of Majesty and Light,  
To thy calm promontory  
My soul was born,—what blight  
Holds it imprisoned here from such a height.

His frequent references to the heavens show him a complete master of the astronomy of his time. From the hidden gardens of his monastery we catch a sudden gleam of the moonlight of the sixteenth century in these lines:

O what a lofty tree is grown  
The fame of Francis 'mong Assisi's Knights!  
How fair doth Anthony alone  
Beyond the myriad eremites  
Come forth in moonrise o'er the starry lights!

Fray Luis could picture the storms as well as the calms: we have the graphic sketch of the summer tornado in "A Felipe Ruiz":

As 'mid the clouds' commotion dire  
The darting chariot of God arrayed  
Goes forth upon its wheels of fire  
With lightning bolt and cannonade,  
Till earth lies trembling and mankind dismayed.

Down beats the rain upon the roof:  
From off the hills the raging freshets pour  
And for their labor's poor behoof  
The hapless husbandmen deplore  
The fields they tilled and planted flooded o'er.

Time and again the poet expresses love for the humble rustic, contrasting his peaceful security with the cares and dangers of the ambition that was already depopulating the

plains of Castile and deforesting her hills to lay the keels that bore her sons away to war and exploration, from which they were seldom to return. The very heaven of Fray Luis is an azure meadow with a Divine Shepherd walking among His flock. For him Christ is never the tragic Victim of the southern shrines, but always the gentle Master of Love, as He appears in "The Ascension" and "The Life of the Heavens", "painted", as Menendez-y-Pelayo says, "with the feather of an angel's wing".

For all his ardor and brilliancy Fray Luis was a very silent man, and one finds the true keynote to his character in "The Names of Christ" where he says: "In the cities we learn to speak better; but delicacy of feeling belongs to the country and the silent places."

THOMAS WALSH.

*Brooklyn, N. Y.*

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## A BLACK ROBE "VOYAGEUR".

### I.

MY Black Robe "Voyageur" is the veteran missionary of the Canadian Northwest, the venerable Oblate, Father Lacombe. His name deserves to be writ large in the history of the vast territory into which Sir Walter Raleigh's old Dominion has expanded; whose illimitable dimensions, Lord Dufferin said, alike confound the arithmetic of the surveyor and the verification of the explorer; embracing an area far more extensive than half a dozen European kingdoms. For centuries the native Indians, as yet monarchs of all they surveyed, hunted the buffalo over the wide-stretching prairies and sold the rich furs to the English adventurers who formed the Hudson's Bay Company—chartered two hundred and fifty years ago by Charles II, "the merry monarch, scandalous and poor"—and the rival Northwest Company until rivalry gave place to amalgamation.

It was on the banks of the Red River, where it forms a junction with the Assiniboine, that civilization made the first effort to establish itself in the illimitable domain of the fur-traders. About 1735 a fort was built by a French adventurer

on the site of the present city of Winnipeg. This Red River settlement became the headquarters of the Hudson's Bay Company. Churches and school-houses were erected to provide for the religious and educational needs of the people, the most conspicuous of the former being that of St. Boniface, whose bells sounded welcome in the ears of the nomads of the plains.

Is it the clang of the wild-geese,  
Is it the Indians' yell  
That lends to the voice of the North wind  
The tone of a far-off bell?

The voyageur smiles as he listens  
To the sound that grows apace:  
Well he knows the vesper ringing  
Of the bells of Saint Boniface.

The bells of the Roman mission  
That call from their turrets twain,  
To the boatmen on the river,  
To the hunters on the plain.

The majority of the French half-breeds, or Metis, the descendants of French Canadian fathers and Indian mothers, lived almost entirely on the fur-trade as *voyageurs*, trappers, and hunters.

Father Lacombe constituted himself the apostle of the Indians and half-breeds. He lived their life: he made himself one with them; labored for them, prayed for them, pleaded for them. For more than sixty years he devoted himself to their service with a whole-hearted self-sacrifice that was heroic. French Canadian, native and to the manner born, there was a tincture of Indian blood in his remote ancestry on the maternal side, for his mother, Agathe Duhamel, was a descendant of a French maiden, one of the Duhamels of Saint Sulpice, carried into captivity over a hundred years earlier by an Ojibway chief to whom she bore two sons. It is commonly said that blood is stronger than water, and this may account to some extent for his affection for the Metis or half-breeds; but it was human affection divinized and supernaturalized by faith, and zeal born of faith, by that *caritas Christi* which is the grand wonder-working motive principle of the missionary propagandism of the Catholic Church, whether in crowded cities or in remote lands beyond the confines of civili-

zation. He came of a roving race, the early French settlers, those knight-errants of western civilization, those adventurous pioneers, voyageurs, who, impelled by what the Germans call *wanderlust*, pushed their explorations farther and farther westward in the wake of the Sieur de la Vérendrye and his sons, whose progress had been checked by the wars between France and England, when Wolfe and Montcalm fell on the Plains of Abraham and the fleur-de-lis was struck on the old fort of the Canadian capital.<sup>1</sup>

His father, Albert Lacombe, was a simple farmer, attached to his home and his farm work, with no more ambitious outlook than to see his sons follow in his footsteps; neither rich nor poor,—pious, thrifty, and industrious. His son Albert, the future Oblate, had to take his share of farm work, picking stones on new land, feeding the pigs, or driving the plough. But, chafing at its monotony, he was early fired with a desire to leave the farm and go to college—to be a great man, a priest maybe like the old curé, Monsieur de Viau; or, in place of poring over books, follow the example of his grand-uncle, Joseph Lacombe, go farther afield into the, as yet, mysterious and little-known *Pays d'en Haut* with the fur company and be the most daring voyageur of them all. These were the heroes of his boyhood's day dreams, and typified the twin spirit of the apostle and the pioneer already working within him. The kindly old curé grew attached to him and called him "mon petit sauvage", my little Indian. He fostered his budding vocation, sent him to college and paid his way, prophetically remarking: "Who knows? . . . some day our little Indian may be a priest and work for the Indians!" This was about 1840 when the boy was thirteen. In 1847 he was called from L'Assomption College, Quebec, to the bishop's palace, Montreal, where he continued his theological studies under the direction of Monseigneur Prince, the coadjutor, having as fellow-student, Edouard Fabre, afterward Archbishop of Montreal, with whom he formed a lifelong friendship. He was very happy at the bishop's house; the canons loved him, and he was brought in contact with parish priests from all parts of the country. "They were fine pleas-

<sup>1</sup> J. G. Bourinot, *Story of Canada*.

ant men," he recalls; "I liked to meet them. They lived in comfortable houses, they were liked by their people. They did good work. But I would look at them and say to myself, 'No, that is not for me. I would not live quiet like that for all the world. I must go out and work. I must save my soul in my own way.'" The way was opened to him in the winter of 1848 by Father George Belcourt, a missionary from the far-off Pembina district, who told thrilling stories of the wild rush of the buffalo hunt, of the wily Saulteaux and Metis or murderous Sioux to whom he ministered; of the splendid struggle for human souls in a primitive land. Albert Lacombe, relates his biographer,<sup>2</sup> hung on the stranger's words, in the community hall, at table, everywhere he went; and when one Sunday night Father Belcourt preached in the old cathedral of St. Jacques, at least one young man in the sanctuary listened enraptured to the tales he told and the rousing appeal he made for help. When he depicted in eloquent words the life and work of the missions, "I was struck to the heart," says Father Lacombe. "An interior voice called to me, *Quem mittem?* (Whom shall I send?) and I said in reply, *Ecce ego; mitte me* (Behold I am here; send me)". The next morning he opened his mind to the bishop who counselled delay and reflection, as did his old patron, the aged Abbé Viau, then invalided in a hospital; while others advised him to give up the idea. But the attraction was becoming stronger the more he reflected. "I knew I wanted to be a priest," he says, "but, failing this mission life, if I had to be a *curé*, I would have decided to return to the world. I wanted to make every sacrifice or none. That was my nature."

Ordained on 13 June, 1849, he returned joyfully to Montreal where his joy turned into sorrow on learning that the Abbé Viau had died suddenly that afternoon. Only the evening before he had talked long with his venerable patron who, kissing his "little Indian" paternally, blessed him in leave-taking, with these words: "Mon cher Albert, I shall pray to-morrow that you will always be a good and holy priest." That prayer has assuredly been answered. "Whilst

<sup>2</sup> *Father Lacombe, the Black Robe Voyager.* By Katherine Hughes. New York. 1911. P. 10.

I wept beside his inanimate body," says Father Lacombe, "he seemed to say to me: '*Cursum consumavi*. Take my place as priest, for I have helped to make you what you are to-day.'"

Seven weeks later he set out for the West. After the touching ceremony of the kissing of the missionary's feet in accordance with the old custom of the Paris Seminary of Foreign Missions, he left Lachine, still the port of departure for the Pays d'en Haut, as it had been a decade earlier when the flotillas of canoes set out amid the cheers and songs of the voyageurs. His destination was the mission of Pembina on the Red River, to which he proceeded viâ St. Paul, which had dropped its old ugly name of Pig's Eye for that of the Abbé Galtier's mission and consisted of about thirty long buildings, inhabited by French Canadians, Metis, and a few American traders. For a month, awaiting the arrival of Father Belcourt's brigade, he was installed in a log house, built by the Abbé Galtier in 1841 to serve as chapel and presbytery and now Bishop Cretin's first episcopal palace! The ménage was very primitive. An amusing instance of the shifts to which these pioneer priests were obliged in their poverty to have recourse is related. When he asked Father Ravoux where he was to sleep, "Why here," was the response, pointing to a long narrow box. "That box has blankets inside. Just open it."—"But that's a coffin!" exclaimed Father Lacombe, shuddering. "Yes," replied the senior priest coolly. "A half-breed died in the woods the other day and I helped to make his coffin. It was too short and we had to make another. I kept this one. It is very useful; I had only blankets before." This was only a foretaste of the many deprivations he was to endure. Like St. Paul he was "in perils oft". To reach Pembina they had to pursue a muddy, marshy trail through the woods for fear of the roving Indians, a large party of whom once swooped down upon them and exacted a tribute of food, easing them of provisions and articles intended for the mission.

In this forest mission of Pembina Father Lacombe served his apprenticeship to his life work. It had been established in 1818 by the Reverend Severe Dumoulin, was the missionary headquarters for the wandering Saulteaux, and, when

Father Lacombe reached it, a village composed of American half-breeds and Indians. It was a famous rendezvous for the buffalo hunters; and when spring came the Metis crowded into it, until the Mission grew in a few days to the size of a town and the woodland was dotted with tents. "This," his biographer notes, "was the golden age of the Indian and Metis, when the bison still roamed the great plains in unnumbered thousands. . . . The buffalo was the chief factor of life in the West; its pursuit the chief joy of the native. From the first the missionaries had learned to look on the time of this buffalo hunt as most favorable for teaching Christian doctrine to the Indians. They were then most comfortable and correspondingly amiable, and in the long evenings and longer days, when they sat sunning themselves while the women prepared the meat of the last kill, the Indian warrior smoked his pipe and listened with pleasure to the old story of the Redemption." <sup>3</sup>

In 1850 it fell to Father Lacombe's lot to be chaplain to a great hunt, the first of his many buffalo hunts. On the eve he gathered the band together in the open air for evening prayers, when they made the forest ring with echoes of hymns translated by Father Belcourt into Indian. A half-breed hunter having been elected Chief, and hunt laws drawn up, the camp set out on its march the next morning after an early Mass, the procession, like some patriarchal exodus in the days of Jacob, moving slowly out over the prairies. There were 800 to 1000 carts and over 1000 men, women and children in camp that year, as well as hundreds of ponies, horses, oxen, and dogs. When the scouts sighted in the distance an immense herd of buffalo and signalled it to the marching Metis, the camp was erected, and in a flash men and horses hurled themselves against the herd at full gallop, the hunters forming an immense line of attack. Father Lacombe, who accompanied them, recited an act of contrition, to which the hunters responded with bent heads; for the hunt might become a life or death struggle between man and beast. The buffalo, naturally timid and fearful, grows enraged at its pursuers, and from the moment it is wounded becomes terrible and dangerous. "The story of combats of Spanish bulls

<sup>3</sup> *Op. cit.*, p. 24.



furious at their adversaries," writes Father Lacombe, "conveys a feeble picture compared to this magnificent attack." The hunter exposed himself momentarily to be thrown from his horse and trampled into the earth under a hundred cruel insentient hoofs, or to become a human plaything tossed again and again into the air from the horns of an enraged animal. In about twenty minutes the immense herd was utterly routed and hundreds of wounded animals strewed the plains. Close to 800 buffalo had been killed near the base of the Turtle Mountain. The following day the Metis ascended with Father Lacombe to the mountain top and planted a large wooden cross.

On these hunting expeditions the chaplain-missioner was the father of the party, their physician, their good Samaritan, their counsellor and the peacemaker who arbitrated in their quarrels. At dawn every morning he said Mass and during his thanksgiving perfect stillness reigned in the camp, for the Indians and Metis alike respected "the Praying man." During the day there was catechism for the children and instruction for the women and old people. On some days when the hunters were at home resting they would come with their pipes and squat around the priest's tent, to listen to him or to help him in his study of *Saulteau*, one of the Algonquin dialects, for throughout his life Indian languages had a strong fascination for Father Lacombe, his acquisition of them being aided by a dictionary and grammar compiled by Father Belcourt. Then at other times, when the shades of evening fell and all was quiet, he would ring his bell and gather the whole camp around his tent, where they would sing hymns and pray, until the priest said goodnight to them. "I can never express how good these Metis, children of the prairies, were," observed Father Lacombe. "In that Golden Age when they hunted the buffalo and practised our Christianity with the fervor of the first Christians, their lives were blameless. They were a beautiful race then—those children of the prairies." Again he recalls rapturously: "*Qu'il était délicieux pour les Métis comme pour l'Indien, ce temps de l'Age d'Or, quand la chasse était encore abondante!*"

He would return to the mission house from the hunt with features bronzed by the sun, soutane soiled and frayed or

even ragged, and the linen and other things in his case of portable altar requisites in disorder and redolent of wood-smoke, happy at the good he had been able to do—souls reconciled to their Maker, or sins prevented by his presence.

He had found his vocation. After another winter in charge of the Pembina mission, he went to Montreal with the vague idea of joining some religious order, having heard Bishop Provencher speak highly of the Oblates, then a new French Congregation. In 1852, when Bishop Taché, co-adjutor of St. Boniface, was passing through Quebec, Father Lacombe offered him his services for the Red River missions. It was arranged that he should make his novitiate at St. Boniface and acquaint himself with the Constitutions and discipline of the Oblates before taking up missionary work; but at the earnest entreaty of the aged Bishop Provencher, who urgently needed a priest for Fort Edmonton, to replace a missionary utterly worn out by his labors, he renounced his year of novitiate<sup>4</sup> and went at once into the mission field.

At Fort Edmonton, the most important post of the Hudson's Bay Company west of Norway House, whence Chief Factor Rowand, a fiery spirited Irishman, ruled over a wide district that reached to the Rockies, Father Lacombe, launched upon his life work, to which he was to devote sixty strenuous years, found himself, a young priest, master of his own actions, thrown upon his own resources, left to his own initiative, as he wished to be. First established in 1795, it had become the chief point of the Company's operations on the plains, and was like some rude baronial stronghold in the feudal ages of the old world, with the liege's hall and retainers' cottages, all safely enclosed within high palisades surmounted by guns. Its occupants had to rough it betimes. There were seasons each year when provisions ran so low that even with lessened rations there was no certainty of to-morrow's fast being broken. Father Lacombe was to experience hardships and even occasional starvation; to force himself to eat unsavory and indescribable morsels served on a piece of bark or in his fingers, that he might not wound the Indians' feelings or lose their confidence. "Conquered by hunger," he says, "we

<sup>4</sup> He entered on his deferred novitiate at Sainte Anne in 1856 and pronounced his vows as an Oblate of Mary Immaculate.

could learn to consume these victuals without much repugnance, for under the empire of this cruel stepmother the world becomes savage."

But during his first year on the Saskatchewan, his biographer records, he fared well, physically and mentally. The inhabitants of the Fort, from Rowand down to the youngest dog-runner, were mostly Catholic, and he busied himself instructing young and old. On Sunday Mass was celebrated with impressive solemnity, the French Canadians being taught to sing the liturgy. Fifteen days spent at Lac la Biche, an Indian centre 150 miles from the Fort, in company with Alexis Cardinal, a half-breed who was to share many perilous trips with the young missionary, having brought home to him the need of increasing his knowledge of Cree, he resolved to master that dialect, devoting several hours a day to its study, under the tutorship of a Scotch clerk, Colin Fraser, whose wife had been baptized by another famous missionary, Father de Smet. A note-book in which he jotted down all the Cree words and grammatical rules at this time, was the genesis of the Cree Dictionary and Grammar he afterward compiled. In his many goings and comings, by the firelight in Indian tepees or log missions, he contrived with persistent labor to make voluminous notes on the Cree language. At Bishop Grandin's instance he subsequently wrote a score of sermons in Cree, embodying the whole Christian doctrine. He acquired it so rapidly and so thoroughly that his knowledge of the Cree language was admitted by the half-breeds to be superior to their own. It was one of the keys with which he unlocked the hearts of the Indians. In their beautifully expressive language he was always known to the Crees as *Kamiyo-atcha-kwee* (the Man of the Beautiful Soul) and to the various Blackfeet tribes as *Arsous-Kitsirarpi* (the Man of the Good Heart)—epithets which crystalized into a couple of phrases the great missionary's salient characteristics. He became endeared to them and they to him. He could subdue or soften them at will. He alone could tame the bully of Fort Edmonton, a wild Metis named Paulet Paul, whom he transformed into a meek Christian, or face with unblenched cheek the fierce Blackfeet.

The first missionaries were exceedingly poor and had little assistance from their superiors, who for their part had few resources at their disposal. The Society of the Propagation of the Faith was far from being able to assist us then as it did later; moreover our means of transport were practically nil. We depended upon the good-will of this good Company<sup>5</sup> to go from one post to another and to convey thither our small luggage. The chief officers, few of whom were Catholic, sometimes looked on our arrival and work with a jealous eye. In addition to this they felt that their policy was being interfered with,—that policy of preventing the entrance of civilization and of retaining the old régime. We were received and tolerated, but it was because they could not do otherwise.

Still he admits that they were “honorably and charitably treated by the Company”, and elsewhere adds: “I repeat what I have said many times, that if we had not had the aid and the hospitality of the Hudson’s Bay Company, we could not have for a long time begun or carried out the establishment of the young Church of the Northwest.”

Father Lacombe shifted his headquarters to Lac Sainte Anne, fifty miles northwest of Edmonton, the first permanent mission for Crees and Cree-Metis established by Father Thibault on the Upper Saskatchewan in 1842, remote from the Blackfoot trail to the Fort, and thus secure from these traditional enemies of the Crees. One of the worst enemies of the Indians at this time was the drink abuse against which the missionaries waged for six years an effective campaign.

New workers continued to be sent into the mission-field, one of whom, Vital Grandin, a handsome Breton priest, afterward Bishop of St. Albert, became an intimate friend of Father Lacombe in later years as well as one of the most striking figures among the pioneer missionaries of the Northwest.

Father Lacombe’s skill as an amateur physician in mitigating the sufferings of a tribe of Blackfeet from a scarlet fever epidemic in 1857, until the missionary himself was laid low with the malady, won him the good will of that bellicose race. His regular ministry in 1859 lay largely with the free-men and Metis, but the Indians came to him for direction in increasing numbers. Sometimes he found his little chapel at

<sup>5</sup> The Hudson’s Bay Company.

Sainte Anne too small for the devout Christians who gathered there. He was busy repairing in one August morning of that year when he was called out to welcome Lord Southesk who in his book of western travel records how he had the pleasure of dining with "Pères Lacombe and Le Frain of the Roman Catholic mission house." "Agreeable men and perfect gentlemen," he notes in his diary, and comments on the fact that Rome has an advantage in the class of men she assigns to her missions, as she always sends out "polished, highly educated gentlemen". He found "everything wonderfully neat and flourishing, a true oasis in the desert. Surrounded by such comfort and refinement and in the society of such agreeable entertainers I passed a most pleasant evening, one that often recalled itself to my memory amid the experiences of later times." He felt sorry to leave Sainte Anne, "all was so kindly and pleasant," he says, and concludes: "God bless them and prosper their mission!"

The advent of the Grey Nuns from Montreal to open a home that was to be at once a boarding-school, orphanage, hospital and refuge for the aged, and the pastoral visit of Bishop Taché, were the great events of 1860 in the little mission lost in the woods. It was the first time the Indians saw a Catholic bishop. Having come unprovided with a crozier, Father Lacombe with a hunting knife fashioned one of green wood, tinted with yellow ochre,<sup>6</sup> which the prelate carried with due dignity at the midnight Mass, remarking that it was a pastoral staff as primitive as that of the shepherds who tended their flocks in the hill country of Judea on the first Christmas Eve.

One day during his visitation at Lac Sainte Anne, a Black-foot chief, arrayed in savage splendor, sought an audience with the bishop, asking, in the name of his tribe, that a priest should be sent among his people; promising that the missionary would be unmolested and that while he was with them, they would not make war on the Crees; the priest to carry a white flag with a red cross on it, a symbol easily recognizable and to be respected by all. Since Father Lacombe's healing offices to them during the epidemic they had been

<sup>6</sup> This staff was preserved as a memento over the rafters at Sainte Anne.

anxious to secure a share in his ministrations. The result was the foundation of another mission nearer the Fort, where the Blackfeet could be assembled from time to time. A hill overlooking the Sturgeon valley was chosen as the site of the new mission which, by desire of the bishop, was called St. Albert, in honor of Father Lacombe's patron saint. Planting his staff in the snow where they stood, the prelate said, "Here you will build the chapel!"; and on that exact spot a few months later Father Lacombe erected the altar of the mission chapel.

The year 1862 found the indefatigable Blackfoot, axe in hand, hard at work on the building. His activity did not stop there. He had built a small scow or raft, which he used as a ferry, swimming his pony across the swollen river at the foot of the hill to be in time to celebrate Mass every alternate day at the Fort. This did not suffice and he resolved to build a bridge. With him to will was to accomplish. In three days he had a solid bridge spanning the stream, the only bridge Lord Milton and Cheadle note that they had seen in the Hudson's Bay Territory. He did more. To bring more workers and goods to the mission, and save the payment of high freight rates, he organized the first brigade of carts to cross the prairies with freight between Fort Edmonton and the Red River. The convent being well advanced, he opened also the first regular school west of Manitoba, in which he gathered a lot of young Indians, wild as hares, and erected the first horse-power mill on the western plains to grind the flour for the colony of St. Albert. It was a source of great surprise to Governor Dallas of the Hudson's Bay Company when he arrived at Fort Edmonton on a tour of inspection. Striking the table to emphasize his remarks, he said to his companion: "See the thrifty way in which these missionaries make the most of everything, in spite of their poverty. See how with all our resources and our hundreds of servants, our Forts are falling to ruin, while these priests who come into the country with nothing but a little book under their arm,"—referring to Father Lacombe's breviary,— "they are performing wonders. Their houses spring up from the ground like trees—growing bigger and better all the time; while our Forts are tumbling to ruin." Lord Milton

and W. B. Cheadle, who visited St. Albert in 1863, were equally impressed. They noted:

The priest's house was a pretty white building with garden around it and adjoining it the chapel, school and nunnery. The worthy Father, M. Lacombe, was standing in front of his dwelling as we came up, and we at once introduced ourselves. . . . He welcomed us very cordially. . . . Pere Lacombe was an exceedingly intelligent man, and we found his society very agreeable. . . . Gladly accepting his invitation to stay and dine, we followed him into his house, which contained only a single room with a sleeping loft above. The furniture consisted of a small table and a couple of rough chairs and the walls were adorned with several coloured prints, amongst which were a portrait of His Holiness the Pope, another of the Bishop of Red River, and a picture representing some very substantial and stolid-looking angels lifting very jolly saints out of the flames of purgatory. After a capital dinner we strolled around the settlement in company with our host. He showed us some very respectable farms, with rich cornfields, large bands of horses and herds of cattle. He had devoted himself to improving the condition of his flock, had brought out at great expense ploughs and other farming implements for their use, and was at the present completing a corn-mill to be worked by horse-power. He had built a chapel and established schools for the half-breed children. The substantial bridge we had crossed was the result of his exertions. Altogether this little settlement was the most flourishing community we had seen since leaving Red River, and it must be confessed that the Romish priests far excel their Protestant brethren in missionary enterprise and influence. They have established stations at Isle à la Crosse, St. Alban's, St. Ann's, and other places far out in the wilds, undeterred by danger or hardship, and gathering half-breeds and Indians around them, have taught with considerable success the elements of civilization as well as religion; while the latter remain inert, enjoying the ease and comfort of the Red River settlement, or at most make an occasional summer's visit to some of the nearest Posts.

Scouring far out over the plains with his Red Cross flag—the small white pennon emblazoned with the cross—to meet the Blackfeet in their own country, he encountered and confuted a sorcerer and medicine-man, an aboriginal quack who was the ruling spirit in a camp of over three hundred hostile pagan Crees. "With all the ardors of his warm nature,"

writes Miss Hughes,<sup>7</sup> " Father Lacombe burned to reach every tribe on the plains—group after group, to gather these poor nomads in fresh colonies to live there in pastoral contentment and certainty of food. As each settlement was formed, it would be his aim to turn it over to some of his younger brethren, while he pushed on again into the wilds with his Red Cross flag and his plough to bring into Christian submission still other bands of savages." An ecclesiastical free-lance, he wandered at will, in quest of souls, over an immense area inhabited by eight different scattered tribes, constantly appearing at the most unexpected points, or rafting down the Saskatchewan to a permanent mission he established for the Cree Indians; or responding to another call from the Blackfeet, now stricken with typhoid, helpless and fearful of a disease which was to them a mysterious malady, to whose bodies and souls he ministered; or again teaching the women and children how to sow vegetables. When seized himself with a form of dysentery which was carrying off all whom it attacked, he wrote to Bishop Taché: " If this sickness carries me off, at least my sacrifice is made. I will die happy among my neophytes, ministering to them as long as I have strength." Restored to health and work, he writes with his wonted buoyancy: " Hurrah for the prairies! . . . Hey! I am in my element. My cart, my three horses, my good Alexis, and our Blackfoot cook with whom I am studying the Blackfoot language, my tent, my chapel-case, my catechism's and objects of piety—behold my church and presbytery! . . . To tell the truth, I am as happy as a Prince of the Church. My people, about half of whom are Christian and men of good prestige as hunters—they respect me, they love me. I feel like a king here, a new Moses in the midst of this new camp of Israel. It is not the manna of the desert with which we are nourished, but it is the delicious buffalo-meat of the prairie which the good Master gives us." He delighted in the plains, whether radiant in brilliant sunshine or still beautiful in the lingering light of evening, when, he tells us, " seated on the fresh grass, with the vaulted skies sown with stars for our House of Adoration, silence falls—the ravens and the little birds are asleep, but man keeps watch. It is

<sup>7</sup> Op. cit., p. 106.



then our songs of good-night are sung to the Great Spirit. And how beautiful seem these hymns of the children of the wilderness! And there amidst them, happy in his lot, see this man in a soutane. How eloquent and fine it seems to him to say to them in their own language—taught by these fierce warriors—'Go, and sleep tranquilly, my children. May the Great Spirit bless you. *Au revoir* till morning.' ”

This tranquillity was soon disturbed by one of those hazards of Indian life which went near removing from the field of his fruitful labors the courageous and intrepid missionary. There was a renewal of hostilities between the Crees and Blackfeet, which led to a battle on the night of 4 December, 1865, when Father Lacombe was quartered in the lodge of Chief Natous. Guest and host were sleeping soundly on buffalo robes when they were suddenly aroused by the Crees who, bent on slaughter, opened fire on them. Balls whizzed past the priest as he hastily assumed his soutane, snatched up his surplice and stole and, reverently kissing the cross of his Order, paused to make a brief generous offering of his life to his Maker. Then alert and fearless, with his Red Cross flag at hand, he plunged into the outer darkness. Many of the young Blackfoot warriors were away hunting buffalo, but those who remained under Natous fought on recklessly. Father Lacombe, in the midst of a hideous din, called upon the Crees, some of whom were Christians, to withdraw. It was pitch dark; no moon or stars were visible. The living stumbled and fell over the dead, and the wounded pleaded for help. A woman standing near him fell, pierced by a bullet: he baptized her and prayed with her till she died: next morning she was found scalped. A thieving Assinaboine, in the act of pillaging the chief's tent, was shot and fell, grasping Father Lacombe's breviary. Before dawn, which still found them fighting, half the camp was destroyed. The missionary, begrimed with the battle smoke, raising his crucifix in one hand and the Red Cross flag in the other, called to his Blackfoot hosts to cease firing. Then, at the risk of his life, he deliberately strode out from the camp and, bravely confronting the enemy's fire, while bullets whizzed past his head and ploughed the ground beside him, he shouted: "Here! you Crees. *Kamiyo-atcha-kwe* speaks!" The Blackfeet called

out to him to come back, as the Crees, who could not see or hear him, owing to the din and the morning mist and the surging smoke, were still firing. Suddenly a ball, rebounding from the earth, struck him in the forehead. Though the wound was slight the shock was great, and he staggered, lost his footing, and fell. The Blackfeet thought he was mortally wounded—he, their friend, their physician, the Man-of-the-Good-Heart who had nursed them through the typhoid, who had now heroically risked and, perhaps, laid down his life for them, to save them from their hereditary enemy! Filled with grief and rage, and raising their war cry, they instantly flung themselves upon the Crees, a Blackfoot crying out: "You have wounded your Blackrobe, dogs! Have you not done enough?" Then the Crees ceased firing and withdrew in confusion. The encounter lasted seven or eight hours. Chief Natous was badly wounded, about twelve were killed, fifteen men and women wounded, some fatally, and two children stolen; while the attacking party carried away their dead and wounded, the former numbering ten and the latter fifteen. Father Lacombe lost everything except what was on his person and his rescued breviary. Two hundred horses were killed or stolen, including two of Father Lacombe's. For ten days longer he remained with the Natous, caring for their wounded. Then, with three Indians, he set out for Rocky Mountain House which, travel-stained and half-starved—for their food supply had run short—he reached in a very weak state, to fall into the arms of Richard Hardisty, Lady Strathcona's brother, who was startled by his appearance. "Don't cry, don't cry, my friend" he said; "I've been to war; but now—you see—I am back." He was at the end of his resources. "Richard Hardisty," he recalled afterward, "treated me like a brother that day. I felt so sick and tired and hungry when I got to Mountain House that I was ready to lie down in the snow and die. But he took our miserable party in before his big fire, and warmed and fed us and clothed me, and I always feel since then that he saved my life." That life was to experience many more vicissitudes and thrilling incidents before he finally quitted the mission-field.

## II.

Rumor exaggerated the exciting episode in the camp of the Natous. It was reported that Father Lacombe had been killed in a battle near Three Ponds; some Crees even showed a *capot* like his taken out of his tent with several bullets in it. His reappearance on Christmas Eve, 1865, at Fort Edmonton dispelled these rumors. He had neither been dismayed nor done to death. "I was never less afraid than I was during this combat," he wrote to his Superior General, Monsignor Fabre. At the Midnight Mass the congregation of voyageurs listened to the oft-repeated but always alluring story of the Divine Infant related in English, French, and Cree. "They were wholesome, western men, vigorous creatures of strong passions and ready faith," comments Miss Hughes, "and they accepted happily the mysterious union of weakness and omnipotence, the tale of Love stooping to earth to win it otherwise than by force."

Most of the year 1866 was spent by Father Lacombe on the prairies with his Indians. Besides Indians, he collided with many nationalities on the plains. The ubiquitous Scot and the no less ubiquitous Irishman were, of course, much in evidence among the motley, ever-shifting crowd. One of the curious characters he met, a quaint little Irish-American, was known by the very Celtic cognomen of "Jimmy-from-Cork". Another type of the scattered Gael was Sam Livingstone, who greatly interested him as one of the most picturesque figures he had met in the West. The son of an Anglican rector in Ireland and born in the Vale of Avoca, he had drifted through the United States to the Saskatchewan.

His journal records many experiences: how he rescued a young woman of one of the southern tribes, captured by a band of Indian warriors;<sup>8</sup> how during his absence from St. Paul the wolves ate his horses; how the Indians about the mission fell ill, and the little house was turned into a hospital; and so on. During the summer of 1867 he designed a house-tent of tanned buffalo skins, his heart being set upon cele-

<sup>8</sup> The restoration of this girl subsequently to her own people, the Blackfeet, gained for Father Lacombe more influence among that tribe and spread more desire for his prayers than many sermons or visits would have accomplished. She had meanwhile been placed under the care of nuns and christened Marguerite.

brating Midnight Mass for his Indians in this ambulant chapel. For years the French priests in the West had plodded along as best they could with nothing better than a skin tepee, in which it was often impossible to say Mass if the wind was high, because the smoke circled about the lodge half-way up and filled the throat of a man standing. Once Father Lacombe had to celebrate Mass on his knees to avoid the smoke. Another day, at the Elevation his crucifix, hanging to the tent above his head, plunged into the chalice.

Projecting a vigorous missionary campaign among all the warlike, stubborn southern tribes, during a journey through the snow to a Cree camp, they came across a group of eighteen wretched, almost starved Indians, reduced to skin and bone, the children being too weak to play or cry; they had not tasted a mouthful of food for many days. To relieve their wants he and his companions, pitching their camp beside them, mutually resolved to do without food for three days. For fourteen days they toiled across the trackless prairie and experienced all the horrors of famine. Father Lacombe, like the others, was failing from sheer weakness; his sight grew dim and his vision of things blurred; his neck seemed to totter under the weight of his head; the faintness of death was stealing over him. Rallying himself with an effort, he caught his mind wandering as if he were delirious. On one day they had nothing but a bouillon made of the skins of old sacks, cords of sinews, and old pieces of moccasins! He writes: "My dear friends and you who seat yourselves at tables covered with appetizing food whenever you need it, let me tell you how painful and torturing it is to know hunger in circumstances like these! Up to that time in my sermons and instructions to the Indians—some of them lazy—I had said many times, I had proclaimed, that those who did not want to work—*should not eat*. But now, after such an experience, I have changed my ideas, and I have taken the resolution to share my last mouthful with anyone who is hungry. After experiencing such hardship from hunger, how clearly one understands these words of the Father of the Poor—'I was hungry and you gave me not to eat!'" The starving band had reached the last point of endurance and Father Lacombe had resolved to kill his horses to supply them with food, when

the Indians came upon the hearth fires of their people and were succored. Christmas Eve came round again—called by the Indians *Ka-nipa-ayam-itiak* (the time we pray at night). The house-tent was fixed up, confessions were heard, and for the first time on the prairie Father Lacombe exercised his priestly privilege of saying three Masses on one day. The hunters attended the first, the women the second, and the children the third. At midnight he stood before a rude altar made of poles, surmounted by his chapel-box.

As I robed myself for that Mass this is what passed in my heart. The holy Gospel tells us that the shepherds of the Valley of Bethlehem came to the stable to adore the Divine Child. And here to-night in this wild country in North America another kind of shepherds—the shepherds of the great flocks of buffalo—are kneeling down to adore the same Child Jesus, the Son of God, who lay on the straw in Bethlehem in the far East. And when these old shepherds began to sing the canticles of the Church in their own tongue—*Emigwa tibiskayik* (there, let us, shepherds, assemble)—for some time I could not begin my Mass because the tears came and I wept. Ah, that scene was a poem . . . those warriors and hunters singing the hymns that are of the Church the world over, the same old melodies we sang at St. Sulpice for the *Noël*! Ah-h! I have said Mass in St. Peter's at Rome, in the basilicas in France, and in many places,—but I say to you, this was the most solemn Mass,—the grandest of all!

After the second Mass, being still very weak and feeling his head reel with faintness as it did during that awful fortnight on the prairies, he threw himself down on a bed of buffalo skins laid over boughs and slept from sheer exhaustion.

When, later, he was bidding good-night to the men at the entrance to his tent a Metis courier from St. Albert delivered into his hands a packet containing a letter which brought tears to his eyes. It was from Bishop Grandin in Rome describing the Pope assailed on every side, and enclosing a copy of the Papal decree convoking the Vatican Council. An Indian chief asking him what was the news that moved him so strongly, he explained the purport of the letter, reading from the decree some words of "the Grand Chief of the Men-of-Prayer". All pressed forward to see it; one old man bending down and kissing the page. The Indian chief,

though not yet a Christian, asked the Pope's name. When told it, he stood up facing his braves, and, holding aloft the Papal decree, exclaimed: "Pius IX! Pius IX! . . . Listen, all my people present—Pius IX! May that name bring us good fortune!" Then, sweeping an arm out over his seated tribesmen, he called out: "Rise and say Pius IX!" And they all arose and repeated after him the Pontiff's name. "This scene," comments his biographer, "might have furnished another paragraph to Macauley's admiring study of the Church of Rome. For while its Pontiff, the 'Little Father of the Poor,' was being driven to his last redoubt in the Vatican—only saved from the Garibaldian forces two months earlier by an army of men from every civilized nation—here in this Western wilderness new races were enlisting under his banner, and a miserably clad but valiant soldier of Christ was moved to tears at the unlooked-for tribute to his chief. In the following year, Father Lacombe sent the details of the little incident to his early patron, Bishop Bourget, who was then in Rome. The aged Pontiff, profoundly moved by the happening, asked the Bishop to convey his blessing to Father Lacombe, his good chief, and the Indians."<sup>9</sup>

The most important incident in 1868 was Bishop Grandin's arrival at St. Albert, which marked the elevation of the half-breed colony to the dignity of an episcopal see and connoted a long advance since the advent of Bishop Provencher, half a century before, to establish Christianity in Rupert's Land. When the new bishop, who had so lately in the Arctic regions lived in a mud hut, officiated in the little chapel, he had to take care lest his mitre might not be knocked off by the rafters! His palace was of logs and measured sixteen feet by thirty. It was uncomfortably overcrowded, a congested district. One of the missionaries there at that epoch, wrote: "Eight of us are living in the palace, and we are one on top of another. There are seven of us in one room which serves at once as a parlor, office, carpenter's shop, tailor's workshop, etc. A buffalo skin stretched on the floor with one or two blankets—behold our beds! Mattresses and sheets are luxuries of which we know nothing. We eat bread only on feast days and then in very small quantities." The meat dried in the sun was as hard as

<sup>9</sup> Op. cit., pp. 155-6.

leather, and their beverage was unsweetened tea. "With this not very elegant nutrition," says the missionary, "we nevertheless are looking well. I especially—I am taking on flesh in such a fashion that they call me Canon."

Poverty was not the only thing they had to endure. After exercising his ministry in a camp of nearly 2,700 Crees lodged in 400 tepees; preaching to the half-breeds of St. Albert, combining, as usual, with his spiritual ministry vigorous efforts for the material well-being of his flock; after suffering at times from thirst, to him more difficult to endure than hunger; after having had a narrow escape when a war party of seven hundred Blackfeet were marching on Fort Edmonton to wreak revenge on the Cree-Assinaboines who had attacked a small trading party of their tribe, killing seven and wounding two, and who abandoned their punitive expedition at his bidding; after performing a journey of over a thousand miles to visit Father Tissier who for five years had not seen a brother priest, a journey attended by unusual hardships and illness, and undertaken solely as an act of fraternal charity, he had again to minister to the bodies and souls of the stricken Indians suffering from a virulent epidemic of small-pox, tending the sick up to midnight and burying the dead before sunrise—a battle against disease fought at St. Albert with such reckless devotion by four Oblates that they were all in turn laid low by it. The numerous graves he dug with his own hands. About thirty encampments were affected, and he estimated that over 2,500 Crees succumbed. In every camp on the plains some one was mourned. That year, 1870, we are told, is a year from which old-timers on the Saskatchewan date modern events, as previously along the Red River all dated from 1852, the year of the great flood.

"The great progress made by Christianity this summer," writes Miss Hughes,<sup>10</sup> "brought consolation to the Oblates after the scourge of small-pox had spent its virulence. Their absolute devotion to the Indian had not gone unrewarded. The pagan warriors were moved by the unpretentious heroism of the priests: it had shamed their own fear. The attitude of their dying friends enjoying religious consolation also had its effect. An item in the *Journal of St. Paul* records 2000 bap-

<sup>10</sup> Op. cit., p. 187.

tisms of adults and children on the plains that summer. Among the many conversions was that of Papaskis (Grasshopper), a noted medicine-man, who embraced Christianity when, on his prayer to the Christian God, his daughter, the wife of Chief Ermineskin,<sup>11</sup> was cured. But the conversion that delighted Father Lacombe most was that of his friend, Sweet Grass, the bravest and most esteemed among the Cree warriors—the Head-Chief of the whole nation of Crees.”

Nothing could make Father Lacombe faint or falter in the great work to which he devoted his life. Writing to an Oblate in Montreal at a time when he was appealing to the Canadian house to secure aid for the missions, he says: “For my part, and I can say the same for my brethren of Saskatchewan and the north, we will die of hardships and privations before we will abandon our Christians and our poor catechumens. Already for a long time I have led the life of the Indians, and the greater part of each year I have been at their mercy: this will not then be anything new for me. Provided I have what is necessary to offer the Holy Sacrifice I do not ask anything else.”

In the summer of 1871 he resolved to devote himself entirely to converting the Blackfeet,<sup>12</sup> dreaming of a Blackfoot Mission on the Bow River consecrated to Our Lady of Peace in remembrance of the promise they had given him to cease warring upon the Crees. From the questions they put to him, they seemed more interested in history than in doctrine. Finding that, unlike most savage tribes, they were to be won through their reason and not through their hearts alone, he ingeniously made a picture-catechism, which started with the Creation, went down through Bible history to the coming of Christ, and then through Church history, finishing with the close of our earthly pilgrimage, Heaven. The priests, who laughed but approved, called it “The Ladder”, from its shape; and the name stuck. The Sisters of the Congregation in Montreal reproduced it in colors: he had sixteen thousand copies of it printed in France; and when it was shown to

<sup>11</sup> Still living on a reserve south of Edmonton.

<sup>12</sup> It was at Fort Edmonton, in 1845, that Père de Smet laid upon Father Thibault the mission of Christianizing the Blackfeet, a work which eventually fell to Father Lacombe's lot.



Pius IX the Pope ordered several thousand copies to be made, that they might be available for mission work among savage tribes in various parts of the world.

This work of predilection he had to lay aside for a year at the bidding of the Bishop of St. Albert who, nominating him his Vicar-General, sent him on a begging mission among the French Canadians to secure aid for the schools which the prelate regarded as "the important work, the only real means of civilizing our Indians."<sup>13</sup> After a brief campaign of begging, when he expected his recall to the West, he was sent to Europe to represent Archbishop Taché at the General Chapter of the Oblates. A copy of his "Ladder" which he presented to the Superior-General so pleased that dignitary that he recommended the publication of ten thousand copies.

"Coelum non animam mutant qui trans mare currunt," says Horace. Crossing the Atlantic did not change Lacombe. The sights of London and Paris did not dazzle him. Museums and historic buildings appeared to him "nothing . . . in exchange for our forests or our prairies or even our poor chapels." Cartier, the invalided Canadian statesman, Count Bassano, and others entertained him, but the visit to Archbishop Manning was to him the most impressive incident of his stay in London. "How this man pleased me!" he writes. "What a worthy bishop! I made him a present of one of my 'Ladders', and he seemed enchanted with this new plan of teaching the catechism." Speaking of our separated brethren, Manning urged him to love them as warmly even as he did his own people of the prairies, and to pray for them; "for I was one of them once," he added, "and I know how they believe in their souls they are right; so there is no blame for them that they do not see the truth." "Of course I have pray for them before," observes Father Lacombe in his quaint English, "but that was the firs' time I truly understand the Protestant, and I begin to love them—not only a few like Mr. Christie and Mr. Hardisty, my good friends, but all of them: to pity them and pray for them, because I love them." In Paris he met several distinguished people at Louis Veuillot's: made appeals in churches and seminaries but met

<sup>13</sup> Bishop Grandin was the originator of the existing system of Canadian Indian schools.

with little success though he worked "like a negro when not on the trains"; but was heartily welcomed in Brittany, for, the Bishop of Varennes assured him, "we Bretons love the Canadians; they are our brothers."

He was homesick for the plains. "Notwithstanding all the beautiful things which I have seen in this France and England," he wrote, "I have looked on sights as fine in the beautiful valley of the Saskatchewan or on the borders of some of our fine lakes. Say what you will, you cannot take this belief from me. I am writing you to-day from a nobleman's palace; but it is not as precious as my poetic tent in the wilderness, where I wrote on my knees my sermons in Cree and Blackfeet." Again: "I am thinking very much of our missions, and my imagination is continually with my dear friends, the Indians."

On his return to Montreal, notwithstanding his eagerness to go and civilize the Blackfeet, Father Lacombe became absorbed in work for Archbishop Taché, as whose representative it fell to his lot to visit Riel, then deranged and kept under supervision in an asylum. In 1874 he was recalled from a colonization campaign to be made parish priest of St. Mary's in the growing frontier town of Winnipeg, where a large log-building served as a church and residence for himself and his curate. His new parishioners did not compare favorably with the Indians. To some of the inhabitants his priestly garb was offensive; whereupon he would indignantly ask: "Why shouldn't I wear my soutane if I want to? We have done much to civilize this country wearing these soutines: they are the Oblates' uniforms as soldiers of Christ. The policeman, the trainman, and the Queen's soldiers wear their uniforms, and no one objects. Why shouldn't I wear mine without remark?" His parish consisted of a mixture of all kinds of people,—Ontarians, Metis, Scotch, Irish, French, and some Indians. It was in his time Luxton started the *Free Press*. Seeing that he was prejudiced against our faith and the priests, Lacombe interviewed him: it was a case of —*veni, vidi, vici*. The Oblate and the journalist became fast friends; the latter defending later on the Catholics' claims to maintain their own schools upon their own taxes, if they so desired. When in 1899 Father Lacombe celebrated the



golden jubilee of his missionary labors, Luxton wrote to him: "Your humanizing work—not to mention the strictly Christian part—has been such that it cannot fail to command the admiration of all good men who know anything of what it has been."

His occupations continued to be various. With that of parish priest he had to combine the rôle of diplomatist, being invited by the Federal Government to be present as counsellor and friend of the Indians when, in 1877, the Blackfeet were being brought into treaty, as the Crees had been. In this way he played an important part in solving the Indian problem and rendered valuable service to the State.

His interest in the Indians never abated. The late General Sir William Butler (then Captain Butler) who met him at Rocky Mountain House in 1870, says: "He had lived with the Blackfeet and Cree Indians for many years, and I enjoyed more than I can say listening to his stories of adventure with these wild men of the plains. The thing that left the most lasting impression on my mind was his intense love and devotion to these poor wandering and warring people, his entire sympathy for them. He had literally lived with them, sharing their food and their fortunes and the everlasting dangers of their lives. He watched and tended their sick, buried their dead and healed the wounded in their battles. No other man but Father Lacombe could pass from one hostile camp to another—suspected nowhere, welcomed everywhere; carrying, as it were, the 'truce of God', with him wherever he went." It was, therefore, with poignant grief he heard of the destitute condition of the Blackfeet, after the total disappearance of the buffalo, the Indians' living link with the past and its meat their chief source of subsistence. "He had known them in their pride, kings of the open plain in their barbaric power, brave and proud, honorable and hospitable; dwellers in frail skin-lodges yet lords of all the outer world. Now he heard of them as miserable dependents upon the charity of mounted police and the missionaries."<sup>14</sup> Father Scollen relates how they were devouring their dogs and had eaten the carcasses of poisoned wolves. A few of the aged died of starvation, and

<sup>14</sup> Katherine Hughes, *op. cit.*, p. 244.

he had seen men leaving their lodges because they could not provide food for children wailing with hunger.

In 1879 he again represented Archbishop Taché at the General Chapter of his Order. Visiting Rome, he presented the Pope with a copy of his Cree-French Dictionary, and in Paris arranged for the publication of a new illustrated catechism for the Crees. Back in Winnipeg the next year and longing for the Indians, he was selected as the one man fit to serve as permanent chaplain to the workmen engaged in constructing the new Transcontinental Railway, the navvies being in a sadly demoralized condition owing to the presence of whiskey-peddlers and other evil influences. It was like trying to cleanse the Augean stables, but, though it was heart-breaking to witness so much evil and feel oneself at times powerless to grapple with it, the results of his ministry in the end were such that most of the contractors and the President of the Canadian Pacific personally expressed their appreciation of his remarkable services. His Lenten visits to the railways-camps covered all the territory between Port Arthur and Winnipeg. In the summer of 1881 the Marquis of Lorne, then Governor General, travelling by canoe from Thunder Bay, stopped to talk awhile with the bronzed, eagle-eyed missionary in the shabby black cassock. "He was unaware," says Miss Hughes, "that he held converse with one whose name would yet fill a larger place than his own in Canadian history."<sup>15</sup>

It was a trying ministry. Willing as his spirit was, there were times when the weakness of the flesh would make itself felt. The expression, "I want to rest," occurs more than once in his diary, and also jottings that show in what direction his heart and his thoughts were ever turning. "My God, send me back again to my old Indian missions; I am longing for that," is an entry eloquently suggestive. When he went to Winnipeg in March, 1882, he learned that at last he might return to his Blackfeet; although the Archbishop was reluctant "to send away an individual who does so much good," and left the decision to the Superior. When it was decided that he was to return West, the Archbishop in applying to the Canadian Provincial for another missionary priest refers to

<sup>15</sup> *Op. cit.*, p. 257.

Father Lacombe as "my premier counsellor, my adviser, my Vicar-General, a missionary who speaks four languages, one who has thirty years of experience".

When he returned to the Indian field he found many changes had taken place. The buffalo were gone, and the Crees were no longer free and independent but officially restricted to reserves, mere patches of their old hunting grounds. "Father Lacombe," writes Miss Hughes, "could see the Indian of the morrow disregarded, uncared-for, unwelcome, thrust back farther and farther from his old territory. His heart brooded over it all, and he felt himself called to give the remainder of his life to their protection, as he had once given his years to their evangelization." Railways opening up the country and the increasing incursions of prospectors and fortune-seekers were rapidly changing the face of things. The red man was retreating before the white man; the old order was giving place to new. The social revolution, or evolution, which has marked the course of history all down through the centuries was taking place here as elsewhere. Civilization in its material aspects had not benefited the higher civilization. The drink abuse which it brought with it was completing the downfall of the native Indian, begun by the loss of their independence. The one great reproach repeatedly made by one of their chiefs against the whites was that liquor was continually used by them in the demoralization of the Indian women. In 1882 Father Lacombe found that whilst most friendly relations had been established between the priests and the Indians, there had been little progress made in evangelizing them. The Piegans and Bloods, therefore, learned with enthusiasm that the Man-of-Good-Heart was going to give the rest of his days to them. "Other Blackrobes," says Miss Hughes, "might be their friends and they could respect and love them, but the fearless, high-spirited, tender old man was their own; and they loved him greatly." She includes among the three great civilizing forces of Western Canada the scores of French Oblates who had devoted their lives to civilizing the Indians, and first and foremost of these being our Blackrobe voyageur. Canada owes him a debt of gratitude for the help he gave the makers of the C. P. R. when it was cutting its way across the prairies,

for his influence quieted the Blackfeet, indignant that grading was being done upon their reserve without their permission. She pays a passing tribute to the worth and work of the courageous men whose daring and enterprise created the Canadian Pacific, recognizing that there was more than money-making in their heads, a great faith and pride in the future of the Dominion. The men who were binding Canada together with rails of steel showed their estimate of the value of his co-operation; for when the arrival of the first train at Calgary was celebrated by toasts and speeches, Mr. Stephen (later Lord Mountstephen) resigned his position as President of the Canadian Pacific and Father Lacombe was unanimously voted thereto. For one hour the picturesque old missionary of the plains was by courtesy and vote of the executive the President of Canada's greatest corporation. It was he and President Stephen who first conceived the idea of the ready-made farm which attained successful realization in the Bow Valley in 1909.

With the white population taking a stronger hold upon the land, the establishment of Indian Industrial Schools became the dominant idea of Father Lacombe. Bishop Grandin had originated a campaign for schools in the mission he laid upon him in 1872. It appealed to him as the final phase of his own work for the West, and, though enfeebled now, he determined to carry it through at any cost to himself. He petitioned the Government for funds with the result that they authorized the establishment of three Industrial Schools—at Dunbow, south of Calgary, at Battleford, and at Qu'Appelle. At first the young Indians were about as much at home in them as wildcats in a beaver's well-ordered domicile; but the Grey Nuns who had volunteered as teachers, quickly secured control of the younger pupils and held their affections. This was the beginning of a system that has since spread throughout the West, an honest endeavor by men with the best interests of the Indians at heart to solve their problem. The schools were designed to bridge for the Indian the transition stage from barbarism, so that at least the children's children of the warriors of Natous and Sweet-Grass should be fit to cope with the Caucasian civilization that threatened to overwhelm their race.<sup>16</sup>

<sup>16</sup> *Op. cit.*, pp. 290-I.

When the insurrection of 1885 was impending, when Riel was again in Canada and greeted by the Metis as a Napoleon returning from Elba, it was Father Lacombe who kept the southern tribes peaceful and telegraphed to Sir John Macdonald vouching for the loyalty of all the Blackfoot Indians at Carlton and the West. Until the rebellion ended he spent his time mostly out on the plains seeking to keep the Indians pacified. His name was one of the watchwords in the camp of the 65th Regiment sent from Montreal to quell the rising, as well as an open-sesame in the camps of the Crees and Blackfeet. His services in the interest of public welfare were generously acknowledged in public and private by various Canadian statesmen. It was with Father Lacombe and his Oblate brethren in mind that Sir John Macdonald said in a public address in England in 1886: "The finest moral police force in the world is to be found in the priesthood of French Canada." While taking the first census of the Blackfeet and their allies at the request of the Government, Father Lacombe did not forget the imprisoned Crees and Metis and procured the release of Chief Poundmaker and others, handing them over to the Oblates who took them north into their own country. On the invitation of Sir John Macdonald he returned with Crowfoot and others of the allied chiefs who had remained loyal to the Government. Everywhere the bronzed missionary and his Indian warriors were welcomed. At a public reception in Ottawa Crowfoot's fine manner and physique astounded the assembled multitude. At the close of his speech, placing his hand affectionately upon Father Lacombe's shoulder, and looking down at him, he said: "This man, *Arsous-kitsi-rarpi*, is our brother,—not only our Father as the white people call him, but our brother. He is one of our people. When we weep, he is sad with us; when we laugh, he laughs with us. We love him. He is our brother!"

The aphorism that love begets love was fully verified in Father Lacombe and his Indian protégés. The affection they cherished for him was cordially reciprocated. His life was one continual sacrifice for them. In one of his many missionary journeys he met a kindred spirit in Mother Katharine Drexel, of the Philadelphia Drexels, who had consecrated her life and fortune to the Indian and the Negro. When they

parted, the priest was richer by several hundred dollars given by the nun to be devoted to hospital work among the Indians. Much as he loved them, there were times when he could be stern with them as well. Miss Hughes gives an instance which shows not alone his sternness but his unsurpassed perception of the Indian character and how to influence it for the best. Five Indian Metis, three women and two men, in contact with low whites had sunk as low as mankind can sink toward the animal state, and flouted the old priest's appeals to lead more decent lives. Alluding to these black sheep and a mission at Calgary, he wrote to Father Legal: "On the eve of the closing I believed it my duty to make a final striking *coup d'éclat*. I covered the altar with the funeral pall and, to the sound of funeral knells tolling, I denounced and excommunicated five public sinners—three women, two men—after which we recited the *Miserere*, greatly impressing and astounding the whole assembly."

These Metis were never absent from his thoughts. One of the most absorbing solitudes of his declining years was the rescue of the poorer class of Metis from contamination before it was too late. Having known them in their Golden Age, he would now gather them into some fertile corner of the West, remote from the influence of white men, their liquor and their scorn, where they would receive instruction in farming and elementary trades. He repeatedly urged the Government of Ottawa to grant sufficient land for the purpose. Mackenzie, listening one day to his ardent advocacy, exclaimed: "Your plan is an act of Christianity for you; for us it would be an act of patriotism." Writing to Bishop Grandin in 1895, he says: "We, the old missionaries, must not forget what we have done for the Metis and what they have done for us. For their fine attachment and devotion give them a right to our affections still, notwithstanding the demoralization of a great number. Let me expend what physical force and energy remains to me in laboring for this undertaking with which God has inspired me, and in which I have faith. It seems to me that Providence has preserved to me, at my advanced age, such measure of health as I have simply that I may undertake and carry through this work which to others may appear impossible and absurd." In a letter to the Hon. A. C. La Rivière, M. P., he



says, "Above all the souvenirs, happy and sad, of *le bon vieux temps*, above all my preoccupation with the future, hovers one thought which little by little is absorbing my mind entirely. Now I wish to make of the realization of this idea—of this dream, as some may perhaps maliciously call it—the business of the remainder of my poor life as a missionary. The Latins said that they feared the man who read but one book. *Timeo hominem unius libri*. *Moi*, I have but one plan, one supreme plan, and that is to secure to one unhappy race a place of peace and of sweet prosperity." There were then at least eight thousand Metis in the West, most of them poor, many of them demoralized. Having secured a Government grant of four townships of land, he begged money to help his Metis with their buildings and purchase of farm implements, and issued a circular letter in French, English, and Cree calling on the poorer Metis to take shelter in his new colony. "His letter," comments Miss Hughes,<sup>17</sup> "in its solicitude for the welfare of the half-breeds reveals with what poignancy the old priest's mind dwelt on what might be called the tragedy of civilizing the Indian—the gradual degradation of this child-race—brought out of paganism by Christianity as taught, on coming into contact with Christianity as practised by the majority." The burden of financing the scheme fell upon Father Lacombe alone. While some caught the contagion of his enthusiasm and entered warmly into his views, others were sceptical and derided the whole thing as Utopian. His friends, we are told, had been very generous to his appeals for funds, but there was necessarily a great deal of money required by a plan that comprised a chapel, a residence, a boarding school, a flour and saw-mill, implements, cattle and horses for the Metis and other assistance. When the colony had been three years established the Government sent an official to investigate and report on it. "It is wonderful," the report stated, "what has been done with so little money." Lord Aberdeen, then Governor-General, when it was submitted to him, wrote: "It is with much pleasure that I signed this Report, and I take this opportunity of offering cordial good wishes for the success of the scheme which has been devised with so much warm-

<sup>17</sup> Op. cit., p. 358.

hearted earnestness and practical sagacity by my friend, Father Lacombe."

When in 1901 he saw the condition of the Metis who hung about the poorer quarters of Winnipeg, many of whom had been brought to the town-gaol and into evil ways generally through alcoholism and its consequences, "*Pauvre Métis!*" he wrote, "how it hurts me to see them so demoralized. . . . But I will move heaven and earth to redeem them." What hurt him also was the indifference and lack of sympathy for the Metis among the whites. "He was himself," says his biographer, "splendidly loyal to this sad remnant of a people; and the more pitiful their condition, the more passionate an advocate he became, the more assiduously he sought them out and gave of his charity, spiritual and material." Nothing discouraged him; his faith and zeal never wavered. He attributes to the intercession of St. Joseph and St. Anthony of Padua timely assistance in the shape of a check for two thousand dollars from his noble friend Lord Mountstephen who wrote from London: "I think your efforts to train the young half-breeds to industrial habits so that they may be able to gain their own living, is an excellent thing to do and a truly religious work." In consigning the money to the bishop to be expended for the Metis colony, he says: "It is for this undoubtedly that the good Saviour prolongs my days, to aid in the completion of this redemption which appears impossible to all the world but ourselves."

In one of his letters he speaks of "sowing in tears and reaping in joy," and recalls how many times during his long life he had wept with grief, in hardships, contradictions and embarrassments, and shed tears in moments of joy and satisfaction. In the middle of January, 1905, his heart was wrung by a calamity which must have caused him to shed many silent tears. The big convent school at his Metis colony, which sheltered 120 children, was burned to the ground. Practically nothing was saved from the flames. One poor child was burned, and the nuns, who had repeatedly risked their own lives in bringing the children out of the convent, had several narrow escapes. It was the forerunner of other disappointments and disasters. Bad news received later from his colony drew from him this heart-broken letter: "Nobody to-day can

understand my trouble, my grief, my disappointment—I have only God for witness of my devoted desire to save this population. I will go down into the grave with this sorrow in my heart, repeating, '*Bonum est quia humiliasti me.*' My poor Metis! I see them to-day in the prisons, demoralized, about the cities begging for the leavings of the whites to nourish them and clothe their nakedness. And what is most sad is that, humiliated and debased by the whites, some do not venture to come to the divine services but remain drinking in their tents. I can only weep in secret over this deplorable state—not even before my brethren, who have no longer any sympathy for these disheartened Christians."

Still, hoping against hope in his colony of St. Paul until he was eighty-one, the aged missionary threw in his lot with his humble friends, the Metis, and strove might and main to save them despite themselves. But the superintendent, not endowed with his optimism, and daily brought face to face with facts, realized that it was no longer possible to continue the settlement on the basis planned by Father Lacombe. Many of the colonists had drifted back into the towns, to the city purlicues and their vicious allurements; others had gone to ordinary homesteads; while the eighty families that remained were well established on farms. The result was that community life was given up, the Metis were put upon the status of other homesteaders in the West, and in the spring of 1909 St. Paul de Métis as a protected colony ceased to exist. Father Lacombe was compelled to witness the failure of the one great undertaking of his life in which he had not succeeded.

Long before this, when the weight of advancing years weighed heavily upon him, feeling the need of rest, to compose his mind and meditate on eternity, he sought a retreat in the quiet foothills at Pincher Creek, which he called the Hermitage of St. Michael. Like the Curé of Ars, who wanted to go into some corner "to weep over his poor sins"; he wished to hide himself from the busy world and lead the life of a hermit. But Providence never meant him to be a recluse. However strong was his desire to part from the world, the world would not part with him. No superfluous veteran, he had still many parts to play upon its stage. When planning his retirement he had to go to Montreal to represent St. Albert

diocese at the fiftieth anniversary of the Oblates' arrival in Canada. Even when he went to his hermitage, he had soon to quit it again and again for one cause or another, his services in the mission field being in constant requisition. At one time it was to search for volunteer nurses for his Indian Hospital; at other and frequent intervals to be minister plenipotentiary of the Western bishops during the prolonged agitation over the Manitoba school question; for the direction of the school campaign, one of the most important events in the history of Canada, lay in his hands and those of the statesman-prelate of St. Boniface. Next he had to accompany his Superior-General, Père Soullier, on a tour of the Western missions; then to assume the pastorate of St. Joachim's, Edmonton, of which he says: "What a post for my white hairs!" calling his presbytery "the hotel of the diocese"—with a continual stream of callers, lay and clerical, going to and from St. Albert or the Northern missions. He was the man in the gap on all occasions, whether it was to negotiate with the Ottawa Government the construction of a bridge across the Saskatchewan at Edmonton or to be adviser to a Commission appointed to bring the Indians in the Athabasca and Peace River countries under treaty during the Klondyke rush in 1898. The Minister of the Interior, when the treaty was under discussion in Parliament, declaring: "Everyone who has lived in the Northwest for the last fifteen or twenty years, Protestant and Catholic, knows well that there is no man in the Northwest looked upon by the Indians with the same reverence and affection as Father Lacombe."

When the celebration of his sacerdotal golden jubilee on the banks of the Little Slave River, fifty years after old Bishop Bourget had ordained him for the missions of the West, was supplemented by a more imposing function at St. Albert, planned by Bishop Grandin and his coadjutor, Indians and half-breeds came long distances to camp about the Cathedral and assist at it. It was on this latter occasion that he received the name by which he is known to his friends on two continents, the *Datur-omnibus*,<sup>18</sup> the universal man, the man-of-

<sup>18</sup> In allusion to a vehicle in Papal Rome so inscribed, which wended its way from one end of the city to the other wherever trouble was. If anyone, innocent or guilty, was pursued or in danger he could take refuge in it; the driver being instructed to take the refugee to some place where he might await in peace the decision upon his case. It was a kind of ambulatory sanctuary.

all-work in the highest and broadest sense, a man after St. Paul's heart, the model missionary, *ad omne opus bonum preparatum*. A charming expression which he applied to his attached friend, Sir William Van Horne,—“he was beautiful in the little things of life”—might with equal truth be applied to himself. It was not only great causes and big events that appealed to him; he had as much at heart lowly offices and lowly people. Even when he was seventy-two he still claimed that his proper sphere, at the end of his days, was to be with the Indians and half-breeds. “It is so my destiny is written,” he declared. His heart was a sanctuary in which the poor, the oppressed, and the sinful found refuge; whether it was the young Metis, Angus Morrison, hanged for the alleged murder of a Scotch settler, but who protested his innocence, and whom he prepared for death, or the young brave, Peter, accused of stealing horses, and who failed to realize that what would have been considered glory among the Indians was guilt among the whites. To plead for these wild waifs of the plains or to plead in Rome and Vienna with the Pope and the Austrian Emperor for Ruthenian priests and funds for the Ruthenians<sup>19</sup> who had come pouring into Canada along with the flowing tide of European settlers, drawn by the free farms in the West, he was just as ready. Journeys here and there over the wide Northwest, begging expeditions alternating with missionary work, and crossing the Atlantic to traverse Europe and the Holy Land hardly harmonized with his ideas of leading an eremitical life. “Am I then condemned to be always in motion?” he asks. He is always sighing for his

<sup>19</sup> He first met Pius X at a public audience. The Pope moved slowly between two lines of pilgrims, speaking a kindly word to each. When he came to Father Lacombe, Archbishop Langevin presented the Oblate missionary. “The two men,” records Miss Hughes, “humble and good and great, looked into each other's eyes with mutual recognition of the fine soul of the other. It did not matter that their positions were as wide apart as the color of their robes—the snow white of the Pontiff and the somewhat rusty black of the missionary. The heroic son of the French Canadian *habitant* knelt for the blessing of the great son of the Italian peasant, and as he rose the Holy Father added, smiling: ‘Well done! well done! *Ad multos annos!*’ The Countess Melanie Zichy (née Princess Metternich), who arranged the presentation to the Emperor of Austria, in whom she said he would find, as he did, a man of sorrows, asked him, before he entered the throne room, where were his decorations. He smiled, and pulling out the brass crucifix of the Oblates, said, ‘With this I have been decorated for fifty years: it is my only decoration.’ ‘You could not have a higher,’ responded the Countess, who was quite moved.”

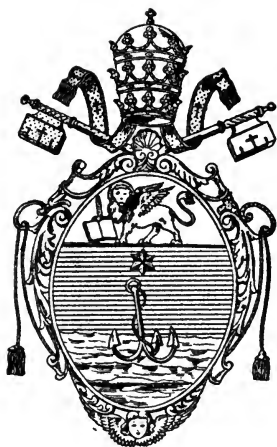
hermitage, although his friend Van Horne repeatedly protested against his retirement. "When it is given to one like you to kindle the love and reverence of everybody you meet," he put it to him, "is it right that you should bury yourself in a hermitage? Surely not." When repelling some newspaper attacks during the heated controversy on the Manitoba school question he wrote: "To my great regret circumstances have thrown me into this atmosphere so foreign to my habits. Only obedience and duty sustain me in the midst of these contradictions." "On est ermite ou on ne l'est pas," he used to say. "*Me voilà*—again a hermit," he writes exultingly from Pincher Creek. "Alone on the top of my hill with my dog and my cat again, I say to myself 'It is so one is a hermit!' I go into church to visit my one neighbor, who is also my kind Saviour, and I repeat the prayers and the office of hermits." He was at rest and content although very poor, having had to sell his horse and the mission-wagon to pay some debts. When in the thick of the Manitoba school crisis he writes: "I sigh for my hermitage. Is it possible that those who pretend to be my friends plan only to separate me from it?" It was to him an oasis in the midst of what he calls "an arid and burning wilderness of unpleasing politics". When he decided to join the Commission to bring the Crees, Chipewyans, and Beavers into treaty relations with the Government, he wrote to Bishop Legal: "There is no more repose for me. May the good Saviour have pity on me! . . . This is doubtless the last service I will render our Congregation and my country.—As God wills!" People wondered that he was not made a bishop; but as the Bishop of St. Albert expressed it, God, who directs all with wisdom, has willed that he should be free, that he should lend himself to all and for all." They kept him constantly going. He was a living realization of perpetual motion. "When shall I ever have repose or tranquillity?" he writes almost plaintively to Bishop Legal.

When, at length, a vicarial council, in 1904, gave him leave to retire from Calgary, where he had seen the log mission grow into a populous and prosperous parish, he exclaimed: "*Hourrah pour le Hermitage quand même!*" It was in a tumble-down condition. In a few years he exchanged from it to the Lacombe Home for orphans and the homeless aged of Alberta,

the realized dream of the old missionary himself, for which he collected 30,000 dollars, but which has cost double that amount. It is most fitting for the venerable priest, whose big heart has always glowed with charity, to end his days in the midst of those whom he has gathered together under the capacious mantle of that same charity. After crossing lakes, and seas and oceans so often, he can now say with the Latin poet: *Inveni portum*. There is only one other port he has to enter, for he has not yet crossed the bar. Meanwhile he is content, dwelling in the home he made for the homeless. "His feet," says his biographer, "no longer burn to go on long journeys; but, incessantly active still, he wanders about his habitation and its precincts,—searching among his new protégés for a cause in which he may benevolently meddle. It is here, he says, with the poor of Alberta, with *his* poor, that he shall close his eyes in the last sleep."

R. F. O'CONNOR.

*Cork, Ireland.*



## Analecta.

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### S. CONGREGATIO INDIOIS.

#### DECRETUM.

*Feria II, die 5 maii 1913.*

Sacra Congregatio eminentissimorum ac reverendissimorum sanctae Romanae Ecclesiae Cardinalium a sanctissimo Domino nostro Pio Pp. X sanctaque Sede apostolica Indici librorum pravae doctrinae, eorumdemque proscriptioni, expurgationi ac permissioni in universa christiana republica praepositorum et delegatorum, habita in palatio apostolico Vaticano die 5 maii 1913, damnavit et damnat, proscripsit proscribitque, atque in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur opera :

ANNALES DE PHILOSOPHIE CHRÉTIENNE (*fondées par A. Bonnetty*), *Secrétaire de Rédaction L. Laberthonnière, Paris, 1905-1913.*

HENRI BRÉMOND, *Sainte Chantal (1572-1641). Collection "Les Saints", Paris, 1912.*

CE QU'ON A FAIT DE L'ÉGLISE. *Étude d'histoire religieuse, avec une supplique à S. S. le Pape Pie X, Paris.*



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 infrascriptum Secretarium relatis, Sanctitas Sua Decretum probavit, et promulgari praecepit. In quorum fidem etc.

Datum Romae, die 8 maii 1913.

FR. CARD. DELLA VOLPE, *Praefectus*.

L. \* S.

THOMAS ESSER, O. P., *Secretarius*.

## SUPREMA S. CONGREGATIO S. OFFICII.

### (SECTIO DE INDULGENTIIS.)

#### I.

DECRETUM: CHRISTIANA SALUTATIO SUB INVOCATIONE  
DIVINI IESU NOMINIS AMPLIORI INDULGENTIA DITATUR.

*Ex audientia Sanctissimi die 27 martii 1913.*

Etsi pervetusta piissima consuetudo, inter christianos plurimis in locis invecta, sese invicem salutandi sub Ssmi Iesu Nominis invocatione, qua nimirum alter dicit: *Laudetur Iesus Christus*, alter vero respondet: *Amen* vel *In saecula*, aut similiter, iamdiu apostolicae Sedis favorem adepta sit, et Indulgentia quinquaginta dierum per Summos Pontifices ditata; ut tam frugifera praxis impensiori studio, ubi viget teneatur, ubi autem obsolevit restituatur, alibi demum large propagetur; Ssmus D. N. D. Pius div. prov. Pp. X, precibus Sibi, occasione sextodecimo recurrentium saecularium solemnium a pace Ecclesiae donata, porrectis benigne annuens, Indulgentiam centum dierum, defunctis quoque adplicabilem, a singulis christifidelibus quoties uti supra se invicem salutaverint lucranda, largiri dignatus est. Praesenti in perpetuum valituro, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

M. CARD. RAMPOLLA.

L. \* S.

✠ D. ARCHIEP. SELEUCIEN., *Ads. S. O.*

## II.

DECRETUM: AUGENTUR ET EXTENDUNTUR INDULGENTIAE  
PRO QUADAM LAUDE SS.MI SACRAMENTI.*Die 10 aprilis 1913.*

Ssmus D. N. D. Pius div. prov. Pp. X, per facultates infra-scripto Cardinali S. Officii Secretario specialiter tributas, benigne concedere dignatus est, ut christifideles, qui laudes et gratiarum actiones erga D. N. I. C. in Ssmo Eucharistiae Sacramento impendunt, iaculatoria prece quae sic sonat: *Laudetur et adoretur in aeternum sanctissimum Sacramentum*, vel quae in authentica sylloge Indulgentiarum invenitur his verbis expressa: *Sia lodato e ringraziato ogni momento il santissimo e divinissimo Sacramento*, ampliori spiritualium favorum emolumento gaudere valeant, quam antea frui poterant alteram recitantes; videlicet: Indulgentia trecentorum dierum, defunctorum animabus etiam adplicabili, quoties dictam alterutram precem corde saltem contrito recitaverint; plenaria, vero, defunctis similiter adplicabili, quatenus per integrum mensem eandem quotidie elicere consueverint, si insuper confessi ad sacram Synaxim accesserint et ad mentem Summi Pontificis oraverint. Praesenti in perpetuum valituro, absque ulla Brevis expeditione. Contrariis non obstantibus quibuscumque.

M. CARD. RAMPOLLA.

L. \* S.

✠ D. ARCHIEP. SELEUCIEN., *Ads. S. O.*

## SACRA CONGREGATIO DE RELIGIOSIS.

VERSIO AUTHENTICA DECRETI DE MONIALIUM ET SORORUM  
CONFESSIONIBUS.

## A DECREE REGARDING THE CONFESSIONS OF NUNS AND SISTERS.

Whereas to present date many laws have been promulgated, in various times and circumstances, to regulate the sacramental confessions of Nuns and Sisters: therefore, it has now been determined to collect and coördinate all these laws, with some modifications, in one Decree of the following tenor, to wit:

1. To each house of Nuns or Sisters there shall usually be assigned only one ordinary Confessor; unless the great number of Religious, or some other just motive, necessitates the appointment of two or more.

2. The ordinary Confessor should not, as a rule, hold this office for more than three years. The Bishop or the Ordinary, however, may reappoint him for a second or even third term of three years:

(a) if through lack of priests suitable for this duty he cannot otherwise provide an ordinary Confessor; or

(b) if by secret ballot a majority of the Religious (counting also those who in other matters have no right to vote) request his retention. But some other way must be provided for the dissentients, if they wish it.

3. Several times every year an extraordinary Confessor must be given to each religious house. All the Religious must appear before this extraordinary Confessor, at least to receive his blessing.

4. For each religious house the Ordinary will assign several priests whom the Religious in particular cases can easily send for to hear their confessions.

5. If any Religious, for the peace of her soul or greater progress in spiritual perfection, ask for a special Confessor or Spiritual Director, the Ordinary has readily to grant her demand. The Ordinary, however, will see to it that abuses do not arise from such concession; and if abuses should come, let him cautiously and prudently remove them, always safeguarding liberty of conscience.

6. If the house of Religious is subject to the Ordinary of the place, he is to choose both the ordinary and extraordinary Confessor; but if the convent is subject to a Superior who is a Regular, then this Superior will present priests for the office of Confessor to the Ordinary of the place, to whom it belongs to grant them the power of hearing confessions.

7. For the office of Confessor (whether ordinary, extraordinary or special) priests may be chosen from the secular, or (with the permission of their Superiors) from the regular clergy, provided that in neither case they have power *in foro externo* over these same Religious.

8. These Confessors should have completed their fortieth year and be distinguished for prudence and integrity of life. But the Ordinary may, through a just motive and on his own responsibility of conscience, delegate for this office priests who have not yet reached the age specified, provided that they have the other afore-mentioned requirements.

9. The ordinary Confessor may not be appointed an extraordinary Confessor; nor may he, except as provided in Article 2 of this Decree, be reappointed as ordinary Confessor in the same house, until one year has elapsed from the expiration of his term of office. An extraordinary Confessor, however, may be immediately appointed to the office of ordinary Confessor.

10. All Confessors of Nuns or Sisters must be very careful not to mix in the external or internal government of the community where they hold office.

11. If any Religious request an extraordinary Confessor, no Superioress may, either personally or through others, either directly or indirectly, enquire into the reason of the request, or refuse the petition by word or deed, or in any way show that she tolerates it unwillingly. Should a Superioress fail in this regard, let her own Ordinary admonish her; and upon a second offence let him depose her, after having first consulted the Sacred Congregation of Religious.

12. The Religious are forbidden to talk among themselves in any way about the confessions of their companions in Religion, or to criticise those Sisters who confess to one other than the designated Confessor. In case they violate this prohibition, they must be punished by the Superioress or the Ordinary.

13. If the special Confessors called to a monastery or religious house perceive that the Religious have no just reason of necessity or spiritual profit to demand special Confessors, let said Confessors dismiss the Religious prudently. All Religious are also admonished to use this privilege of asking for a special Confessor only for their spiritual good and greater progress in religious virtues, apart from all human considerations.

14. When Nuns or Sisters are outside their own house, no matter what the reason, they may confess in any church or

oratory, even semi-public, to any Confessor approved for both sexes. The Superioress may not forbid this, or enquire about it, even indirectly, and the Religious are not bound to mention the fact to their Superioress.

15. Any Nun or Religious, when seriously sick, although not in danger of death, may call any priest approved for hearing confessions, and she may confess to him as often as she wish during this serious illness.

16. This Decree must be observed by all religious families of women, whether of solemn or simple vows, or Oblates or other pious communities not bound by vows, even though the Institute be merely diocesan. This Decree also binds communities under the jurisdiction of a Prelate Regular; and if he do not see to it that his subjects faithfully obey this Decree, the Bishop or Ordinary of the place shall himself, as a Delegate of the Apostolic See, enforce its observance.

17. This Decree must be added to the rules and constitutions of each and every religious family of women and publicly read in the vernacular once a year in a chapter of all the Religious.

Therefore our Holy Father, Pope Pius X, having heard the mind of their Eminences, the Cardinals of the Sacred Congregation of Religious, assembled in plenary Congress at the Vatican the thirty-first day of January, 1913, has deigned, after the report of the undersigned Secretary, to approve and confirm this Decree in all its parts and to order that it be published and faithfully observed in the future by all whom it concerns.

All dispositions whatsoever, even though worthy of special and individual mention, to the contrary notwithstanding.

Given at Rome, from the Secretariate of the Sacred Congregation of Religious, the third day of February, 1913.

FR. J. C. CARD. VIVES, *Prefect.*

L. \* S.

✠ DONATUS, ARCHB. OF EPHESUS, *Secretary.*

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### ROMAN CURIA.

#### PONTIFICAL NOMINATION.

29 April. Mgr. Serafino Banfi, of the Diocese of Southwark, made Honorary Chamberlain.

# Studies and Conferences.

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## OUR ANALECTA.

The Roman Documents for the month are:

S. CONGREGATION OF INDEX publishes a decree, 5 May, condemning three works.

S. CONGREGATION OF HOLY OFFICE (Section of Indulgences): 1. The Invocation "Praised be Jesus Christ" is enriched with greater indulgences.

2. The ejaculation "Laudetur et adoretur in aeternum Sanctissimum Sacramentum" receives more ample spiritual favors.

S. CONGREGATION OF RELIGIOUS gives the authorized English translation of the Decree on the Confessions of Nuns and Sisters.

ROMAN CURIA gives recent Pontifical appointment.

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## SOME RECENT EPISCOPAL ARMS.

### I. ARMS OF THE BISHOP OF LEAD.

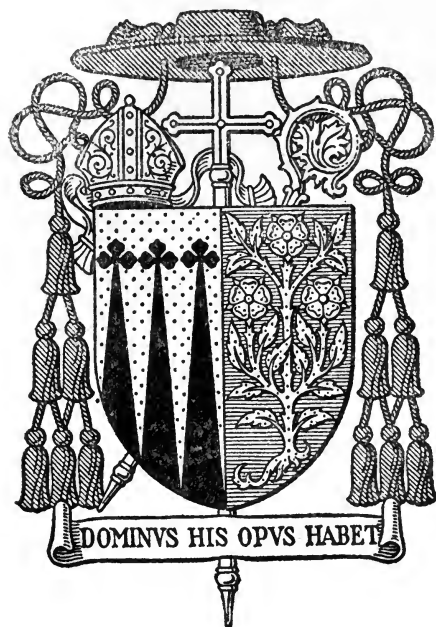
Impaled.<sup>1</sup> Dexter: Or, three piles from base each terminating in a trefoil sable (See of Lead). Sinister: Azure, a rose-bush with three flowers 1 and 2 or (Busch). The three sable piles represent the "Black Hills" of the Diocese, the trefoils honor St. Patrick, Patron of the Cathedral Church, and the Blessed Trinity. The rose-bush is expressive of the Bishop's patronymic, the flowers also being among the several beautiful attributes of Our Lady. The amateur of heraldry may be interested to compare the several different methods used by medieval heralds, before the decay of the art and the introduction of essentially unheraldic "landscape arms", to represent mountains and hills in abstract forms. Compare the "trimount" in the arms of the See of Boston<sup>2</sup> and in the arms of the Order of St. Benedict,<sup>3</sup> the "chief

<sup>1</sup> "Impaled" means that the shield is divided vertically, each half being called an "impalement" and holding a complete, independent coat-of-arms. "Dexter" and "sinister" refer always to the bearer's, not the onlooker's, right and left.

<sup>2</sup> ECCLES. REVIEW, July, 1911, p. 5.

<sup>3</sup> *Ib.*, p. 10.

dancetty" of the arms of the See of Burlington,<sup>4</sup> which cuts the top of the field into three green mountains; and now these three piles of the See of Lead, purposely chosen for their elongated shape—there being no subsidiary figures to make room for—to satisfy the constant medieval desire for perspicuous "pattern" effects. All three methods are based upon



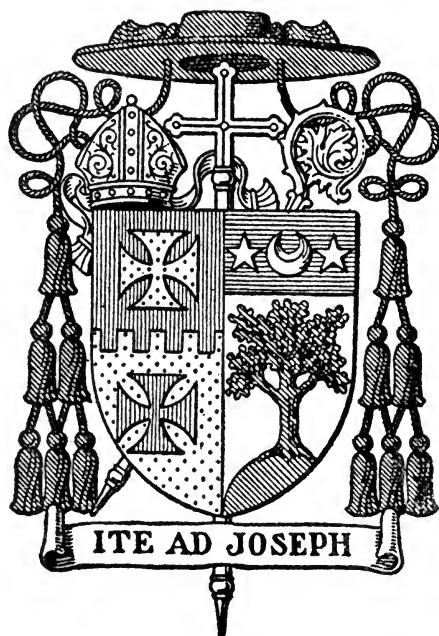
medieval precedent. A surprising number of arms could also be adduced on which the chevron is used for this purpose, to the confusion of heraldic sciolists who, from the sixteenth century on, have tried to assign to these various simple charges the most arbitrary and fantastic "symbolism".

## II. ARMS OF THE BISHOP OF CHEYENNE.

Impaled. Dexter: Per fess embattled gules and or, two crosses-pattées counterchanged (See of Cheyenne). Sinister: Argent, an oak-tree on a mound vert; on a chief azure a crescent between two stars argent (McGovern). The etymology

<sup>4</sup> *Ib.*, p. 7.

of "Cheyenne" is somewhat obscure: some authorities derive it from an Indian word meaning "red" and, by extension, "enemies". However, red, or "gules", will serve perfectly well as the chief part of the field of the diocesan coat. The earliest settlement in the present diocese was at Fort Laramie, where several bloody fights took place. By dividing the field horizontally by an "embattled" partition line and making the lower half of the field of metal, we represent, abstractly, of course, as is the nature of heraldic design, the wall of a



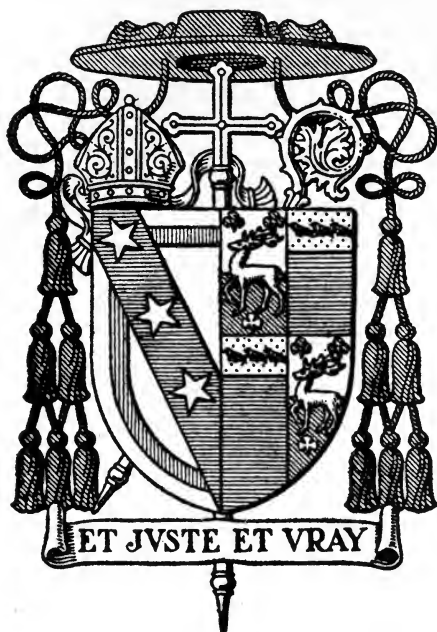
fort against a crimson sky. This wall, then, is marked with a red cross of the Faith, while above it appears in the sky a golden cross,—a complete little homily delivered in the simplest terms of a medieval "counterchanged" pattern. The sinister impalement is the family coat of the Ordinary.

### III. ARMS OF THE BISHOP OF RICHMOND.

Impaled. Dexter: Argent, an orle (dimidiated) gules, over all on a bend azure three stars of the field (See of Richmond). Sinister: Quarterly, 1 and 4 Per fess argent and vert.



between three trefoils counterchanged of the field a stag trippant proper (O'Connell) ; 2 and 3 Azure, on a chief or three martlets gules (Wray). Here, as in the case of the arms of the Sees of New Orleans<sup>5</sup> and Toledo,<sup>6</sup> a study has been made of arms already connected with the name of the See city, and these arms have been Americanized. The town of Richmond in Yorkshire bears: Gules, an orle argent, over all a bend ermine,—that is, a red shield with a narrow silver border set



in from the edge, and a broad diagonal stripe of ermine crossing field and border. For the American Richmond, following an early method of "differentiation", the tinctures of field and orle are simply reversed. The tincture of the diagonal "bend" must now be changed; at once blue suggests itself as completing the Americanization and as the most appropriate background for the silver star of Our Lady, which should certainly appear on a Virginia ecclesiastical coat. Instead of a single star, which would satisfy mere logic, three

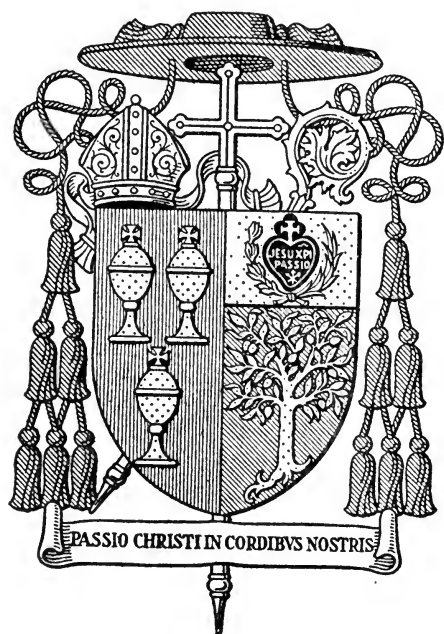
<sup>5</sup> ECCLES. REVIEW, January, 1912, p. 90.

<sup>6</sup> *Ib.*, p. 93.

are used for added beauty of effect, the number itself (as in the case of the three French lilies) always honoring the Blessed Trinity. The Ordinary's impalement is the first example among our American bishops of a quartered personal coat meaning precisely what quartering should mean,—an armigerous paternal and maternal inheritance. The Bishop's motto is that of the Wray family.

#### IV. ARMS OF THE BISHOP OF CORPUS CHRISTI.

Impaled. Dexter: Gules, three ciboria, or "covered cups", or (See of Corpus Christi). Sinister: Vert, a nut-tree or; on a chief or the emblem of the Congregation of the Passion



(Nussbaum). The Body of our Lord has been represented in heraldry in four different ways. First, by an actual effigy. In every classic instance known to me, where the history of such an ecclesiastical shield is traceable, the appearance of the effigy is due to its use on a pre-heraldic, hagiological seal. The earliest episcopal seals show first the bishop alone, later the bishop kneeling and above him, in a canopy, a Divine

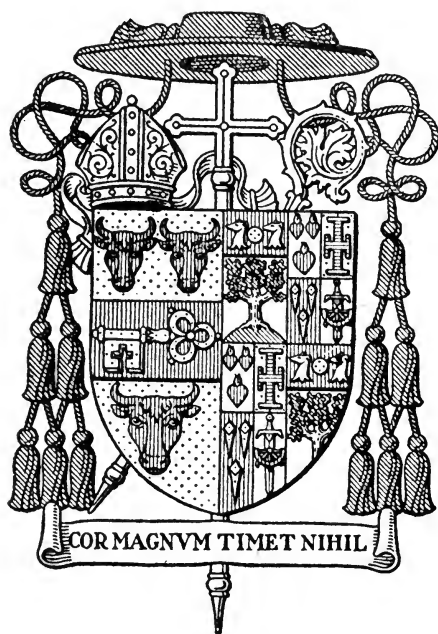
Person or Patron Saint; sometimes more than one. With the rise of heraldry in the twelfth and thirteenth centuries, these episcopal seals gradually, and more slowly than lay seals, became heraldic. The Divine Person or Patron Saint was now often represented on a *shield* by attributes rather than by effigies: Saint Peter by the keys, Saint Paul by the sword, etc. The reason for this is clear. A shield was an actual weapon of defence: no reverent person would be willing to submit a shield decorated with a sacred effigy to the blows and scars of a scrimmage,—and not a few bishops were doughty warriors themselves or contributed their quota of fighting men bearing their own heraldic cognizance. Again, a prelate often was, and is, buried beneath a pavement, the stones or tiles of which are decorated with his arms and are constantly, and not irreverently, walked over. The arms of Pius X in beautiful mosaic decorate the pavement of one of the bays of Saint Peter's, Rome. Now no devout Catholic would care to walk upon a picture, say, of Our Lady; and there would be no theoretical possibility of this if the truth had always been recognized that heraldry and hagiology or iconography are wholly distinct matters not lightly to be confused. The most cursory study of the authentic arms of the Popes, the Heads of Christendom, would by a simple inference convince the student of the impropriety, so clear to a trained herald, of regarding a shield as a fitting medium on which to display a sacred effigy. The papal arms from those of Lucius II on, are happily free from the slightest indication of this pious confusion.

A second way in which the Body of our Lord has been indicated in heraldry is by the chalice and host; a third by the ciborium or "covered cup"; and a fourth by the monstrance. This last is of very late introduction in ecclesiastical heraldry, and as it is without precedent in the heraldry of the "great period", was rejected. The Chalice and Host are open to the same objection as the effigy: the theoretical first purpose of the shield—to receive and ward off blows—and its possible decorative use on pavements, faldstools, etc., must not be forgotten. The ciborium, however, completely guards the Corpus Christi, and is among the oldest and best of heraldic charges. It was with unerring delicacy and soundness of judgment chosen for

the diocesan arms, from among the four possibilities, by my heraldic colleague, the Rev. J. A. Nainfa, S.S., of the Catholic University. And here again, as with the Richmond stars, three were used for added beauty of pattern, and in honor also of the Blessed Trinity. The arms of the Ordinary are simple *armes parlantes* (Nuss-baum). The use of the Passionist emblems on a gold "chief", establishing a precedent for future Passionist prelates in America, has been carefully studied.

#### V. ARMS OF THE BISHOP-ELECT OF MATANZAS.

Impaled. Dexter: Or, on a fess between three bulls' heads caboshed gules a key fessways of the field (See of Matanzas). Sinister: Quarterly; I and IV Argent, an oak-tree on a mound



proper, on a chief gules a bezant between two greyhounds' heads erased argent (Currier); II and III quarterly, 1 Argent, three hearts enflamed gules; 2 Or, a cross potent azure; 3 Gules, three passion-nails or; 4 Argent, the inferior half of a Catharine-wheel gules enfiled with a sword in pale proper, the

hilt up or (Heyliger). The name of the See, "Matanzas", is the Spanish for "abattoirs", hence the bulls' heads, again to the number of three for reasons already enunciated; the key of Havana is the old heraldic symbol of the island, beside being of appropriate ecclesiastical significance for the diocese. These arms I owe to the scholarship and ingenuity of Father Nainfa. The arms of the Currier family are quartered with the old Dutch coat, already itself quartered, of the Heyligers, from whom the Bishop maternally descends. These last are, again, *armes parlantes*, a combination of distinctly saintly ("heilige") emblems. The motto is that of the Heyliger family.

PIERRE DE CHAIGNON LA ROSE.

*Cambridge, Mass.*

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#### THE BALTASSAR OF DANIEL V.

To the Editor, THE ECCLESIASTICAL REVIEW.

Who is the Baltassar of the Book of Daniel? I suppose every reader of the ECCLESIASTICAL REVIEW has at some time or other asked himself this question and was at a loss for a satisfactory answer, or was content with the explanation afforded by a time-honored footnote in our Douay Bible to the first verse of the fifth chapter of Daniel. This informs us that the enigmatical Babylonian king "is believed to be the same as Nabonydus, the last Chaldean king, a grandson to Nabuchodonosor," and that he is called Nabuchodonosor's son "according to the style of the Scriptures, because he was a descendant from him." A similar attempt at identification can be found in all the older German Catholic editions of the Bible. Father Augustine Arndt, S.J., retained it in his first edition of Allioli, but has since replaced it, in the fourth edition of his own translation of the Vulgate, by a more plausible one.

According to Father Arndt, who follows in this matter the current text-books of Babylonian history, Baltassar was the son of Nabonid and bore the title of king of Babylon because he commanded the troops of his father in that city at the time of the Persian invasion. This explanation is quite plausible at first sight, but it will not bear close scrutiny: it does as much violence to the text of the sacred narrative as did the

old Douay one. Webster's New International Dictionary (1911) calls Belshazzar the last king of Babylon, son of Nebuchadnezzar, and says that he was slain by the Medes and Persians. This explanation harmonizes with the Bible account at least in so far as the parentage of Baltassar is concerned. The following attempt to solve the Baltassar problem lays claim neither to originality nor to finality. It was suggested by certain passages in Ernest Lindl's *Cyrus*<sup>1</sup> and an able article in the January number of the *Linzer Quartalschrift*.

Lindl says: "Unless we discover a cuneiform inscription which tells us that Nebuchadnezzar had a son named Belsazar, who shared the kingdom with his brother Evil-Merodach, the Belsazar problem must remain unsolved." Why wait for the discovery of a cuneiform inscription? Does not inspired history tell us that Nebuchadnezzar had a son called Baltassar? Not once but no less than seven times is Baltassar called the son of Nabuchodonosor:

Daniel 5:2: "And being now drunk he (Baltassar) commanded that they should bring the vessels of gold and silver which *Nabuchodonosor his father* had brought away out of the temple, that was in Jerusalem."

5:11: (The queen-mother says to Baltassar) "There is a man in thy kingdom that hath the spirit of the holy gods in him: and in the days of *thy father* knowledge and wisdom were found in him: for *king Nabuchodonosor thy father* appointed him prince of the wise men, enchanters, Chaldeans, and soothsayers, *thy father*, I say, O king."

5:13: "And the king spoke, and said to him: Art thou Daniel of the children of the captivity of Juda, whom *my father the king* brought out of Judea?"

5:18 (Daniel said to the King): "O king, the most high God gave to *Nabuchodonosor thy father* a kingdom, and greatness, and glory, and honor."

5:22: "Thou also *his* [Nabuchodonosor's] *son*, O Baltassar, hast not humbled thy heart, whereas thou knewest all these things."

Baruch 1:11-12: "And pray ye for the life of Nabuchodonosor the king of Babylon, and for the life of *Baltassar his son*, that their days may be upon earth as the days of heaven, and that the Lord may give us strength and enlighten our eyes, that we may live under the shadow of Nabuchodonosor the king of Babylon, and under the shadow of *Baltassar his son*."

<sup>1</sup> *Karakterbilder der Weltgeschichte*. Mainz, Kirchheim.

There can be absolutely no doubt that the Baltassar of the fifth chapter of Daniel was the son, and not the grandson, or son-in-law, or some distant relative, of Nabuchodonosor. Neither can there be any question of his having been, in the full sense of the word, king of Babylon, for the queen-mother says to him (5: 11): "There is a man in *thy* kingdom"; and he himself says to Daniel (5: 16): "If thou art able to read the writing, and to show me the interpretation thereof . . . thou shalt be the third prince in *my* kingdom."

But which one of Nabuchodonosor's successors can be meant by Baltassar? The prophet Jeremias (52: 31) mentions Evilmerodach as king of Babylon, and places the first year of his reign in the thirty-seventh year of the captivity of Joachin, king of Juda, that is, about 560 or 561 B. C. From other sources we know that Evilmerodach succeeded his father Nabuchodonosor on the throne of Babylon and reigned from 562-559.<sup>2</sup> Evilmerodach was dethroned and murdered by his brother-in-law Neriglissor (Nirgal-shar-ussur), who is no doubt identical with one of the Neregel-Serezers mentioned by Jeremias (39: 3) and must therefore have been well advanced in years when he became king of Babylon. After a reign of about four years, Neriglissor died (a natural death, to all appearances) and was succeeded by his son Laborosoarchod (Labasi-Marduk), a mere child, who was put to death before he had worn the crown a year. One of the conspirators, Nabonid, the son of a certain Nabu-balatsu-ikbi, took possession of the throne, which he occupied till his defeat and deposition by Cyrus in 539 B. C. Babylon fell into the hands of Gobryas and the Persians on the sixteenth day of the month of Tammus (June-July); Nabonid was not put to death, but pardoned and subsequently made satrap of one of the Persian provinces. On the third day of the month of Marchesvan (October-November) Cyrus made his solemn entry into Babylon, welcomed by the inhabitants as their deliverer. Eight days later, according to the Babylonian Chronicle, Gobryas ordered the execution of the son of Nabonid, whom an inscription of Nabonid calls Bel-sar-ussur.

Here we have the Baltassar of Daniel, the reader will say; but a moment's reflexion will make him reconsider his hasty

<sup>2</sup> See Knabenbauer, *Comment. in Dan.*, p. 156.

conclusion. In the first place, the Baltassar of Daniel was slain before the fall of Babylon, the same night that the handwriting appeared upon the wall; the Bel-sar-ussur of the Babylonian Chronicle was, on the contrary, put to death four months after the fall of the city. Secondly, the Baltassar of Daniel is the son of Nabuchodonosor, whereas the Bel-sar-ussur of the Chronicle, being the son of Nabonid, is no relation whatever of Nabuchodonosor. Thirdly, Bel-sar-ussur, the son of Nabonid, could not have said to Daniel: "Art thou Daniel of the captivity of Juda, whom my father the king brought out of Judea?"

Sacred history, as we have seen, knows of but one son of Nabuchodonosor—Baltassar, for whose life the Jews of Jerusalem were asked to pray (Baruch 1: 11), and who, as king of Babylon, gave the banquet that ended so tragically (Daniel 5); sacred and profane history calls the immediate successor of Nabuchodonosor on the Babylonian throne Evilmerodach, profane history adding the information that he was the son of Nabuchodonosor. Does not the conclusion force itself, as it were, upon us, that Evilmerodach, and no other, is the Baltassar of the fifth chapter of Daniel? Baltassar (Bel-sar-ussur) signifies, according to the Assyriologists, "Bel protect the king." That this name was a favorite one amongst the Babylonians is evidenced by the fact that it was bestowed on Daniel by the master of the eunuchs (Dan. 1: 7). What was to prevent Evilmerodach from assuming it in addition to his own? Or, what was to prevent Baltassar (if that was the original name of Nabuchodonosor's son) from assuming the surname Evilmerodach, which means "the man (of the god) Merodach?"

But what of the events related at the end of the fifth chapter of Daniel? Does not the inspired writer give us to understand that the slaying of Baltassar and the succession of Darius the Mede to the kingdom were contemporaneous events? Not at all. With verse 30: "The same night Baltassar the Chaldean king was slain," the sacred writer ends his account of Baltassar: the first and second part of the mysterious writing were fulfilled—God had numbered the kingdom of Baltassar, and had finished it: the impious king had been weighed in the balance and had been found wanting. Verse 31: "And Darius



the Mede succeeded to the kingdom (original text and Septuagint: received the kingdom), being three score and two years old," tells of the fulfillment, twenty years after, of the third part of the writing on the wall: "Thy kingdom is divided, and is given to the Medes and the Persians." This is a direct introduction to chapter 6, which begins with the words: "It seemed good to Darius, and he appointed over the kingdom a hundred-and-twenty governors to be over his whole kingdom."

In this way, it seems to us, the difficulties so persistently raised, not only by rationalistic but also by Catholic historians and exegetes,<sup>3</sup> in regard to the fifth chapter of Daniel can be solved without straining in the least the literal meaning of the sacred text.

GEORGE METLAKE.

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### ST. PETER'S "MOTHER-IN-LAW."

To the Editor, THE ECCLESIASTICAL REVIEW.

Was St. Peter married?

Yes.

What do the Scriptures say about his wife?

Nothing.

How, then, do we know that he had one?

Jesus cured Peter's mother-in-law. If he had a mother-in-law, he must have had a wife. The sick woman would not have been called his mother-in-law, unless he had married her daughter.

Does mother-in-law in the Scriptures mean the same thing as with us?

Yes, about the same. However, from the time of their engagement the woman was considered his wife, and her mother his mother-in-law. So a Jew often got a mother-in-law a year or so before his actual marriage.

Was Peter's wife present when her mother was cured?

No.

Why not?

Probably because she was dead. The fact that the Evangelists know nothing about her does not prove that she never existed, but, at most, that she was non-existent then.

<sup>3</sup> Professor Holzhey's *Special Introduction to the Old Testament* was forbidden to seminarians by the Consistorial Congregation last June and later on put on the Index. One of the reasons for this action of the Sacred Congregation is that the Freising professor calls in question the authenticity and historical fidelity of the Book of Daniel and places its composition in the time of the Machabees.

Is it certain that the woman whom Jesus cured, in the house of Peter and Andrew, was a mother-in-law?

Certainly. Isn't she called Peter's wife's mother?

Is she? Well, that settles it. Nothing could be clearer. Why, if she is called his "wife's mother", in that name his wife is mentioned.

This was the substance of a conversation between a friend and myself some years ago. My questioner asked no more questions. However, to be ready to answer all future questions, I looked up the Greek text. There the sick woman is called Peter's *penthera*. If that word means a wife's mother and nothing else, the question is settled. If it does not, we have no means of proving that Peter was married.

#### DOES "PENTHERA" MEAN "A WIFE'S MOTHER"?

This word is used nowhere else for a wife's mother; how then do we know that it may have this meaning here?

We have the masculine form of the word, *penthēr-os*, which shows us its meaning.

In Greek, English, and in all languages, we have many parallel words, differing only in gender, e. g., actor, actress; author, authoress; heir, heiress; host, hostess, etc.

If English should die out, and most of its literature perish, as happened with Greek, from the masculine forms we would know the meaning of the feminine forms.

From the masculine *penthēr-os*, we know the meaning of the feminine *penthēr-a*. *Penthēros* means a wife's father, a brother-in-law, a son-in-law, a step-father, etc.; so the parallel feminine form *penthēra* must mean a wife's mother, a sister-in-law, a daughter-in-law, a step-mother, etc.

So Peter's *penthēra* could have been his wife's mother; but she may have been his step-mother or some other relative.

Since the word has so wide a meaning, it is impossible to tell just what this woman's relationship to Peter was.

In Clement of Alexandria's time there were heretics who considered marriage sinful. If the Christian apologist could only prove that Christ chose some Apostles who were married, he would have silenced them. He said that St. Peter and St. Paul were married. His reasons were worthless; but they were the best that he had. Greek was Clement's language,

yet he never cited the cure in Peter's house to prove that the Apostle had a mother-in-law, and therefore that he was married.

A wife for Peter did not appear on the scene until about a century after St. Peter was dead.

J. F. SHEAHAN.

*Poughkeepsie, N. Y.*

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#### WHAT A PASTOR CAN SUGGEST TO THE CATHOLIC WOMEN OF HIS FLOCK TO PREVENT MIXED MARRIAGES.

The question how to counteract the evil of "mixed marriages", which sometimes result in the total loss of faith on the part of the Catholic, or cause dissension, if not alienation, in the home-circle, has been discussed in the REVIEW from the pastoral standpoint in various ways. Excellent suggestions have been made as to the manner in which a pastor may use his influence and especially the opportunity given him to eliminate prejudice and laxity in the candidates by inducing them to go through a preparatory course of instruction regarding the obligations of the marriage state. This method, already introduced in several dioceses, has, as statistics have shown, resulted in bringing about conversions which would have been practically impossible after the union of the dissenting parties had taken place.

A new solution of the problem is presented in a community in the Swiss parish of Willengen, Canton of St. Gall. The movement is most creditable to the women folk of the place and we may presume to their parish priest, who must have been its inspirer. To understand the peculiar situation from the religious viewpoint it is to be remembered that the government of the Swiss Cantons is in politics known as liberal democratic. On the whole the influence of the law is against any professed religion, with the result that the prevailing atmosphere among the men of the Catholic districts is indifference. According to article 49, Code 1847, of the Swiss Federal Law, the father of the family, or whoever represents him in the case of orphaned families, has the right to determine the religion of the children of "mixed marriages". The Church is free to exact the customary *cautiones* or prom-

ises in such cases from the non-Catholic party, but the civil courts would not only not enforce such contract if the Protestant party chose to violate it, but would decide under ordinary circumstances against the Catholic party.

One result of this system is that in those parts in which the Catholic and Protestant people are fairly divided, the men are nearly all Protestants or infidels, while the women, following in most cases the religion of the mother, are Catholics. This combination, while not satisfactory to either party, threatened to become permanent, to the detriment of religious and social advancement. The women had perhaps the advantage in possessing a positive faith, which demands from them conformity and practice, often with considerable sacrifice; whereas the men were in a more or less negative attitude by reason of religious indifference growing out of the Protestant system of private judgment. The initiative, therefore, of altering this condition of things naturally devolved upon the women.

They proved themselves equal to the task. "Realizing," says the *Ave Maria*, which reports the instance from the *London Standard*, "the evils generally resulting from mixed marriages, the marriageable girls, the young women and widows of Willengen, formed an association with the object of not marrying under any circumstances a Protestant suitor, that is, unless he was willing to change his religion. The association excited curiosity, which its members were at all times ready and willing to relieve. The men began to think. A great interest in religion was awakened. Those who at first are most reluctant to consider the condition laid down, naturally make the best husbands and the best converts."

It is a commonplace of observation that if a young man really loves a girl, and she lets him understand that before she can entertain any thought of uniting her life to his for good he must examine her religion, so as to put aside every prejudice arising from ignorance of it, she can easily induce him, if he be a reasonable man, and one who would be likely to make a woman happy in marriage, to go with her through a brief but thorough course of instruction under the guidance of the priest or some intelligent lay catechist. Under such circumstances a proper presentation of the Catholic truth to a well-intentioned man must lead to the union of faith in both

parties and thereby give a guarantee of a good understanding and the blessing of a Catholic household. The Swiss maids not only know their power over the heart worth engaging to, but they show also a singularly intelligent appreciation of their faith. With a conscientious and wide-awake priest to lead them they will not only convert the male population of the town, but draw by their example others to court a like blessing where similar conditions favor the danger of mixed marriages.

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### THE ACT OF CONTRITION.

A missionary priest writes to us making a plea for uniformity in our teaching children the chief acts of faith, hope, charity, and contrition, since thus a frequent renewal of them at missions, etc., is more easily effected.

Another priest sends us a pretty picture with an act of contrition, in form of a prayer, printed on the back. He writes:

Let our Brothers, Sisters and Priests teach the children what an act of perfect contrition is, and how it purifies the soul from the guilt of sin.

Thus instructed, when confronted with danger, when conscious of sin, these souls will instinctively employ this easy method of seeking shelter and safety in the Sacred Heart.

The same prayer, printed on the back of a little picture, will go where a priest may not or cannot go, and, if recited with heartfelt dispositions, will recall to the Good Shepherd the sheep that had gone astray.

Distributed by doctors, nurses, neighbors, among even our separated brothers face to face with death, this same prayer will often serve to open Heaven's Gate for the truly endangered soul.

With such power for opening the treasures of God's Mercy, the act of perfect contrition is most properly called the "Golden Key to Heaven".

### THE "GOLDEN KEY" TO GOD'S MERCY.

*At the close of the day, and in the time of danger, say to God:*

O my God! I am heartily sorry for having offended Thee, and I detest all my sins above all evils, because I dread the loss of Heaven and the pains of hell; but most of all, because they offend Thee, Who art infinitely good in Thyself and deserving of all my love. I firmly re-

solve, with the help of Thy grace, to do penance, to amend my life and to sin no more. Amen.

“Within Thy Saviour’s heart  
Place all thy care:  
And learn, O weary soul,  
Thy rest is there.”

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### ABOUT WAX CANDLES.

*Qu.* During the past few years quite a controversy has arisen over the difference of views among the clergy and local manufacturers of wax candles, as to the percentage of pure beeswax required for use in the Mass. Must the *maximum part* of the material employed in the manufacture of the candle be absolutely pure beeswax?

*Resp.* The Roman Missal mentions as a defect in the celebration of Mass the absence of wax candles.<sup>1</sup> From the words employed in the liturgical blessing of these candles, and for symbolical reasons, it is clear that this wax is intended to be the pure product of the bee. “Domine sancte qui . . . jussu tuo per opera apum hunc liquorem ad perfectionem cerei venire fecisti.”<sup>2</sup>

But the difficulty, in many places, of obtaining pure beeswax, and of safely using it in heated churches where the unmixed wax is apt to melt quickly, causing a bending of the candles and danger of fire, has called for a certain mitigation of the rubrical prescription. Hence concessions have been made from time to time to suit the circumstances of different places.

The most recent official statement, applicable to the United States and other countries similarly circumstanced, is embodied in a decision of the S. Congregation of Rites in reply to a request of a number of bishops who had represented to the Holy See the practical difficulty of obtaining and using pure beeswax. The decision states that, “in view of the alleged difficulty, the law requiring that candles placed upon the altar be absolutely and entirely (*omnino et integre*) of beeswax is to be mitigated, so that other matter of a vegetable or animal nature may be added to the wax. The Holy See

<sup>1</sup> De defect. X. 1.

<sup>2</sup> In festo Purific. B. Mariæ V.

wishes however that the bishops see to it (*pro viribus curent*) that the two candles used at low Mass, and the Paschal candle, as well as the candle used for the solemn blessing of the baptismal water, be in greater part ("maxima parte") of beeswax. The other liturgical lights on the altar are likewise to be of wax ("in majori vel notabili quantitate"). The distinction between "maxima parte" and "majori vel notabili parte" is significant, although it hardly permits of a strict line of demarcation. Nor is it easy to determine the exact percentage expressed in "maxima parte". Sixty-five per cent of beeswax has been deemed a proper and safe proportion by some manufacturers. In England and Ireland "Altar candles" are stamped on the base with the guaranteed percentage mark of beeswax. This practice might be recommended to American manufacturers for the security of clerical purchasers. Thus Altar Candles are advertised — *Beeswax candles guaranteed 75% (red stamp), 65% (yellow stamp), 25% (green stamp)*. The S. Congregation adds that the matter is to be left in the hands of the Ordinary, and that the clergy are to abide by his ruling without feeling obliged to investigate the quality of the candles on their own responsibility. For the better guidance of our readers we add the Decree:

#### DECRETUM DE CERA ADHIBENDA IN S. LITURGIA.

*Decretum:* Nonnulli Antistites a Sacrorum Rituum Congregatione semel atque iterum reverenter postularunt: An attenta etiam magna difficultate, vel veram ceram apum habendi, vel indebitas cum alia cera commixtiones eliminandi, candelae super altaribus ponendae omnino et integre ex cera esse debeant apum; an vero esse possint cum alia materia seu vegetali seu animali commixtae?

Et S. Rituum Congregatio, in Ordinario Coetu, die 29 Novembris, hoc vertente anno, in Vaticanum coadunato, omnibus perpensis, una cum suffragio Commissionis Liturgicae, antea acta decreta mitigando, rescribere rata est: Attenta asserta difficultate, *negative* ad primam partem; *affirmative* ad secundam, et ad mentem. Mens est ut *Episcopi pro viribus curent, ut cereus paschalis, cereus in aqua baptismali immergendus, et duae candelae in missis accendendae, sint ex cera apum, saltem in maxima parte*; aliarum vero candelarum quae supra altaribus ponendae sunt, materia in majori vel notabili quantitate ex eadem cera sit oportet. Qua in re parochi alique rectores

ecclesiarum et oratoriorum tuto stare poterunt normis a respectivis Ordinariis traditis, nec privati sacerdotes, missam celebraturi, de qualitate candelarum anxie inquirere tenentur.

Atque ita rescripsit die 14 Decembris 1904.

### PUBLIC PROCESSIONS OF THE BLESSED SACRAMENT.

*Qu.* Is there any decree of recent date from Rome forbidding processions of the Blessed Sacrament in the streets, as, for example, on the Feast of Corpus Christi, when the Blessed Sacrament is carried publicly?

Is there any restriction in regard to walking in ecclesiastical vestments through the public streets, for instance, on occasion of funerals, etc.

*Resp.* There are no general decrees forbidding processions of the Blessed Sacrament or on occasions of funerals, etc. On the contrary, they are quite in harmony with the spirit of the liturgy.

But they may not be held anywhere without the permission, either tacit or expressed, of the Ordinary. This stands to reason, since any ecclesiastical function outside the church proper must take account of the circumstances and surroundings, which may easily render the public exhibition of religious devotion a hindrance to public order. The Ordinary, therefore, is to be consulted, as it belongs to him to regulate the public worship and to determine all that relates to time, place, and other circumstances of functions to be held outside the church, even though they are prescribed by the rubrics or have the sanction of immemorial custom in other places. The Ordinary moreover is supposed to be familiar with the civil regulations which must be respected.

Ruling such cases we have not only the general canon law and good sense, but numerous authoritative decisions. "Episcopum horam Processionis, tum SSi. Sacramenti quum aliarum quarumque processionum, suo arbitrio indicere posse declaravit, et intimari facere Clero, magistratu et aliis quibuscumque interesse habentibus, qui omnes ordini et mandatis Episcopi obedire tenentur."<sup>1</sup> "Ordinationes publicarum et solemnium Processionum spectare ad Archiepiscopum, et illo

<sup>1</sup> S. R. C., 17 June, 1606.



absente ad ejus Vicarium." <sup>2</sup> "An Processiones fieri possunt extra ambitum ecclesiarum absque licentia Episcopi, etc.? *Resp.* Negative, nisi adsit licentia Episcopi." <sup>3</sup>

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### THE ORDER OF CEREMONIES IN CONDITIONAL BAPTISM.

*Qu.* When a convert to the faith must be baptized *sub conditione*, may the priest follow this order: Abjuratio, Confessio sacramentalis, Baptismus conditionalis, and lastly Absolutio conditionata?

The Ritual places confession after Baptism; but it seems to me there is a later declaration which insists upon the order as above stated. Which is correct? J. W.

*Resp.* There is a declaration of the Sacred Office <sup>1</sup> which, for the sake of accidental convenience, permits an inversion of the order prescribed by the Ritual: "*Poterunt ad majorem functionis ecclesiasticae facilitatem, prius audiri sacramentaliter quoad eorum culparum accusationem. Deinde, post collationem baptismatis sub conditione, confessarius, iterum reassumptis per summa capita cum poenitente eis, de quibus jam accusationem fecerit, absolvat sacramentaliter pariter cum conditione.*" The chief point in the legislation of the Ritual, as well as in the limitation by the Holy Office (as contained in the words "*iterum reassumptis per summa capita,*" etc.) is to safeguard the unity of the sacramental confession and absolution, both of which affect only persons already members of the Church by baptism. This is to be kept in mind, especially when by accident a considerable interval occurs between the confession and the baptism with its subsequent absolution (sacramental) *sub conditione*.

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### THE "VENI CREATOR" BEFORE THE SERMON AT HIGH MASS.

*Qu.* Will you kindly inform me just where I can find a definite authoritative statement of the fact that it is forbidden by the Sacred Congregation of Rites to sing "Veni Creator" immediately before the sermon at High Mass? W. N. W.

<sup>2</sup> S. R. C., 14 May, 1672.

<sup>3</sup> S. R. C., a SS. Pont. confirmat., 12 January, 1704.

<sup>1</sup> 2 Dec., 1874—Coll. 1426.

*Resp.* There is no decree of the Sacred Congregation prohibiting the chanting of "Veni Creator" immediately before the sermon at the High Mass.

Some years ago a letter was published in some diocesan journal, and copied by a number of Catholic papers, to the effect that one of our Bishops had asked the S. Congregation about the propriety of interrupting the Mass by the (lengthy) chanting of the "Veni Creator", etc. The Bishop had received an answer stating that there is no need to sing the "Veni Creator" before the sermon at High Mass, since the "Munda cor meum" recited by the celebrant before the Gospel serves the purpose of an invocation, intended for the preacher also (even if he be not the celebrant of the Mass). There was nothing official about this communication, as we pointed out at the time (ECCL. REVIEW, October, 1896, p. 432), and it is not recorded in the collection of authentic decrees.

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#### DO RELIGIOUS RECITING THE LITTLE OFFICE B.V.M. IN CHOIR CONFORM TO THE NEW RUBRICS OF THE BREVIARY?

*Qu.* 1. Are Religious who recite daily the Little Office B. V. M. in choir obliged to conform to the regulations of the new rubrics and thus shorten the psalms of Lauds?

2. During the three days (Thursday, Friday and Saturday) of Holy Week, when there is a special Office, and the Little Office of the B. V. M. is omitted, do the Religious who are obliged to recite daily the Office of the B. V. M. say Vespers on the eve of Holy Thursday? I ask because there are no second Vespers assigned for the Office of Our Lady on the one hand, and on the other, the Office of Holy Thursday begins with Matins, said on the eve.

*Resp.* 1. Since the "Parvum Officium B. M. V." has been inserted in the new Breviary, thus becoming the norm for the recitation of the Little Office B. V. M. in choir, it follows that the latter adopts the changes officially made by the new rubrics. If no general and authoritative law has been made to this effect it is because the obligation of reciting the Parvum Officium B. M. V. is not the same as that imposed for the greater canonical hours to which those in Sacred Orders are bound; and whilst the Constitutions of the various Religious Communities impose the recitation of the Little Office

as a duty, it is not binding *sub gravi*. For the rest, it may be taken for granted that the new office books for Religious Communities will at an early date introduce the change adopted for the Roman Office, and already indicated in the authorized Breviary.

The change in the present case involves nothing more than the omission of three psalms at Lauds; that is: Psalms 66 (following Ps. 62), and Psalms 149 and 150 (following Ps. 148).<sup>1</sup>

2. As to the obligation of reciting Vespers on the eve of Holy Thursday, we believe it is the same as for other days on which the Office of the B. V. M. is recited in choir. For, although the Breviary does not assign special second Vespers for the Little Office, because the latter ordinarily begins with first Vespers, the absence of a special form of second Vespers could not sanction the omission of the liturgical hour itself on any day of the ecclesiastical year. That is to say, the Church requires us to supply the Vespers because she expects us to say evening prayers (Vespers and Complin) on every day of the year. Since Holy Thursday has no first Vespers, and the Lament Office of that day begins with Matins, the form of the Church's evening prayer for Wednesday will have to be supplied from the ordinary Vespers; accordingly, in the case of the "Parvum Officium", from the regular Vespers of the Little Office, which for once become second Vespers of that perpetual or continuous feast of Our Blessed Lady which religious communities are privileged to celebrate in reciting daily the Little Office.

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#### RESPONSES AT THE EPISTLE AND GOSPEL IN A MISSA CANTATA.

*Qu.* Would you please let me know, through the columns of the REVIEW, whether in a Missa Solemnis et Cantata it is proper for the choir to respond "Deo Gratias" and "Laus tibi, Christe" after the

<sup>1</sup> In his recent Commentary on the *Divino Aflatu*, the Cistercian P. Trilhé writes on this point: "On s'est demandé quelle était la situation juridique, vis-à-vis de la nouvelle réforme, des instituts religieux dans lesquels on récite, en vertu des constitutions, le petit office de la S. Vierge. Il paraissait évident que les instituts qui récitent cet office tel qu'il est au Breviaire Romain, devaient se conformer à la nouvelle réforme. . . . Telles sont les solutions qui ont été données, paraît-il, par la S. Congrégation pour un Ordre religieux de femmes: mais nous n'avons pu nous procurer le text officiel du décret." (Ch. XVIII, 27.)

Epistle and Gospel respectively? By responding I mean chanting or singing the above-mentioned responses.

*Resp.* Although an old custom exists in many of our churches to chant the responses referred to, there is no warrant for the practice in the liturgy. This, though it designates the responses to be sung by the choir for the other parts of the solemn service, makes no mention of "Deo Gratias" after the Epistle or of "Laus tibi, Christe" after the Gospel. Moreover, the practice of singing these responses does not exist in the churches of Rome or other places where the liturgical chant is carried out in accordance with the rules of the Gradual, Kyrial, etc.

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**"DOMINE, SALVUM FAC REGEM."**

*Qu.* The new Office contains among the Preces on ferial days the invocation "Domine, salvum fac Regem". Are we who live under a Republican Government to omit this invocation?

*Resp.* The word "Rex" in the prayer referred to stands for one who rules or directs, as is frequently the sense in the classics; for example, "rex" for "rector" (Hor. I, carm. 36, 8); or simply a leader—"is quem nobis veluti in patronum eligimus, quem sequimur" (Martial, Lib. II, 18). Hence it may be fitly applied to the president of a republic, or the governor of a state.

## Criticisms and Notes.

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**BODILY HEALTH AND SPIRITUAL VIGOR.** A Book for Preachers and Teachers. By William J. Lockington, S.J. Longmans, Green & Co., New York. 1913. Pp. 138.

**LES PRINCIPES DE LA VIE SPIRITUELLE.** Par le R. P. Jos. Schryvers, O.S.S.B. Albert Dewit, Bruxelles. 1913. Pp. 590.

"Health of the soul in holiness of justice is better than all gold and silver; and a sound body, than immense revenues" (Eccles. 30: 15). This thought of the Wise Man—so well confirmed by the experience of all the ages—is the *motif* of the present neat little volume. The wisdom of the ancient sages proclaiming the sane soul's demand for a sound body is shown to be further established by the insistence of the Christian saints, notably the founders of religious orders, SS. Benedict and Ignatius, the Bernards, the Francis, and the Teresas. Those who have not read good Saint Benedict's Rule—that Rule which Bossuet calls "an epitome of Christianity, a learned and mysterious abridgment of the Gospels, of all the institutions of the Fathers, of all the counsels of perfection"—may not be aware of the wise provisions it contains for the bodily as well as the spiritual well-being of its subjects. If the monks were to work, they were adequately to eat. Think of it! "a pound of bread daily and two dishes of cooked food at each meal"! "The habits worn are to fit the wearer, be sufficiently warm, and not too old." Again, each of the brethren is to take "from six to eight hours of unbroken sleep daily, with the addition of a siesta in summer"; each likewise is to have "a blanket, a coverlet, a mattress and a pillow"! But these are only some of the most obvious illustrations of how wisely the Saints provided for the body—other folks' bodies especially; they didn't seem always to mind so much their own—reflecting in this care one of the fundamental truths of Catholic philosophy on the unity of man's nature; for if that nature is one, made up of two essential coefficients, it cannot but be that due care should be taken of each constituent; otherwise disaster must befall the whole.

The little volume before us tells wherein this proportionate care consists and how it may best be carried on. Sound, sane advice is given to clerics, especially to preachers and teachers, on bodily discipline. The advice is made eminently practical, graphic, by abundant illustrations. Not every man can of course get himself into all the positions that are figured in these cuts. Standing on one's hands or

bringing one's heels over the head to the back of the neck can be gracefully effected by only very youthful clerics. But bodily discipline is not equally relished by all alike, and there is abundant material here for easy selection. The weakest and the strongest can make their choice to suit their respective abilities. The book will do much good for soul as well as for body, nor will it fail, let us trust, to disabuse some minds of the idea that disregard of bodily well-being is a condition, if not an essential, of holiness; or the other no less dangerous prejudice that adequate reasonable care of the body, if carried out with the proper spirit and intention, does not of itself include thorough discipline of the soul.

The foregoing text shows how to lay down and preserve the natural foundations of the spiritual life. It teaches the *art* of bodily health in view of spiritual vigor. The second book above reduces the spiritual life itself to a systematic science, a science which, though objectively evolved from the forces of divine grace, has its abode in the human agent that is constituted of a spiritual soul informing a material organism. While, then, the art of hygiene takes care of the body, the science of spiritual vitality directs the whole man that he may form and use his body so as to be an apt instrument unto the perfecting of his soul. There is no end of books treating of the spiritual life; but there will always be room for another such as the one before us. The author will be best known to our readers through his *Manuel d'Économie politique*, the English translation of which has been introduced to them in this REVIEW. When a writer on economics produces a book on the spiritual life it is apt to be objective. And this is surely verified in the present case. Father Schryvers studies the spiritual life in its *essential* principles: (1) the *final*—the love of God transforming the Christian unto the *likeness of the model* Christ, and through Him, God; (2) the *efficient*, the human *will-faculty* informed by the supernatural virtue of *charity*; (3) the *formal*, the supernatural *actions* of the person which constitute the means to the end; (4) the *material*, the natural man in so far as he comes under the discipline of his will informed by grace. These are the fundamental lines. Familiar, of course, they are to the student of Scholasticism applied to the guidance of the soul. He will not therefore look for anything *essentially* new in the work at hand. At the same time, if he wants a thoroughly systematic presentation, solidly established, lucidly expressed, and animated by that genuine unction and spirit of piety which relieve the exposition from being didactic—all this he will find in Father Schryvers' volume. Valuable features of the book worthy of special note are the various analyses and the abundant bibliography.

"THE PRAISE OF GLORY". Reminiscences of Sister Elizabeth of the Trinity, a Carmelite Nun of Dijon, 1901—1906. Authorized translation by the Benedictines of Stanbrook. From the fifth French edition. With Introduction by the Rev. Father Benedict Zimmermann, O.O.D., of St. Luke's Priory, Wincanton. Washbourne: London; New York, Cincinnati, Chicago: Benziger Bros. 1913. Pp. 288.

It is a remarkable fact that the still sanctity developed in the cloistered Orders is capable of exerting on the outside world a far wider and deeper influence than the beneficent activity of heroic souls that spend themselves in labors which are open to public appreciation, and which in their immediate effects herald themselves abroad. Holiness, of course, follows the laws of concentration; it gathers power by confinement, the confinement of love which, directed toward the First Cause of all things, takes on the attribute of omnipotence belonging to that Cause. But it does not seem essential that this concentration should be hidden from the world. One can love in the open, even though virtue is shy of demonstrativeness, for the true lover forgets all else when enthusiasm or ardor is enkindled in the heart. Yet it is the echoes mostly of this hidden love exercising itself in heroic charity within circumscribed confines that reach apparently farthest into the world, and retain a most intense influence upon those whom they have reached. Probably no Order more than the Carmelite has been of recent years so blest with that type of sanctity which blooms like a fresh young flower for a brief time, giving its sweet fragrance to those around it, and then vanishes from earth to reappear as a shining star in the fair heavens, to be gazed at in admiration whilst it sheds its benignant and beautiful light upon a world which hardly suspected anything from the modest little flower hidden in the cloister. Within a few years we have seen the martyrs of Compiègne canonized; then a young Carmelite nun of Beaune, the Venerable Marguerita of the Bl. Sacrament, captivated the attention of thousands who had no thought for holiness in other ways. Next the "Little Flower" of Lisieux, with her joyous simplicity and exuberant poetry, and Sister Elizabeth of the Trinity rise up almost simultaneously as illustrations of a spirit that seems to pervade the Carmelite Community.

It is hard to believe that this quality of holy living is confined to France, though there is something in the very grace of the French nature, in its delicate perceptions of beauty, that seems to imply a peculiar attraction for swift sacrifice in the religious life. But as an offset to this we have the ready appreciation which

Carmel in France has in various ways received in England, as shown by the publications undertaken by the Stanbrook nuns. With a blessed liberality that befits the Benedictines, and with a literary skill that is in keeping with the traditions of the old Order in which religious sanctity first took its form of conventual life, they prove that the particular genius of holiness that characterizes the daughters of St. Teresa in France to-day is not of one particular country or Order, but has its charms alike for beautiful souls everywhere aspiring to the love of God.

"The Praise of Glory" is the title which Sister Elizabeth took for herself as an incentive to virtue. It had come to her when reading St. Paul's Epistle to the Ephesians, who twice repeats the thought that "we are predestined unto the adoption of children through Jesus Christ for *the praise of the glory of God*" (Eph. 1:6 and 12). Meditating upon this thought, the young nun seized the expression "*Laudem Gloriarum*" and with the eagerness of love, forgetful of the faulty grammar, she adopted the name *Laudem Gloriarum*. "Happy," says a Jesuit writer in commenting on this fact, "the souls who have only faults of grammar to repent of." She was born in 1880, the daughter of a French army officer, Captain François Joseph Catez. Entering the Carmelite convent at Dijon in 1901, she made her profession in the January of 1903, and died after an illness of eight months, 9 November, 1906. Surely a brief life in religion. It was also an apparently uneventful life; and nothing might have been known of her, but for the fact that those who had had glimpses of her treasured the happy memory to such a degree of admiration as to call upon the nuns in whose midst she had spent her brief religious career to give them details. These, it was felt, could not but be edifying to the circle, first of her own religious in other convents, and then to a larger circle of those to whom sanctity is a grace to be shared by contact. The records were mostly confined to letters which Sister Elizabeth had written to her mother, to a devoted sister in the world, to one or two priests who had guided her in finding happiness in religion, and to a very few other friends who had sought her aid in the spiritual life. Of her diaries there remained one, accidentally preserved and giving an intimate insight into her communings with God during times of Retreat. Her desire of annihilation in God had urged her to destroy all other reminiscences that might direct attention to herself.

If there is any particular aspect of virtue by which her life in the community can be characterized, it is that of happiness in her desire for suffering for the love of Jesus. She was a passion flower in its early purple freshness, with all the glow of radiant sunshine



upon it, and fragrant with the delicate perfume of a fair spring morning. Teresa of the Holy Child Jesus, the Little Flower of Lisieux, was her senior by six years, and died nine years before her. They had much in common, though they did not personally know each other; but, as Fr. Zimmerman says in his Introduction, there was this difference between them, as appears in their photographs: "The Little Flower looks merry, Elizabeth looks happy."

The book is sure to be widely read and appreciated, and gives blessed proof that sanctity is blooming in a thousand places where we do not suspect it; and that in an age when the common comforts of life seem to have banished the possibility of heroic self-denial as a rule of life. The translation of this volume gives evidence of the literary judgment requisite for a true rendering not merely of the exquisite peculiarity of the French idiom but also of the poetic gifts reflected in the writings of the "Praise of Glory." It is pleasant as well as edifying reading.

**ST. GERTRUDE THE GREAT.** London, Edinburgh and Glasgow: Sands and Company. B. Herder: St. Louis, Mo. 1913. Pp. 241.

The latter half of the thirteenth century produced two great saints of the Benedictine Order who stand as the perpetual models of all religious communities by reason of their special endowments, as the exponents of the spirit of prayer and contemplation. They were St. Mechtildis and St. Gertrude, sisters alike in blood and in religion. Neither of them was canonized by any process that tested their heroic qualities of virtue, but both bear the title by a tradition that has the unquestioned sanction of Popes and historic devotion. The present biography is a study of the spirit of St. Gertrude as manifested in her piety to the Sacred Humanity of Christ. The scanty historical setting had to be supplied from data suggested by the writings of the Saint. These are five books of "*Insinuationes divinae pietatis*." The Solesmes Benedictines have published an edition under the title of *Legatus divinae pietatis*, which contains the well-known *Revelationes Gertrudianae*. Besides this we have her *Exercitia Spiritualia*, giving an insight into her special love of the Blessed Sacrament, and her devotion to Our Blessed Lady, and to the Communion of Saints.

But the keynote to the present life of the Saint is her character as an apostle of the devotion to the Sacred Heart. In this she anticipated Blessed Margaret Mary, the Venerable Jeanne Guilleen, and the Blessed John Eudes. The fact is brought out in an interesting and enlightening Introduction to the Life by Dom Gilbert Dolan, of the Benedictine Priory of Little Malvern. The volume makes a handsome contribution to modern hagiography for popular use.

**THREE YEARS IN THE LYBIAN DESERT.** Travels, Discoveries, and Excavations in the Menas Expedition. By J. O. Ewald Falls, Member of the Expedition. Translated by Elizabeth Lee. With sixty-one illustrations. B. Herder, St. Louis. Pp. 356.

In 1905 Mgr. C. M. Kaufmann, a German priest and archeologist, undertook, in company with the author of this volume, an expedition into the Lybian Desert. The purpose of the journey was to trace the ruins of a once prosperous Christian settlement under the patronage of St. Menas (Minas or Mennas). The Saint had been a Roman officer under Diocletian, but, after his conversion to Christianity, he embraced the eremitical life and was put to death toward the end of the third century on his daring to enter the arena at the Roman games to denounce the barbarous cruelties of the sport in which Christian martyrs were often the victims. The relics of the Saint were taken to Egypt, and buried in the neighborhood of Mareotis, where pilgrims from all parts of the East flocked to his tomb. Numerous merchant caravans, passing on their way south and west from Egypt, gave rise to settlements in the district. Thus came about the erection of the magnificent monastic buildings and a number of shrines and churches in the very heart of the desert. After nearly fourteen centuries of neglect the ruins of these once prosperous pilgrim stations were discovered by a young French explorer, of Alexandria, named Pachó, who gave the world his story in a volume entitled *Relation d'un voyage dans la Marmorique*, published in 1827. In 1875, W. Junker, the African traveller, crossed the Auladali desert, and came upon traces of these ruins. Finally Professor Hartmann, the Berlin Orientalist, in the course of a journey for the purpose of linguistic researches in the same region, had his attention attracted to the ruins in question. They were in fact those of a city now called Bumna or Abumina, or, in the Arabic legends, Karm Abu Mina, "the Vineyard of Father Menas."

Mgr. Kaufman's excavations during a sojourn of nearly three years in the Lybian Desert brought to light two basilic foundations and a votive church, with baths and fountains, the water of which, having wondrous curative powers, similar to those of Lourdes, were conducted to the centre of Menas near-by. The results of the expedition were published in three installments. The present account is not Mgr. Kaufmann's, but a description by Ewald Falls, his cousin and companion, of the incidents of the journey through the desert. The story is replete with pleasant and instructive details, and is well told in its English form. The volume is beautifully illustrated and printed.

The original plan of the expedition had been, it appears, to visit Cyrenaica, a similar ancient settlement in the northern part of the Sahara. The troubles between Italy and Turkey in Tripoli, however, made it impossible to obtain protection for travellers from the Turkish authorities, and the party had to return to Europe. Passing by way of Athens to Alexandria, they entered the desert from the east.

**HIERARCHIA CATHOLICA MEDII AEVI sive Summorum Pontificum, S. R. E. Cardinalium, Ecclesiarum Antistitum Series ab Anno 1198 usque ad Annum 1431 perducta. E Documentis tabularii praesertim Vaticani collecta, digesta, edita per Conradum Eubel, S.T.Doct., Ord. Min. Convent. Definitorum Generalem, olim Apostolicum apud S. Petrum de Urbe Poenitentiarium. Editio altera. Monasterii: Libreria Regensbergiana. 1913. Pp. 559.**

A new edition of the *Hierarchia Catholica* so soon after the publication of the third volume, was hardly to be expected. The capable author, P. Eubel, has taken occasion of this reissue, of which we have here the first volume, to introduce some important corrections into his work. In his preface he says: "In hac primi voluminis altera editione vix pagina invenitur, in qua non hoc vel aliud emendatum sit." These changes were caused partly by the publication of separate *Registra*, such as the sixth and seventh volumes of the *Bullarium Franciscanum*, also by the lists of the English Bishops by Stubbs, and in Italy by the first part of P. Savio's *Gli Antichi Vescovati d'Italia*, as well as several French registers of diocesan bishops and similar accounts relating to the various religious Orders whose members had been elected to the hierarchy. These results came to light for the most part after the first appearance of the *Hierarchia*, which was to replace the old and very faulty Series of Gams, and would probably have been impossible if the work of Dr. Eubel had not previously awakened special interest in the studies with which the works referred to are concerned. Thus new special and previously private sources have been opened to scholars, of which the editor of the *Hierarchia* wisely availed himself to perfect his work. For the rest, the character and order of the volumes have not been altered. There is first of all the list of Roman Pontiffs; next, a triple list of Cardinals in the order of their election, in that of their titulars, and in their family or "vulgar" title. The most important part is of course the historical notes which accompany the names in their order of succession. The list of bishops takes in those of the various coun-

tries from the year 1198 to the year 1431. The volume will, we trust, be soon followed by the publication of the remaining portion of the work. The price for the unbound first part is 30 Marks.

**OUR LADY IN THE LITURGY.** Considerations on Certain Feasts of the Mother of God. By Dom Michael Barrett, O.S.B. London: Sands & Co. St. Louis, Mo.: B. Herder. 1913. Pp. 237.

Father Barrett invests the chief feasts of Our Blessed Lady with a reverently picturesque and instructive form of description. He leads his reader to understand the history and purpose of the feast, as he sketches the scenes in which the first acts were enacted, and tells how love made tradition the bearer of many devout recollections whence the faith of Catholics draws strength and comfort. In this way we are made to understand the fuller meaning of the mysteries of the Incarnation, with its beautiful landmarks of the Divine Maternity, Our Lady's Espousals, Purification, Annunciation, Dolors, Assumption. Then we find her again coming down from the heavens as the Help of Christians, Our Lady of Mercy, of Perpetual Succor; charming her children into love of her virtues and wisdom by the beauty of Mount Carmel, of the Rosary, of her Immaculate Heart. Priests will find here ample material for effective preaching and for the instruction of the Children of Mary. Those who read the *Ave Maria* magazine are already familiar with most chapters of the book, and need hardly be urged to get this library edition of attractive Mariana.

**FROM HUSSAR TO PRIEST.** A Memoir of Charles Rose Chase, First Superior of the Westminster Diocesan Missionaries of Our Lady of Compassion. By Henry Patrick Russell, author of "Cyril Westward," etc. With a Foreword by the Rt. Rev. Mgr. Walter Croke Robinson, M.A. With five portraits. London: Kegan Paul, Trench, Trübner and Co. 1913. Pp. 300.

Charles Rose Chase, youngest son of Colonel Morgan Charles Chase, was born in 1844, in London. At the age of fifteen he was sent to Wellington College, which had shortly before been opened under the presidency of Dr. Benson, later archbishop of Canterbury and father of Monsignor Robert Hugh Benson. In 1861 young Chase was offered and accepted a commission in the British Twenty-first Hussars. The writer of the biography recalls a visit of the cricket team of his own College to Dr. Benson's school, and the kind hospitality received there some years later. He subsequently met the young soldier, and a friendship sprang up be-

tween them which lasted for thirty-one years; this friendship forms the sympathetic keynote of Mr. Russell's writing, who, some years earlier than his friend, had found his way into the Catholic Church, as described by him in *Cyril Westward*. After seven years in the army, the young officer resigned his commission in order to enter Oxford, with a view to qualify for the Anglican ministry. The following year he left Oxford to enter Salisbury Theological College, and was ordained in 1872. At Clifton, where he was assigned as curate, he gained a reputation as a preacher. Mgr. Robinson, who writes the Foreword to the volume, tells of his first meeting the young Anglican minister at Lucerne, in 1875; and how then the latter seemed greatly perturbed about his religious position, feeling for the moment the absolute conviction that the Catholic Church claimed his allegiance; how, on arriving in Paris, he spent the entire day at prayer in the church of Notre Dame des Victoires, and when he rose from his knees "he felt firmly convinced that the Anglican Church was right." The two did not meet again for twenty-five years. All this time he was in perfect good faith. "Here is a fact," says Mr. Russell, "of more than a third of ordinary human life being spent on the road to the Catholic Church. This will be in the nature of a surprise to most, but not to those who have had experience of the mysterious process of the conversion of a soul to the faith."

For twenty years our convert held the position of Vicar of All Saints' Church at Plymouth, greatly beloved of all classes for his engaging manners and virtuous life. In 1898 he resigned his charge, his mind having been troubled anew with doubts as to his position toward Protestantism. In 1900 he embraced the Catholic Faith. He went to the Redemptorist Fathers at Bishop's Stortford to study theology. Many of his Anglican friends followed him there and, influenced by his example, sympathy, and advice in due course found their way into the Catholic Church. We note at this juncture a remarkable example of the largemindedness and truly discriminating tolerance of the late Cardinal Vaughan, though no one will question his fervent, not to say rigorous adherence to the traditions of Rome. It appears that many Anglicans who knew Mr. Chase and who were favorably disposed toward the Catholic Church, frequented the services at Bishop's Stortford church during his residence there as a student of theology. To welcome and encourage such inquirers "and help them to feel at home in the church" Cardinal Vaughan gave special permission to have the *Gloria* and *Credo* of the Mass sung in English, to the old Anglican chants they had been accustomed to; and familiar tunes from *Hymns Ancient and Modern* were likewise introduced. Protestants who at first stood outside the

church, by and by shyly entered, became acquainted with the Redemptorist Fathers, and after a while found themselves under instruction, and in due course children of the Catholic Church.

. After spending six months with the Fathers in Hertfordshire, and six months more in the English Collegio Beda in Rome, he was ordained by the present Cardinal Merry del Val. For a short time he was engaged in missionary work at Moorfields, and in the early part of 1913 was appointed Superior of what became subsequently the Catholic Missionary Society. He worked in an especial manner for the conversion of those thousands who were not of the fold in England, by giving missions to non-Catholics, akin to the missionary work of the Paulist Fathers and of secular priests in the United States. Despite constant suffering through ill-health, he labored to the last with the zeal and ardor of an apostle. Obligated by the advice of his physicians to seek a less severe climate, he left England for the Canaries. Death overtook him when he had got no further than Lisbon.

Mr. Russell relates an interesting fact in connexion with the last period of Fr. Chase's life. It appears that before his leaving England he was engaged to open a mission at Sheffield. Despite his being quite ill, of what he considered a cold, he was ready to start. "When all were saying," he writes to his sister, "I must not go, and I was determined to start, a Paulist Father from Chicago came like a good angel and offered to preach my mission." We have a suspicion that the young Paulist was the late Father Doyle. It is unnecessary to say that Mr. Russell, whom our readers will recognize as a contributor to the ECCLESIASTICAL REVIEW, writes of his hero in an engaging style.

**SING YE TO THE LORD.** Expositions of Fifty Psalms. By Robert Eaton, Priest of the Birmingham Oratory. Second Series. Catholic Truth Society: London. B. Herder: St. Louis, Mo. Pp. 402.

Father Eaton's exposition of the Psalms, of which the first series appeared some years ago, is not intended to be an exegetical commentary on the Psalter. It is rather a cycle of continuous, though not necessarily connected, reflexions on doctrinal, moral and devotional truths, for which the various Psalms furnish appropriate texts. The volume contains the substance of brief discourses which the author has delivered to the members of the Apostleship of Prayer at their weekly meetings in the church of the Oratory at Edgbaston, in order to inspire his hearers with a love of the Psalms. Each group of published discourses embraces fifty Psalms. There

are fifty-one discourses in the present series, including the Epilogue—Ps. 30. In a former group a single Psalm (Ps. 45) is made the text of different reflexions. There is a simple grace and unction in Father Eaton's style, and the expression of thought here and there suggests spiritual as well as literary associations with the late Cardinal Newman whose devoted disciple the author was for years, as he is now a successor in his labors at the Birmingham Oratory. A third series, to complete the work on the same plan, may be looked for from the same gifted pen.

**OAS DE CONSCIENCE A L'USAGE DES PERSONNES DU MONDE.** Par L. Desbrus. Pierre Téqui. Paris. 1913. Pp. 412.

Books discussing cases of conscience are not wanting in the Latin language, and several of the same class have recently been done into English. There are likewise a few excellent compilations dealing with similar topics under the title "Question Box". The present volume in French partakes of the character of both of these questionnaires. It has the special merit that the "cases" discussed are in no wise fictitious; all of them were asked by real individuals and are therefore eminently practical. They are for the most part such as are likely to come up at any moment or place from thoughtful religious people living in the world, though some of them relate to problems and conditions as they exist principally in France. The solutions offered do usually solve; wherever, at least, solutions are morally possible. As an instance of the class of difficulties that sometimes beset the respondent, the "case" of importunate busy-bodies may be noted. The querist is troubled about how to escape revealing the truth, and one of the "points" is thus stated: Not infrequently "telle bonne femme" bluntly asks how old you are. Now, without being "d'une coquetterie répréhensible," one may have excellent reasons for not giving the demanded information. What's to be done? Here is how M. Desbrus, after laying down some general principles covering the case as a whole, relieves the anxious querist in this particular scruple: "As regards a person who might be *fâcheusement* questioned as to *her* age, we would not impute it a crime in *her* not to tell the full number of years with which God has thus far blessed *her*. Should she have been already in the world for forty years, she is surely here for twenty or thirty, since the larger number includes the lesser." And so on. The answer shows the author's prudence no less than his moral science! He has produced a book that is both instructive and interesting.

LEVIA PONDERA. *An Essay Book.* By John Ayscough. Longmans, Green and Company: New York and London. 1913. Pp. 371.

*Levia Pondera* is a collection of well-digested studies, literary, historical, psychological, didactic, moral, and in some cases ephemeral, such as those on matters of every-day life, like "Cold Porridge" or "Diabolical Trees," which latter is a euphemism for Lending Libraries. There is in the volume much thought and more food for thought that comes from the suggested views of the author, especially as to the popular way of reading history, illustrated by the life of Charles II, or as to the value of literary fame, dealt with in two essays on John Galt. One may occasionally disagree with the author's conclusions, as when he says "there are no loose sallies" in Macaulay, whose reviews of books are supposed to be "not suggestions but measured and weighty statements"; but there can be no doubt about the author's originality and keenness of observation. What makes these essays particularly attractive, apart from the amount of information they impart, is the humor which the author carries into his style. It is not of the quality of Chesterton's humor, but finer, though not sharper; it is such as befits the essayist of whom he tells us that "a smile is all he aims at calling forth, or a sigh with half a smile in it".

Despite the author's disavowal, in his dedication, we think that these essays rank with the best of John Ayscough's literary work, which indeed covers a good deal of ground, more especially in the realm of fiction.

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## Literary Chat.

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Now that the avowedly revolutionary wing of the organized, or rather disorganized, army of labor is pressing forward with all the ardor of assured victory, the clergy, whose post is no less on the watch-tower than on the battlefield, must be fully acquainted with the strength and the tactics of this constantly increasing host that aims at nothing less than the destruction of the entire fabric of our present society, if not of all modern civilization. We refer of course to the Syndicalist movement which is organized in this country as the I. W. W. (Industrial Workers of the World). We have previously referred in these pages to J. Ramsay McDonald's little book entitled *Syndicalism*, as an excellent summary of the foundations, program, and propaganda of industrial revolutionism. A recent book which goes into the whole subject with much more detail is Mr. John Graham Brooks's *American Syndicalism, the I. W. W.* (New York, The Macmillan Co.) The author is well known through his able study, *The Social Unrest*, some more radical aspects of which subject are now developed by him in his recent book on *Syndicalism*. We simply call attention to the book here and now, as a fuller account of it will appear in a future number together with a critique of the following important works on kindred topics.



The *Larger Aspects of Socialism*, by William English Walling, is one of the most thoughtful expositions of the Socialist movement that have thus far appeared. In a former volume, *Socialism as It is*, a review of which has previously appeared in these pages, Mr. Walling discussed the economic and political aspects of Collectivism; in the present work he treats of its larger, the intellectual and spiritual, features. The author's sympathies are, it need hardly be said, with the movement he discusses, and in so far, of course, we must differ from him. On the other hand, as an exposition of the scientific and philosophical bases and the manifold bearings of Socialism, especially toward morality, religion, and education, one must recognize the work's superior merits, and recommend it as such to thorough students, particularly to those who are still laboring under the delusion (if the presence of such a delusion may be thought compatible with "thoroughness") that Socialism means simply economic collectivism. If there is one fact made sure by a perusal of Mr. Walling's books it is that Socialism is a "world-view", a *philosophy of reality*, especially of human life. Industrial collectivism is not the main thing—an end; it is the means to an end, the reorganization of man's aspirations and activities to be conditioned by a new social order radically different from the present. But of all this another time, soon.

Whilst it is comparatively easy to prove that the economic interpretation of history is not generally, and surely not universally, applicable as an explanation of human history, it is by no means so easy to determine the measure in which economic processes and ideals have been influential in shaping the progress of empire throughout the ages. Such determination can only be attained by detailed study of the actual historical events in their antecedents and consequences. And here it is that specializations, controlled of course by comprehensive vision, alone can reach results that are really worth while. Professor Beard's recent work, *An Economic Interpretation of the Constitution of the United States* (New York, The Macmillan Co.), is a valuable contribution to the not too copious literature developed on these specialized lines of research.

It is doubtless an inspiring picture to carry in one's imagination, especially on the ever glorious Fourth, that of the venerable Framers and Signers drawn together by the mighty energies of natural justice and political freedom, establishing the organic constitution of the young Republic, and proclaiming to the world the inalienable rights of man to life, liberty, and the pursuit of happiness. But while recognizing the inclusion of these lofty ideals and motives one must not forget that these were by no means exclusive of more materialistic influences. Property—lands, goods, money, what not—were no less powerful motives. "The members of the Philadelphia Convention which drafted the Constitution were, with a few exceptions, immediately, directly, and personally interested in and derived economic advantages from the establishment of the new system. The Constitution was essentially an economic document based upon the concept that the fundamental private rights of property are anterior to government and morally beyond the reach of popular majorities. . . . The Constitution was ratified by a vote of probably not more than one-sixth of the adult males. . . . It was not created by 'the whole people', as the jurists have said; nor by 'the States' as the Southern nullifiers long contended; but it was the work of a consolidated group, whose interests knew no State boundaries and were truly national in their scope." These are some of the conclusions reached by Prof. Beard. They do not contradict the presence of lofty idealistic motives in the bosom of the founders of our magna charta, but they point to the coëxistence of other, though less exalted, influences.

Non-Catholic teachers are more and more realizing the necessity of "moral teaching in the school and home". A manual for teachers and parents bearing as title the words here quoted has just been prepared by Dr. E. Hershey

Sneath, professor in Yale University, and the Rev. Dr. George Hodges, Dean of the Episcopal Theological School, Cambridge (New York, The Macmillan Co.). The authors insist upon the necessity of not only moral but likewise religious training in the school. Their sincerity and earnestness of endeavor toward effecting this much-needed improvement in our modern educational system are beyond all praise. The main difficulty, however, imposes itself when there arises the problem of arranging and introducing a religious program in which Catholic, Protestant, and Jew—nothing is said of Agnostic, Socialist, and the rest whose numbers are swelling in the public schools—could or would agree. We fear the common platform idea proposed by the sincerely zealous authors would hardly be acceptable to earnestly religious people.

The philosophy of Henri Bergson has been widely and enthusiastically heralded everywhere of late. Those who desire to know the substance of this rather elusive teaching, without making the effort to study it at first-hand, will find M. Edouard Le Roy a competent guide. M. Le Roy's two short essays on Bergson have been recently translated by Mr. Vincent Benson, M.A., and are now published by Henry Holt & Co. (New York) in a handy volume under the title of *The New Philosophy of Henri Bergson* (pp. 235).

A Catholic student will dissent widely from the brilliant Frenchman's speculations; but he cannot fail to recognize the merits of the present exposition. Henri Bergson is fortunate in having so faithful and ardent an interpreter as Edouard Le Roy, and both writers are fortunate in having so competent a translator as Vincent Benson; and the good fortune of all three culminates in the material make-up of the present volume.

We wish we might give the reader prominence in the happy grouping; but he must be content to take the lowest place.

What some one has facetiously said of Chesterton may not be inaptly said of Bergson:

"When plain folk, such as you and I  
See the sun sinking in the sky,  
We think it is the setting sun,  
But Mr. Gilbert Chesterton  
Is not so easily misled:  
He calmly stands upon his head,  
And upside-down obtains a new  
And Chestertonian point of view.  
Observing thus, how from his toes  
The sun creeps nearer to his nose,  
He cries, with wonder and delight,  
How grand the SUNRISE is to-night!"

Bergson's is truly a wonderful philosophy, nor least so because one must stand upon one's head to see it. However, this upside-down point of view—which not every one can assume unaided—is greatly facilitated by following Mr. Le Roy's directions.

The Rev. Remi S. Keyzer, rector of the Cathedral of St. John, Boise, Idaho, has shown that it is possible to introduce congregational singing into city and country churches, under conditions that are usually considered to be unfavorable, for such liturgical services as High Mass and Vespers. It is not necessary that we should adhere to plain-chant where the facilities for special training of boys' and men's voices are not within the reach of the ordinary choir. A really popular mass lends itself to every kind of congregational adaptation. Father Keyzer has written two such masses; and in his place has made congregational singing a reality. Not that he has succeeded in getting every parishioner to take part in the singing, but he has been able to induce some two hundred men, women, and children to sing these compositions

regularly each Sunday at High Mass. It is a method to be recommended to all pastors, since the participation of the people in the liturgy means an increase of holiness in the parish and a lessening of the troubles of those who have to look after a choir service. (Fischer Bros., N. Y.)

*The Ghosts of Bigotry* by Father P. C. Yorke, of San Francisco, is a cleverly written series of lectures on a number of historical topics that have hitherto furnished anti-Catholic prejudice with food for misrepresentation of Catholic doctrine and discipline. It is a book especially for school teachers and young people, as offering a good antidote to bigotry and popular ignorance (Text-book Publishing Co., San Francisco).

Mother Loyola's *Welcome*, which contains choice matter of preparation and thanksgiving for Holy Communion adapted to various conditions of life, has been translated and published in beautiful form in German under the title *Willkommen* (Fr. Pustet & Co.).

"Aguecheek" (Charles Bullard Fairbanks) will be remembered by readers of American periodical literature during the middle of the last century as a favorite correspondent of the Boston *Saturday Evening Gazette*. His essays on social, literary, and historical subjects are delightful reading and remind one of Robert Walsh's *Didactics*, of a somewhat earlier date. A keen observer of men and conditions, the "unknown" author holds the reader's attention, and gives new color to the scenes of travel sketched, even if the ground covered lies within the tourist's familiar paths,—London, Paris, or Rome. Mr. Henry Garriety amply justifies the new title of *My Unknown Chum* which he gives to the republished volume. We do not agree with him in the doubt he seems to cast on the author's identity. It appears reasonable enough, as part of Fairbanks's anonymity, that he should present his observations as those of a man of advanced years (The Devin-Adair Co.).

Some good Catholic novels introducing clerical characters have recently appeared, to be credited to neither Mgr. Benson nor Canon Sheehan. One of them is *In the Lean Years* by Felicia Curtis. We consider it one of the best books of historical fiction of the day. It recalls in large measure *Come Rack! Come Rope!* so far as the plot is concerned, although it deals with a different period.

Another story is Miss Olive Katharine Parr's *A White-handed Saint*. The hero is a converted priest, a fine character, though some of his actions, whilst explicable on the score of intensity of feeling, appear hardly edifying. But the book is well written and carries a wholesome moral with it.

*The Sorrow of Lycadon* by Mrs. Thomas Concannon, *Through Refining Fires* by Marie Haultmont, and *Stanmore Hall and its Inmates*, appeal less directly to the clerical reader.

Controversies with Modernism have for the most part centred on speculative or historical questions. The practical issues—save inasmuch as they are included or implicated in such questions—have not been so much in evidence. A small volume, by the Bishop of Verdun, in France, Mgr. Chollet, dealing with the explicitly practical aspects of Modernism has recently been issued by Lethielleux (Paris). The title is *L'Ascétique Moderniste*, and the method pursued is that of contrasting Modernistic with anti-Modernistic asceticism. The former member of the comparison occupies much the larger part of the book (pp. 151). The second member is embodied in a short panegyric (pp. 21) on M. Vianney, in which the venerable Curé d'Ars is presented as a type of genuinely Catholic ascetic life. As is the case with all of Mgr. Chollet's many other writings, the thought is elevated and inspiring.

Professor Jacquier's two conferences before the Catholic Faculties of Lyons, on *La Crédibilité des Évangiles*, have just been issued by the house-

of Victor Lecoffre (Paris) in a small brochure of less than one hundred pages. It is of course a very much condensed, though withal illuminating, presentation of the arguments for the historicity and veracity of the Gospels—with the counter objections—and as such will prove suggestive to the lecturer on those topics.

The permanent committee in France on Eucharistic Congresses have taken in hand the publication of the discourses pronounced by the French section of the various international assemblages in honor of the Blessed Sacrament. The fifth series of these *Discours Eucharistiques*, embracing those delivered at Vienna in 1912, has just been published by Lethielleux.

A new life of Veuillot, the great French litterateur and eminent *defensor fidei*, has just been issued (Lethielleux). The author, Professor Lecigne, is eminently qualified for his task by long experience in biographical fields; and, bringing as he does to his present undertaking intimate personal acquaintance with his subject, love for his task, and a charming style, the result is a life of Veuillot that must take a permanent place among the best genuine portraits *de viris illustribus*.

Marriage is one of the most difficult of the subjects upon which the priest has from time to time at least to speak to his people. Books there are in great abundance that by their matter and method are helps toward the performance of this duty. One more has recently come to light under the title of *La Vocation au Mariage*, by the Dominican Père Vuillermet, the author of several other volumes dealing with cognate subjects. The volume embodies a series of fifteen conferences (pp. 327), previously delivered in Lille. The work is solidly doctrinal, without being too didactic, and is sanely practical. (Lethielleux.)

The "Black Robe Voyageur", whose interesting story is told in this issue of the REVIEW by Mr. R. F. O'Connor, is still living in what he calls his "hermitage" at Pincher Creek, Alberta. Father Dawson, O.M.I., a brother priest and religious of the same Order, writes in answer to our request for details of the old missionary's present habitat: "Father Lacombe is evidently even at the present time a missionary and not a hermit. Pincher's Creek is quite in the south of Alberta, to the southwest of Macleod and Lethbridge. Lacombe (City), called after Fr. Lacombe by his friend Sir Wm. Van Horne, president of the Canadian Pacific Railroad, is far to the north, on the C. P. R. line from Calgary to Edmonton. Pincher's Creek is in the newly-formed diocese of Calgary. St. Albert diocese has been divided into Edmonton (archbishopric) and Calgary. The first bishop of Calgary, John Thomas MacNally, consecrated in Rome on 1 June, was a secular priest of the diocese of Ottawa, student of the University of Ottawa and of the Roman College."

The firm of Desclée (Rome, Tournai, Paris) has just published an edition of the new Roman Breviary which answers the needs of the clergy. Though not wholly faultless, it dispenses at least with the need of two books at a time, and has correct page references.

## Books Received.

### SACRED SCRIPTURE.

MATUTINAUD LIT LA BIBLE. Par l'Abbé E. Duplessy, Directeur de *La Réponse*. (*Les Idées de Matutinaud*.—5e Série.) Pierre Téqui, Paris. 1913. Pp. 271. Prix, 2 fr. 50.

LA CRÉDIBILITÉ DES ÉVANGILES. Conférences données aux Facultés catholiques de Lyon. Par l'Abbé E. Jacquier, Professeur d'Écriture sainte à la Faculté de Théologie. J. Gabalda, Paris. 1913. Pp. 93. Prix, 1 fr.

THE STUDENT'S HANDBOOK TO THE STUDY OF THE NEW TESTAMENT. Translated from the thirteenth French edition of Augustus Brassae, S.S., Prof. S. Scripture at St. Sulpice, Paris, by Joseph L. Weidenhan, S.T.L. The Gospels. Jesus Christ. Approb. Archb. Freiburg. Illustrated. B. Herder: St. Louis. Pp. 595. Price, \$3.25.

PROBLEMS OF THE PASSION WEEK. An Appeal to International Biblical Scholarship through a Commission of Eminent Experts, asking for a New Verdict reversing Seventeen Hundred Years of Tradition, recalling Certain "Assured Results" of New Testament Criticism, and declaring the Marvelous Accuracy of the Gospel Writers. By Alfred Martin Haggard, of Drake University, Des Moines, Iowa. Reprinted from the *Bibliotheca Sacra*. Bureau of Biblical Investigation, University Place Station, Des Moines, Iowa. Prices: \$0.15 per copy; 2 for \$0.25; 5 for \$0.50; \$1.00 per doz.

#### THEOLOGICAL AND DEVOTIONAL.

GROWTH IN THE KNOWLEDGE OF OUR LORD. Meditations for every day, exclusive of those for each festival, retreats, etc. Adapted from the French of the Abbé de Brandt, by Mother Mary Fidelis. Three volumes. St. Louis, Mo. B. Herder. Price, \$6.50.

THE WAY OF THE HEART. Letters of Direction by Mgr. d'Hulst. Edited, with an Introduction, by Mgr. A. Baudrillart, Rector of the Catholic Institute, Paris. Translated by W. H. Mitchell, M.A. Benziger Bros., New York. 1913. Pp. xxxi-326. Price, \$1.50 net; \$1.65 *postpaid*.

HAPPINESS AND BEAUTY. By the Right Rev. John S. Vaughan, D.D., Bishop of Sebastopolis. Longmans, Green & Co., London and New York. 1913. Pp. viii-124. Price, \$0.60 net.

THE SPIRIT OF OUR LADY'S LITANY. By Abbot Smith, O.S.B. Benedictine Almanack, Ampleforth Abbey, Malton, Yorks., England. 1913. Pp. 141. Price, 1s. 2d.

MOIS DU SACRÉ COEUR DE JÉSUS ou L'Amour, les Vertus, l'Imitation du Cœur de Jésus. Par le R. P. Godfroy, de la Compagnie de Jésus. Cinquième édition. Pierre Téqui, Paris. 1913. Pp. 215. Prix, 1 fr.

AUCTARIUM BELLARMINIANUM. Supplément aux Œuvres du Cardinal Bellarmín. Par le R. P. Xavier-Marie Le Bachelet, S.J., Professeur de Théologie au Scolasticat d'Ore (Hastings). Gabriel Beauchesne, Paris. 1913. Pp. xxiv-726. Prix, 25 fr.

DOCTRINE EXPLANATIONS: Communion of Saints, Prayers, Purgatory, Indulgences. Appendix on Sacramentals. By the Sisters of Notre Dame. R. & T. Washbourne, London; Benziger Bros., New York. Pp. 64.

LA VOCATION SACERDOTALE. Traité théorique et pratique. Par Joseph Lahitton, Chanoine honoraire, Docteur en Théologie, Professeur de Dogme et d'Histoire Ecclésiastique. Nouvelle édition. Gabriel Beauchesne, Paris. 1913. Pp. xiv-527. Prix, 5 fr.

MYSTICAL CONTEMPLATION or the Principles of Mystical Theology. By the Rev. Father E. Lamballe, Eudist. Translated by W. H. Mitchell, M.A. Benziger Bros., New York. 1913. Pp. xvii-203. Price, \$1.00 net; \$1.10 *postpaid*.

THE FUNDAMENTALS OF THE RELIGIOUS LIFE. Translated from the German by the Rev. John Peter M. Schleuter, S.J. Benziger Bros., New York. 1913. Pp. 133. Price, \$0.60 net.

ACTA PONTIFICIA ET DECRETA SS. ROMANARUM CONGREGATIONUM ROMANA. Mensualis Ephemeris a SSmo. D. N. PP. Pio X approbata ac speciali benedictione ornata. Index Generalis Primi Decennii 1902—Ann.—1912. Fr. Pustet & Co., New York. 1913. Pp. 352. Price, \$1.50.

ST. FRANCIS DE SALES AND HIS FRIENDS. By Hon. Mrs. Maxwell Scott, of Abbotsford. London, Edinburgh and Glasgow: Sands and Company; B. Herder: St. Louis, Mo. 1913. Pp. 229.

DE MAGNO ORATIONIS MEDIO ad aeternam salutem et quamlibet a Deo gratiam consequendam. Auctore S. Alfonso de Liguorio, Episcopo et Ecclesiae Doctore. Cum duabus appendicibus. (*Bibliotheca Ascetica*. VI) Fr. Pustet & Co., Ratisbonae, Romae et Neo Eboraci. 1913. Pp. xvi-422. Price: cloth, \$0.60; morocco, \$1.00.

CERTAMEN SPIRITUALE. Auctore P. Laurentio Scupoli, Clerico Regulari Theatino. Cum duabus appendicibus continentibus Tractatus Asceticos V. P. Alfonsi Rodriguez, S.J., de Tentationibus et de Examine Conscientiae. (*Bibliotheca Ascetica*. V.) Fr. Pustet & Co., Ratisbonae, Romae et Neo Eboraci. 1913. Pp. xi-448. Price: cloth, \$0.60; morocco, \$1.00.

LA VOCATION AU MARIAGE. Par le R. P. F.-A. Vuillermet, Dominicain. 3e édition. P. Lethielleux, Paris. 1913. Pp. 327. Prix, 3 fr.

DISCOURS EUCHARISTIQUES. Cinquième Serie. Discours Prononcés à la Session Française du Congrès Eucharistique International de Vienne. Deuxième édition. (Collection publiée par les soins du Comité permanent des Congrès eucharistiques internationaux.) P. Lethielleux, Paris. Pp. xxvii-468. Prix, 3 fr. 50.

ST. RITA OF CASCIA. The Story of Her Life. By the Rev. Thomas S. McGrath. Loughlin Bros., New York. 1913. Pp. 63. Price, \$0.30.

STUDIEN ZU HILARIUS VON POITIERS. III. Ueberlieferungsgeschichte und Echtheitskritik des sogenannten *Liber II ad Constantium*, des *Tractatus mysteriorum*, der *Epistula ad Abram filiam*, der Hymnen. Kleinere Fragmente und Spuria. (Nebst einem Anhang: Varia über die Fassung der Bibelstellen.) Von Alfred Leonhard Feder, S.J. Vorgelegt in der Sitzung am 10. Mai 1911. Sitzungsberichte der Kais. Akademie der Wissenschaften in Wien. Philosophisch-Historische Klasse. 169. Band, 5. Abhandlung. Ueberreicht vom Verfasser. Wien, 1912. In Kommission bei Alfred Hölder. Seiten 142.

DISPUTATIONES PHYSIOLOGICO-THEOLOGICAE tum Medicis Chirurgis tum Theologis et Canonistis Utiles. A. Eschbach, S.Sp., Gallici Seminarii in Urbe olim Rector. Tres volumina. Vol. I, Disputationes I et II: De humanae generationis oeconomia et legibus. De matrimonii consummatione et de conjugali impotentia. Vol. II, Disputationes III et IV: De embryologia Sacra. De Abortu medicali et de Embryotomia. Vol. III, Disputatio V: De colenda Castitate in Caelibatu. Editio tertia pluribus aucta, schematibus ornata. Desclée et Socii, Romae; Victor Lecoffre (J. Gabalda), Parisiis. 1913. Pp. xiv-223, 262, 119.

EL PROGRESO EN LA REVELACIÓN CRISTIANA. Contribución á la Historia de los Dogmas. Sobre Todo en el Período Anteniceno. Por L. Murillo, S.I. Con licencia eclesiástica. Pontificio Instituto Bíblico, Roma. 1913. Pp. 372. Precio, 3 L.

#### LITURGICAL.

VESPERALE ROMANUM, excerptum ex Antiphonali S. R. E. jussu SS. D. N. Pii X Pont. Max. restituito et edito. Editio Ratisbonensis juxta Vaticanam.—Ratisbonae et Romae: Fridericus Pustet. New York and Cincinnati: Pustet and Co. 1913. Pp. 528 and 241.

THE BOOK OF HYMNS WITH TUNES. Edited by Samuel Gregory Ould, O.S.B., and William Sewell, A.R.A.M. Cary & Co., London; Edward Schuberth & Co., New York. 1913. Pp. 572.

MASS IN HONOR OF ST. JOHN THE EVANGELIST. Latin Text with Authorized English Version. An Easy Mass for Congregational Singing. By the Rev. Remi Stephen Keyzer. Dedicated to the Right Rev. A. J. Glorieux, Bishop of Boise, Idaho. Responses of the Mass. Sold for the Benefit of St. John's Cathedral. J. Fischer & Bro., New York. 1912. Pp. 13 and 16. Price: Score, \$1.00; Vocal Part, \$0.10.

MASS IN HONOR OF ST. PETER THE APOSTLE. Latin Text with Authorized English Version. Second Easy Mass for Congregational Singing. Responses of the Mass. By the Rev. Remi Stephen Keyzer, Boise, Idaho. J. Fischer & Bro., New York. 1913. Pp. 16 and 16. Price: Score, \$1.00; Vocal Part, \$0.10.

MARTYROLOGIUM ROMANUM Gregorii XIII jussu editum, Urbani VIII et Clementis X auctoritate recognitum ac deinde anno MDCCXLIX Benedicti XIV labore et studio auctum et castigatum. Editio novissima. H. Dessain, Mechliniae. 1913. Pp. lxiv-310.

LIBER USUALIS OFFICII pro Dominicis et Festis I. vel II. Classis cum Cantu Gregoriano ex Editione Vaticana adamussim excerpto et Rhythmicis Signis in subsidium Cantorum a Solesmensibus Monachis—diligenter ornato. Desclée & Socii, Romae, Tornaci. 1913. Pp. xvi-776. Pretium, 3 fr.

MASS OF ST. ANTHONY (No. 3). For Four Mixed Voices. Composed by Alphonse Cary. Dedicated to the Rev. E. Rabagliati, S.C. (Cary Edition, 834.) Cary & Co., London; Edward Schuberth & Co., New York. 1913. Pp. 30. Price, 1/6 net.

### PHILOSOPHY.

THE LARGER ASPECTS OF SOCIALISM. By William English Walling, author of *Socialism as It is*. The Macmillan Co., New York. 1913. Pp. xxiii-406. Price, \$1.50 net.

AMERICAN SYNDICALISM. THE I. W. W. By John Graham Brooks, author of *As Others see Us, The Social Unrest*, etc. The Macmillan Co., New York. 1913. Pp. 264. Price, \$1.25 net.

AN ECONOMIC INTERPRETATION OF THE CONSTITUTION OF THE UNITED STATES. By Charles A. Beard, Associate Professor of Politics in Columbia University. The Macmillan Co., New York. 1913. Pp. 330. Price, \$2.25.

HUMILITY, THE TRUE TALISMAN. A Study of Catholicism. By Dr. Albert von Ruville, Professor at the University of Halle A. S. Being a translation of *Das Zeichen des Echten Ringes* by G. Schoetensack. Simpkin, Marshall, Hamilton, Kent & Co., London. 1913. Pp. xx-196. Price, \$1.20 net.

JEAN-ADAM MÖHLER ET L'ÉCOLE CATHOLIQUE DE TUBINGUE (1815-1840). Étude sur la théologie romantique en Wurtemberg et les origines germaniques du modernisme. Par Edmond Vermeil, Agrégé de l'Université, Docteur ès lettres, Professeur à l'École Alsacienne. Librairie Armand Colin, Paris. 1913. Pp. xiv-518. Prix, 12 fr.

DICTIONNAIRE APOLOGÉTIQUE DE LA FOI CATHOLIQUE. Contenant les Preuves de la Vérité de la Religion, les Réponses aux Objections tirées des Sciences humaines. Quatrième édition, entièrement refondue sous la Direction de A. d'Alès, Professeur à l'Institut Catholique de Paris. Avec la collaboration d'un grand nombre de Savants Catholiques. Fascicule IX: Incinération—Instruction de la Jeunesse. Gabriel Beauchesne, Paris. 1913. Coll. 318.

GETTING TOGETHER. Essays by Friends in Council on the Regulative Ideas of Religious Thought. Edited by James Morris Whiton, Ph.D. (Yale), author of *Miracles and Supernatural Religion*, etc., etc. Sturgis & Walton, New York. 1913. Pp. 303. Price, \$1.50 net; \$1.62 postpaid.

L'ASCÉTIQUE MODERNISTE. Un Ascète anti-moderniste. Par Mgr. J.-A. Chollet, Évêque de Verdun. P. Lethielleux, Paris. 1913. Pp. 178. Prix, 2 fr.

COSMOLOGIA. Auctore Josepho Donat, S.J., Dr. Theol. et Professore in Universitate Oenipontana. (*Summa Philosophiae Christianae*. IV.) F. Rauch (L. Pustet), Oeniponte; Fr. Pustet & Co., New York. 1913. Pp. viii-306. Preis, K. 4.—.

CRITICA. Auctore Josepho Donat, S.J., Dr. Theol. et Professore in Universitate Oenipontana. (*Summa Philosophiae Christianae*. II.) F. Rauch, Oeniponte; Fr. Pustet & Co., New York. 1911. Pp. viii-180. Preis, K. 1.90.

MORAL TRAINING IN THE SCHOOL AND HOME. A Manual for Teachers and Parents. By E. Hershey Sneath, Ph.D., LL.D., Professor in Yale University, and George Hodges, D.D., D.C.L., Dean of the Episcopal Theological School, Cambridge. The Macmillan Co., New York. 1913. Pp. 221. Price, \$0.80 net.

#### HISTORICAL.

FRANCOIS BACON. Par Paul Lemaire, Docteur ès-Lettres. (*Philosophes et Penseurs. Science et Religion*, No. 666.) Bloud & Cie, Paris. 1913. Pp. 64. Prix, 0 fr. 60.

HENRI HEINE. Par Pierre-Gauthiez. (*Les Grands Écrivains Étrangers*.) Bloud & Cie, Paris. 1913. Pp. 234. Prix, 2 fr. 50.

THE GOVERNMENT OF THE CHURCH IN THE FIRST CENTURY. An Essay on the Beginnings of the Christian Ministry. Presented to the Theological Faculty of St. Patrick's College, Maynooth, as a thesis for the Degree of Doctor. By the Rev. William Moran. M. H. Gill & Son, Dublin. 1913. Pp. xi-288. Price, 6/5.

GRAF SAYN. Deutsches Kulturbild aus dem dreizehnten Jahrhundert. Von Konrad von Bolanden. (*Deutsche Kulturbilder*. Sechster Band.) Fr. Pustet & Co., Regensburg, Rom und New York. 1913. Pp. 247. Price, \$0.50.

OZANAM. Livre du Centenaire. Par MM. Georges Goyau, Léon de Lanczac de Laborie, Henry Cochin, Edouard Jordan, Eugène Duthoit, Mgr. Alfred Baudrillart. Préface de M. René Doumic, de l'Académie Française. Bibliographie par M. l'Abbé Corbierre. Gabriel Beauchesne, Paris. 1913. Pp. xv-481. Prix, 6 fr.

THE CONDEMNATION OF GALILEO. By Bertrand L. Conway, C.S.P. The Columbus Press, New York. 1913. Pp. 48.

LOUIS VEUILLLOT. Par C. Lecigne, Professeur de Littérature Française aux Facultés Catholiques de Lille. P. Lethielloux, Paris. 1913. Pp. 442. Prix, 3 fr. 50.

THE CIVIL WAR AND RECONSTRUCTION IN FLORIDA. By William Watson Davis, Ph.D., Assistant Prof. American History, University of Kansas, Fellow Columbia University. (Studies in History, Economics and Public Law, edited by the Faculty of Political Science of Columbia University. Vol. LIII, No. 131.) New York: Columbia University, Longmans, Green & Co.; London: P. S. King & Son. 1913. Pp. 769. Price, \$4.50.

L'ÉGLISE CATHOLIQUE AUX PREMIERS SIÈCLES. Conférences données à Saint-Louis-des-Français, à Rome pendant le Carême de 1912. Par D. Vieillard-Lacharme. Pierre Téqui, Paris; Benziger Bros., New York. 1913. Pp. xix-376. Prix, 3 fr. 50.

#### MISCELLANEOUS.

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MY UNKNOWN CHUM. "Aguecheek." With a Foreword by Henry Garrity. The Devin-Adair Co., New York. 1912. Pp. xii-378. Price, \$1.50 net.

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# THE ECCLESIASTICAL REVIEW

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## "HOLY GOD, WE PRAISE THY NAME."

A STUDY of the words and music of this hymn has much to offer us both of historical interest and of practical value.

First of all, on the historical side, many of us doubtless know that the words were composed by Father Clarence Walworth, and that he was a convert to our faith; but how many of us could offer a probable demonstration that the hymn was composed after his conversion? His figure was one of prominence in American Catholic history, both as a missionary and as a forceful and fairly prolific writer. It is therefore curious to reflect that, for a biographical account of him in a book of reference, American Catholics should be required to go to Julian's *Dictionary of Hymnology*, and that the necessarily brief notice there given should have been due to the pen of a Presbyterian clergyman.<sup>1</sup>

<sup>1</sup> Father Walworth's niece, Miss Ellen Hardin Walworth, who was his amanuensis after his eyesight failed, published, in 1907, *Life Sketches of Father Walworth, 1820-1900*. The *Catholic Encyclopedia* contains no biographical notice of him—unfortunately, as the present writer thinks, whether we consider him as a writer of several important books, or merely as the author of the hymn, "Holy God, we praise Thy name." It is in this latter capacity alone that he was deemed of sufficient importance to merit, in a book of most condensed biography like Julian's *Dictionary*, no less than sixteen lines of biographical notice. From this inadequate, but nevertheless generously spaced account, we learn, amongst other things, that his "paraphrase of the Te Deum, 'Holy God, we praise Thy name' . . . is in the *Catholic Psalmist*, Dublin, 1858, p. 170", and that "in the *Amer. Episcopal Hymnal*, 1892, it begins with st. ii, slightly altered, as 'Hark, the loud celestial hymn'. He died in 1900." In another part of the *Dictionary*, under the title of the hymn, we find that "it is dated 1853 in the *American Evangelical Hymnal* (Hall and Lasar), Barnes & Co., N. Y., 1880."

While the hymn has always been popular amongst Catholics, and is found even in Protestant hymnals, it is only in recent times that it has achieved very wide and frequent use as a practicable *Te Deum* for congregational singing in extra-liturgical services (thus imitating its prototype, the beautiful and effective German hymn, "Grosser Gott, wir loben dich").

Printed first in 1853, it soon penetrated into Ireland (1858); and that it still remains a favorite there is evidenced by its inclusion in Father Gaynor's *St. Patrick's Hymn Book* (Dublin, 1906, No. 158). Scotland also knows it; for Dom Ould, O.S.B., of Fort Augustus, has included it in his excellent *Book of Hymns* (Edinburgh, 1910, No. 46). Dr. Tozer, the accomplished English choirmaster and editor of Catholic Church music, whose recent death was a distinct loss to the cause of reform in sacred music, found place for it in his *Catholic Church Hymnal* (New York and London, 1905). It therefore seems regrettable that the most recent and very valuable accession to our Catholic hymn books, the well-edited *Westminster Hymnal* (London, 1912), should have omitted it. As Dr. Terry, its editor, noted in the preface to his work, great care was taken to include only such texts and tunes as were of Catholic origin, and perhaps the surmise is a fair one that he thought the "Holy God, we praise Thy name" a hymn of Protestant origin, for the reason that the reference to its date (1853) appeared in the *Evangelical Hymnal* (1880).<sup>2</sup> Apropos of this, it will be interesting to quote from a recent letter of Miss Walworth to the present writer: "I remember when proof-reading *Andia-toroctè*, my uncle said: 'You see I put in my *Te Deum*. So many Protestants sing it and have it in their hymn books, the people think it is their hymn. I'll claim it back.'"

The origin of the tune has also proved a historical puzzle. Its wide use in Protestant hymnals is perhaps partly due to the fact that Zahn, the historian of German Evangelical hymnody, could not trace it back further than to a Protestant *Choral Buch* printed at Leipsic in 1819. Perhaps, too, the uncertainty as to the source of the tune and its great popularity with our separated brethren combined to deter some

<sup>2</sup> Neither is it found in the *Parochial Hymn Book* (London, 1883), *Arundel Hymns* (London), or the *Crown of Jesus Hymnal* (London).

editors of Catholic hymnals from including it in their compilations. It is perhaps not surprising that it does not appear among the 263 hymns in Cunningham's enlarged edition of *The Hymn Book* (Philadelphia, 1854), as it was first printed only one year earlier. But it is not easy to find a reason for the omission of words and melody from Peters' *Sodality Hymn Book* (N. Y., 1872) and from McGonigle's *Sodalists' Vade Mecum* (Philadelphia, 1882). In his enlarged work, the *Sodalists' Hymnal* (Philadelphia, 9th edition, 1910), Mr. McGonigle gives the hymn, but replaces the usual German tune by an entirely new one. So, too, *An Order of Divine Praise and Prayer for Congregational Use in [Catholic] Churches* (N. Y., 1890) gives the seven stanzas of the hymn, furnishes two new musical settings, and omits the traditional melody.

Like the words, however, the tune is apparently Catholic; for Baümker has traced it to its earliest known source, a Catholic hymn book published at Vienna sometime before 1780.

Thus highly interesting from a historical or academic standpoint, the study of the hymn (both text and tune) has some results to offer of a severely practical importance. Even recently published Catholic hymnals have admitted—or, rather, have perpetuated—some gross literary errors and blemishes in the text. The tune, also, has suffered not a little from varied parochial or local "uses", and so our hymnals sometimes abound in undesirable variations of melody. In justice to the merits of both text and tune, and in deference to the constantly widening employment of the hymn on occasions which bring together large numbers of people from different parishes, it is desirable to exhibit here the variations of text and tune, in the hope that future editors of Catholic hymnals may avoid obvious errors in text and attempt some comprehensive agreement on the form of the melody.

## I. THE TEXT.

The hymn appears to have been first printed in a Redemptorist *Mission Book* in 1853, compiled—or rather translated from European Mission Books and adapted to American needs—by the author himself. "He had begun the preach-

ing of Redemptorist missions in the English language in America in 1851" (Miss Walworth),<sup>3</sup> and two years later (20 June, 1853) wrote to his father: "I am now at New York, where I came to superintend the publication of a book of prayer."<sup>4</sup> That this "book of prayer" was the "Mission Book" is clear from his remark made to his niece when presenting her with a later edition:<sup>5</sup> "I have selected this prayer book for you, in a good strong binding. It is the prayer book I prepared myself while I was with the Redemptorist Fathers. You would not know that unless I told you, as my name is not on the title page" (Miss Walworth). The year 1853 is also the date assigned to the hymn by the *Evangelical Hymnal* (N. Y., 1880).

While it is not absolutely certain, it is nevertheless exceedingly probable that the hymn was composed after his conversion to the Catholic faith: "He had told me of the long walks he took at St. Trond and Wittem as a novice and theological student, to pilgrimage shrines and how thrilling was the heavy chant of the 'Grosser Gott' on such occasions as sung by his fellow-students. He was not satisfied till he had put together English words to give a similar majestic hymn" (Miss Walworth). As the English hymn is in exact stanzaic conformity with the "Grosser Gott" whose singing he so much admired, it is a fair conclusion that his composition dates from after his conversion and was probably written while he was preparing the English edition of the Mission Book (1851-1853).

The hymn is not, however, so much a translation as an imitation of the German hymn, for its text and the arrangement of the stanzas approximate more to the Latin of the *Te Deum Laudamus*—by which title, indeed, it is headed in the Mission Book.

When we come to print the true text of the hymn, we shall call attention to two emendations, one by Father Walworth,

<sup>3</sup> In recent letters to the present writer, Miss Walworth has given valuable information relating to the text of the hymn, and indebtedness to her is acknowledged by marks of quotation followed by her name.

<sup>4</sup> *Life Sketches of Father Walworth*, p. 146.

<sup>5</sup> New York, 1869: Mission Book: A Manual of Instructions and prayers. Drawn chiefly from the works of St. Alphonsus Liguori. New and Improved Edition. The hymn is there given, pp. 491, 492.

and one apparently by a hymnal editor. But first, it will be appropriate to note here some bad corruptions of the text, originating we know not where, but repeated again and again in Catholic hymnals whose editors—doubtless much pre-occupied men, as Catholic editors commonly are—appear to have simply cut out the pages of old hymnals containing our hymn, without taking thought to examine the text for proof errors.

The last two lines of the first stanza should be:

Infinite Thy vast domain,  
Everlasting is Thy reign.

The conjunction of two ideas, viz. God's "everlasting reign" over His "infinite domain", makes one complete logical thought and sequence, and the couplet is both happy and thoughtful. Also, the lines rhyme satisfactorily. But there is neither sequence of thought nor any rhyme in the couplet—frequently met with in Catholic hymnals and in occasional leaflets used on commemorative or jubilee occasions—

Infinite Thy vast domain,  
Everlasting is Thy *name*.

Again, the first four lines of the second stanza are:

Hark! the loud celestial hymn  
Angel choirs above are raising!  
Cherubim and Seraphim  
In unceasing chorus praising—

but our hymnals sometimes replace "raising" by "singing" at the end of the second line, thus robbing the stanza of two of its rhymes:

Hark, the loud celestial hymn  
Angel choirs above are *singing*;  
Cherubim and Seraphim  
In increasing chorus *praising*. . .

It is surprising that many of our Catholic hymnals enjoying a wide popularity should contain the two corruptions just referred to. As this fact tends to perpetuate the errors, it is permissible to name some of the hymnals here, in order that when there is occasion for reprinting the hymn in leaflets for special occasions, the errors may first be corrected:

1. The Catholic Youth's Hymn Book (Balt., 1871; N. Y., 1885).
2. St. Basil's Hymnal (Toronto, 1889; 15th ed., Phila.).
3. Catholic Youth's Hymnal (Rev. Ed., N. Y., 1891).
4. The Holy Family Hymn Book (Boston, 1904).
5. Hymns for the Ecclesiastical Year (N. Y., 1908).
6. Crown Hymnal (Boston, 1911).
7. Catholic Boy Choir Manual (N. Y., 1911).
8. Holy Face Hymnal (N. Y., 1891).
9. Fifty-one Miscel. Engl. Hymns (N. Y., 1901).

Two hymn books, which we shall number as 10 and 11, have but one error ("Name" for "reign"):

10. St. Mark's Hymnal (N. Y., 1910).
11. Catholic School Chimes (N. Y., 1896).

The last word of line 1, stanza 3, should be "train":

Lo, the Apostolic *train*,

and it is curious to find that in the hymnals numbered 1, 4, and 6 above, the unmeaning line occurs:

Lo, the Apostolic *strain*.

Perhaps the change was made with forethought—lest children should conjure up a picture of a locomotive and tender and baggage-car and passenger coaches. But then the word "strain" is also open to misinterpretation, and expects a grammatical agreement with its verb, as well.

Two hymnals, which may be numbered 12 and 13—

12. Cantemus Domino (St. Louis, 1912).
13. Sursum Corda (St. Louis, 1911)—

contain no careless corruptions, but attempt careful emendations of the text, writing the third line of the first stanza:

All on earth Thy sway acclaim,

instead of the original

All on earth Thy sceptre claim;

and writing the last line of the fourth stanza:

Awe-struck at the mystery,

instead of the original

While we own the mystery.

Number 10 in the above list writes "rule acclaim" for "sceptre claim". The change would be quite permissible—if all hymnals would accept it.

A slip of the pen is doubtless responsible for the replacing of the word "claim", closing the third line of the first stanza, with the unrhymic word "own", in

14. St. Patrick's Hymn Book (Dublin, 1906).

The third line ("While in Essence only One") of the fourth stanza was subsequently changed by Father Walworth into "Though in Essence only One", apparently in order to avoid the unpleasant concurrence in the stanza of two uses of the same word ("while"), since it also begins the last line ("While we own the mystery"). The change is a good one, and is found in several hymnals.

A wholly new translation, set to the traditional melody, is given by

15. Cantate (New York, 1912):

Holy God, we sing Thy praise,  
Lord, we own Thy sov'reign power:  
Trembling earth Thy will obeys,  
Highest angel, lowest flower.  
Birth and death of fleeting time,  
Limit not Thy Life sublime.

It seems desirable to call attention to an obvious misprint or oversight in the second stanza of this new version, which makes "lyres" rhyme with "choir". But even "lyre" and "choir" are objectionable words, as they are really monosyllables and yet are made to do duty as dissyllables (as though "ly-er" and "qui-er") in order to fit into the feminine cadence of the melody at these points. The new translation follows the German text quite closely. Five stanzas are given.

Father Walworth's hymn contains seven stanzas, and is found complete in but a comparatively small number of our hymnals. The correctness of the text in such stanzas as are given is of sufficient importance to justify the placing here of a partial list of the books in which a correct text is found: <sup>6</sup>

16. The League Hymnal (New York, 1896).

17. The Roman Hymnal (New York, 1884).

<sup>6</sup> Although the writer has examined a large number of our hymnals, he does not pretend to have exhausted the list.

18. Psallite: Catholic English Hymns (St. Louis, 1901).
19. Parish Kyrial and Hymnal (Rochester, 1912).
20. Catholic Church Hymnal (New York, 1905).
21. Parochial Hymn Book (Boston, 1898).
22. The Book of Hymns (Edinburgh, 1910).
23. An Order of Divine Praise etc. (New York, 1890).
24. Catholic Hymns (London, 1898).
25. Cantica Sacra (Boston, 1865).
26. Hymns and Songs for Cath. Children (New York, 1870).

The last six volumes (21-26) give the complete text. The other twenty volumes give very varied selections, e. g.: stanzas 1, 2, 4; 1, 2, 3, 4; 1, 2, 3, 4, 5; 1, 2, 4, 7; 1, 2, 3, 4, 7, etc. It is clear that the complete poem is known but to few of those who must depend for their knowledge of it only on the hymnals in common use. It is therefore desirable to give it here, with a parallel text of the Latin *Te Deum*, in order that the degree of fidelity achieved may be easily estimated. In view of the stanzaic form of six lines, with its rounded character (which does not well permit the thought of one stanza to flow over into a succeeding one) and its double rhyming, the long and uneven text of the *Te Deum* seems to have been fairly enshrined in Father Walworth's verses. Much of the sonorousness of the original is also there:

Thou art King of glory, Christ,

is not only a literal translation of "*Tu Rex gloriæ, Christe*", but is itself a verse of organ-like music which fills the mouth and the mind alike. The concluding lines of the sixth stanza heighten the effect of the hymn, although they have no counterpart in the Latin:

When Thy voice shall shake the earth,  
And the startled dead come forth.

Indeed, the whole poem displays a certain vigorous quality of thought and phrase which may well explain its constantly growing popularity. And it is a *singable* hymn, strong, sententious, "meaty". The critic might well seem to be exacting who should complain that it is not sufficiently "literal".

Did Father Walworth make his translation directly from the German hymn? He was very familiar with it, and used



its stanzaic form. Several things will tend to show, nevertheless, that he translated directly from the Latin. First, his version contains seven stanzas—the last stanza taking up the concluding verses of the *Te Deum*. The German hymn has no less than twelve such stanzas, and therefore must space the thought of the *Te Deum* very differently from the condensed arrangement of the English hymn. This fact will be shown by printing one-half of the German hymn, as an illustration, when the English text comes under consideration in this paper. A Polish version, which takes the traditional melody (somewhat modified), has been found by the present writer in two hymnals. It also has twelve stanzas. Why did Father Walworth limit himself to seven? Obviously, twelve stanzas of six lines each make too long a hymn. But another reason may be found in the example of a previous rendering of the *Te Deum* which apparently was popular with American Catholics a decade of years before Father Walworth essayed his own version. This older translation is in stanzas of six lines—and it has just seven stanzas. It is entitled "Hymn of Thanksgiving", and is in a *Manual of the Sodality of the Blessed Virgin* (Philadelphia, 1841). Like the "Grosser Gott" and "Holy God" hymns, it repeats the last two lines. Although in iambic metre, it could easily be sung to the traditional melody, as it is in the metre of Keble's "Sun of my soul" (which amongst our separated brethren is the most popular hymn set to the old melody). Was it in fact so sung? The present writer has found it in two collections of hymns (that one just mentioned above, which has only four stanzas), and, under the heading of "Te Deum", in a collection of hymns attached to *The Gospels for the Sundays*, etc. (s. d., Philadelphia) which is bound in with the *Catholic Companion* (Dubuque, 1853), containing seven stanzas. Neither volume gives the music. The hymn is merely a skilful condensation of Dryden's sonorous iambic pentameter couplets. Two of its stanzas will suffice for illustration:

I.

Thee, sovereign God! we grateful praise,  
And greet Thee, Lord, in festive lays;  
To Thee, great Sire, earth's boundless frame  
With echoes sounds immortal fame:

*(The two following lines twice.)*

Lord God of hosts, the heavenly pow'rs  
For Thee vibrate the vaulted tow'rs.

Dryden's translation is:

Thee Sovereign God, our grateful accents praise;  
We own thee Lord, and bless thy wondrous ways;  
To thee, Eternal Father, earth's whole frame  
With loudest trumpets sounds immortal fame.  
Lord God of Hosts! for thee the heavenly powers  
With sounding anthems fill the vaulted towers.

#### VII.

No age shall fail t'extol thy name,  
No hour neglect thy lasting fame.  
Preserve us, Lord, this day from ill,  
Have mercy, Lord, have mercy still.  
As we have hoped, so crown our pain,  
Let not our hope in thee be vain.

Dryden's last six lines are:

No age shall fail to celebrate thy name,  
No hour neglect thy everlasting fame.  
Preserve our souls, O Lord, this day from ill;  
Have mercy on us, Lord, have mercy still:  
As we have hoped, do thou reward our pain;  
We've hoped in thee, let not our hope be vain.

It would be highly interesting to know to what melody the hymn was sung, and the present writer ventures to hope that some reader of this paper may be able to supply the desideratum.<sup>7</sup>

But now let us examine the text of Father Walworth's hymn.

#### I.

Holy God, we praise Thy Name!  
Lord of all, we bow before Thee!  
All on earth Thy sceptre claim,  
All in heaven above adore Thee;  
Infinite Thy vast domain,  
Everlasting is Thy reign.

Te Deum laudamus: te Dominum  
confitemur. Te (aeternum Patrem)  
omnis terra veneratur.

<sup>7</sup> The library of the American Catholic Historical Society, Philadelphia, contains in all about eight hymn books, two of these being variant editions of two books. Our hymn was found there, but without music. This fact, and the smallness of the collection of hymnals, emphasize the repeated and most reasonable request of the Society for diligence and care in gathering up the remnants from what Bacon styled the "wreck of time", and Cicero called "injuria temporis", and transmitting them to a central housing place like that of the Society. But it is so much easier to throw old things into an ash heap!

A literal translation of the "Grosser Gott" would be: "Great God, we praise Thee: Lord, we glorify Thee. The earth reverences Thee, and marvels at Thy power. As Thou wast before all time, so Thou dost remain forever." Here, the "Holy God" approximates more nearly to the German than to the Latin. The "aeternum Patrem" is suggested in the two closing lines of the stanza.

II.

Hark! the loud celestial hymn  
Angel choirs above are raising!  
Cherubim and Seraphim  
In unceasing chorus praising,  
Fill the heavens with sweet accord:  
Holy! Holy!-Holy Lord!

Tibi omnes angeli, tibi Caeli et  
universae Potestates: Tibi Cheru-  
bim et Seraphim incessabili voce pro-  
clamant: Sanctus, Sanctus, Sanctus  
Dominus (Deus Sabaoth). Pleni  
sunt caeli et terra majestatis gloriae  
 tuae.

A translation of the German hymn: "All that can praise Thee, Cherubim and Seraphim, voice a hymn of praise to Thee; all the angels who serve Thee cry unceasingly to Thee, Holy, Holy, Holy!" The German hymn makes here an additional stanza in order to accommodate the omitted "Deus Sabaoth", but is forced to eke out the remaining portion of the stanza with some original thought: "Holy Lord, God of Sabaoth, Holy Lord of the heavenly army, Strong helper in our need! Heaven, earth, air and sea are full of Thy glory; all things belong to Thee."

III.

Lo! the Apostolic train  
Join, Thy sacred name to hallow:  
Prophets swell the loud refrain,  
And the white-robed Martyrs follow:  
And, from morn till set of sun,  
Through the Church the song goes on.

Te gloriosus Apostolorum chorus,  
Te Prophetarum laudabilis numerus,  
Te Martyrum candidatus laudat ex-  
ercitus, Te per orbem terrarum sancta  
confitetur Ecclesia.

For this stanza the German hymn has: "The choir of Christ's Apostles, the great multitude of the Prophets, send up to Thy throne new songs of thanks and praise; the bright band of Martyrs ever praises and glorifies Thee."

IV.

Holy Father, Holy Son,  
Holy Spirit, Three we name Thee,  
While in Essence only One,  
Undivided God we claim Thee:  
And, adoring, bend the knee,  
While we own the mystery.

Patrem immensae majestatis, vene-  
randum tuum verum et unicum Fil-  
ium, Sanctum quoque Paraclitum  
Spiritum.

The word "while", beginning the third and the sixth line, leaves on the ear the impression of monotony. As we have previously noted, Father Walworth changed the first "while" into "though" (in his *Andiatoroctè, or the Eve of Lady Day*, etc., New York and London, 1888). The English stanza presents one clear and complete thought. The German hymn brings in here the previously omitted words: "Te per orbem terrarum sancta confitetur Ecclesia", and has two stanzas: (a) "On the whole orb of earth, great and small praise Thee: to Thy praise, God the Father, sings the holy Church, and with Thee honors on His throne Thine Only-begotten Son." (b) "She honors the Holy Spirit, Who gives us all comfort; Who with power feeds souls, and teaches us all truth; Who with Thee, Lord Jesus Christ, and the Father, is eternal." The division of the praise of the Trinity into two stanzas is additionally unfortunate, inasmuch as some original matter must be added in order to eke out the stanzaic requirements. That Father Walworth's version is rather from the Latin than the German may be inferred from the above illustration, as also from the fact that whereas his translation comprises only seven stanzas (42 lines), the German original has no less than twelve stanzas (72 lines). It is hardly necessary to carry the comparison further. The 12th st. of the German is: "Herr und Gott, erbarme dich!—Über uns sei stets dein Segen;—Deine Güte zeige sich—Uns auf allen unsern Wegen,—Wie wir hoffen allezeit,—Vater der Barmherzigkeit!"<sup>8</sup>

## V.

Thou art King of Glory, Christ!  
Son of God, yet born of Mary:  
For us sinners sacrificed,  
And to death a tributary;  
First to break the bars of death,  
Thou hast opened heaven to faith.

Tu Rex gloriæ, Christe. Tu Pa-  
tris sempiternus es Filius. Tu ad  
liberandum suscepturus hominem non  
horruisti Virginis uterum. Tu, de-  
victo mortis aculeo, aperuisti cre-  
dentibus regna coelorum.

The English version achieves here almost a *tour de force* in bringing into its set form of stanza virtually every thought contained in the unequal prose verses of the Latin. The

<sup>8</sup> The German text varies sometimes in the hymnals. This 12th stanza, for instance, appears as follows in *Lieder-Sammlung für Jünglinge*, etc., Pustet, 1880: "Herr! erbarm', erbarme dich.—Ueber uns, Herr, sei dein Segen.—Deine Güte zeige sich,—Wie wir stets die Hoffnung hegen,—Auf dich hoffen wir allein,—Lass uns nicht verloren sein."

German constructs two stanzas (7 and part of 8) in order to express the thought of the Latin, and meanwhile omits all reference to "non horruisti virginis uterum."

VI.

From Thy high celestial home,  
Judge of all, again returning,  
We believe that Thou shalt come  
In the dreadful Doomsday morning;  
When Thy voice shall shake the earth,  
And the startled dead come forth.

Tu ad dexteram Dei sedes, in  
gloria Patris. Judex crederis esse  
venturus. (Te ergo quaesumus, tuis  
famulis subveni, quos pretioso san-  
guine redemisti. Aeterna fac cum  
Sanctis tuis in gloria numerari.)

As previously noted, the word "in" commencing the fourth line of this stanza has been changed in some Catholic hymnals into "on". Thus, e. g., Dom Ould's *Book of Hymns* (Edinburgh, 1910), *The Parochial Hymn Book* (Boston, 1898), *An Order of Divine Praise and Prayer*, etc. (New York, 1890), Dr. Tozer's *Catholic Hymns* (London, 1898), *Cantica Sacra* (Boston, 1865). It will have been observed that the English version here omits the beautiful invocation of the Latin: "Te ergo quaesumus," etc. Several reasons might be conjectured for this omission. First, compression, so far as that might be feasible, was aimed at in the English version; for a hymn should not be too long. Secondly, the invocation disturbs somewhat the natural sequence of thought in this stanza and the following versicles, creating, as it were, a false ending to the hymn. It is probable that the *Te Deum* originally ended here, and that the remaining portion (from various parts of the Psalms) was added subsequently.<sup>9</sup> Apropos of the question of the text (Latin or German) selected by Father Walworth for translation, an added reason for supposing that he chose the Latin is the fact that the German hymn does render the portion included above in parenthesis, in its 9th stanza. Possibly a third reason for the omission may be found in the liturgical direction that all should kneel at the "Te ergo quaesumus", and that the requirement would disturb the practical character of the hymn.<sup>10</sup>

<sup>9</sup> Cf. *Te Deum* in the *Catholic Encyclopedia*.

<sup>10</sup> The omitted words might be rendered in translation:

Therefore do we pray Thee, Lord:  
Help Thy servants whom, redeeming  
By Thy Precious Blood outpoured,  
Thou hast saved from Satan's scheming.  
Give to them eternal rest  
In the glory of the Blest.

Te ergo quaesumus, tuis famulis  
subveni, quos pretioso sanguine re-  
demisti. Aeterna fac cum Sanctis  
tuis in gloria numerari.

## VII.

Spare Thy people, Lord, we pray,  
By a thousand snares surrounded:  
Keep us without sin to-day,  
Never let us be confounded.  
Lo! I put my trust in Thee;  
Never, Lord, abandon me.

Salvum fac populum tuum, Domine  
. . . Dignare, Domine, die isto sine  
peccato nos custodire. . . In te, Do-  
mine, speravi: non confundar in  
aeternum.

The Scriptural verses commencing with "Salvum fac populum tuum, Domine", were a later addition to the Latin of the *Te Deum*. Father Walworth summarizes their petitions in one stanza, not infelicitously; and brings his hymn to a close with the concluding thought of the *Te Deum*.

The *Te Deum* opposes many difficulties to a translator who wishes to give his version the form of a hymn. Its lines are of very irregular length. Its divisions of theme are also of unequal length. It could therefore be best rendered in English blank verse, or in the rhymed pentameter couplet, which permits of the thought flowing over at any desired length into following lines or couplets. A stanzaic form immediately requires definite divisions of thought to fit into definite stanzaic limits, such as a singable hymn demands. Dryden considered the task merely from the standpoint of a poet, and not from that of a hymnodist. He produced a sonorous version:

Thee, Sovereign God, our grateful accents praise;  
We own thee Lord, and bless thy wondrous ways.

He demands no less than forty-seven such long lines, as against the forty-two short ones of Father Walworth. He is bound by no stanzaic form, sometimes introduces an alexandrine, and once indulges in triple rhyme. Obviously, the version is not singable.

Briefer (nineteen rhymed couplets) is the version of the *Missal for the use of the laity* (London, 1903); but the lack of stanzaic form makes it, too, unsuitable for a hymn:

We praise thee, God! we glorify thee, Lord!  
Eternal Father! by all earth adored.

Charles Wesley translated (1747) in a six-lined stanza, but required fourteen stanzas (instead of the seven of Walworth) to finish the work:

Infinite God, to thee we raise  
Our hearts in solemn songs of praise;  
By all thy works on earth adored,  
We worship thee, the common Lord;  
The everlasting Father own,  
And bow our souls before thy throne.

Wesley employed both an easier metre (for iambic verse is much more plastic and adapts itself to the unaccented particles of English much more readily than does the trochaic verse) and a less complicated stanzaic form than that of Walworth. His rhymes are in couplets and, in addition, have no feminine endings. His fourteen stanzas were too many for a single hymn; and the Methodists have broken it up into three distinct hymns.

Christopher Wordsworth employs a six-line stanza, trochaic verse, and uses the alternate system of rhyme followed by a couplet, like that of Walworth; but he has no feminine rhyme:

Thee, apostles, prophets, thee,  
Thee the noble martyr band,  
Praise with solemn jubilee;  
Thee the church in every land;  
Singing everlastingly  
To the blessed Trinity.

The hymn is not really a translation, but something of a transfusion, of the thought of the original, every stanza ending with the same couplet (varied slightly).

The four-line stanza is the simplest of all, whether in iambic couplet form:

Thee we adore, eternal Lord!  
We praise Thy name with one accord;  
Thy saints, who here Thy goodness see,  
Through all the world do worship Thee.

To Thee aloud all angels cry,  
And ceaseless raise their songs on high,  
Both cherubin and seraphin,  
The heavens and all the powers therein, etc.

—*Thomas Cotterill, 1810.*

or in trochaic couplets:

God eternal, Lord of all,  
Lowly at Thy feet we fall,  
All the earth doth worship Thee;  
We amidst the throng would be.

All the holy angels cry,  
Hail, thrice holy, God most High!  
Lord of all the heavenly powers,  
Be the same loud anthem ours, etc.

—James Millard, 1848.

The quatrain with single rhyme and rhythm alternating is illustrated in the re-written form of the version by Paterick (1679):

O God, we praise thee, and confess  
That thou the only Lord  
And everlasting Father art,  
By all the earth adored.

To thee all angels cry aloud;  
To thee the powers on high,  
Both cherubim and seraphim  
Continually do cry: etc.

—Nahum Tate, c. 1700.

Father Walworth's version,<sup>11</sup> laboring under the multiplied difficulties of trochaic metre, six-line stanza, alternating rhyme with closing couplets, and some feminine rhyme, does not suffer by comparison with the Protestant versions illustrated by the above extracts. It is reasonably brief; and the sense of a completed theme, or completed portion of a theme, given by each stanza, facilitates such highly diverse centonizing as we have already given examples of—stanzas 1, 2, 4 forming one hymn; 1, 2, 3, 4, 5, another; 1, 2, 4, 7, a third; and so on. But, without doubt, the chief, if not the only, reason for his selection of the stanzaic form, was the demand therefor by the

<sup>11</sup> For a very interesting and vigorous translation of the *Te Deum* in the form of an irregular, rhymed ode, see *Lyra Catholica* (New York, 1851), Part II. No author's name is given. We hazard the conjecture that it is from the pen of James Clarence Mangan—for its style of phrase appears to us quite pure "Manganesian". The opening lines are:

Thee, O Great God, we praise!  
Thee, mighty Lord, we bless,  
Thee, and Thy marvelous and mysterious ways!  
Thee, O Omnipotent Lord,  
All the rolling orbèd worlds confess!  
To Thee the Archangels and high-thronèd Powers,  
The Cherubim  
And Seraphim,  
Chant aloud, with one accord,  
Evermore,  
Through Eternity's resplendent hours,  
In prostration lowly, etc.







melody to which the English hymn is traditionally sung. This tune—its history and present variations—remains to be considered.

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## ANGLICANISM AND CONVERSIONS.

### I.

THE attention of the Catholic world is periodically directed to the Romeward movement in the Anglican community. Yesterday it was five Brighton Clergy and some hundreds of their people who entered the Church. To-day it is the Benedictine Monks of Caldey Island in Wales who have become real sons of St. Benedict. To-morrow—well we hope and pray, for no one could venture, in the present condition of Anglicanism, to predict what the future has in store. Every conversion causes questionings and misgivings. The old problems are faced and argued once more, within wide or limited circles, as someone more or less influential steps out into the full inheritance of historic Christianity. Catholic-minded Anglicans find in each “parting of friends” an almost irresistible call to reconsider their own position. This reconsideration is going on all over England in an almost inconceivable degree. The official Anglican Church may and does minimize it: but Brighton and Caldey are, for the Catholic, sufficient answer to any such attempt. We judge by results, and the guaranteed annual record of conversions from Anglicanism in England is enough to justify us in believing that within that body there is a great forward movement,—intellectually, in a searching examination of theological credentials; morally, in an inquiry into the foundations of Christian character as conceived in the mind of our Lord. I do not say that this movement is either organized or explicit; but that it exists is beyond question. And so from the very heart of Rome to almost every corner of the world, Catholics turn to England with joy and something of wonder. Joy in the increase of glory given by men to God in His Church: wonder in the practical impossibility of be-

lieving that such happenings are going on in a country which for centuries has despised and rejected the Catholic Faith, and in a religious community called into existence by rejection of that Faith.

At the request of the editor of *THE ECCLESIASTICAL REVIEW*, I venture to give my experience as a convert, with a view to bringing before the Clergy certain characteristics of modern Anglicanism which may serve those who come into contact with inquirers and to instruct converts from that body. The editor thinks that a layman's view of the new situations which are arising may assist the Clergy in their pastoral work to a further understanding of the difficult problems which exist in the minds of converts, who come out of such mazes of complicated thought as I shall try to describe. Their position will, I hope, be greatly helped if it is rightly grasped at the outset of their Catholic life. I have therefore no controversial aim. My object is to present an inside view of Anglicanism, in the hope that such a view may prove in some way beneficial, on account of the number who are daily seeking admission to the Catholic Church. In addition, I preserve throughout the article as technical terms and according to the traditions of literary courtesy the religious nomenclature of Anglicanism.

Before the great revival known in history as the Oxford Movement, the English Church was to all intents and purposes one in faith and practice. Here and there were to be found isolated Clergy and laity who inherited the High Church traditions of Archbishop Laud through their connexion in some way or other with the Non-Jurors. These men lived lives of remarkable piety and devotion, but they did not seek to extend their influence outside their own immediate circle. Intellectually, theologically and devotionally, they were mere nonentities in the Church. On the other hand the strong prevailing note was one of high, monotonous Protestantism, which, as a real factor in national life, exercised no moral influence. The genuine religion in the country was confined to such bodies as the Methodists, who owed their origin to the very fact that the English Church was spiritually dead. The history of the English Church from the accession of William III to the advent of Hurrell Froude,

Newman, and Keble, is one vast Sahara of respectable dullness broken here and there with such oases as I have mentioned. Sacramental teaching and practices were almost wholly neglected. Protestantism as a bulwark against Catholicism was perhaps the most positive article of belief. On all sides there was apathy, indifference, and decay. There was no note of joy or triumph in the Christian faith as a guide to life and death and eternity. The tide was out. But at least there was unity. From one end of England to the other the same services went on in every church, whenever they were held. No one questioned the Protestantism of the Prayer Book. No one doubted the origin of the Church in the sixteenth century. Religious life was dull, but it was one.

Then came the Oxford Movement which brought into the English Church the elements of discord and disintegration. Men who longed for a creed, fuller and larger and more comprehensive, found in the teaching of the Oxford leaders something which seemed to satisfy those longings of the human soul for which our Lord in the Catholic Church had made divine provision. Almost immediately a party was formed,—"Puseyite" it was called; and the old unity was rudely shattered. The Puseyites believed in an historic church, a ministry derived from above and necessary to the *esse* of the Church, in the Sacraments as the normal channels of grace, and in many other Catholic doctrines. But the Puseyites were forced to defend their position. The old question addressed to our Lord who shattered Judaism was addressed to those who shattered the English Church—"by what authority"? For the first time since the Reformation the age-long question of authority in religious belief came prominently into the arena of debate. Newman and many of his brethren finally answered it as it had been answered from the day of Pentecost. Always rejecting the Catholic teaching, those who remained behind shifted from one theory to another as the stress of battle pressed here and there. This capacity for change became a note of the Puseyite or High Church party, and its adaptability in teaching and practice is the outcome of its nebulous conception of authority. It claimed a certain Catholic life for the English Church, but

it was the life, if I may so call it, of a *branch* broken from the tree. The years brought further changes and further divisions until to-day the English Church presents a picture of discord inconceivable to pre-Oxford Movement ideals.

On the other hand, the Englishman once more came in touch with Catholic truths however distorted or severed from their context. He heard once more of our Lord's foundation of a Church through which the benefits of His Incarnation, Life, Death, Resurrection and Ascension were, in a divinely appointed manner, to be applied to the human race. Baptism and Holy Communion were no mere formalities, they were points of contact with God-Incarnate. There was power on earth to forgive sins. There was a daily sacrifice to God. We might multiply examples. Belief in such truths, however unaccountable from the point of view of authority, brought with it a spirit of devotion and piety and self-sacrifice. The history of the English Church during the last seventy years is one of remarkable progress in those things which count in the eyes of God. The face of the whole body has been changed since Keble's Assize Sermon and the Oxford Movement. Above all, Catholicism has of necessity reaped the fullest harvest of that springtime. On all sides Catholics are found who trace their conversion to the influences set on foot by the Oxford leaders. Thousands of Catholics had to face the question which Newman faced, and found the same answer as he did. In addition, we are better understood, and we are met with a spirit of more honest criticism. I know of no movement in modern times in any country which has been more beneficial to the Church in particular and to real Christian life in general.

I now come to consider modern Anglicanism. Like ancient Gaul it is divided into three parts and these three differ among themselves in customs and laws,—in the conception of the Church, in the conception of authority, and in faith and practice. First of all there is the Low Church Party, which is the lineal descendant of the generic pre-Oxford Movement churchman, inheriting almost entirely the old Protestant traditions. It has, it is true, advanced in devotion and Christian living, through the growth of the Oxford influences and of the Cambridge Evangelical revival; but it has in no

measurable degree approached Catholicism. It is composed of the rank and file of the Clergy and laity of the English Church, while a few bishops are publicly in sympathy with it. Thus it represents a very strong position in Anglicanism, and this is made stronger by the fact that in controversies it carries with it the ever-growing weight of English Nonconformity. Its conception of the Church is somewhat vague and almost approximates to that of an "invisible church." There does not exist within it any adherence to the truth *extra ecclesiam*, etc. The Church is merely one of the many methods of reaching God which exist by God's mercy. It is not divine in character. It is distinctly Protestant in conception. Hence it follows that Low Churchmen mix largely with Nonconformity in religious matters. In the dioceses of Liverpool, Manchester, Newcastle, Lincoln, and Truro, the Low Church party is almost all-powerful, and in these dioceses there is little or no dogmatic difference between it and Protestant Dissent. When the Low Churchman goes abroad, it is equally one to him whether he attends a Presbyterian or an Anglican mission. Any Protestant service abroad is one and the same thing to him, while at home he is equally happy in spending the morning in his own church and his evening in the Baptist chapel. It clearly follows that he has little or no conception of authority in his religion. He is in sympathy with all Christian effort, and a Dissenting clergyman does not differ materially from his own episcopally ordained rector or curate. One is without the Established religion, the other is one of its official ministers. In faith and practice he is quite indefinite. He is not "sacramental" in any sense of the word. He approaches the Holy Communion once or twice a year; but he holds no theory of the Real Presence. He believes that Confirmation is but a renewal of Baptismal Vows, and he thinks of any "power of the keys" as utterly and finally outside any conception of the ministry. He feels himself in no way constrained to practise the discipline of fasting and abstinence enjoined by the Prayer Book. In a word, he is a genuine Protestant.

Now what is his attitude toward Catholicism? Needless to say, it is one of bitter and uncompromising opposition. Catholicism sums up all that is most hateful and revolting in

religion. Low Churchmen swell the audiences of anti-Catholic meetings up and down England, and their purses help to finance militant Protestantism. From this party then there are few direct conversions. It comes into no practical contact with Catholic teaching and practice: within or without Catholicism, these are its *bête noir*, its "red rag", its call to battle. It clings to the Reformation as the most glorious episode in English history, and it pours volumes of scorn on its fellows who may regard it as an event to be deplored in sackcloth and ashes. Thus it stands proof to all Catholic winds that blow, and the advent of a Low Churchman into the Church is usually heralded by his progress through the High Church party.

The High Church Party represents the second section within Anglicanism and it inherits the old traditions of Pusey, Keble, and the Oxford Movement. Most of the bishops are more or less adherents of it, while it carries with it a strong percentage of the Clergy and laity organized to a large extent under the English Church Union. It is the strongest force in Modern Anglicanism. It represents much wealth, culture, learning, piety, and self-sacrifice. It is characteristic of Oxford, London, Birmingham, Exeter, Woolwich, Lincoln City, Leeds, and many other large centres of English life. Its clergy are men of remarkable devotion, and their work among the poor, the outcast, and the down-trodden is one of the most pronounced features of modern English religious life. It is somewhat difficult to obtain any clear definition of the Church from this party; but broadly speaking it means by the term "English Church", a "branch" of the Catholic Church, or, through no fault of its own, "a self-contained unity sharing the divine promises and founded by our Lord". At any rate it believes in some way in the divine origin of the Church, and it believes in the Church because it believes that it possesses an apostolic ministry. It does not believe in the apostolic ministry because it believes in an apostolic Church. It also believes in "one Catholic Church"; but this too in some vague way. Perhaps the reader will understand its position somewhat better when he learns that abroad the High Churchman always attends Anglican missions whether "High" or "Low" and receives Communion there. He has no con-



nexion *in sacris* at home or abroad with Nonconformity, whose ministry, being derived from below and claiming for itself no other origin, excludes it at once and finally from any position within the "one Catholic Church" in which he believes but which he fails to define. With regard to authority, the High Church Party is as a rule loyal to the Episcopate and is thus often styled in England "the safe party". But, as in its conception of the Church it is surrounded with difficulties, so in connexion with authority it is also frequently at sea. This must be perfectly evident to any Catholic, but I shall return to it later. In faith and practice the High Churchman approaches Catholicism very closely. He believes in *a* Real Presence, and in *a* Sacrifice of the altar. He believes in *a certain* kind of sacramental confession. He believes in Matrimony and Confirmation as *certain* sacramental rites. He believes in asking God to allow the Saints to pray for us. He believes in and practises prayer for the dead, necessitating as it does a belief in *a certain* kind of Waiting State. In practice, vestments, candles, genuflexions, the sign of the cross, and such like, are quite common.

It will thus be seen that there are many points of contact between the High Church party and Catholicism. But the Catholic Church in England is to the High Churchman "the Italian Mission". He calls it "setting up altar against altar," speaks of it as "an act of schism," challenges it in books, on platform and in pulpit. It is from this party that many hundreds reach the Catholic Church every year, on account of questionings and difficulties which it shares in common with the Catholic Party in the Church of England. These I shall consider later.

The Catholic Party in the Church of England is comparatively small. Indeed the number of its Clergy would only be a few hundred and of its lay adherents a few thousand,—especially since the conversions of the last ten years. But its influence is by no means commensurate with its size. The Catholic Party in Anglicanism sets as it were an ideal before the High Church Party. Its Clergy are the most learned in England in theology, philosophy, and Church history. They are thoroughly consolidated in teaching and more uniform than those of any other party in practice. The whole party

is closer to the Catholic Church in many respects than its two neighbors. The Catholic Anglican believes that the English Church is two provinces — Canterbury and York — of the Catholic Church. Thus he holds the "geographical theory" of the Church. Each country or nation has or may have a national church, and, provided this has a valid ministry, it is part of the one Catholic Church founded by our Lord. Hence he thoroughly opposes the erection of Anglican missions in Catholic countries. Abroad and in Ireland he will attend Mass at the Catholic churches. This is a distinct advance on the High Church Party. With regard to authority the Catholic Anglican is not so clear. In theory the diocesan bishop represents authority in his diocese, but he appeals rather to what he calls "the mind of the Church" than to individual bishops or groups of bishops. He recognizes the Pope as Primate of the West, but *primus inter pares*. In faith and practice he is distinctly Catholic. He believes *ex animo* in the sacrifice of the Mass, using the term "mass" regularly in private and public; that our Lord, whole and entire, is present after Consecration "under the appearances of bread and wine". In many churches the Sacrament is reserved. He believes in Baptismal Regeneration, and that in Confirmation the Holy Spirit is given. He teaches and practises with the greatest regularity Sacramental Confession, believing that it is necessary for the removal of mortal sin, other Catholic conditions being satisfied. Prayers for the dead and Purgatory are part and parcel of his creed. He honors Our Lady in a high degree and not infrequently uses the Rosary. Invocation of the Saints is a common practice. His ceremonial is almost exclusively Catholic and it is correct to the minutest detail. The Anglo-Catholic Clergy are usually unmarried and are organized in some degree in the Society of the Holy Cross, which has a "celibate roll" of Anglo-Catholic Clergy. In fact it may almost be said that this Catholic party accepts the faith and practice of the Catholic Church minus the Pope.

What is its attitude toward the Catholic Church? It is one of friendship and good feeling. Many thousands have entered the Church from it, and they have left little or no bitterness behind. The reunion of the Church is a very real thing with this party, and the individual who finds that his

effort toward it lies in submission to the See of Peter is in no way blamed. "Lord, I will follow Thee whithersoever Thou goest." In this party there exists, broadly speaking, an earnest desire to find the truth, and when Divine Faith has once pointed the way toward the Eternal City there is little desire to remain. There are many hundreds of priests working in England to-day who once belonged to the clerical element in this party. Some entered the fold of Catholicism young, some were older and the parting of ways was more difficult. But one and all arrived by no mere chance as it were. Their Anglican party stood for an honest search after Truth—they found it in the Church of Christ who is Truth-Incarnate. Many conversions have reduced in numbers and influence this section of Anglicanism; but it still remains the most interesting, the most romantic, and, from the Catholic point of view, the most wonderful division in the English Church.

## II.

After this survey of modern Anglicanism, it is now necessary to turn to the circumstances which move so many to seek admission to the Catholic Church. With the Low Church Party we have no further concern, as it is so completely outside the range of Catholic influence and thought. The remaining two parties may be considered together, as they are, in spite of their pronounced differences, practically one when face to face with Catholicism.

The conception of the Church by both High Churchman and Catholic Anglican is beset with difficulties from without, and from within. Outside, there is the Catholic Church and there is, what I may call, "the East". To us Anglicanism is Catholicism in no degree or manner. It is a new religion of the sixteenth century, and no teaching of Catholic doctrines, no use of Catholic practices can make it anything else. We recognize the advantage of such teaching and practice, but for us there is only one conception of the Church. "The East" has no dealings with Anglicanism which would warrant the latter in claiming any official recognition by the former, whatever isolated "Eastern" Clergy may say about isolated questions which Anglicans may present to them. Thus High

and Catholic Anglicans feel their isolation in Christendom. They speak of the Catholic Church, but they stand alone in their conception of it,—almost magnificent in the pathetic splendor of their cry “I believe one Catholic and Apostolic Church”. Outside in a sense too, is another difficulty. Anglicanism is in full communion with the Protestant Church of Ireland. Nothing could be more galling to members of these two parties than this fact, because this Irish Church is distinctly and pronouncedly Protestant; and, whatever it may mean by “the Church”, it certainly has no desire in any way to hold communion with or seek recognition from the Catholic Church or “the East”. Then there are difficulties within—above, about, below. First of all, above, there are the bishops who seem either incapable of or opposed to defining what is meant by “the Church”. They are great men, holy men, self-sacrificing men, devoted men; but theologically they are comprehensively indefinite. Their great object in the exercise of their rule is to hold Anglicanism together, and they regularly “let down”, to use a colloquialism, the High and Catholic Churchman, when there arises, as there frequently does, some occasion for a pronouncement on “the Church”. Secondly, about: these two are compelled to live on terms of communion with the Low Churchman, and, as we have seen, he has a very nebulous idea of the Church, its origin, and mission. Thirdly, below: these two have, to a very wide extent, failed to bring up the English nation at large to any really definite valuation of the Church as a divine institution. Finally, Anglicanism has no definite body of faith and no uniformity of practice which *a priori* we should expect to find in a church as it is conceived by either High Churchman or Catholic Churchman. Now these difficulties from without and within with regard to “the Church” are regularly forced upon these two classes in the Anglican Communion, and not a few are driven by them out of Babylon, the city of turmoil, into Zion, the city of peace.

Difficulties become more numerous and more thorny when the problem of authority arises. Each day brings the High and Catholic Anglican face to face with such a question: “Where am I to look for authority in my faith?” In theory both obey the diocesan bishop. Unfortunately it often hap-

pens that the bishop of the next diocese holds an opinion quite opposed to that of his neighbor. It follows for the High Churchman, that in his "branch Church" or in his "self-contained Church" he cannot have any organic unity in the matter of authority. For the Catholic Anglican it follows that his "two provinces of the Catholic Church" contain almost as many differing sources of authority as there are diocesan bishops. There is for neither type of Anglican any living source on which he can rely to give an answer to this categorical question. Driven into such a corner, and before the Catholic Church begins to beckon, both will appeal to the teaching and customs of the Primitive Church. Once again this fails, as there is no definition of it, no reason why it should be arbitrarily selected, supposing it defined; and such an appeal is quite contrary to our Lord's conception of authority in the Church even as outlined in Scripture. The result is that many rectors and Clergy become their own guides, following as it were some indefinite discipline called "Catholic tradition". This question of authority is by far the most difficult, the most urgent and the most searching which forces itself to-day upon High Church and Catholic Anglican alike, and it is the failure of all Anglican theories to answer it which has been most instrumental in turning to the Catholic Church the minds of those who see that God's revelation to man in His Church must be promulgated from an authoritative source, and that this revelation as such cannot admit of either waverings, differences, or inability to define. This aspect of "Anglicanism and Conversions" is perhaps the most prominent in England to-day. The validity of Anglican Orders, or the question of schism or no schism in the sixteenth century, does not affect the Anglican position. Every conversion or group of conversions forces a Catholic-minded Anglican to ask himself, not "Is my rector a priest?" or "Do I belong to the Catholic Church?", but "On what authority am I to believe or reject either the one or the other or anything else?" That is the whole secret of Catholicism: until an Anglican faces that, his conversion cannot take place. The inadequacy of the High Church or Catholic position in Anglicanism to provide a basis of authority is at present the greatest force for turning the thoughts of many to the infallible Vicar of Christ on earth.

Finally, with regard to faith and practice, little need be said, and the reader will easily anticipate all that I could write. Neither High Church nor Catholic Anglican can satisfy himself that the Anglican communion is fulfilling the teaching office of the Church. In one parish there is an approximation to the Catholic faith which does much to satisfy. Passing to another parish, perhaps in the next street, and of course a parish of the Anglican Church, either type might be forced to communicate *in sacris* with a clergyman who is a Zwinglian, a Lutheran, who denies the Virgin-birth of our Lord, or His Bodily Resurrection. I have known a case where the teaching of Transubstantiation in a certain parish was roundly condemned and forbidden by a bishop, who at the same time ignored an appeal to condemn a rector for teaching Zwinglianism in a parish not five miles distant. Again there is no guarantee of continuity of teaching even in a High Church or Catholic parish. A new vicar may mean an upward, downward, or volte-face movement. These divisions in the Church of England have broken up teaching into pure parochialism. This fact has in many cases helped to swell the tide of conversions. The Catholic faith is one—"one Lord, one Faith, one Baptism"; in Anglicanism, there are almost as many faiths as parishes. Once again, there is no means of enforcing even the clearly-defined discipline required by the English Book of Common Prayer,—for example, with regard to daily services, fasting, receiving the Holy Communion, or coming to it properly prepared. I cannot sum up the Anglican position better than by saying that, broadly speaking, every parish clergyman has his own conception of the Church, of authority, and of faith and practice. I do not wish this to be taken literally, but in connexion with what I have said earlier regarding each party. However, I want to convey that the differences about these paramount questions have become so pronounced that they are almost *compelling* thinking men and women in the English Church to enter into themselves, to commune in their own hearts in their chambers, and then to look abroad in order to see if there be anything in the world which fulfills the ideal of Church and authority and faith and practice in which they have learned to believe but are failing to find in Anglicanism.

Such then is Anglicanism and its difficulties, out of which the conversions which gladden our hearts come. Few Catholics can enter into the overwhelming problems with which the honest Anglican is surrounded, and I hope I have done something toward making the position clearer to those within the Church. I think we must learn, from all that I have attempted to show, that the old lines of controversy and argument have fulfilled their function. There are new problems for us to face, and we can face them somewhat more sympathetically if we appreciate the Anglican position and treat it with fair-minded but firm-handed courtesy. Above all we can treat it with hope, not that numbers will be converted in bodies, but that every year individual conversions will hasten the day when England will be once more in reality "Our Lady's dowry" and when Anglicans throughout the world, "acknowledging once more the dignity of this holy Virgin, may honor and venerate her with all affection of devotion and own her as Queen and Mother".

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#### SAINT AUGUSTINE'S "TRACTATUS IN JOANNEM": A NEGLECTED CLASSIC.

WE can imagine a reader seeing this title and quickly turning to some more interesting item. Yet probably it would be hard to name any work which has had a more wide-reaching influence on the Church in general than these *Tractatus* delivered by the Bishop of Hippo in the year 416 A. D. A certain periodical in England publishes week after week a paper on what it terms "The Week's Classic", in which it discusses some famous piece of literature. Doubtless St. Augustine's *Tractatus in Joannem* will never find a place in those columns!

The *Tractatus in Joannem* are a body of one hundred and twenty-four sermons on St. John's Gospel delivered by their sainted Bishop to the people of Hippo. An interesting light is thrown on their origin in a letter which he wrote in the year 414 to Caecilianus: "I am growing old (the common lot of

the human race) and I have determined, God willing, to devote whatever leisure remains to me, amidst the cares necessarily attaching to the church I administer, to those studies which form part of ecclesiastical knowledge; for in this I think that, if it pleases the Divine Mercy, I may be of some service to posterity as well.”<sup>1</sup> On 26 September, 426, twelve years later, St. Augustine appointed as his coadjutor with right of succession, Eraclius, and in the *Acta Ecclesiastica* drawn up on that occasion he says to the populace: “You know what I desired to do some years back and what you agreed to: we agreed that by reason of that occupation with Holy Scripture which my brethren and fellow-bishops in the two Councils of Numidia and Carthage had imposed upon me, I should be allowed five days (in the week?) during which time no one should be permitted to disturb me . . . you kept your agreement for a time, but then you broke it, so that I cannot do what I would; for, morning and afternoon I am absorbed in material concerns.” He asks then that Eraclius be allowed to relieve him, so that he may be free to devote himself to his studies. “And the populace shouted: ‘We thank you for your decision!’ And they said it twenty-six times!”<sup>2</sup>

The *Tractatus in Joannem* were some of the fruits of this time of leisure, which, as he complains, was so violently broken in upon.

These sermons, then, were delivered some fourteen years before the Saint's death and at a time when his fame was widespread. We are able to date them exactly by the aid of a reference he makes in Tr. 120, 4, where, apropos of St. John 19: 38 (“And Nicodemus also came”), he remarks that the words “he who *at first* came to Jesus by night” do not imply that he did not often come; the contrary “indeed has but just now been clearly established in the revelation of the body of the Blessed Stephen”. The miraculous discovery of St. Stephen's body took place toward the close of the year 415,<sup>3</sup> and so these sermons are the fruit of the great Doctor's maturity.

<sup>1</sup> Ep. 151, 13.

<sup>2</sup> Ep. 213, 5.

<sup>3</sup> Cf. Dominican Breviary, 3 August.



In them we have a veritable collection of gems; gems of doctrine, of exegesis, of historical, liturgical, and personal information, as well as of Latinity. And perhaps we learn more of St. Augustine's personality from them than from any other portion of his works, not even excepting the Confessions. For whereas in these latter we have Augustine deliberately revealing himself, in his *Tractatus in Joannem* he reveals himself in spite of himself.

First, as regards the doctrine. The sermons constitute a very mine of Augustinian theology. There is hardly a subject which is not handled, and handled with the sureness of touch due to long years of meditation and study. Moreover it is set forth with an eye to the people's needs. As he speaks we can always see the pastor of souls: "You love to come," he says, "but what is it you love? If ourselves, well, that is good, for we desire to be loved by you,—but not for our own sakes. As we love you in Christ, so do you return our love in Christ."<sup>4</sup>

St. John's Gospel is a theological treatise *De Verbo Incarnato*; it is a storehouse of the profoundest teaching. It is truly amazing to note how St. Augustine in his pulpit analysis of this Gospel never hesitated to set before his people the deepest subtleties of theology. Thus on St. John's Prologue he has three long sermons which tax the ingenuity of modern theologians. One marvels at the auditory as much as at the preacher! How could they grasp his meaning? The explanation probably lies as much in the personality of St. Augustine as in the marvelous clarity of his exposition. For he is well aware of the difficulty and hence does not hesitate to repeat again and again the essential points of his exposition; see, for example, his repetitions and his summary of what he has already said in *Tract.* III, 4, and VI, 7. His style, too, lent itself to reiteration, and by its incisive conciseness drove home even the deepest truths. Take for instance this very brief description of the Incarnation: "Neque enim sic factus est homo ut perderet quod Deus erat; accessit illi homo, non amissus est Deus. Non itaque miremur quia Deus fecit [the miracle at Cana]; sed amemus quia inter nos fecit et propter reparationem fecit."<sup>5</sup> Or again: "Quomodo per Christum

<sup>4</sup> Tr. VI, 1.

<sup>5</sup> Tr. XIII, 4.

ad Christum? Per Christum hominem ad Christum Deum; per Verbum carnem factum ad Verbum quod in principio erat Deus apud Deum; ab eo quod manducavit homo ad illud quod quotidie manducant Angeli." <sup>6</sup> Such instances of felicitous phrasing occur again and again, and their constant repetition must have impressed these doctrinal truths on the minds of even the most illiterate of his audience.

One of the features of these *Tractatus*, as indeed of all St. Augustine's sermons, is the way in which he refuses to shirk a difficulty. Neither will he allow his hearers to shirk it. If a passage is obscure, they must be made to see its obscurity, and this even if the Saint himself sees no immediate solution of the difficulty. A striking example occurs in his examination of the apparent contradiction between the Baptist's recognition of the Christ in Mt. 3: 14, and his declaration that he did not know Him, Jn. 1: 33. St. Augustine repeats this difficulty again and again and presents it in different lights: "Hoc dixi ut intentos vos facerem similiter ut soleo." <sup>7</sup> And he leaves them with the difficulty, merely telling them to think it over and avoid quarreling about it; but let them pray, and say: Our Bishop proposed this difficulty to-day and said he would solve it later on, if the Lord so pleased. "But, whether I solve it or not, I would have you note that I have only set forth what worries me, for I confess that it does worry me exceedingly."

The sermons were long, some of them exceedingly long. He appears to have been told of this, for a most remarkable change in this respect can be traced. Whereas the first twenty-three extend, with one exception, to nine or ten and sometimes even to fifteen columns of a quarto page, from the twenty-fourth to the fifty-fifth only four amount to double figures in columns and the average is seven columns. Again, from the fifty-sixth to the ninety-second we have not a single sermon which extends to four columns, and only seven which cover three; while from the ninety-third to the end the average length is about four columns, and only the last sermon of all rivals the early ones in length; it covers nine and a half columns. Indeed Augustine himself had at times to plead

<sup>6</sup> Tr. XIII, 4.

<sup>7</sup> Tr. IV, 16.

fatigue: in the nineteenth sermon he treats at great length of those most difficult verses, Jn. 5: 19-30, "The Son can do nothing of himself". . . . At the close he says: "If I were to say that I could still go on speaking, perhaps you would not be able to go on listening; though perhaps from your eagerness to hear you might say: We can! It is wiser then for me to acknowledge my weakness, for I am already too tired to go on speaking. It is better to do this than to go on setting before you what you cannot well digest. . . . But consider me your debtor for to-morrow."

"To-morrow"! The sermon which had fatigued him must have taken at least an hour and a half to deliver, perhaps even two hours—let any sceptic try and read out loud any column of it. He will not be able to do it in a fashion intelligible to an auditory, even a cultivated one, in five minutes, and there are fifteen columns. Yet we find the Saint undertaking to be ready again on the morrow with a sermon which covers nine and a half columns. Nor is it a question simply of space or quantity. These sermons are replete with material of the loftiest type. They are speculative. Ideas, questions, answers, suggested solutions, are all thrown out, discussed, rejected, sorted, and all this with a simplicity which can be due to naught save his absolute mastery of his subject—and, what was most dear to the Saint's heart, to an intimate knowledge of the human heart and its needs. Every page of Augustine—the Bishop—reveals this trait: he yearns over men's sorrows; he sympathizes with their doubts and fears; he enters into their very lives. Note his description of what a true preacher should be: commenting on Rom. 7: 19, "The good which I will I do not," he says: "See how dangerous a thing it is to hear and not understand! See how true it is that it is the pastor's office to uncover the fountain that is covered, to give pure water, harmless water to the sheep that thirst."<sup>8</sup> This he himself was ever doing. It was the Bible that he expounded and naught save the Bible. He did so often by suggestion rather than by definite exposition. Thus in a sermon on St. John 5: 19 (not in the *Tractatus in Joannem*) he says: "He would not be the Son were He not born of

<sup>8</sup> Sermon CXXVIII, 7.

the Father. Let this suffice; for I know, brethren, that I have said what will set the minds of many thinking. If I add more, perhaps I shall obscure what I have already said." <sup>9</sup> So the sermon closes. Their minds were working; for Augustine that sufficed.

Men flocked to hear him, as we have said. As the fame of these *Tractatus* spread, men came in increasing numbers. On one occasion he says to them: "I feared lest this present cold weather should chill your enthusiasm and keep you away. But you have shown by coming here in such crowds that you are fervent in spirit." <sup>10</sup> He opens the very next *Tractatus* by similar words: "We rejoice," he says, "at your numbers; you have come with far greater alacrity than we should have expected." <sup>11</sup> How often in the week did he preach? It is not always easy to discover the extent of the interval between the sermons; we have seen above that two of his longer ones were delivered on successive days; the same fact constantly appears. Thus *Tract.* 8, 9, 10, were delivered on successive days; they cover twenty-nine columns—a prodigious effort! Nos. 15 and 16 also on successive days; so too Nos. 17 and 18; while on five successive days he delivered Nos. 19-23, i. e. fifty-nine columns! Nos. 28 and 29 were also preached successively; so too Nos. 34-37; and the same is true of Nos. 38 and 39, 49 and 50, 51 and 52. From that point onward the chronological data cease. Of only five, viz. Nos. 1, 11, 12, 37 and 46, can we say for certain that they were preached on the Sunday; <sup>12</sup> Nos. 8-11 are to be referred to the time immediately preceding Easter; No. 27 was preached on St. Lawrence's day, 10 August.

The liturgical notes scattered up and down the sermons are interesting. It is clear that the Epistle or Lesson for the day was read out to the people, and this often served for a point of departure for the sermon; see, for example, the opening of the first *Tract*: "Modo audivimus ex lectione Apostolica," where he cites I Cor. 2: 24; this was on a Sunday as we gather from *Tract.* II, 1; but we do not at present read that chapter on any Sunday in the year; similarly Psalms were

<sup>9</sup> Sermon CXXVI, 15.

<sup>10</sup> Tr. VI, 1.

<sup>11</sup> Tr. VII, 1.

<sup>12</sup> Tr. VII, 24; VIII, 13, show that Sunday was the usual day for a sermon.

sung before the sermon; e. g. *Tract.* I, 6, "Forte de ipsis montibus est Joannes, de quibus paulo ante cantavimus: Levavi oculos meos in montes" (Ps. 120: 1). On another occasion we find that Ps. 49 had been sung, *Tract.* IV, 2. Again, a definite Gospel was read to the people: thus he remarks on the opportuneness with which the reading of the third chapter of St. John coincides with his arrival at that chapter; though it is possible that here he is referring not so much to the coincidence of the reading of that appointed Gospel with his arrival at the same chapter for the purposes of his commentary as on the coincidence of that chapter at which he has arrived with the season of the ecclesiastical year when the catechumens were preparing for baptism. That the Acts of the Apostles was read each year he explicitly states, *Tract.* VI, 18.

I have just referred to the presence of the catechumens at his sermons. In Augustine's day the Discipline of the Secret was in full force. This explains a certain reticence which marks his treatment of the Holy Eucharist in his exposition of the sixth chapter, for instance.<sup>13</sup> For it is clear from Sermon 131, I, and 132, 1-2, that the catechumens were allowed to be present at all the sermons.<sup>14</sup>

There is perhaps an unspoken tendency nowadays to depreciate the exegetical value of homilies. For it is hard for us moderns to understand how exegetical questions can have been handled in any really scientific fashion in church and from the pulpit. Yet we have already seen how the Bishop of Hippo never hesitated to set out in their strongest light the difficulties of which he was so conscious in Holy Scripture. And he knows — none better — that naught save the most careful exegesis will avail to solve such difficulties in any satisfactory manner. In his exegesis he has three main principles: the Scriptures cannot err, and so no two narratives can be in opposition to one another; secondly, the context is our safest guide; thirdly, the original must be consulted. This last point sounds strange perhaps. We could appreciate it if we were talking of St. Jerome, but have we not all got the impression somehow that St. Augustine did not know

<sup>13</sup> Tr. XI, 3; XXII, 5.

<sup>14</sup> Tr. XCVI, 3 and XCVIII, 5, where he remarks that "the milk" of the catechumens consists in the Creed and the Lord's Prayer.

Greek, still less Hebrew? It is the Saint himself who is to blame, for it is true that in his Confessions he says that he did not like Greek; "Homer," he says, "was a misery to me when I was a boy! But probably Virgil is a misery to Greek boys if they have to learn him as I had to learn Homer!"<sup>15</sup> But the truth is that Augustine knew Greek exceedingly well, though he was not master of Greek eloquence in anything like the same way he was master of Latin eloquence. We know that St. Gregory the Great was twice sent as Legate to Constantinople, by Benedict I and Pelagius II, and that he resided for three years in that city: yet somewhere—if we mistake not—he says that he does not know Greek! And one of his recent biographers apparently accepts this statement, for he says "he knew neither Greek nor Hebrew",<sup>16</sup> as though ignorance of Greek was compatible with the office of a Legate at Constantinople or with three years' residence there in an official capacity! When, then, Gregory says that he knew no Greek, he means that he was not a master of it. The truth is that the learned men of old did not suppose that they knew a language unless they could speak it fluently.

St. Augustine's knowledge of Greek appears again and again in these *Tractatus in Joannem*. We note how he refers to the exact meaning of the original in such places as *Tract.* III, 8; LXXXII, 1; LXXXIII, 2; XCVI, 4; C, 1; CI, 4; CIV, 3; CVI, 5; CXV, 4; CXVIII, 3, etc. But the most startling proof of his intimate knowledge of the language is found in his words to St. Jerome to whom he writes: "Non parvas Deo gratias agimus de opere tuo, quo Evangelium ex Graeco interpretatus es: quia pene in omnibus nulla offensio est *cum scripturam Graecam contulerimus*."<sup>17</sup> In other words, he had ventured to test St. Jerome's correction by the original. No light task, especially with such a critic as St. Jerome. There is likewise a passage in the *De Civitate Dei*<sup>18</sup> where, discussing the varying numbers to be found in the

<sup>15</sup> Confess. I, XIV, 23.

<sup>16</sup> Canon Bailey, in Smith and Wace, *Dict. of Christian Biography*, s. v. Gregory I.

<sup>17</sup> Ep. CIV, 6, among St. Jerome's Letters (Migne, XXII, 834).

<sup>18</sup> XV, XIII, 2 and 3, but at the same time see *De Genesi ad Litt.*, I, XVIII, 36, and *De Gen. Adv. Manichaeos*, II, X.

history of the Patriarchs in the Greek, Latin, and Hebrew MSS., he concludes by saying: "In quibusdam etiam codicibus Graecis tribus, et uno Latino, et uno etiam Syro inter se consentientibus, inventus est Mathusalem sex annis ante diluvium fuisse defunctus." It is hard to resist the impression that he had himself compared these MSS.

Many of course find it impossible to read these *Tractatus* in the original, but if they are obliged to make use of a translation they lose much of the beauty and force of the original. For Augustine's power and charm lie very often in the exquisite Latin he employs. Perhaps no writer of antiquity had such marvellously felicitous turns of expression as the quondam Master of Rhetoric. He used this power in order to fix his teaching in the human heart. Thus, to take but a few instances, what could be more felicitous than his description of our Lord upon the cross: "Lignum illud ubi erant fixa membra morientis, etiam cathedra fuerit magistri docentis"?<sup>19</sup> Or of divorce: "sicut conjunctio a Deo, ita divortium a diabolo".<sup>20</sup> The famous rhyme: "Quidnam Fides? Credere quod non vides," is almost too well known for quotation. Note too this pithy remark about the patience of Christ: "nisi quanto erat potentior, tanto mallet esse patientior".<sup>21</sup> Once more when he cannot understand a passage in St. John "Si pie sapio, obedienter audiam quod dixit ut merear sentire quod sentit." No sentence of his could better express the whole attitude of his mind toward difficulties in Holy Scripture than this. If he does not understand, then it is he who is at fault, not the writer. If he fails to grasp, then the same Holy Spirit who inspired the writer will illumine Augustine too, if only Augustine will pray. And it is not only he who has to pray: his people must pray too. How constantly he insists on this! Every time he closes a sermon with the indication of some difficulty upon which he has touched or upon which he is going to touch, he insists that unless they pray it is hopeless to look for a solution. This must have constituted a large part of the charm of his preaching; his difficulties were theirs: if he did not understand, then it was as much their business as his to win understanding

<sup>19</sup> Tr. CXIX, 2.<sup>20</sup> Tr. IX, 2.<sup>21</sup> CXVI, 3.

from the Father of lights. 'Thus his hearers have to work just as he has to work: "Putemus Scripturam Dei tanquam agrum esse, ubi volumus aliquid aedificare. Non simus pigri, nec superficie contenti: fodiamus altius, donec perveniamus ad petram: Petra autem erat Christus."'<sup>22</sup> And he depends on their prayers: "Quomodo adjutus sum orationibus vestris ut illud quod promisi implerem, adjuvante etiam atque etiam pia intentione et votis bonis".'<sup>23</sup> It was thus he won their confidence and found a way into their hearts in spite of the profundities of which he habitually treated. Still he frequently has to apologize for having kept them so long.<sup>24</sup> But how many of to-day's preachers could hope to conclude a lengthy doctrinal sermon with such words as these: "Dearly Beloved, as I reminded you yesterday, it is John himself who says: 'We are the sons of God, and it hath not yet appeared what we shall be; but we know that when He shall have appeared we shall be like Him, for we shall see Him as He is.' I know your hearts have been lifted up on high with me, but 'the corruptible body weigheth down the soul, and the earthly habitation presseth down the mind that museth upon many things.' Now I am going to lay down this book, and you are going to depart, each to your own homes. It has been pleasant to be together with the One Common Light (of the world); we have been really happy, we have really rejoiced. But now when we each return to our several occupations let us not depart from HIM."'<sup>25</sup>

The more we study these marvellous sermons the more we admire the Saint's stupendous gifts; the more, too, do we wonder at the people who heard him. We cannot help asking again and again: How did they understand him? How much did they carry away? And their Bishop was fully alive to the danger he ran in treating of such deep theological points as he set before them. He says: "It may be that there are some among you who are capable of understanding what others among you cannot."<sup>26</sup> That they did understand him, however, is clear not merely from the fact that they came in ever-increasing numbers, but also from the applause into which

<sup>22</sup> Tr. XXIII, 1.<sup>23</sup> V, 20.<sup>24</sup> V. 20; VII, 24; VIII, 13; XI, 15.<sup>25</sup> Tr. XXXV, 9.<sup>26</sup> XCVI, 1.



they broke out at times. "Have you understood what I have been saying? Yes; for you shouted out! You would never have shouted out had you not understood!"<sup>27</sup> He makes the same remark after his most subtle explanation of those most difficult words: "Whatsoever He (the Father) does, the Son also doth in like manner."<sup>28</sup> Yet his audience must have had a difficulty in following even his limpid Latin. For we cannot suppose that they were all Latins. St. Augustine writes to Novatus the Bishop to protest against his taking away Augustine's relative Lucillus, and this on the ground that the latter knew the Punic language well and was consequently of great assistance in a district like Hippo where the spread of the Gospel was much impeded by the want of priests who spoke Punic.<sup>29</sup> He says the same in a letter to Pope Celestine to whom he writes regarding the provision of Punic-speaking priests for Fussala, a district in his diocese about forty miles from Hippo.<sup>30</sup> And, if his words are to be taken as applying to the people of Hippo, the knowledge of Latin possessed by some of them must have been slight in the extreme; for he says that some confuse the Latin words *dolor* and *dolus* so that they say "*dolus* illum torquet pro eo quod est *dolor*".<sup>31</sup> Added to this, his hearers *stood* throughout his long sermons, as appears from many passages: "You are tired, standing and listening to me; and I am more so, standing and talking to you! But if I toil for you, ought not you to toil with me for yourselves?"<sup>32</sup> One can feel that he saw some one fidgeting! And the Saint knew well how to relieve the tedium of even the best of sermons by more than occasional touches of humor. He says to them on one occasion: "We are all men, and I hardly think it is necessary to prove that to you!"<sup>33</sup> And again: "All men are lamps, for they can be kindled and put out. And these human lamps, when they are wise, give forth a light and are fervent in spirit. But if they have been lit and are put out—then they even stink!"<sup>34</sup>

<sup>27</sup> VII, 6.<sup>29</sup> Ep. LXXXIV, 2.<sup>31</sup> Tr. VII, 18.<sup>33</sup> Tr. III, 2.<sup>28</sup> XVIII, 8.<sup>30</sup> Ep. CCIX, 2-3.<sup>32</sup> Tr. XIX, 17; cf. Sermon CIV, in fine.<sup>34</sup> Tr. XXIII, 3.

He knew, too, how to vary the scene by reading extracts from the Bible: for that he preached with the Bible in his hand is clear. Note the passage already quoted: "I shall lay down this Book and you will all go to your own homes." Sometimes, too, he would give them the most delicate descriptions of natural things with which they were familiar, as when he describes a hen with its chicks, the realism of which could hardly be surpassed.<sup>35</sup>

I have exceeded my limits, but I trust that this all too imperfect sketch of the great Doctor in the pulpit has not proved wearisome. If any one wishes to get but an insight into Augustine's charm, to taste of his sweetness and to form some faint idea of the gems that are to be found scattered throughout his works, but more especially in these *Tractatus in Joannem*, let him look up for himself the following points: on gratitude that we too are not sinners (Tr. XCVII, 2); on election (Tr. LXXXVI, 2), a declaration of his mature mind on this point; on the spirit in which to study the Gospels (Tr. XVI, 2; XVIII, 1; XXII, 1); on Faith (Tr. VIII, 6; XV, 24; XIX, 15; XXII, 2, 10; CXX, 3); on the Rule of Faith (XCVIII, 7; CV, 8); on free will (Tr. LXXXI, 2); for his rhetorical powers (Tr. LXXXV, 2; XCII; XCIII, 1-2; CXVII, 3), and especially note such a veritable gem as the *clamoroso silentio* in Tr. CXVII, 5.

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#### THE RELIGIOUS-MILITARY ORDERS.\*

The romance  
Of many-colored life that Fortune pours  
Round the Crusaders, till on distant shores  
Their labors end; or they return to lie,  
The vow perform'd, in cross-legg'd effigy  
Devoutly stretch'd upon their chancel floors.

—WORDSWORTH.

UP to the reign of Baldwin III, the Latin Kingdom of Jerusalem—so strange in the manner of its foundation, its history, and its customs—had continued to flourish. And its customs and institutions deserve our most careful study, as

<sup>35</sup> Tr. XV, 7.

\* See ECCL. REVIEW, June, 1912, pp. 673-83.

illustrating, better than any other chapter of history, the spirit of chivalry. The warriors who contended in its battles were animated by a principle of honor which did not suffer them to flee however unequal the combat might be, and held it infamous to abandon a comrade in peril. This spirit served them instead of the discipline which governs modern armies; kept their ranks firm and unbroken; and prevented them from shrinking from any difficulties or dangers. It was out of this spirit—which prevailed among all the nobles and knights who had sacrificed their ease and their home comforts to make war upon the infidel in distant lands—that the establishment of what is called the Religious-Military Orders took its rise, about 1118 A. D. They were companies (or bands, or fraternities) of knights, bound by a solemn vow, and living together, like monks, under a rule or code of laws of their own.

The most famous of these orders were the Knights of St. John (also called Knights Hospitallers, because they had charge of the hospitals for the relief of the poor and suffering at Jerusalem); the Knights Templars, who took their name from the ancient Temple of Solomon in Jerusalem; and the Teutonic Knights, whose order dates a little later. These knights all lived bound by a severe rule. Their diet was simple and their discipline exact. No decorations or ornaments were allowed either in their houses or in the churches in which they worshipped. The will of their Grand Master was the will of all. They never quitted their arms. They declined no combat, at however great odds, against the enemies of the Faith. They shrank from no dangers, however appalling; for the lot which they all expected, and even desired, was to die on the field of battle, contending against the infidels. They had no ties to hold them to life; and they were always ready to sacrifice all for the great cause which they were defending.

So high was the estimation in which these orders of military monks came to be held, and so exactly did their organization suit the spirit of the age in which they lived, that there was scarcely any great family of Europe which had not some one belonging to it enrolled in one or other of the communities. Even princes became members of these orders, and bound themselves, by solemn oaths, to submit to the poverty, humil-

ity, and discipline, which their rules enjoined. It was this popularity, and the admiration which the soldier monks excited throughout Europe, that, after a time, brought decay and ruin on the religious-military orders. They became possessed of large property; changed their poor and mortified manners of life for one of luxury and grandeur; had houses, or lodges, of their orders in various places in Europe; and, at last, excited the jealousy of kings and rulers, who were only too glad to find a pretext for seizing upon their vast wealth and possessions.

But in their earlier days, while yet severity and strict discipline governed them, the religious-military orders were of the most essential use in upholding the Christian kingdom of Jerusalem and defending the Christian cause in Syria. The spirit which these knights showed was imitated by others. Adventurous pilgrims from all the lands of the West eagerly sought the honor of combating under their leadership; and wherever the red banner of the Hospitallers or the white ensign of the Templars was seen, there was either victory, or at least glory, for the Christian cause.

In duty firm, to conscience true,  
However tried and pressed;  
In God's clear light, high work we do,  
If we but do our best.

It was in the spring of 1239 that Richard Earl of Cornwall, the brother of Henry III, of England, set out with an expedition for Palestine, and arrived at Acre just as the leaders of the Seventh Crusade were quitting it to return home. Richard was joined by William Longsword, son of the Earl of Salisbury, and Theodore, the Prior of the Hospitallers, and many others of the nobility. The English barons had assembled at Northampton, repaired to the Church of All Saints there, and had bound themselves by oath to conduct their levies straight to Palestine. They embarked at Dover for France. Henry III and his court accompanied them from London to Dover, and their departure was blessed with the prayers of the bishops. The French monarch received the army with distinction and favor. Its march through France resembled a triumph, and the embarkation was completed at Marseilles. The army reached Acre in safety. The number was consider-

able and the equipment good. Moreover, the very name of Richard, and the English, struck terror into the hearts of the Saracens, from the still cherished remembrance of the exploits of Richard, Cœur de Lion. The state of affairs was also propitious for producing a powerful impression. Richard of Cornwall led his forces to Jaffa; but as the Sultan of Egypt was then at war with the Sultan of Damascus, and dreaded a new danger from a powerful Christian army, he sent to offer Richard conditions of peace. These were as favorable as possibly could be desired—Jerusalem and almost all the Holy Land was to be definitely given up to the Christians, and the prisoners taken in the recent battle of Gaza were to be restored. The great object of the Crusades seemed now to be accomplished: Palestine belonged to the Christians. Richard returned to Europe and was received in every town as the deliverer of the Holy Sepulchre. There was only one thing to mar the completeness of the work: this was the constantly increasing feud between the Knights Templars and the Knights Hospitallers. The former of these had made a separate treaty for themselves with the Sultan of Damascus, and refused to join in Richard's treaty with the Sultan of Cairo. It was enough for them that the Hospitallers were with Richard. The Templars were ready to oppose anything of which their rivals approved. Both of these Orders had now reached the summit of their wealth and greatness. In every country of Europe their estates, their houses, their vassals abounded, and the Grand Master of each order possessed the power of a sovereign prince. The Order of Teutonic Knights also, though of later introduction, was now almost equal to the older orders in power and greatness. The government of Jerusalem was now virtually in the hands of the religious-military orders. The Hospitallers, especially, who had joined in Richard's treaty, had the chief direction and control of all things. Neither did they neglect their trust. They made the greatest efforts to rebuild the ruined walls and to restore the fortifications of the Holy City.

#### THE KNIGHTS TEMPLARS.

The Templars and the other religious-military orders were born of the Crusades. All that Christians held dear in the

Holy Land was being either ruthlessly swept away or shamefully desecrated by the unbelievers. The moral sense of Christendom was deeply roused. Throughout Europe rang the cry: "What can we do? What shall we give?" The Crusades were the noble answer. And out of the Crusades arose the mighty orders of the Templars and Hospitallers.

Unto the East we turn—like some bright star  
 Let down from heaven; the land where angels still  
 Linger at Chinnereth's lake or Tabor's hill—  
 Here Jesus sat, there stood, here kneel'd in prayer,  
 Here was His cradle, there His sepulchre!

—Williams: *The Cathedral*.

When the Latin Kingdom was still young a knight from Burgundy, Hugh de Payens, made the journey to Jerusalem. Seeing that poor pilgrims were still exposed to great hardships and dangers, he formed a society of knights who, like-minded with himself, devoted themselves to the protection of distressed wayfarers. At first Hugh de Payens was joined by Godefroi de St. Omer. These two French knights devoted their services to the protection of pilgrims as they traveled along the infested roads of Palestine. Soon, in 1109, seven other French knights associated themselves in the work, and this little band of nine French knights swore themselves to a special chivalrous service: that of safeguarding Christian pilgrims from Moslem marauders when they went down from the Holy Sepulchre to bathe in the Jordan. The members of this small chivalric community pledged themselves to live according to the rule of the Canons Regular; they took the three simple vows of poverty, chastity, and obedience. Apt and expressive was the title they obtained at this time, for everything connected with them was of the utmost plainness and simplicity; well did they merit the name of "Poor Soldiers of Christ". Their habit, their diet, their bedding, their life, all was characterized by rigid discipline and spoke of the strictest simplicity. Their habit was white; and whilst furs were forbidden, they were permitted to wear lambs' skins in winter. The habit was of the simplest pattern, that it might be readily put on and off. The Templars have often been called the Red Cross Knights; but the red cross, the distinguishing feature of the habit of the order, was not as-

sumed until the time of Pope Eugenius III. In diet the order was practically vegetarian, as flesh-food was permitted but thrice a week, except at Christmas, Easter, and the Feast of the Blessed Virgin Mary. For bedding, a pillow, a piece of sacking, and a single coverlet were deemed sufficient. Every knight was obliged to observe the Canonical Hours. If a knight failed to attend or was prevented from attending upon the holy offices at the regular hours, he was to say thirteen Pater-nosters for missing Matins, nine for missing Vespers, and seven for each of the other Hours. Their badge was the lamb. In the British Museum there is a seal (attached to a charter of 1304 A. D.) which has the lamb, bearing the flag, with "*Testis Agni*" inscribed upon it. But before the Templars took this device, they seemed to have used that of a horse with two men riding upon it. There is a rude woodcut of it in the 1640 folio edition of Matthew Paris. The red cross of the Templars had eight points, and was of the shape now known as the Maltese cross. This form of cross was subsequently used by the Hospitallers, who had at first used the Patriarchal cross. The banner of the Templars was the glorious "*Beau Séant*"—half black and half white, and bearing the inscription: "*Non nobis, Domine, sed nomini tuo da gloriam.*" What *Beau Séant* means is not known with certainty. Professor Froude thought it originated in an old cry of the Burgundian peasantry, and was adopted by the Templars as a sort of link with the old home. And according to Favine, the *Beau Séant* was half black and half white, because such was the character of the Templars, who showed themselves wholly white and fair toward Christians, but black and terrible toward miscreants and infidels.

That Christian and crusading king, Baldwin II, granted them quarters in his palace on Mount Moriah, on the site of Solomon's Temple,—hence their title. They spread themselves in every kingdom of the West; became a powerful, wealthy, and formidable republic, independent of kings and bishops, subject only to the Pope, and were half military, half monastic. As Milman has said: "Instead of the peaceful and secluded monastery, the contemplative, devotional, or studious life, their convents were strong castles, their life that of the camp or the battlefield, their occupations chivalrous

exercises or adventures, war in preparation, or war in all its fierceness and activity." So successful did the new movement become that St. Bernard interested himself in it, and drew up a rule for it, which in 1128 was authorized by Honorius II. Indeed, it was quite a new departure in the history both of religion and war. The Knights Templars took the threefold monastic vow, and in the time of peace ruled their life after the fashion of the Canons Regular, who were growing so popular in the West, and became that "great contribution of the twelfth century toward bridging over the great gulf between the clerk (secular priest) and the monk". The general name of Austin Canons itself suggested that they strove to realize the old ideal of the great African Father, for in the fifth century St. Augustine of Hippo had sought to establish a monastery of clerks in the Bishop's household. But while the military orders of the Latin East all followed the rule of the Austin Canons, the older military orders of Spain (Calatrava, 1158; Alcantara, 1152) stood in close connexion with the Cistercians.

The Templars' main business, viz. that of protecting pilgrims, soon grew into a general duty of war against the infidel. They were "lions in war, lambs in the house". To Christians they were monks; to Islam they were soldiers. "They bear before them a banner, half white, half black: this they call Beauséant, because they are fair and friendly to the friends of Christ, to His enemies stern and black."

At the Council of Troyes (1128) seventy-two statutes were drawn up and received the sanction of Pope Honorius II. These enactments formed the foundation of the rule as it was finally settled in the middle of the thirteenth century.

During the first one hundred and forty years of its existence, i. e. by the middle of the thirteenth century, the order numbered twenty thousand knights, besides affiliated mercenaries and retainers; and it became possessed of about eight thousand manors. And its seal showed the Temple in front of which were two riders, a Knight Templar and a poor helpless pilgrim, on one horse.

The order was divided into three ranks or classes: 1. the Knights (*Armigeri*), 2. the Chaplains (or *Clientes*), 3. the Men-at-Arms (*Servientes*). The Knights alone were en-



titled to wear the white linen mantle, with an eight-pointed red cross on the left shoulder. The discipline was extremely severe. The head of the order was the Grand Master, whose place during his absence was filled by the Seneschal; while the various provinces in Asia and Europe were under the direction of Masters, Priors, Commanders, Preceptors. And, as was inevitable, strong rivalries showed themselves, in the course of years, between the Knights Templars and the Knights Hospitallers.

A Papal Bull of 1172 made the Templars exempt from episcopal jurisdiction and granted them immunity from taxes, tithes, and interdiction. This, together with their immense riches, pride, and exclusive spirit—and their quarrel with the Knights of St. John—excited animosity against them.

When the Templars betook themselves to Cyprus after the fall of Acre in 1291, it was felt that their task was ended; and charges of heresy, immorality, and impure rites were lodged against them. Philip IV, "le Bel", the crafty and unscrupulous king of France, saw herein an excellent pretext for spoiling the Templars of their wealth and property, thereby replenishing his exhausted exchequer. Accordingly, the Grand Master, Jacques de Molai, and one hundred-and-forty Templars were arrested in Paris (1307), and under the torture of inquisition many of them confessed to most horrible charges. The inquiries and trials were protracted during four years, ending with the abolition of the order by a Bull issued at the Council of Vienne (1312). Two months later their property was handed over to the Knights of St. John. Already fifty-four Knights had in 1310 been put to death by burning; the remainder were now dealt with by the Provincial Councils,—except those of higher rank, such as the Grand Master, Jacques de Molai, who was burned by the King's command (1314) without waiting for the Pope's verdict. The order was at the same time suppressed in England, Spain, Portugal, Italy, and elsewhere, but under circumstances of less barbarity than those which attended its dissolution in France. But to this passage in their history we shall refer more in detail later on.

The humility and poverty of the Templars was destined to be short-lived. As to their bravery there can be no question.

It was an undoubted characteristic of the order. In those days, armed force in the service of what was considered unarmed truth was bound to be well recompensed. Accordingly privileges and indulgences, wealth and power, were poured into the laps of the Poor Soldiers of Christ, and with the usual results. When Richard I, of England, was once being preached to and urged to give up his three favorite daughters (Pride, Avarice, and Voluptuousness), the unhesitating reply of Cœur de Lion was that he had already bestowed Pride on the Templars.

Their wealth soon became enormous, and in almost every part of Europe they were found established and in possession of churches, chapels, tithes, farms, villages, and mills; rights of pasturage, of fishing, of venery, and of wood. According to the work *Secret Societies of the Middle Ages*, the Templars also had in many places "the right of holding annual fairs, which were managed—and the tolls duly received—either by some of the brethren of the nearest house, or by their Donates and servants. The number of their preceptories was by the most moderate computation rated at nine thousand; and the annual income of the order at about £6,000,000—an enormous sum for those times. Masters of such a revenue, descended from the noblest houses of Christendom, uniting in their persons the most esteemed secular and religious characters, regarded as the chosen champions of Christ, and the flower of Christian knights, it was not possible for the Templars, in such lax times as the twelfth and thirteenth centuries, to escape falling into vices of extravagant luxury and overweening pride."

Enjoying such affluence, the Templars naturally became the bankers of their times. Many of their houses became the safes of treasure, which was faithfully preserved for, and as faithfully rendered back to, their rightful owners. We have the assertion of Matthew Paris that when Hubert de Burgh, Earl of Kent, was disgraced and committed to the Tower of London, King Henry III, hearing of the amount of Hubert de Burgh's wealth which was held in keeping by the Templars, summoned to his presence the Master of the Temple and by threats and otherwise endeavored to obtain from him all he had in trust of Hubert's possessions. The Templar's answer was nobly uncompromising: money confided to the Templars

in trust they would deliver to no man without the permission of him who had intrusted it to be kept in the Temple. And there it remained until the king had extorted an assignment of it from the imprisoned Hubert. But other curious trusts were also reposed in the order. The crowns of the Latin Kingdom were kept in Jerusalem in a large chest fastened with two keys, one of which was kept by the Grand Master of the Temple, and the other by the Grand Master of the Hospital.

Some idea of the power of the Templars may be gathered from Henry III's (of England) threat to the Grand Prior of England and the latter's noble reply. Complaining of the Templars' wealth and pride, Henry III said to the Grand Prior: "You prelates and religious, but especially you Templars and Hospitallers, have so many liberties and charters, that your superabundant possessions fill you with pride and madness. Those things, therefore, which have been hastily and imprudently granted by our predecessors, must be prudently and deliberately recalled. I will infringe both this charter and others, which I, or my predecessors, have rashly granted." Very significant and noble was the Grand Master's reply: "It is far from thee, O King, to utter such an absurd and ungracious word. As long as thou observest justice, thou art King; when thou infringest justice then thou wilt cease to be so." Henry III failed to fulfil his threat.

During the infancy of the order, when the Templars were not rich enough to have buildings of their own, they used the Church of the Holy Sepulchre in Jerusalem. This has led to the belief that a round church, wherever found, was the work and property of the Red Cross Knights, who always took as their model the church in which they originally worshipped. But such a statement does not appear to tally with facts. The round church of Little Maplestead, in Essex, never belonged to the Templars. The whole of the parish, including the church, was in 1185 given to the Hospitallers by Juliana, daughter of Robert Dosnel, and it remained in the possession of the Hospitallers until the ruthless suppression of the religious houses by Henry VIII.

Some of the round churches and circular towers were once the property of the Templars, but it is open to question whether any of the round churches in England were originally

complete rotundas. Certainly the Temple Church in London was not; for "the oblong building on the south side, pulled down some years ago, was undoubtedly a portion of the original design . . . and the later specimen of the kind at Maplestead had the square and the round parts built at the same time."<sup>1</sup> Both the Temple Church in London and that at Acre, with its round tower ("the scene of the death struggle of the band of gallant Templars who fought to the last in defence of the Christian Faith in Palestine"), were the property of the Red Cross Knights; but we must accept with reserve the theory that all round churches, or rather round towers at the west end of square churches, are unquestionable evidence of having once belonged to the Templars.

There is another idea prevalent that the Templars always built their preceptories according to one plan. This is not correct. Their houses were designed to meet the exigencies of the times, to comply with the customs of the countries in which they were situated, and to suit the geographical peculiarities of the various districts in which they lay. The preceptories of the Templars were sometimes castles, sometimes ordinary manor houses; and their churches were as a rule by no means characterized by the graceful outline and proportions of the Temple Church in London.

The first home of the Templars in London was in Holborn, and St. Sepulchre's Church is a standing memorial of them. In 1184 they removed to Fleet Street and built the Round Church, in the Temple, which visitors to London still rejoice to visit. This church appears to have taken upward of fifty years in building. The circular part of it was consecrated by Heraclius, the Patriarch of Jerusalem, in 1184; but the body of the church as it now stands, was not consecrated until 1240, when King Henry III was present at the ceremony. The feverish haste of modern contract work was unknown in those leisurely and religious times, when men with sacred zeal and noble ardor gladly devoted their all—"money, time, thought, hope, life itself—to raise for God and man, shrines as worthy of God as human hands could erect, and fit and able to lift man's thought and hope beyond the earth, and lead it

<sup>1</sup> Cottingham, quoted in Burge's *Temple Church*, p. 14.

on heavenward". Longfellow aptly expresses the spirit of such an age, when he sings:

In the elder days of Art,  
Builders wrought with greatest care  
Each minute and unseen part,  
For the gods see everywhere.

One feature in the present Temple Church calls for a brief reference. On the floor of the "Round" lie some sculptured effigies which, as being undoubted originals, are among the most interesting pieces of sculpture that England possesses. They represent (1) Geoffrey de Magniville, that bold and bad baron of King Stephen's time who, dying excommunicate, was for a time hung on a tree in the Temple garden; (2) Pembroke, the great Protector, who by his wisdom assuaged the divisions among his countrymen after the death of that worthless king, John; (3) William, the son of Pembroke, sheathing his sword: he had fought, and well, but his race was done; (4) Gilbert, another son of Pembroke, in the act of drawing his sword in the service, as he intended, of God, in Palestine, when death stopped the journey; (5) De Roos, one of the barons to whom the bloodless field of Runymede and granting of the Magna Charta have given undying reputation; and many others. All these effigies were originally, like all others in the Temple Church, painted and gilded. And each Templar is presented in his habit, as he lived.

Another of the Templars' establishments was the Preceptory at Springfield, about eight miles from Dover, where King John is said to have resigned his crown to the Papal Legate. What still stands of this preceptory now serves the purpose of a farm house. The east portion, which is the oldest, the preceptory being founded before A. D. 1190, exhibits three lancet windows, above which are three circular ones; and this part of the building was probably the chapel. The foundations of this ancient preceptory may yet be traced in various parts of the homestead.

On the Southwark side of London stands the old Church of St. Mary Overies. In its "chapel of our Ladye" (one of the most beautiful and antique structures of the kind in England) were laid to rest the mortal remains of Bishop Andrews, whose death drew from John Milton, who was no bishop-lover generally, a most passionate eulogy.

Stow's account of St. Mary Overies was derived from Linsted, its last Prior; and is as follows: "This church, or some other in place thereof, was of old time, long before the Conquest, a House of Sisters, founded by a maiden named Mary. Unto the which House and Sisters she left (as was left her by her parents) the oversight and profits of a cross ferry over the Thames, there kept before any bridge was builded. 'This 'House of Sisters' was afterward by Swithin, a noble lady, converted into a College of Priests, who in place of the Ferry, builded a bridge of Timber." Stow was a chronicler who lived 1527-1605. And something like corroborative evidence of the truth of his story was discovered in the early part of the eighteenth century, when, digging for a family vault in the centre of the choir and near the altar, it was found necessary to cut through a very ancient foundation wall, which never could have formed any part of the present edifice: the edifice exactly corresponds with that of the "House of the Sisters" described by Stow as near the eastern part of the present St. Mary Overies, "above the choir", and where he says Mary, the foundress, was buried.

In the middle of the eighteenth century there lay in the choir in a wooden box a remarkably fine effigy in wood of a crusader. Who he was it is now impossible to say with certainty. Probably it represents one of the two distinguished persons to whom St. Mary Overy was next largely indebted after the humble ferryman's daughter and the proud Lady Swithin. They were William Pont de l'Arche and William Dawncy, Norman knights, who in 1106 refounded the establishment on a more magnificent scale for the Canons Regular. This Pont de l'Arche was probably the same as the Royal Treasurer of that name in the beginning of William II's reign. It is also significant that the first bridge built over the Thames was in Rufus's reign. And as carrying on still further the records of connexion between St. Mary Overies and the ferry first—and afterwards the bridge—it appears from a passage in Maitland<sup>2</sup> that William Pont de l'Arche, whom we have just seen as the founder of the first, was also connected with the last. If we are right in presuming the Templar to be

<sup>2</sup> Vol. I, p. 44; Edit. 1756.

one of these "Knights, Normans", there can be little doubt that originally there was also the effigy of the other; and that the destructive fires that have from time to time injured the structure explain its absence. There are also two curious low-arched niches on the north side of the choir. May these have not been the resting places of the founders of the priory? Aldgood was the first Prior of St. Mary Overies, as Linsted was its last.

By the fourteenth century the buildings had become dilapidated. The poet John Gower (1323-1408), the "moral Gower", as Chaucer called him, restored them, or at least contributed the principal portion of the funds. Gower was married (1397) in St. Mary Overies, where there was a monument to his wife's memory as well as his own; the latter alone now survives. It is an exquisite piece of work, which has been admirably restored to all its pristine splendor. It bears in gay colors a quaint rhyming inscription in Norman French, and the effigy of the poet is also radiant in color and gilding. His head rests on three gilded volumes of his writings; one of them is his *Confessio Amantis*, his principal and only published work.

On a pillar by Gower's monument appears a cardinal's hat with arms beneath. They refer directly, no doubt, to the beneficence of that very remarkable man, Cardinal Beaufort, Bishop of Winchester, who in that capacity resided in the adjoining palace; indirectly, they refer to still more interesting matters in which the busy prelate had the principal share. His niece, Jane Beaufort, married the poet-king, James of Scotland, and the nuptial rites were performed in St. Mary Overies.

#### PRIVILEGES OF THE KNIGHTS TEMPLARS.

In 1162 Pope Alexander III issued his famous Bull confirming the rights and privileges already enjoyed by the Templars and granting them other and new powers and immunities. It is a somewhat lengthy document. The following is the substance of the clauses: (1) permission to elect their own Master; (2) they were to be freed from ecclesiastical interference—"No ecclesiastic or secular person shall dare to exact from the master and brethren of the Temple,

oaths, guarantees, or any such securities as are ordinarily required from the laity. . . . We prohibit all manner of men from exacting tithes from you, in respect of your movables, immovables, or any of the goods and possessions appertaining unto your venerable house". (3) The Templars were not only exempted from tithes, but they were also permitted to take them; it was, however, to be done with the advice and consent of the bishops. (4) They were permitted to choose their own priests and candidates for ordination; and "if, peradventure, the bishop refuse, yet nevertheless ye have permission to receive and retain them. . . . Moreover, they shall be subject to no person, power, or authority, excepting that of your own chapter. . . . It shall be lawful for you to send your clerks, when they are admitted to Holy Orders, for ordination, to whatever Catholic bishop you may please." (5) The Templars' cemeteries were to be free from the interference of the regular clergy. (6) They were to have the privilege of causing, in times of excommunication, the churches—of what towns and villages they passed through—to be thrown open once a year for divine service. This privilege soon conferred on the Templars an immense power.

As was to be expected, such powers and privileges soon brought the Templars into antagonism with the regular clergy. At the General Council of the Lateran in 1179, it was stated that "the Templars and Hospitallers abuse the privileges granted them by the Holy See; that the Chaplains and priests of their rule have caused parochial churches to be conveyed over to themselves without the Ordinaries' consent; that they administer the Sacraments to excommunicated persons, and bury them with all the usual ceremonies of the Church; that they likewise abuse the permission granted the brethren, of having divine service said once a year in places under interdict, and that they admit seculars into their fraternity, pretending hereby to give the same right to their privileges as if they were really professed."

The privilege of sanctuary was thrown around the houses of the Templars, and several Papal Bulls sternly forbade anyone laying hands either upon the persons or property of those who fled for refuge to the Templars' houses.



Even the tenants of the Templars enjoyed certain privileges, and in order that these might be known to all men, they erected crosses on their houses, thus proclaiming that they were free from several of the services and duties of the ordinary tenant.

Some of the returns made by the Templars for gifts to their Order are interesting. According to Camden, the Templars conferred on Roger de Mowbray and his heirs, in return for his munificent gifts to the order, the privilege of pardoning at any time any of the brethren exposed to public penance for transgressions against the rules of the order, provided they came and acknowledged their crime before their benefactor.

#### HISTORY OF TEMPLARS AFTER LOSS OF PALESTINE.

By 1307 the ostensible work of the Templars was done: the Crusades were finished. One of the most famous of the Templars defeated Saladin at the Battle of Ascalon in 1177, but was taken prisoner by him the following year. Acre became the headquarters of the order, and the stupendous ruins of their castle are still there. The last Crusade, that of Louis IX, in Egypt, ended in catastrophe, and Acre, after a bloody fight, was captured by the Moslems in 1291. Then the Templars sailed away to Cyprus, which island they had bought just one hundred years before. It was evident then that their work, so far as the Holy Land was concerned, had proved a failure. But the Templars were rich and powerful, and professed to transfer their valor and service to the defence of the Holy See against the ungodly world. It is impossible to say with confidence what their character had become under changed circumstances. The popular estimate of them is fixed for us in Sir Walter Scott's *Ivanhoe*, where the character of the Templar Knight, Sir Brian de Bois Gilbert, stands like a classic monument. Milman hints, and it seems not unlikely, that the Templars' religious experiences in the East had exerted a strong effect upon their character. The implacable mutual abhorrence with which the Saracen viewed the Christian, and the Christian the Saracen, had worn away by long intermingling, and had given place to an interchange of the courtesies and mutual respect of a more chivalrous warfare.

Sir Walter Scott brings this out in the *Talisman*. The brave and generous knight could not but admire bravery and generosity in his antagonist. The accidents of war led to a more intimate acquaintance, and acquaintance to hospitality and social intercourse. And it would seem that Mohammedanism had lost the odious and repulsive character which it bore and deserved in the first days of its energy, when :

Down came the Templars like Cedron in flood,  
And dyed their long lances in Saracen blood—  
The Saracens, Curdmans, and Ishmaelites yield  
To the scallop, the saltier, and crossleted-shield;  
And the eagles were gorged with the infidel dead.  
From Bethsaida's fountains to Naphtali's head.

—WALTER SCOTT.

It would seem indeed that Mohammedanism came to be regarded by some of the learned Templars as a calm and hardly irrational theism. Thus both the character and the aim of the Templars had changed.

But there was another side to all this. The Templars had also become Orientalized. It seems equally likely that Oriental superstitions, belief in magic, in the power of amulets and talismans, divination, dealings with genii and occult powers, seized on the imaginations of the adventurous but rude warriors of the West. It is certainly possible that the Templars were Orientalized by their sojourn in the East, and that their morals did not escape the taint of Oriental license. At any rate an outcry was raised against them, but we may certainly say this about that outcry, that it had its real foundation, not in zeal for morality, but in cupidity.

#### THE DOWNFALL OF THE TEMPLARS.

Philip IV, the Fair (le Bel), of France, 1285-1314 A. D., succeeded in securing the election of Clement V, who removed the seat of the Papacy to Avignon, where it remained from 1305 to 1376. Philip was a man who covered a character of meanness with a thin veneer of piety. He had miserably failed in his war with the Flemings and was in desperate financial straits; and in William of Nogaret, his minister, and the officers of the Inquisition, he found advisers as unscrupulous as himself. They clipped and debased the coinage, plundered the Jews and Lombard bankers, and still were on the verge of

bankruptcy. Then a tempting opportunity presented itself. The Templars were very wealthy. Moreover, they were under a cloud and had formidable enemies in the rival Hospitallers, who were doing good service in holding the island of Rhodes against the possibility of a Turkish invasion of the West. So every kind of charge was rapidly hurled against the Templars. It was said that they blasphemed the Cross and spit upon it; that they worshipped a cat with two faces; that they wore a girdle which had acquired a talismanic power by contact with this idol; that they were horribly immoral in personal life, that and the loss of the Temple by them was the visible sign of the wrath of God against them. It is true that there were men of influence who resisted the acceptance of all these calumnies, but large numbers of Templars were seized in 1307 and put to torture until they "confessed" the charges against them.

The hold which Philip IV had obtained over the Papacy enabled him to effect the blackest blot of his reign, the destruction of the Templars. The Crusades of the East had come to an end with the fall of Acre in 1291, and the orders which had been formed for the defence or conquest of Palestine must inevitably fall victims to the jealousy which their wealth and independence excited in Europe, or they must undertake some new task which would justify their existence and give them a new hold in Europe. Tempted by the wealth of the Knights Templars, Philip IV determined upon the destruction of the order; and after a cruel persecution he succeeded in his design, and also obtained the confiscation of their property. It is altogether a revolting history which may be read at length in Milman (Vol. V). The unhappy Clement V struggled to get the whole matter referred to a General Council, and a Council was held at Vienne. But it reported doubtfully and Philip was impatient; so some Knights were hanged and some roasted alive, under his direction, and the tormented Pope was compelled to suppress the order, without a formal condemnation, by the Bull *Vox in excelso* on 22 March, 1312.

Philip would have liked to seize all their property for himself, but it was too much for public opinion. Two months later, by another Bull, the Pope transferred all the property of the Templars to the Hospitallers.

The Knights of St. John undertook new duties which would justify their continuance in the public mind. And the German order of St. Mary followed suit. Thus they secured a prolongation of their corporate existence—the one in Persia, and the other in Rhodes. But the Templars, who had been the most prominent in the wars of Palestine, were the least prepared to find a new occupation, and their inaction impaled them on the other horn of the dilemma.

It is needless to go through the long catalogue of charges, some horrible and some absurd, which were brought by the King's agents against the Templars. It is not surprising that a celibate order of warriors should give rise to the suspicion that the vow of chastity was not always fully observed. It is possible that in their long intercourse with the Saracens some of the Knights may have been led into unbelief, or even to adopt a contemptuous and irreverent attitude toward Christianity. But it is not credible that the whole order was guilty of the obscenity, blasphemy, and irreligion that were charged against its members.

Confessions extorted under horrible tortures and recanted when health and sanity were restored, do not constitute evidence from which any reasonable conclusions can be drawn. But Philip IV was deaf to all considerations of justice or of clemency, and his iron will extorted a condemnation from judicial tribunals.

In 1310, after the trial had lasted two years, no less than fifty-four Knights were burned in Paris, and many other executions followed. Two years later, in 1312, the order was formally suppressed and its possessions transferred to the Knights of St. John. This last provision was only imperfectly fulfilled, and much of the hoarded wealth of the Knights of the Temple never passed from the hands of the king.

At the time of its suppression fifteen thousand Knights belonged to the order. And though in France many of the Templars perished miserably, it does not appear that any crime could be proved against them. There is much reason to suppose that the King of France was guilty of the crime of judicial murder in order to obtain the vast estates and great riches which the Templars had accumulated.

In England also and in all the other countries of Europe the Templars were seized and imprisoned. In England in 1309 courts were opened for their trial at London, Lincoln, and York. Many of them made general confessions of heresy to obtain absolution and protection, but no tangible crime was established by their accusers. Nevertheless, their estates were confiscated and the order finally suppressed by decree at the Council of Vienne, in spite of the remonstrances and opposition made at that Council. Such was the debt of gratitude paid to the Red Cross Knights who for two hundred years had been pouring out their blood like water to fight the battles of Christendom in the East!

The order may have become useless as a defence of Christendom against the infidels, and the dissolution of the order may have seemed even desirable, but the charges hurled against it were probably in most cases false, and there was no reason for the infliction of death.

In 1314 the last of the Grand Masters, Jacques de Molai, after a solemn recantation of all the extorted confessions, and a denial of the truth of all the charges against the order, was burnt alive on an island in the Seine at Paris.

The Temple, in London, was given by Edward II to Aymer de Valence, whose beautiful tomb is in Westminster Abbey. On his death it passed to the Hospitallers, and they leased the Inner and Middle Temple to the students of the common law. James I confirmed this possession and thus it remains to-day. Spenser alludes to this in his beautiful "Prothalamion":

Those bricky toures  
The which on Thammes brode aged back doe ryde,  
Where now the studious lawyers have their bowers,  
There whilom went the Templar knyghtes to bide,  
Till they decayed through pride.

JOHN R. FRYAR.

*Canterbury, England.*

MEMOIRS OF "ZI PRE".<sup>1</sup>

ON the south side of Forquer Street, Chicago, and nearly midway between Desplaines and Halsted, there stands an unpretentious brick structure with a Romanesque façade surmounted by a Roman cross. It is the Chiesa dell'Angelo Custode. The mellow tints of sea and sky in the decoration of the interior from vestibule to sanctuary are unmistakably Italian. The stained-glass windows of St. Michael, St. Raphael, and of the Guardian Angel, carry the thoughts of the onlooker back to the basilicas of Rome and Florence and cause him to murmur the names of Italian masters. The statues of San Vito, Rocco, Lucia, and Sebastiano, recall vividly to mind those Christian martyrs especially dear to the Italian heart, while Raphael's Madonna della Sedia tenderly clasping her Divine Bambino seems to look down with maternal solicitude upon the congregation gathered in reverential attitude to assist at Holy Mass and hear the word of God in their native tongue.

The sacred edifice and its humble surroundings are redolent of Italy. Forquer Street is an insignificant, narrow thoroughfare jutting east from Canal, making a slight jog at Halsted, and terminating west in Blue Island Avenue. It might easily pass for any one of the crooked lanes in lower Naples. In fact, when the visitor hears the itinerant peddlers shouting: "*Ecco donne, le patate! i cavoli! le cipolle!*" it requires quite a mental effort to realize that he is in the heart of Chicago and not upon an Italian border of the Mediterranean. Guardian Angel Parish comprises emigrants from nearly every province of the Italian peninsula as well as from Sicily. The representation from Modena, Milan, Piedmont, and Genoa is rather small; but the natives from Naples, Salerno, Bari, Basilicata, Abruzzi, Calabria, Catanzaro, le Marche, Lucca, Messina, and Palermo, are as plentiful as the English sparrow. A parish averaging annually over a thousand baptisms cannot be even remotely suspected of race suicide. The Northern Italians are generally well educated, while their brothers of the South are quite illiterate. For fully one half of the latter the confessor is obliged to recite

<sup>1</sup> "Uncle Priest" is a familiar title given the clergy in Southern Italy.

the *Atto di dolore* and have them repeat it after him. Yet even these are not so ignorant of religious truth as might be inferred from their inability to recite a set formula of prayer. One individual who could not decipher his name in letters two feet long on a sign board was told that he could not communicate on a certain morning. The priest did not wish to delay the Mass by hearing his confession.

"E perche non si puo comunicare?" he demanded.

"Perche non ci sono particole in numero sufficiente," replied the priest.

"Potete frangerle," persisted the poor fellow. Needless to say his confession was heard.

The Southern Italians compensate in their working knowledge of the Ten Commandments for what they lack in secular education. They are honest, industrious, and temperate, pure in their domestic lives and law-abiding in their civic relations. Some of them are generous even beyond their means and imbued with a deep sense of gratitude. The Socialists among them are few but ferocious. At heart they are really anarchists. It is characteristic of the Latin races that they are never content with half-way measures. The Southern Italians have a keen sense of right and wrong. They are scrupulously faithful in keeping their word. Abortion, the limitation of the size of families by unlawful practices, deliberate murder for lust or gain, are crimes practically unknown among them. Black Hand tactics were unheard of among the inhabitants of the West Side colony until that travesty on justice in Omaha where the kidnapper was acquitted. His success has apparently encouraged blackmailers of all nationalities throughout the country.

The idea prevailing among not a few Americans that the chief occupation of Italians consists in pushing a banana cart, selling peanuts, or grinding an organ with monkey obligato, is libelous. The street musicians hail with few exceptions from Senerchia, and seldom mix with the rest of the Italian colony. Occasionally the Italians may get excited over a game of *morra*<sup>2</sup> or *boccia*,<sup>3</sup> but it is rarely serious. The vast

<sup>2</sup> *Morra* is a popular game in which the contestants usually gamble for the drinks by guessing the number of fingers the opponent throws out.

<sup>3</sup> *Boccia* is a pastime in which the players roll wooden balls along the ground and the one bowling nearest to a given ball is declared victor.

majority of the men are manual laborers. They are engaged in excavating, grading, mining, or sweeping the streets. The women make children's clothes which are sold in the department stores. The boys sell newspapers or polish shoes. The latter have Italianized their occupation and style themselves *shinatori*. Very few of the men are fond of whiskey. Many of the railroad laborers return in the Fall to the city where they spend the winter in enforced idleness. Some of them pass this period in drinking, carousing, and slashing one another, which of course benefits neither soul nor body. Many a family produces its own wine. This was impressed upon the pastor's memory in a rather unforgettable way. He had been preparing a young Italian couple for First Holy Communion. The parents of the bride kept a fruit store near the church. One evening while strolling by their door the priest dropped in to pay them a visit. The family happened to be quietly celebrating a birthday of one of the members. All arose in deference to "Zi Pre" or Uncle Priest, as he is familiarly called by Southern Italians. The mother hastened to procure him a glass of the wine they were drinking, and assured him that it was very pure because home-made. As the priest was unfamiliar with the wine-making process, the good woman sought to enlighten him on the subject, and remarked incidentally: "Abbiám fatto chisto vino dalle uve che non si potevan vendere, perché cominciavano già a guastare. Ecco!" It was the first and last time "Zi Pre" irrigated his thorax with home-made wine.

It has often been observed that at High Mass the congregation is composed mostly of men, whilst at the early Masses the women are in the majority. Undoubtedly more men than women emigrate from Italy to America. Most of the mothers cannot go to High Mass, because they must attend to domestic duties, look after the small children, prepare the dinner, etc.

Italian bishops and priests should try to dissuade husbands from emigrating unless accompanied by their wives. Whilst in some instances "absence makes the heart grow fonder," and remittances are kept up regularly for a certain period, with an alarming number it becomes a case of "out of sight out of mind". The division of the family usually proves disastrous. Everything here in America seems to conspire



against the Italian immigrant so as to render him oblivious of both God and family. Ignorant of the language of the country, he is handicapped from the very moment of his arrival.

Poverty, poor crops, and excessive taxation drives him here, like the Irish, German, and Slav, to better his condition. The others came with their clergy; the Italian did not. Anxious to secure employment, he easily falls a prey to the schemers of his own nationality. They batten upon his ignorance and inexperience. Once a poor fellow came to "Zi Pre" for a letter of recommendation to the Mayor in order that he might obtain work cleaning the streets. "I don't want to ask so-and-so, a saloonkeeper and ward heeler," he said, "because if he gets me the job, I shall have to pay him so much a month. Failing to do so, he will have me 'fired' in order that some other unfortunate may be fleeced." Work is promised him perhaps with a section gang, but on condition that he pay the labor agent five or ten dollars for the privilege. It is aggravating to hear flippant individuals speak of "the lazy, shiftless Italian". His first and consuming desire is to get work not only for himself, but also for every member of his family able to become a wage-earner. Many of the Italian children are remarkably bright, and if only allowed to pursue their studies might become prominent in professional, commercial, and political life. Nobody will question the necessity of a child labor law. Those enforcing it, however, should be endowed with discretionary power. The Illinois statute regarding child labor has apparently done more harm than good in its application. The requirements, calculated to prevent all possible deception, closely resemble the measurements employed in the Bertillon system. One might infer that the factory inspector was dealing with criminals rather than with the offspring of honest parents. The only thing lacking in the demands is that of a wax impression of the applicant's hands and feet. To state the age and sex of the child may pass, but when it comes to defining the color of his complexion and hair, his weight, stature, and other peculiarities of his body, the requirements of the labor certificate border on the impertinent as well as ridiculous. To be thoroughly appreciated, this law, fathered and promoted by the much-advertised social up-

lifters, must be seen in action. A poor Italian widow, the mother of four children, came to the rectory one day seeking a labor certificate for her oldest boy of sixteen, so that he might continue unmolested at his work. He was the sole support of the family. His employer told him he would have to quit unless he obtained an affidavit from the Board of Education. We repaired to the Juvenile Court thinking to obtain there the necessary permit. The judge's heart went out in sympathy to the unfortunate mother, but he was powerless to act. He could only give an affidavit as to the boy's age. That alone would not suffice. The boy should furthermore have an affidavit from the Board of Education, which positively refused to issue a certificate to any child unable to read and write the English language! This the youth could not do, as he was only a few months in the country. What relief then was in sight for this unfortunate family? None. The mother could be sent to the poorhouse, the younger brothers and sisters might be placed in orphanages. The oldest boy was too big for the orphan asylum. Nothing was left for him but to beg or steal. He should not dare to earn his living by the sweat of his brow because that was illegal! When a law forbids work to those who are eager to work and forces them into pauperism, "white slavery," or other disreputable methods of gaining a livelihood, the sooner it is repealed or radically amended, the better for all concerned.

Near the church lived an old man who had become violently insane. One morning he tried to slit his niece's throat with a potato knife. She ran across the street to the rectory for protection. A half hour later the affrighted niece and her demented kinsman in the custody of two policemen were conveyed in a patrol wagon to the detention hospital, while the priest proceeded thither in a street car. The occupants of the patrol wagon breathed a sigh of relief upon reaching their destination, for their trip was far from being a "joy ride." All the way the unfortunate man had kept up a rambling denunciation of everybody in general and of "Zi Pre" in particular, whom he designated as the prince of devils. After the maniac's commitment, the judge, having another Italian case on the docket, requested the priest to remain and act as interpreter. A clean-shaven, intelligent-looking man of about

thirty, and dressed as a waiter, had been arrested in the loop district for having expectorated in a lady's face! The prosecutor maintained that the waiter was a dangerous paranoiac who imagined that all women were trying to ensnare him. This he vigorously denied when questioned by the priest. "It is only that painted street-walker," he exclaimed; "she has visited the restaurant repeatedly. Yesterday she kept dogging me with her importunities in a crowded thoroughfare, and to show my disgust I tried to spit in her face. Unfortunately I missed her and struck someone else. The officer allowed her to escape and arrested me."

"Are you a Catholic?" asked the priest.

"Yes," he replied, at the same time producing a rosary from his vest pocket. His answers to the queries convinced the judge of his sanity and he was released. He fared much better than another Italian who spent eleven months in a federal prison for supposed complicity with a gang of counterfeiters. He might yet be languishing in jail, had not his pastor in the old country become interested in his case. The granting of a bonus for every conviction is not always free from the danger of flagrant injustice.

Shortly before the completion of Guardian Angel Church the priest was summoned to attend a poor Italian named Giuseppe Lio, who was shot down in cold blood by a murderous policeman. Some teachers of the Polk Street School had complained of the side-walk being obstructed by Italians. Giuseppe was seated with a couple of companions on a garbage box in front of his boarding-house. The policeman ordered them to move on. Giuseppe pointed to the lodging-house and tried to explain that he lived there, and then the shooting followed. Immediately after, this uniformed assassin was seen by several witnesses to enter a hallway and close the door. A few minutes later he emerged with his coat all slashed, evidently for the purpose of creating the impression that his unfortunate victim had assaulted him with a stiletto! Giuseppe carried no weapon of any kind. Nothing was done to this guardian of the peace. He was simply transferred to another precinct. Such injustices could be easily avoided or at least greatly diminished in number by appointing more Italians on the police force. At the time of the

above-mentioned occurrence there were but two Italian policemen in the City of Chicago with an Italian population of about sixty thousand! Many Italians are prevented from joining the force because unable to pass the physical examination. Surely something more than girth and stature is required in an efficient policeman. What some of the Italian aspirants to the force lack in physical measurements may be counterbalanced by intelligence and courage. Petrosino, the New York detective, who was assassinated a few years ago in Sicily, was in the front rank of his profession.

The peculiar custom of having both a civil and religious marriage ceremony in Italy causes many bridal couples to fall easy victims to the wiles of justice-shop solicitors who prey upon their credulity and their supposition that the marriage laws of this country and Italy are practically the same. Are the justices of the peace in collusion with these individuals? Are the latter paid a commission for deceiving Italian immigrants? We are inclined to think so. Why should they drum up trade for a justice of the peace unless there be some remuneration in sight? Some of the "runners" speak Italian and have very persuasive methods. It is among the Italians that they reap the most abundant harvest. "Wouldn't you like to be married according to the laws of the state the same as in Italy?" they ask of the prospective bridegroom and bride. "It only costs \$3.50, and for an extra half-dollar you will receive a beautiful marriage certificate with a picture of the Bible and the matrimonial bark drawn by two immaculate swans. This you can frame and hang up for an ornament over the domestic hearth." *Che bellezza!* Many Italian couples, like unsuspecting geese, are thus deluded. Even were they aware that the civil ceremony is not required in this country, it does not take much to persuade them that returning to Italy with a certificate only from the priest, the Italian government will not recognize their marriage as valid. The imposition usually succeeds with the relatives of the bride, and they insist upon the performance of the civil ceremony before a judge. When upbraided for their folly by the priest, they reply that they were simply following the Italian custom. He tells them that, being now in America, they should follow American and not Italian customs. In Italy no marriage is

considered legal unless a formal ceremony be performed by a state official. In America the state grants the same authority regarding the marriage ceremony to priests, judges, and justices. Bridegroom and bride require only a marriage license from the County Clerk, who exacts a nominal fee for his trouble. They should bring this document to the parish priest who is authorized both by Church and State to marry them. Within thirty days after the ceremony he is obliged in Illinois under penalty of a hundred dollars fine to fill out the license and return it to the County Clerk for record. If the Italian peasants could only be induced to follow this counsel, they would save themselves a great amount of annoyance, expense, and ridicule, and, above all, they would avoid the commission of a sacrilege.

In spite of the blunders occasionally made anent civil marriage, the Southern Italians cling tenaciously to many of the old-country customs which emigrants of other nationalities might do well to imitate. Chief among these customs is the good old-fashioned practice of chaperoning their daughters. Seldom do you hear of an Italian girl going astray. Italian maidens are never permitted to attend evening entertainments, balls, or receptions, unless accompanied by their parents. When the daughters reach the age of seventeen or eighteen, it is difficult to keep them under restraint. The parents prefer then that they marry, and be under a husband's care and protection.

The misinterpretation of Italian names is something awful, and largely due to the negligence of American school-teachers, who seem to be totally indifferent whether or not they grasp correctly the names of their pupils. Vincenzo, Vincent, a young Italian boy assured me that his name was Jimmie. Assunta or Assumption, the name of an Italian girl, was erroneously rendered Susie. In the Sunday-school Lucy was falsely given for Leontina; Charlie for Egidio, Tom for Domenico; Gus for Costantino; and Mike for Pasquale! The pastor once encountered the keeper of an ice-cream parlor who presented his card with the inscription: *Sullivan N*—. "What is your baptismal name in Italian?" asked the priest. "Salvatore", replied the man. It took a long argument to convince this usurper of the Hibernian title that the English equivalent of

Salvatore was not Sullivan, but Salvator or Saviour. Italian children are usually named after the feast day on which they are born. Hence when you hear them called Natale, Pasquale, Annunziata, Assunta, or Concetta, you may safely presume that their birthdays fell respectively on the feast of Christmas, Easter, Annunciation, Assumption, or the Immaculate Conception.

It is not unusual to see infants wearing earrings and be-decked with jewelry when brought to the church for baptism. Like the rabbit's foot with the "darkey," the ornamentation of a Neapolitan bambino would be incomplete without a charm of coral to protect it against the malign influence of the *jattatura*, or evil eye.

The Southern Italian is passionately fond of music and pyrotechnics. Within its boundaries, Guardian Angel parish can boast of at least forty incorporated benevolent societies named after various titles of the Madonna or after some saint held in special veneration by the members. Every society celebrates annually the feast day of its patron with a Solemn High Mass and a panegyric. The latter to be effective must invariably conclude with a fervent prayer invoking the protection of the heavenly patron upon all the members of the society from every imaginable evil, temporal as well as spiritual. "Zi Pre" fancied that upon one occasion he had delivered a very masterful discourse on the Blessed Virgin; to be precise, it was the feast of the Madonna di Monte Viggiano. He was, however, speedily disillusioned by the caustic criticism made by a poor woman upon leaving church at the end of Mass. "Cosa ve ne pare?" she was asked in regard to the sermon. "Nemanco una preghiera," she replied. "Not even a prayer!"

The church function is preceded by a parade with a brass band and fireworks. The hiring of a brass band is an indispensable feature of every society. We recall the case of a laboring man who retained membership in five organizations. He had five brass bands at his funeral. The cost of those five bands of music might have paid the house rent for his widow for at least a year. The brass-band habit will of course eventually die out as the people grow more enlightened. A still more lamentable feature of these societies is the fact

that they are occasionally controlled by the very worst element in the Italian colony. We remember one organization bearing the name of a saint, and having for president an adulterous saloon-keeper who abandoned his wife and children in the old country, and raised a second family in America. A Sicilian society, the largest of its kind in Chicago, had for its leader a most notorious scamp who spent two years in jail for counterfeiting. The amazing part of it all is that even when such characters are imprisoned, no matter what their felony may have been, they do not forfeit their membership in the society. It is high time that these poor people be taught more self-respect, and not allow themselves to be guided by such miscreants.

The sects which infest the Italian district strain every nerve to wrest Italian immigrants and their children from the Church. The men are decoyed into the sectarian dens of these human spiders under the pretext of being taught the English language. The little girls are enticed by various trinkets and the prospect of learning how to sew. As a sedative to the unsuspecting a very Catholic-looking cross is placed over the entrance of the establishment, whilst upon the interior walls may be seen pictures of our Lord, the Madonna, and of those saints most popular among the Italians. Needless to say, these pious images are not intended for the veneration of the faithful, but for the purpose of deception. Such underhanded methods of proselytizing are most reprehensible. Instead of elevating, they degrade. They furnish a powerful incentive to dishonesty. Is it not a greater crime to bribe a man to change his religious convictions with the alluring bait of material gain, raiment, house-rent, or employment, than to purchase his vote with a few dollars in time of election? The best plan for these misguided soul-chasers is to expend their energy upon themselves and leave the poor Italians to the maternal care of the Catholic Church to which they belong. For twenty centuries her bishops and priests have been conducting the work of civilization among all the nations of the globe. One of the great problems confronting us at the present day is how we are to amalgamate that immense tide of immigration daily pouring in upon our shores from Southern Europe, Italians, Poles, Bohemians, Slovaks, and Slovenes, Croatians,

Hungarians, Lithuanians, and Ruthenians. Here they annually flock in thousands, totally unfamiliar with our language, laws, and customs. They furnish the brawn and muscle of our industrial centres. They have supplanted the Irish in our factories, mines, and workshops. The latter are superintending the factories, running the railroads, and the country generally. They have invaded the professions and are devoting their attention to law and medicine, police and politics. The Catholic Church alone, whose faith is not circumscribed by national boundaries, can fully realize the motto of our glorious country—"E pluribus unum," one composed of many. She is the best qualified to weld into one democratic brotherhood, one great American citizenship the children of various climes, temperaments, and conditions. In every diocese throughout the length and breadth of the United States these poor foreigners have coöperated most generously with their clergy in the erection of churches and schools where both young and old are taught to revere the laws of God as well as those of their adopted country.

Scarcely a year after his arrival in Chicago Archbishop Quigley opened at least a dozen churches exclusively for the Italians, to say nothing of the many he caused to be erected for other nationalities. To neutralize the pernicious effects of proselytizing zealots among the West-Side Italians, provision was made not only for the young in the way of a Sunday-school, sodalities, and sewing-circles, but also for the adults by means of a night school. The self-sacrificing zeal of the hundred-and-twenty Catholic young men and women coming weekly from every part of the city and even suburbs in order to teach catechism to the Italian children will furnish a lengthy chapter to the history of the wonderful growth and development of Guardian Angel Mission. Great credit is due the Catholic public-school teachers who conducted a night school in the basement of the rectory during the winter months. It had an average attendance of about two hundred Italian workmen. They came with the sole desire of learning and were dreadfully in earnest. Hence the order and discipline of the school were excellent. One young fellow with an abnormal thirst for knowledge wanted to learn reading, writing, and bookkeeping inside of a week, so that he might obtain



promotion at his place of work. He was a teamster on South Water St. for one of the commission houses.

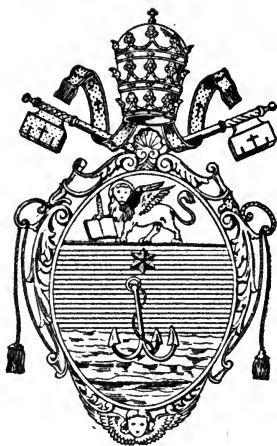
During the past year a Catholic social club was established in the West-Side Italian district by a few of the philanthropic members of the Sunday-school Association. It is a signal blessing not only for the inhabitants, but also for those engaged in its management. The young Italians are furnished with reading and billiard rooms, dramatic entertainments, and other innocent recreations. Thus they are kept away from kindred attractions conducted by our separated brethren, and at least one danger of perversion is removed.

The occasional bringing together of Catholic young men and women in the exercise of spiritual and corporal works of mercy is an excellent idea deserving of universal adoption. It tends to diminish one of the greatest evils menacing the Church in America, the number of mixed marriages. How many prominent Catholic families of Chicago owe their origin to the acquaintances and courtships occasioned by the social entertainments of the good old Union Catholic Library Association? Those forming the cream of Catholic society to-day were at one time members of that worthy organization. The success of Catholic social work needs the unstinted cooperation of clergy as well as laity. The homely German rhyme, "Die Gheistlichen rathen und die Laien thaten,"<sup>4</sup> should be the inspiring motive of such enterprises. The priest after all is the good shepherd who must take a special interest in the spiritual and corporal welfare of his flock. All plans for the moral and social uplift of his parish must be submitted to him for careful investigation and approval before put into execution. He must see to it that all entertainments given be of a refined and elevating character. Since the Catholic social settlement movement is professedly an auxiliary of the Church, special attention should be given to the moral character of the workers. Only those remarkable for their piety, exemplary speech and conduct should be selected; otherwise their influence in the neighborhood will prove a curse instead of a blessing.

✠ E. M. DUNNE.

*Peoria, Illinois.*

<sup>4</sup> The clergy advise and the laity execute.



## Analecta.

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SUPREMA S. CONGREGATIO S. OFFICII.

(Sectio de Indulgentiis)

DECRETUM: SODALITATES PROMOVEDIS IUVANDISQUE ECCLESIASTICIS Vocationibus CONSTITUTAE SPIRITUALIBUS GRATIIS DITANTUR.

Adest profecto providentissimus Deus Ecclesiae suae sanctae, ut mittat opportuno tempore operarios in messem; non dedignatur autem, fideles suos persaepe missionis istiusmodi suscipere cooperatores. Auctor est nimirum piissimi consilii, quo multae exortae sunt per orbem Sodalitates, fovendis, tuendis, iuvandis ecclesiasticis vocationibus. Ex his nonnullae spirituales impetrarunt favores, de Summi Pontificis benignitate, aliae vero quibus gauderent implorarunt. Quia tamen communis est institutorum ratio, Emis Patribus Inquisitoribus generalibus, quibus Ss. Indulgentiarum moderatio pertinet, in solitis comitiis habitis feria IV, die 28 maii, anno 1913, aptior visa est communis omnibus elargitio. Et Ssmus D. N. D. Pius div. prov. Pp. X, cui in audientia diei 29 maii, eodem anno 1913, R. P. D. Adessori S. Officii impertita, de his facta est relatio, Emorum Patrum voto adhaerens, concedere dignatus est, ut omnes et singulae Sodalitates quibus praecipuus et immediatus est finis promovere ecclesiasticas

vocationes iisque opportunis mediis opitulari, dummodo canonice a Rmis Ordinariis sint erectae vel in posterum erigantur, sequentibus gaudeant Indulgentiis ac privilegio:

I. Indulgentia plenaria:

(1) a quolibet christifideli lucranda, die ingressus in Sodalitatem, si confessus ac sacra synaxi reffectus, ad mentem Summi Pontificis pias preces fundat;

(2) in articulo mortis, a consociatis lucranda, si confessi ac sacra communione refecti, vel saltem contriti, Ssmum Iesu nomen, ore, si potuerint, sin minus corde, devote invocaverint, et mortem tamquam peccati stipendium de manu Domini patienter susceperint;

(3) diebus festis: Titularis respectivae Sodalitatis; Ss. Apostolorum natalitiis, iuxta decretum S. Congregationis Indulgentiarum, diei 18 septembris 1862; in uno ex tribus singulorum Quatuor Temporum diebus, si consociati, confessi ac sacra synaxi refecti, aliquam ecclesiam vel publicum oratorium visitaverint, et ad mentem ibi Summi Pontificis oraverint.

II. Indulgentia centum dierum, pro quolibet pietatis vel caritatis opere, quod iuxta fines Sodalitatis peragatur a quocumque ex sodalibus.

Hae omnes et singulae Indulgentiae, excepta tamen plenaria in articulo mortis lucranda, animabus quoque in purgatorio degentibus applicari queunt.

III. Tandem idem Sanctissimus declaravit, Missas omnes quae in suffragium animarum sodalium defunctorum celebrantur, ita illis animabus suffragari, ac si in altari privilegiato celebratae fuissent.

Praesenti in perpetuum valituro, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

M. CARD. RAMPOLLA.

L. \* S.

✠ D. ARCHIEP. SELEUCIEN., *Ads. S. O.*

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ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

26 April: The Rev. Charles Warren Currier, of the Archdiocese of Baltimore, appointed to the Bishopric of Matanzas, Cuba.

6 May: Mr. Paul Hemelryk, president of the Society of S. Vincent de Paul in the diocese of Liverpool, made Knight of the Order of S. Gregory the Great (civil class).

9 May: The Rev. Thomas O'Shea, S.M., made Titular Bishop of Gortyna, and Coadjutor, with right of succession, to the Archbishop of Wellington, New Zealand.

14 May: The Rev. Robert Fraser, Rector of the Scots College in Rome, made Bishop of Dunkeld, Scotland.

18 May: Mgr. John Garland, of the Archdiocese of Dubuque, made Domestic Prelate.

20 May: Mr. John MacGrane, of the diocese of Richmond, made commander of the Order of S. Gregory the Great (civil class).

21 May: Mgr. Arthur Alfonse Cherrier, president of studies in the University of Manitoba, Diocese of S. Boniface, made Protonotary Apostolic "ad instar participantium."

24 May: Mgr. George Poole, of the Diocese of Plymouth, made Domestic Prelate.

24 May: The Rev. Arthur Beliveau, Rector of the Cathedral of St. Boniface, made Titular Bishop of Domitiopolis and Auxiliary of the Archbishop of St. Boniface, Canada.

# Studies and Conferences.

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## OUR ANALECTA.

The Roman Documents for the month are:

S. CONGREGATION OF HOLY OFFICE (Section of Indulgences) publishes a decree announcing the spiritual favors accorded to associations established for the promotion and fostering of religious vocations.

ROMAN CURIA gives a list of recent Pontifical appointments.

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## A SUCCESSFUL CATHOLIC HALL AT AN AMERICAN STATE UNIVERSITY.

In Berkeley, centre of learning and site of the University of California, is located the most successful university Catholic Hall in the country. Since 1899 the Newman Club, an organization of Catholic students named in commemoration of the great Cardinal and Oxford Fellow, has been meeting in a quiet, progressive way the religious, educational, and social needs of the Catholic students at the Western University. The club was begun in an unpretentious social way with a handful of students meeting either at local halls rented for the purpose or at places provided by their friends. In 1907 Archbishop Riordan of San Francisco purchased for the students a house in Ridge Road. This abode served as a temporary lecture hall and chapel until 1910, when the club entered Newman Hall, the well appointed new home near the University. This hall, erected through the generosity of Archbishop Riordan and personal friends, is one of the most attractive edifices in the college town to-day. Situated upon the summit of the hill at Ridge Road and La Loma Avenue, the new building looks down over thousands of peaceful homes in Berkeley and is a point of vantage from which one may view the waters of San Francisco bay, and looking through the Golden Gate may see dimly the broad Pacific Ocean.

This remarkable organization of Catholic students is related through aim and intention to the chain of similar clubs at other universities, but sustained effort and good fortune have combined to place the Newman Club of California first

on the list of Catholic clubs connected with non-sectarian universities. The club that has been so successful at the University of California was born of the real need existing at every university where religious instruction is omitted from the curriculum. Some of the students come from remote towns where they have not previously had opportunity of attending religious services regularly, and others from cities where they have been practising Catholics; but once enrolled at a university they all feel the common necessity of an organization for religious support. Supplied with the advantages of higher education, they face the poverty in their equipment as Catholic students. Their immediate need is religious training. In his Encyclical letter on the teaching of Christian Doctrine, Pope Pius X has a word of authority on the subject. He has decreed and strictly commanded that "in large towns and especially in those which contain universities, colleges, and grammar schools, religious classes be founded to instruct in the truths of faith and in the practice of Christian life the young people who frequent the public schools from which all religious training is banned." The year after this Encyclical appeared, the Rev. Francis B. Cassilly, S.J., vice-president of St. Ignatius College, Chicago, Ill., called attention in these pages to the necessity of caring for Catholic students at the secular universities. He wrote as follows: "As to the duty of Catholics to take interest in the welfare of so many bright, cultivated, and promising young men and women there can scarcely be two opinions. If we build homes for the aged, the poor, and the orphan, if we spend millions yearly on hospitals for the care of the body, it is certainly incumbent upon us to safeguard the spiritual interests of those on whom the future prosperity of the Church so vitally depends." Further on in his paper, anent the crying need for spiritual support and preparation this author suggests the expedient that is now being adopted by some of the Archbishops and Bishops throughout the country. "Some might favor the establishment of a university Catholic chapel and a resident priest, not probably on the university grounds, but adjacent to them. A priest devoted to the students, whether in charge of a local congregation, or not, could find much work to do. He might organize a committee of students

similar to the Y. M. C. A., which is especially active at all these institutions, to look after new students, secure them Catholic boarding houses, to introduce them to Catholic friends, and he might reserve special pews for the students in his church."

The Universities of Oxford and Cambridge were provided in 1895 with a religious adjunct for their work. Their necessity was the concern of Pope Leo XIII who planned for the interest of these young people in conjunction with the Archbishop and Bishops of England. Chaplains are now in residence in both places. Conferences, carefully prepared, on Catholic subjects are regularly given to the students by lecturers specially invited. Similar provisions have been made at a number of universities in this country. There has long been a Catholic club at Harvard and in the fall of 1907 an eighteen-room house was opened, the gift of the Archbishop of Boston. In the same year Archbishop Farley opened a parish church for the special benefit of Catholic students at Columbia University. In 1906 Archbishop Messmer appointed a chaplain to care for the 300 Catholic students at the University of Wisconsin, where a clubhouse has since been purchased and a university chapel erected. This club probably occupies the second place on the list of successful societies headed by the Newman Club of California. In 1907 Bishop McQuaid appointed a Catholic chaplain for Cornell University. In 1908 the Paulist Fathers at the invitation of Bishop Gallagher erected a hall and chapel in Austin for the Catholic students at the University of Texas. Catholic students' clubs are also in existence at many other universities,—for example, at Yale University, Pennsylvania State College, Indiana University, Purdue University, the University of Illinois, the University of Minnesota, the University of Iowa, the University of Missouri, and Iowa State College.

The Catholic students of California were among the first to attempt organization. With the beginning of the Newman Club there were lectures provided and the spiritual interests of the students were made the special charge of the assistant priest of the parish church in Berkeley. Newman Club's development toward the brilliant success of the present is due to the Archbishop of San Francisco. The spiritual welfare

of the Club has been his constant concern and he has spared no practical effort toward the realization of his plans for the good of the organization. His first substantial gift to the cause was the \$40,000 that His Grace had himself received as a jubilee present. Other donations amounting to \$32,000 were made by friends anxious to assist the Archbishop in his worthy enterprise; and with this sum of money the building of the new hall and chapel was completed three years ago. As another step toward the fulfillment of his design for the future of the Catholic students, Archbishop Riordan called the Paulist Fathers in 1907 to take charge of the growing society. The priests have worked with unfailing zeal for the cause in which their services were enlisted and the influence of the Club has been increased steadily and effectually under their direction. The Paulist Fathers engaged in the work that is being carried on in the interest of the Catholic students, are the Rev. Thomas Lantry O'Neill, C.S.P., and the Rev. Clarence E. Woodman, C.S.P. The duties of the chaplain as outlined by Archbishop Riordan are as follows:

1. The University Chaplain will correspond with the parents of Catholic students at the University whenever he is asked to do so.

2. He will assist students upon their arrival in securing rooms and board—if possible with Catholic families.

3. He will endeavor to arouse interest in the social and literary meetings of the students, whereby he will come into personal contact with them and they themselves will be brought closer together.

4. For students of Law and Medicine, he will give lectures on the fundamentals of Moral Theology and on these special points where the Ethics of the Church will find application in their practical work.

5. He will secure prominent speakers to lecture to the students and will himself deliver public lectures on religious and scientific subjects.

6. On Sundays and festivals he will celebrate Holy Mass and Vespers for the University students and in his sermons he will give particular attention to doctrinal instructions.

The religious services occupy first place among the activities of the Club. Holy Mass is celebrated every morning in the



chapel; on Sunday mornings the Masses are celebrated at half past seven and half past ten o'clock. Benediction of the Blessed Sacrament is given at 5 o'clock on Sunday afternoons. This program of spiritual exercises meets with a ready and gratifying response from the students. A considerable number of them are monthly communicants and some few of them receive Holy Communion every morning. The Club has a choir, and Gregorian music is sung either by the regular members or by singers engaged for special occasions. The sermons on doctrinal and moral subjects are arranged as far as possible in logical sequence and these are supplemented during the week by classes conducted by the Paulist Fathers on Ethics, the relation of religion and science, Church History, Christian Doctrine, and the Holy Scriptures. In addition to these, several series of public lectures are offered in the auditorium at different times. These lectures are given by men eminent in the different departments of learning and are attended not only by members of the club but by the University public generally. Some of the lectures delivered before the Newman Club, in addition to the regular courses on religious and moral subjects, have been as follows: "The Roman Catacombs," "St. Francis of Assisi", "The Poetry of Cardinal Newman", "The Dies Irae", "The Stabat Mater", "The Liturgical Beginnings of the Modern Drama", "Religion and Morality", "Religion and Philosophy", "Religious Conversions", "The Church and Socialism", "Socialism and American Institutions", "Ethics of the American Trade Union", "Phases of Communism", "Ethical Standards in Public Life", "The Present State of Criminal Law", "The Struggle for Good Citizenship", "Custer's Last Campaign". "Existing Relations Between Greece and Turkey", "Revolutions in Europe", "Methods of Social Reform", "The Rights of the Individual", "The Rights of Society", "The Juvenile Court", "The Relation of the Church to Science", "The Catholic Idea of Life", "The Catholic Idea of Progress", "The Life and Character of Cardinal Newman", and "Scientific Evidence Opposed to the Theory of the Habitation of other Planets."

The Paulist Fathers reside in the house adjoining Newman Hall. Their home is ordered with monastic severity and the

reception rooms resemble a business office, with desks and book-cases as the practical furnishings of the rooms. In this environment the friends of the Fathers are received and in this simple abode is planned the religious program of the Club. Although the students frequent their clubhouse and enjoy its equipment as a home, none of the students lives in Newman Hall, nor are there any dormitories connected with the institution. The new building is taken up entirely by a chapel, two reading rooms, and a large recreation room and library. The principal room on the second floor of the building is devoted to the chapel and auditorium. The chapel has a seating capacity of 400 and is finished in natural wood with altar, chancel-railing, and pews harmonized in an effective and subdued color scheme. The ground floor of Newman Hall is devoted to a reception room, with vestibule, library, reading room; alcoves for study and a smaller reading room for women members. In the reception room open fireplaces and a piano add to the attractiveness of the interior. A kitchen where students may prepare tea or luncheon lends an additional touch to the home atmosphere that prevails in Newman Hall. The basement is converted into a large recreation room where bowling alleys, billiard, pool and chess tables, invite students who are in search of diversion. A cheerful open fireplace where logs are burned is conspicuous in this room as in the parlor above. The club is managed according to simple rules. The officers are president, first vice-president, second vice-president, recording secretary, corresponding secretary, and treasurer. The duties of the treasurer are the collection and disbursement of the moneys of the Club accruing from the semi-annual dues, which are \$1.00 for each member. The officers are elected at the last regular meeting of the spring term and hold office for one year. These young people, together with the temporary committees appointed by the president from time to time, have charge of the social and literary activities of the Club. The organization has a perfection of detail that has doubtless been responsible in part for its splendid success. The kindly interest of the president of the University, Dr. Benjamin Ide Wheeler, and the members of the faculty has contributed another important element to the success of the Catholic organization. These men of experi-

ence and discernment have extended their appreciation and friendship to the Club, which has already proved itself such a valuable factor for good in university life. Obviously, an institution that guards the moral and mental progress of students cannot fail to merit the esteem of the university with which it works in coöperation.

One of the most recent manifestations of the growth of the Newman Club is the strength and popularity of its Alumni Council. This body was formed by the Catholic graduates of the University who recognized the importance of the movement, and since the spring of 1911 the work of the Club has been made more effective by the new organization. The following announcement, copied from the University calendar, describes one phase of the work being done by the Alumni and is an indication of the honor of its position in University circles.

The Alumni Council of the Newman Club have offered the sum of \$100 to be awarded as a prize for the best essay on some subject to be selected annually by the Council. For the academic year 1912-13 the subject announced is "The Influence of Cardinal Newman on the Oxford Movement."

The President of the University has appointed Professors M. C. Flaherty and H. Morse Stephens members of the committee of award and has empowered them to select a third member to act with them.

While the work of the Club is going steadily onward, the Archbishop, watchful and far-seeing guide, is planning an influential future that shall extend beyond the needs of the University students. It is part of his plan that the library of Newman Hall shall not only serve the students but also be a source of reference for those who for any reason may desire information on points of Church History, Theology, Scripture, or other matters of ecclesiastical learning. According to the idea outlined by the Archbishop the Club will fulfill part of its destiny as a bureau of information, gradually growing more extensive with the years and the broadening scope of its work. It is safe to predict continued success for the Archbishop's plans in this regard, when the past and remarkable present status of the Club is taken as a prophecy of its future.

A. G. ECCLES.

*San Francisco, Cal.*

## A DIOCESAN PRIESTLY UNION.

While the members of Religious Orders devoted to missionary work are prevented by certain restrictions from following their own judgment and will, their efficiency in apostolic work is rather increased than hindered by the rule of life they observe. Their voluntary adoption of that rule supposes a certain spirit of sacrifice; but it has its compensations in the mutual support it furnishes to those who would be broken by isolation or who need the elevating stimulus of continuous example in the struggle toward priestly perfection.

The secular clergy enjoy comparative freedom from restraint in their daily life. This freedom is necessary where the pathfinder or pioneer is left to labor according to his opportunities, without the fatherly presence that directs. The courage needed under such circumstances is supposed to be of a different quality from that of the religious; the secular priest sacrifices, not liberty, but companionship that supports.

But just as the religious, when, under exceptional conditions, he labors in a lonely mission, needs to recollect his rule, or the will of his superiors, and the spirit of his institute, in order to steel himself against loss of courage or to meet temptation, so the secular priest must keep before him the principles of his priestly vows and mission, and the fact that he labors for a cause in which he, although a solitary outpost, is nevertheless a member of an army and the defender of a kingdom which claims his loyalty and allegiance. No mariner can sail far without a compass; and no priest can work efficiently without a certain habit of regularity, that rules and directs his inner life, whatever his outward activity may happen to be. The Church assumes this when she makes the Canonical Office with its hour-service obligatory upon every priest, secular or regular. The very fact that a number of priests, wherever they may meet, feel bound by the obligation of reciting the Office within the twenty-four hours of the day, establishes a bond of companionship, a sense of mutual confidence and strength among them which nothing else could replace. For the purpose of extending the efficacy of this bond and of drawing down special graces upon those who la-

bor for God in conscious harmony, individual pastors and bishops have from time to time felt the impulse to establish associations, wherein a union of spirit if not of bodies should lead to a conscious exercise of mutual charity. Such unions ennoble as well as safeguard the individual, while they increase the power of each, in procuring the good of all. They are as old as the Church herself, though they take continually new shapes under renewed impulses, and when provoked by new circumstances. We already have an "Apostolic Union of Priests"; there is likewise the "Associatio Perseverantiae Sacerdotalis," with special devotion to the Sacred Heart; also the "Eucharistic League of Priests," and the recently organized "Sacerdotale Foedus pro Pontifice et Ecclesia."

But in all these associations it is noted that they flourish and endure only where the bishop either initiates or fosters them by his personal interest and zeal. The Holy Father evidently realizes the value of such initiative, when he grants exceptional privileges and indulgences to a separate diocese, usually granted only to larger bodies.

The clergy at large will therefore be interested in the establishment, for the Diocese of Toledo, of a "Pactum Apostolicum," which aims at securing pastoral efficiency by a spirit of union in prayer and the observance of certain rules to foster priestly perfection. The following are the Rules and Privileges of the association, sanctioned by Apostolic Letter of Pope Pius X, 8 June, 1913.

#### RULES OF THE "PACTUM APOSTOLICUM".

##### I.

##### *Daily Order of Priestly Life.*

- (a) To rise at the appointed time (an hour before the celebration of the Most Holy Sacrifice of the Mass).
- (b) To spend at least twenty minutes in meditation.
- (c) To make faithfully the preparation for Mass and the thanksgiving after Mass.
- (d) To devote a quarter of an hour to spiritual reading.
- (e) To make the daily visit to the Blessed Sacrament.
- (f) To say the Rosary of the Blessed Virgin Mary.
- (g) To anticipate Matins and Lauds.
- (h) To make sacramental confession at least twice a month.

## II.

*In order to excite and foster love and fidelity towards the Holy See both in ourselves and among those entrusted to our care, we shall provide:*

(a) To recite daily, either at the end of the Office or after the thanksgiving after Mass, the liturgical prayer for the Pope:

*Ant.* Tu es Petrus et super hanc petram aedificabo Ecclesiam meam.

*V.* Constituit eum dominum domus suae.

*R.* Et principem omnis possessionis suae.

*Oremus:* Deus omnium fidelium pastor et rector, famulum tuum Pium, quem pastorem Ecclesiae tuae praeesse voluisti, propitius respice; da ei quaesumus verbo et exemplo quibus praeest proficere; ut ad vitam, una cum grege sibi credito, perveniat sempiternam. Per Dominum.

*V.* Oremus pro Pontifice nostro Pio.

*R.* Dominus conservet eum in terra, et non tradat eum in animam inimicorum ejus.

(b) Once a year, on the first free day after the feast of St. Peter's Chair at Rome, to celebrate Mass for the Pope, and to preach a sermon to the people on the Roman Pontiff and his charge and office in the Church of Christ, on the Sunday after the feast.

(c) To make provision for the temporal necessities of the Sovereign Pontiff, both by exhorting the faithful to contribute more generously to Peter's-pence, and by making annually a personal offering, each of us, of five dollars for the same purpose.

## III.

*Mindful of the exhortation of the Apostle St. James: "Pray for one another that ye may be saved" (V. 16), every member of this Pact has decided to observe the following:*

(a) Once every year he shall apply the Sacrifice of the Mass for all the living members.

(b) As soon as possible after receiving news of the death of a member of the Pact, he shall apply three Masses for the deceased.

(c) Every member in all his Masses shall pray in the "memento vivorum" for the living members and in the "memento defunctorum" for the deceased members of the Pact.

(d) Priests excardinated from the diocese are considered as having retired from the Pact.

#### PRIVILEGES AND INDULGENCES GRANTED TO THE MEMBERS OF THE "PACTUM APOSTOLICUM".

LETTER OF PIUS X, 8 JUNE, 1913, TO THE RIGHT REV. JOSEPH  
SCHREMS, BISHOP OF TOLEDO.

1. A Plenary Indulgence, applicable to the dead, for every priest celebrating Mass on the days prescribed in the Apostolic Pact.

2. The faculty of imparting the Apostolic Blessing to the faithful who attend the sermon preached according to the terms of the Pact on the Sunday after the feast of St. Peter's Chair ; also that of granting to their penitents in confession a Plenary Indulgence on Christmas Day, Easter Sunday, and Pentecost.

3. The faculty of applying to rosary beads the indulgences of the Most Holy Rosary, of the Crozier Fathers, and those of St. Bridget ; and of blessing, with a single sign of the Cross, with the Apostolic Indulgences, crosses, crucifixes, medals, and small sacred statues.

4. The faculty of blessing crosses and applying to them a Plenary Indulgence *toties quoties* at the hour of death ; also of applying to crucifixes the indulgences of the Stations of the Cross.

5. The Indult of personal privileged altar three times a week.

6. The Indult of anticipating the recitation of Matins and Lauds in the first hour after noon.

7. An Indulgence of 300 days to those who recite the prayer for the Sovereign Pontiff which is prescribed in the Pact.

It is needless to say that like privileges might be obtained by priests in other dioceses, either by securing proper affiliation, or by adopting similar rules under episcopal sanction.

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### THE RELIGIOUS SCHOOL AS A NATIONAL INSTITUTION.

It is frequently claimed, not only by Catholic spokesmen but also by other publicists and men in the highest offices of the United States, such as our Governors, Justices of the Supreme Court, and Presidents, that we Americans are a religious people. In some sense, this is no doubt true, as is evinced by the general appreciation of any movement or law in favor of public morality or freedom of conscience, as well as by our attitude of confident assurance and respect toward any appeal for public thanksgiving or other Christian observances.

There are some things however in our public life that tend in the opposite direction, and indicate that a systematic progress is developing toward paganism and irreligion. Such signs are to be found in the success of "Yellow Journalism," the frequency of "Divorce", and in the popularity, among representative men, of "Exclusive Secular Education", as illustrated by our national public-school system.

Of these the last is the most important, because the most dangerous, factor in the destruction of religion in the nation.

For it is the religious sense of the nation that alone can banish permanently the immoral effects of a "yellow journalism" which educates the mind to evil through its gross vulgarity, just as it is religion alone that can destroy the habit of thought that confounds marriage with free love and makes divorce an expedient for every individual who would be rid of the obligations of an ennobling and sanctifying marriage contract.

A nation that would retain its respect for religion, must maintain religious sentiments in its young. This cannot be done by divorcing religion from education. The two must go together as surely as the intellect and the heart invariably work together in any moral action. To overtrain the one to the neglect of the other produces either a heartless speculator, or a sentimental milksop. Religion, whatever its name or profession, which includes respect for God's commands, is better than agnosticism or atheism, the destroyer, because the ignorer, of authority. Hence it is altogether inconsistent in our public men to invoke God's blessing upon the nation in a great crisis, and then to allow God's name to be banished from the institutions established for the training of good citizens, whose chief motive for observing the law of the land must be respect for the authority that establishes law.

An admirable expression on this very subject comes at this moment from an English statesman, Mr. Arthur J. Balfour. His position as a literary man and recognized interpreter of a high standard of ethics gives him a hearing with every man of culture who at the same time cherishes a desire for the advance of the common weal. In an address recently made before the National Society, a report of which is given in the (London) *Tablet* (14 June), he says:

Public opinion is strongly in favor of religious training. Nevertheless, in religious matters we are not at one; and I do not believe any human wisdom, however admirably exercised—it has not always been exercised to perfection—in this question of dealing with religious education in elementary schools could have drawn a scheme without difficulties and hardships to this or that section of the community. The result of that has been that a large number of people have got it into their heads that . . . religion, however necessary to the child, should be taught only at home, and the only



duty of the State is, or at all events the fundamental duty of the State is to provide what is called secular training in the public schools. That division between religious and secular training is fundamentally erroneous. It implies a dualism of object, a divided object which no thinking man, whatever his views are, can really approve. The secularist might say: "I do not approve of religious training; I think it is a bad thing in itself"; but, if he was a man who knew his business, he would say: "*If religious training is a good thing*, do not attempt to divorce it from the general training of the mind. Do not put it into a separate compartment, as it were, to be dealt with on entirely different principles and for entirely different objects." The training of the young people of the country is, and must be, an organic whole. You cannot cut it up into separate compartments. A school is not, and ought not to be, a place merely for filling to the brim some unfortunate child with what is called secular learning.

The object of education is training, which is an indivisible whole. Toward this single and indivisible object both the home and the school must contribute. I suppose none of us would deny that if you could get an ideal home in which not only were the moral and religious characteristics of the parents highly developed, but in which they had at their command all the secular learning necessary, a better training in some senses could be given at home than in any school or than in any school and home combined; with this exception, that there is an education that a boy derives from collision with other boys and a young man derives from mixing with his equals in age which cannot easily be attained under ordinary home conditions. But with that exception I do not doubt, both on the religious and the secular side, you can imagine home conditions which would be better than any conceivable school conditions. But when you are dealing with a population of thirty-six millions, and are considering the conditions under which most parents work, it is quite impossible, whatever their will, whatever their moral qualifications, that they should do all the work of training which is required. That is universally recognized. If that be so, and if my first proposition be accepted, that you cannot dichotomize education into secular on one side and religious on the other, it follows that *you ought to provide the parents with that kind of religious training, if any, which they desire in the schools to which you compel them to send their children*. And, as a matter of abstract argument, I am quite unable to understand how any human being can be found to controvert that proposition. It seems to me to follow with an irresistible logic from premises universally or almost universally accepted. Why, then, is not this simple piece of logic embodied in actual legislation? Why

is it not given practical effect to in all the schools of the country? The difficulties, as we all know, are practical difficulties. They are not theoretical. It is very hard to arrange matters; if the State, and so long as the State, thinks it out of its power to help this or that religious denomination, it is excessively difficult to arrange a system which shall give the parents exactly what they require. All you can do is to approximate on a historical basis, as far as you can to that idea, gradually to mould your system, which has grown up under the pressure of different forces—which has never been symmetrically arranged from the beginning, and is not now a symmetrical system logically defensible in every part. All you can do is to mould that system gradually as far as possible to the two ideals—first, that *religious education should not be separated from secular*; and, secondly, that *the religious education should be the religious education desired by the parents of the child for the child*.

I do not in the least deny that there are great difficulties in carrying out our ideal, of providing religious education in conformity with the wishes of the parent.

And yet we are, I think, more hopefully situated for their solution than we were when I first entered public life. I am convinced that those who lead thought in the country are far less enamored of a secular ideal than they were thirty years ago. I notice the same feeling of uneasiness growing in other countries over the loss which any community must suffer which permits itself to lapse into the slough of mere materialism, speculative or practical. You will find thinkers not very well disposed toward Christianity—certainly with no special claims to orthodoxy—you will find them looking uneasily in many countries at the result which the secularization of education has produced and is producing.

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## THE EUCHARISTIC FAST FOR THE CLERGY.

### I.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father Loughran's letter in the June number of the REVIEW is indeed sprightly and informing, but, discounting the evidence of his own excellent example, his remonstrance furnishes a very strong argument in favor of the very things he attacks.

He may enjoy his breakfast "never before two o'clock" on Sundays, but nature has not given every priest a mustang's stomach. All cannot enjoy the luxury of "sleeping on the bare ground, eating breakfast at two or three o'clock in the afternoon, and on cold nights tumbling into bed or bunk with

boots and overcoat on;" some of us have to live in civilized communities.

Father Loughran admits that "any appeal for the laity who are unwell, recovering from sickness, or broken down in health, is timely, well put." He is surely inconsistent when he adds: "Any appeal for the 'poor over-worked' priest on the mission would be a joke, if it were not so near a sacrilege." I confess that I do not see the joke. If the laity need a mitigation of the Eucharistic Fast, why not the clergy, many of whom are in that same condition of health? Our Holy Father has already given some mitigation in favor of the laity who have been ill for a month, and who cannot observe the natural fast; what "sacrilege" could there be in extending the same or a similiar privilege to priests for the purpose of celebrating the Holy Sacrifice?

Father Loughran gives us this learned piece of information: "It was to cut out abuses that the Church, ages ago, introduced the Eucharistic fast. Abrogate it now—only in favor of certain priests—and in a few years we will have the same old conditions: Mass after supper with a carouse till morning! Just now enter the opening wedge and allow light refreshments, and in five years it will be common to see a priest taking a beefsteak before Sunday morning Mass. Fallen nature never knows where to stop."

This is a fair sample of his arguments. Words apparently mean little to him; "mitigate" and "abrogate" are the same thing. He was thinking of his lost appendix when he wrote: "to cut out abuses". His dream of a "Mass after supper with a carouse till morning" is the result of a heated imagination. His charge that, if "light refreshments" were allowed now, "in five years *it will be common* to see a priest taking a beefsteak before Sunday morning Mass", is wholly gratuitous, if not uncharitable. The priests who now observe the strict letter of the law of fasting are likely to be just as careful to keep within the limits of any mitigation that may be granted. The first Mass said on earth by our Divine Lord was said "after supper". We are not asking for a mitigation of the fast "only in favor of certain priests", but in favor of all priests, and the laity as well, *under certain conditions.*

It is just because we want to "conquer the world, the flesh, and the devil", as Father Loughran advises us to do, that we ask that the greatest of all remedies, the Eucharist, should be brought within the reach of all. It is just because we want to "restore all to God in Christ" that we ask a return to the practice and discipline of the *earliest* Church,—feeling sure that "fallen nature", now spiritualized and elevated by divine grace, "our daily Bread", will be drawn upward to the Crucified, who has promised to "draw all things to Himself". Our present illustrious Pontiff, "the Pope of the Eucharist", has done much to bring the people to their Eucharistic King by condemning abuses that had grown into laws, such as preventing the Communion of little children; and by mitigating the fast in the case of the sick. He wishes to revive the ancient practice of daily Communion for all classes; but his wish will never be realized so long as the present law of the Church on the Eucharistic fast remains in force. Hundreds of thousands who would gladly receive every day, cannot do so, not merely because of the fast itself, but also on account of other insurmountable difficulties connected with the saying of Mass at the present time.

Father Loughran objects to any change in the law of the Eucharistic fast; yet he wants permission to say "a second Mass on Sunday afternoon not later than three o'clock." He would remain fasting from the midnight before, and, no doubt, would expect some, at least, of the congregation to do the same so that they might communicate at that Mass. But why limit the time to three o'clock? Why not have an evening Mass, as in the early Church? Why not a night Mass for those who are compelled to work all day on Sunday,—just as we have, in some of our large cities, a Mass for night workers at two or three o'clock in the morning? The celebrant and those who communicate might be required to fast from solid food for a certain time before the Mass so that the real purpose of the Eucharistic fast—to have no earthly food in the stomach when we receive the Heavenly Bread—might still be accomplished.

Let us, therefore, continue to pray that our Divine Lord, through His Vicar on earth, may bring about such a mitigation of the Eucharistic fast as will bring Him oftener into the hearts of all his people.

JOHN F. GLAVIN.

*Rensselaer, N. Y.*

## II.

To the Editor, *THE ECCLESIASTICAL REVIEW*.

Allow me to express my satisfaction at reading Fr. J. J. Loughran's spirited, though plain and blunt, language regarding the subject of the Eucharistic Fast for priests. I want to say that I have had some slight experience with the fast. My bishop appointed me to a parish which had a mission attached to it nine miles away. After being in charge for some time I concluded that it was desirable to duplicate so as to give both places Mass every Sunday and holiday regularly, which had not been done before. I had done this for four months, when the severe weather set in and prevented my continuing for a time the visit to the mission. But with the early spring I resumed the duty and kept it up during the following summer. Meeting a number of my elder brother-priests, I was strongly advised by their superior experience to abandon the practice of duplicating under the circumstances. They predicted that I was doomed to an early death, was weakening my system and hastening the time when the diocese would have to support an invalid who by imprudent zeal had brought on his own incapacity to serve the regular mission, etc. I listened and became terrified at the wrong to which my thoughtlessness, misnamed zeal, had led me, and I stopped the services at the mission, at least so far as they obliged me to duplicate at a late hour. However I thanked God at the time that the advice of my friends had come in time, for so far I had really gained in weight and health; which of course was a snare of the devil to urge me to kill myself the more surely in the end by persisting in my foolhardy expeditions to the mission while fasting, and with the prospect of a late evening breakfast.

But, alas! the care I took of my delicate body, at the expense of the soul-life of my distant parishioners, did not make me thrive. I found myself in poorer physical condition after eight months of restriction to the one Sunday Mass, with early breakfast immediately after, and I began to doubt the predictions of my prudent confrères. Fasting had done me some good; and my parishioners had undoubtedly also benefited by the exercise of their pastor, even though it had been done by straining and fasting.

When I read Fr. Loughran's remarks I at once made up my mind that the people of my parish and those of the mission will hereafter have Mass every Sunday. Thanks for his timely intervention.

OTTAWENSIS.

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### THE DECREE ON THE CONFESSORS OF RELIGIOUS.

The *Acta Apostolicae Sedis* announces a correction in its official translation of the Decree "De Monialium et Sororum Confessionibus" which we printed in the July number. For the sake of greater clearness the following change is made:

Under No. 2. (a) Omit the words "an ordinary Confessor".

(b) For: "But some other way must be provided for the dissentients, if they wish it," read: "But the dissentients must be provided for in some other way, if they wish it."

Under No. 4. Read: "For each religious house the Ordinary will assign several priests whom each religious in particular cases can easily send for to hear their confessions."

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### A DOCTOR'S COMMENT ON "FRESH AIR FOR NUNS."

To the Editor, THE ECCLESIASTICAL REVIEW.

I read with much interest and pleasure the article by the Rev. Arthur Barry O'Neill, C.S.C., on "Health and Holiness in Convents", in the July number of the REVIEW.

I fully agree with the writer in all that he says there, with the exception of the inference which he evidently wishes to be drawn, that is, that fresh air and exercise are the sole requisites to keep good health in our nuns.

I have had much experience in treating nuns professionally during nearly thirty years. My duties have taken me into their cells and dormitories. I know their manner of living much better perhaps than many clergymen do.

In consequence of this knowledge which I have gained in the practice of my profession among nuns, I am of the opinion that the cause of the ill-health and early death of

many of our Sisters is not to be attributed solely to the want of exercise or fresh air, but rather to the small and unhealthy houses, in which most of our teaching communities are compelled to live.

With the possible exception of the very poor, there is no class of people who live with so many privations of those things which conduce to bodily comfort, as do our nuns.

How often are fifteen or twenty nuns compelled to live in a house which was originally built for three or four persons! How few communities are there in which each member has her own cell where she can obtain undisturbed sleep! In most communities dormitories must be used and in many instances the dormitories contain more beds than their size warrants. Dormitories are no doubt proper places for children who need to be watched. But it is certainly not right, nor is it conducive to good health, to compel adults, and especially very old adults, to sleep in a dormitory which in many instances is overcrowded. In order that nuns may do good work in our schools it is necessary that they obtain not only the proper amount of sleep but also restful sleep. A little thought on this subject will convince anyone that restful sleep cannot be obtained by adults in a dormitory.

The wonderful progress made by Catholicity in this country is mainly due to our magnificent system of Parish Schools. As the nuns are as a rule in charge of our schools, to them are consequently due in a great measure the praise and thanks for the wonderful strides which our holy Religion is making in these United States.

We as Catholics for this reason are under great obligations to them. As nuns take a vow of poverty (which they strictly keep), we cannot really do much to show our gratitude to them. But there is one thing which we can do and which will not cause them to break their vows of poverty—we can try to keep them in good health.

One measure and no doubt the main one to keep them in good health is to give each community a large and healthful house. Fresh air and exercise are necessary, but they are of little avail without proper living quarters. The house should be large enough to provide each nun with a cell. If possible, the house should be surrounded by a small plot of ground.

If it is impossible to have that, the roof of the house should be so arranged that it can be used as a place for recreation.

With proper hygienic surroundings, and these can only be obtained by commodious houses with individual cells, most of our nuns would reach at least three-score years and ten. This prolongation of the lives of the nuns, which can so easily be secured, would be of immense value to the Church.

We are now living in an age when our young people think more of how much fun they can get in life, than of its serious side. For this reason there are not enough religious vocations in this country to supply fully the needs of the Church. Consequently if we wish to see our holy Religion continue to spread, if we wish our children to grow up good Catholics, and therefore good and loyal citizens of this Republic, it is good policy—yes, it is good business—to keep our nuns well and preserve their lives as long as we can, especially since the supply of nuns is so limited.

The proper housing of nuns has been sadly neglected. Heretofore very little attention has been paid to it. But the writer believes that if the attention of those who are in authority was seriously called to this matter, it would be soon remedied. It costs a great deal of money to build proper houses for nuns because necessarily they must be large; but this is a difficulty which can in time be easily surmounted.

JOHN F. RODERER, M.D.

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### THE SCRUPLES OF A CONVENT CHAPLAIN.

*Qu.* In this convent a practice exists of using at Holy Communion a gilded plate with a handle, in place of the customary communion-cloth used formerly. My opinion is that this practice should be abolished for the following reasons:

1. It obliges the celebrant to carry the plate not only on returning each time to the head of the communion-rail after having completed the line of the communicants, but also for the purpose of purifying it at the altar from any small particles which may have gathered during the dispensing of Communion.

2. Supposing that some small particle of the Host drop upon the plate, the Sisters in passing the plate carry what only a priest or deacon may carry.

3. Frequently specks of dust, starch, or lint, settle upon the plate, which the priest is supposed to cleanse into the ciborium,



and subsequently in purifying to take as part of the ablution. One feels some repugnance in doing so.

4. I always understood that the Church prescribes the use of the communion-cloth at the railing; at least it is the general practice. The introduction of a new practice in reference to the Blessed Sacrament without approbation of at least the Ordinary, seems to me to be sinful.

D. F.

*Resp.* 1. There is no objection to the use of silver or gold plate for the purpose of receiving the Sacred Particles that may drop in the distribution of Holy Communion. This does not necessarily do away with the communion-cloth above which the plate is held. The practice is merely a precaution, originally introduced into convents of cloistered nuns, to safeguard the reverence for the Sacred Species where the priest had to distribute Holy Communion through the *fene-stella* of the cloister. Gardellini, Falise, O'Kane, and other authorities, refer to the practice as quite common in convents; it has recently been introduced into many parish churches of our large cities.

As to carrying the plate, the celebrant need not do so, if he has a server. If he has not, it can scarce be a great hardship, for in case there is no server at the Mass, the celebrant has to remove the missal and handle the cruets himself.

2. There is no law against the Sisters carrying the fragments of the Blessed Sacrament, whether it be on the communion-cloth or on a silver plate or under their hearts. They do so every day. They are not allowed to touch ordinarily the sacred vessels used for the Mass, etc., especially when these contain the Sacred Particles. But the plate here referred to is not a sacred vessel in the same sense, nor is it especially consecrated for its use. It is simply a substitute for the communion-cloth, or rather an addition to the same, for the distinct purpose of safeguarding the reverence due to the Blessed Sacrament, owing to circumstances which make such precaution desirable.

3. Particles of dust, etc. are as likely to gather on the corporal and paten used by the celebrant at Mass, or on the pall used in ministering Holy Communion to the sick, as on the plate referred to. If there is no repugnance in taking

these in the ablution, why should there be any hesitation in purifying the plate used at the communion-rail? The fact that the plate is silver instead of linen does not change the obligation of his purifying it, or of disposing of the ablution.

4. It is quite true that the Church prescribes the use of the communion-cloth; but the prescription does not exclude other usages; even the consecrated paten may be used for the altar-cloth, when held by a priest assisting the bishop in distributing Communion at the rail.

We would suggest that, on the whole, the reform-sense of chaplains to Religious Communities is a dangerous instinct. The nuns have their rules and customs; and these are usually founded on first-class information, even if not expressly approved by Rome. To interfere with these is nearly always unwise, unless the abuse is very certain; and even then the bishop should be consulted. Our religious are rarely inclined to place such hardships upon a chaplain as, in view of his obligation to minister to their spiritual needs, he could not or should not readily accept. To carry a paten-like plate from end to end of the communion-rail is not a very great hardship.

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#### THE "MISSIONARY GAZETTE" AND THE "ODD FELLOWS".

Someone has sent us a clipping from a paper called the *Missionary Gazette* containing the statement that the Odd Fellows society is a benevolent association which has no affiliation with the Free Masons and hence is open to Catholics.

The author of that statement needs instruction. It is true, "the Odd Fellows are a benefit society"; but the name covers many branches of the system of Free Masons, which latter is in some cases identified with secret agitation for political ends and with opposition to Christianity, especially the Catholic Church. As the activity of organizations affiliated with the Masonic societies in Europe, such as the Carbonari, the Maffia, the Fenians, has been transferred to the United States, so it has been with others under the name of Odd Fellows. We have in the United States incorporated branches, as distinct organizations, of the Ancient and Honorable Order of Odd Fellows, the Ancient Independent Order of Odd Fellows, the

Ancient Noble Order (Bolton Unity) of Odd Fellows, the Ancient True Order of Odd Fellows, the Auxiliary Order of Odd Fellows, the British United Order of Odd Fellows, The Derby United (Midland) Order of Odd Fellows, the Economical Order of Odd Fellows, the Enrolled Order of Odd Fellows, the Free and Independent Order of Odd Fellows, the Grand United Order of Odd Fellows, the Handsworth Order of Odd Fellows, the Ilkstone Unity Order of Odd Fellows, the Improved Independent Order of Odd Fellows, etc. There are moreover innumerable independent lodges that owe direct allegiance to and take the oath of the Odd Fellows order, though they have separate aims, political, social, industrial, or religious; such are the Loyal Union Order of Odd Fellows, the Imperial Order of Muscovites, Tammany (affiliation of "Redmen" as a result of a schism in the Odd Fellows ranks), the Kingston Unity, the Leeds United Order, the National Independent Order, the Norfolk and Norwich Unity, the Nottingham Ancient Imperial Independent Order of Odd Fellows, with many distinct branches for women, such as the Daughters Militant, Daughters of Rebekah, Household of Ruth, etc., etc. All these and others are registered as related to the Order of Odd Fellows, and these in many cases expressly profess affiliation with the Masonic Orders.

Whilst it is difficult therefore to determine, in the case of any particular branch, and more especially in the case of individual members, how far there is any conscious affiliation to purposes that are unlawful, because subserving a secret agitation against State or Church, the society of Odd Fellows is open to the charge of having lent its aid under various titles to political and anti-religious agitation. It is on this ground, and because of the danger to Catholic freedom, that the Church warns Catholics against association with Masons under any title, although all will recognize the value of the otherwise worthy objects of charity and mutual protection which in particular cases mark the activity of organizations whose members bind themselves to absolute secrecy and unrestricted obedience in matters not sufficiently defined to exhibit their moral purpose.

## THE FIRST BISHOPRICS IN THE NEW WORLD.

To the Editor, THE ECCLESIASTICAL REVIEW.

For the present, we presume that the question of the first metropolitan see in the New World has been settled in the article which appeared in the April number of the ECCLESIASTICAL REVIEW, under the caption, "Who were the First Bishops and Archbishops in the New World? And where were the First Sees established?" However, we have certain data concerning the identity and establishment of the first bishoprics in Greenland and Iceland, and as the writer states in the summing up of his article that the sees in the United States are modern compared to the bishoprics of Porto Rico, Santiago de Cuba, etc., so also, in considering the date of the establishment of the bishoprics in Greenland and Iceland, we shall have to allege the same comparison against Cartagena, Porto Rico, and Havana.

In the year 1902, searchers among the ancient manuscripts in the Vatican archives were rewarded by the discovery of certain letters of several popes, directing the ecclesiastical affairs of the dioceses established in Greenland and Iceland centuries before the discoveries of Columbus. Many of the manuscripts were loaned by the present Holy Father, Pope Pius X, to the St. Louis Exposition of 1904. Since then, these MSS. have been photographed and translated into English and have been published by the Norroena Society. The search for other MSS. bearing on this subject is still being prosecuted with great ardor in the Vatican Library.

The earliest letter reproduced is that of Pope Innocent III (1198-1209), bearing date of 13 February, 1206, and indicating that the church in Greenland had been flourishing for a considerable period. The letter is addressed to the Archbishop of Nidros (Norway), who had jurisdiction over Greenland and Iceland, and we find a reference in it to Pope Eugenius III (1145-1153), viz.: "Pope Eugenius, our predecessor of blessed memory, in the spirit of his office, ardently desired to plant the faith in the Kingdom of Norway and to remove those evils which seemed there especially in need of remedy; and whatever he could not himself accomplish, impeded as he was by the care of the Universal Church, he committed to his legate, Nicholas, then Bishop of Alba and

afterward raised to the Roman Pontificate.”<sup>1</sup> “Nicholas, upon assuming office, put out at interest the talent loaned to him, even as it had been enjoined on him by his master, and like a true and prudent servant, strove to reap therefrom a harvest many times increased. But among other things which he accomplished for the glory of God and to the praise of his own ministry, in accordance with the admonition of our afore-said predecessor, he conferred the Pallium upon your predecessor, John; and in order that the rest of the Norwegian province might not lack the attention of a metropolitan, he decreed that the city of Nidros, committed to your direction, be the permanent metropolis of the province, and that Also, Amatripia, Barga, Stavangria, the Orkney Islands, the Islands of Fareia (Faroes), the bishoprics of Sutrhaia, Iceland and Greenland, be subject to it forever as their metropolis, and that their bishops obey both him (your predecessor) and his successors as their metropolitan . . . ”

In this collection of MSS. is a letter from Pope John XXI, dated Viterbo, 4 December, 1276, relating to the collecting of tithes for the Holy Land in the dioceses of Greenland and Iceland; one from Pope Nicholas III, dated 31 January, 1279, in which mention is made of the city of Garda, the seat of the Bishop of Garda, Greenland; a letter from Pope Martin IV, dated 2 March, 1282; one from Pope Nicholas V, dated 20 September, 1448, in which we find this pontiff deprecating the persecutions in Greenland in his day, writing as follows: “Indeed, as regards our beloved sons, the natives and all the inhabitants of the island of Greenland . . . we have heard with sad and anxious heart the doleful story of that same island, whose inhabitants and natives, for almost six hundred years, have kept the faith of Christ, received under the preaching of their glorious evangelist, the blessed king Olaf, firm and unspotted under the guidance of the Holy Roman Church and the Apostolic See, and where for all succeeding time the people, inflamed with eager devotion, erected many temples of the saints and a famous Cathedral in which divine worship was sedulously carried on” . . . Finally, we have a letter of Pope Alexander VI (1492-1503), written in the early years of his pontificate to the church at Garda, “situated at the ex-

<sup>1</sup> Nicholas Cardinal Brakespeare, afterward Pope Adrian IV (1154-1159).

tremity of the earth in the country of Greenland." Pope Alexander VI was the pope of the time of Columbus. It is to be noted that the letter of Pope Nicholas V makes mention of the fact that "the faith of Christ under the guidance of the Holy Roman Church and the Apostolic See, had been sedulously carried on for nearly six hundred years in Greenland and Iceland." If we accept this evidence, we shall have to revise the statements of most church histories, that Christianity was carried into Norway about the year 985 A. D., and place it at a much earlier date. We can at least be certain that the planting of the faith of Christ in the New World must have been contemporaneous with that of Norway.

The following is the translation of the letter of his Eminence, Cardinal Merry del Val, Papal Secretary of State, in which the Holy Father, Pope Pius X, accords permission to the U. S. Exposition authorities to reproduce by photography the MSS.

*Distinguished Sir:*

Replying to request contained in your letters of 2 May and 27 June, the Holy Father instructs me to grant you permission to reproduce by photography any of the manuscripts referring to the Constitution of the Church in Greenland, that were made part of the Vatican exhibit at the Louisiana Purchase Exposition.

In communicating to you this benign authorization, I beg to ask that a copy of your very valuable work, in which the reproductions appear, be presented to the Vatican Library.

Assuring you of my very distinguished consideration,

Devoted to your service,

(Signed) R. CARDINAL MERRY DEL VAL.

Rome, 14 July, 1906.

Sig. J. W. BUEL, St. Louis.

WILLIAM J. STEWART.

*Rectory, St. Elizabeth, N. Y. City.*

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#### WHO WAS CEPHAS?

To the Editor, THE ECCLESIASTICAL REVIEW.

St. Paul mentions an opponent of his named Cephas, in I Corinthians and Galatians.

Clement of Alexandria (b. 150) tells us that Cephas was one of the seventy or seventy-two disciples.

The heretic Marcion was the first to say that Cephas was St. Peter. St. Iræneus (b. 140) and Tertullian (b. 160) took Marcion's opinion and used it against him.

CLEMENT'S OPINION: CEPHAS ONE OF THE SEVENTY.

Eusebius, the father of Church History, tells us that there existed no catalogue of the seventy disciples, but that Barnabas, Sosthenes, and others were said to have been of their number. He also tells us that, according to Clement, Cephas who bore the same name as Peter, and who resisted St. Paul at Antioch, was one of the seventy.

In several menologies or calendars of the saints Cephas is inscribed as one of the seventy. His feast day in some is given on 9 December; in others, on 25 September.

St. Paul in Galatians distinguishes Cephas from St. Peter. In order to convince James, Cephas, and John, that God approved of his work amongst the Gentiles, he used this argument: You admit that God sanctioned Peter's work amongst the Jews. The proof of God's approval is the miracles that God wrought through Peter.

But God has given the same sanction to my work amongst the Gentiles, as is evident from the miracles that He has wrought through me.<sup>1</sup>

St. Paul is here speaking *to* James, Cephas, and John, and he is speaking to them *about* a third party, Peter. Cephas is spoken to; Peter is spoken of.

Cephas was the very opposite of St. Peter. Peter was one of the bravest of men; he opened the door to the Gentiles; he defended their liberty; he upheld St. Paul; he never caused dissensions amongst the Christians, but allayed those that arose. Cephas was timid; he was opposed to the Gentiles; he was opposed to St. Paul; he caused dissensions both at Corinth and Antioch.

Those interested in Clement's view may find arguments for it in Vincenzi and others.

Let us now consider some of the arguments of those who think that Cephas and Peter were one. The Rev. Thomas à K. Reilly, O.P., has written an article in the *Catholic University Bulletin* on this subject. Since many readers of the

<sup>1</sup> Gal. 2:8.

REVIEW take the *Bulletin*, and have read the article in full, I will take only some of the arguments and quote them as briefly as possible, adding some comments.

MARCION'S OPINION: CEPHAS AND PETER ARE ONE.

*Father Reilly*: "Clement classified Cephas with the seventy, thereby exonerating the Prince of the Apostles."

Clement was merely stating a fact, not exonerating anyone.

*Fr. R.*: "The 'Hypotypes' in which it originally appeared never enjoyed great authority and is no longer extant."

Eusebius thought that it had authority enough to quote it, and the information about Cephas is extant.

*Fr. R.*: "Without approving the opinion, Eusebius recorded it."

Eusebius did not think the other opinion, that Cephas and Peter were one, worth recording. He never mentions it.

*Fr. R.*: "An unknown hand, formerly believed to be Dorothy of Tyre, inserted it into a spurious catalogue of the seventy disciples."

An anonymous writer records a tradition, just as well as if he signs his name. Many books of the Scriptures are by unknown hands.

But why does Dorothy, or the unknown hand, get the credit of inserting Cephas into a catalogue of the Seventy, when Clement read or heard of it centuries before?

*Fr. R.*: . . . "which afterwards was woven into the Pascal Chronicle."

This famous work,<sup>2</sup> written in the seventh century, helped to carry it down the centuries.

*Fr. R.*: "There it remained for ten centuries as unthought of as the Serapeum before the advent of Mariette."

How could it be unthought of, by those who read the Chronicle? And besides, there were the Calendars of the Saints, in which St. Peter's day on 29 June and Cephas's day on 25 September, kept both saints clear and distinct, before the minds of the people during those centuries.

*Fr. R.*: "Hardouin defended it in a posthumous work of such singularity as to find its way into the Index."

<sup>2</sup> See *Chronicon Pascale*, *Cath. Ency.*



Did the Cephas argument get it on the Index? No. Why then do you mention it?

*Fr. R.:* "If the identity of Cephas remained unquestioned from the sixth century to the sixteenth . . ."

But it didn't. During those centuries some thought that he was one of the seventy disciples; others confounded him with St. Peter.

*Fr. R.:* . . . "alongside the doubt as to whether the work of Clement were not marred with Arian interpolations."

The statement about Cephas was not an Arian interpolation.

*Fr. R.:* "The conjecture of Alzog [is] that the 'Hypotyposes' were written about the time of the author's conversion from paganism."

Even if Clement read or heard that Cephas was one of the Seventy, whilst he was a pagan, or even A. D. 160, when he was only a boy of ten, what follows?

*Fr. R.:* "Doctors like St. Clement of Rome, etc., were firm representatives of a traditionary belief in only one Cephas."

St. Clement of Rome says nothing about St. Paul's trouble at Antioch. When he does mention Cephas he never calls him Peter, nor does he say anything to make us think that he confounded the two. His words are: "Take up the epistle of the blessed apostle Paul . . . he wrote to you concerning himself and Cephas and Apollos" (1:47).

*Fr. R.:* "For example, the strongest line of argument to which Hardouin resorted was the following. In the Epistle to the Galatians, as read in the Vulgate, two names, Cephas and Peter, occur. The Vulgate, having been pronounced authentic by the Council of Trent, bespeaks through this distinction of names a necessary distinction of persons."

That is not his argument. He does not mention the Council of Trent at all. He says that the Vulgate follows the correct Greek text in this place. He calls attention to the fact, that some have altered the Greek text, changing the name Cephas into Peter, and altering its position, putting it first instead of second. Where St. Paul says, James, Cephas, and John, they alter it into Peter, James, and John. It is so unnatural to call St. Peter Cephas, that those who wish to identify the two, seem unable to quote the text as it is.

*Fr. R.:* "Hardouin forfeited his right to an independent hearing by accepting and recasting, without analyzing or verifying, a historical defence volunteered by Vallarsi. Vallarsi had in turn cited as favoring the view three Fathers who were manifestly opposed to it, namely, Sts. John Chrysostom, Jerome, and Gregory the Great."

Hardouin confines himself almost exclusively to the Scriptural arguments. He mentions Jerome, Augustine, and others, not in favor of it, but opposed to it. Chrysostom and Gregory he does not mention at all.

*Fr. R.:* "Vincenzi in order to save St. Peter deposes not only Peter, but also James and John."

He does not depose anyone. He tries to find out which James and John are mentioned in Galatians. They were very common names.

*Fr. R.:* "This summary procedure reduces the three grand personages whom St. Paul honored as 'pillars of the Church.'"

St. Paul does not honor them. He does not call them "pillars of the Church", which is a parochial not a Scriptural name. What he does say is: "Them who seemed to be something (what they were sometime, it is nothing to me)." (Gal. 2:6.) "James, Cephas, and John, who seemed to be pillars." (Gal. 2:9.) "Who seemed to be" is not very honorable or complimentary. Even if we translate "who were reputed to be", it is still a rather queer way of expressing honor for grand personages.

*Fr. R.:* "As far as can be learned, Cephas was neither used nor accepted as a proper name until our Lord introduced it."

"Not accepted"? Does this mean that if a father called his son Cephas, the boy wouldn't accept it?

There is wonderful variety in Jewish names. They used nouns, adjectives, verbs, sentences, the names of the Creator and of His animate and inanimate creatures with the greatest freedom. Whilst they were willing to take everything in the heavens above and on the earth below for a name, to assume that they drew the line at the word rock, is indeed a wonderful assumption.

Besides, in the one place in the Gospels where the word *cephas* is found (Jn. 1:43), it is not a proper name, but an appellative; that is why it is translated. Afterward it became

Simon's proper name, not in its Aramaic, but in its Greek form, Petros.

*Fr. R.:* "The rare significance with which He endowed it—"

Our Lord did not endow the word rock with any rare significance. He took it in its ordinary sense, and in that sense used it.

When we consider the significance of a word, it is not a proper name but a common noun.

*Fr. R.:* "was such as to make it antecedently improbable that He would confer it more than once."

Who ever said that our Lord conferred it on two persons? The Cephas whom St. Paul rebuked, got his name Cephas from his father or mother.

*Fr. R.:* "The vision was repeated three times, and Peter on the morrow, as a result of it, privately inaugurated the Gentile movement."

Privately? Peter took with him some of the brethren from Joppe, and with Cornelius were his kinsmen and special friends (Acts 10: 23-24), and the messengers whom Cornelius sent knew it, and the apostles and brethren in Jerusalem heard of it. (Acts 11: 1.)

Did St. Paul receive his first Gentile convert so publicly?

The whole article should be read. These extracts are given to show how difficult it is to prove that Cephas and Peter are one, even though we are willing to see in St. Peter a combination of characters, much after the manner of Dr. Jekyll and Mr. Hyde.

J. F. SHEAHAN.

*Poughkeepsie, N. Y.* \_\_\_\_\_

#### ABOUT CLERICAL TITLES.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have waited to see if some of your correspondents would not give a more satisfactory answer to my question about the title of "Very Reverend" than the quotation you have given from Father Baart's *Roman Court*.

In several cases Father Baart says custom gives the title of "Very Reverend" to various classes of priests which any well-informed priest knows is not the fact.

I will confine myself to vicars forane or deans and consultors. Long and well established customs are to be found

in Ireland and England, rather than in new America. All you need to do is to take the Catholic Directory. Almost every diocese in the British Isles publishes its vicars forane as Very Reverend. How then could Father Baart write that it is not the custom to give this title to them? Simply his *ipse dixit*, nothing more. If this be the customary title of deans, *a fortiori* it belongs to consultors, for the entire legislation of the Church proves that their office and position are higher than that of deans. Wherever such legislation has been enacted, as quoted by me from the Provincial Council of Milwaukee, that precedence has been established. Father Baart acknowledges not only custom, but the *right* of canons to the title of "Very Reverend." The Fathers of the Council of Baltimore thought that the conditions of this country were not yet such that cathedral chapters with canons could at present be established, but to comply with the desire of Rome a body as nearly as possible like it was instituted. Next to the hierarchy and vicars general it is the highest, most dignified, and authoritative official body of priests in this country. And whenever the Holy See has legislated it has classed canons and consultors together, in something like this form: "Where there are canons"; and "Where there are no canons, but consultors take their place," etc. We must then at least infer that the title of "Very Reverend" belongs to them by right, not merely by custom, as is the case with deans.

H. F. F.

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### CARMEN SÆCULARE.<sup>1</sup>

De Cruce Christi Triumphante.

Crux domuit orbem, non ferro,  
sed ligno.

(S. AUG. in Ps. LIV.)

Arbor infelix! vetus unde Serpens  
sibilos fudit generique nostro  
virus afflavit, tua iactitare  
mitte venena.

<sup>1</sup> Crucis salutiferæ triumphî opportune celebrantur hoc an. MDCCCXIII, revolutò nempe sæculo XVI, ex quo Constantinus Magnus Christiano cultui plenam dedit libertatem, postquam Romæ ad pontem Milvum, explicato Labari vexillo, Cruce et monogrammate Christi insigni, Maxentium tyrannum devicerat.

Alteram, quae nos nece liberaret,  
 Arborem sevit Reparator orbis,  
 hancque fatalem voluit nefasto  
 esse Draconi.

Cuius in dirum caput haec repente,  
 lapsa de caelis, tonuere dicta:  
 "Vae tibi, reptans pecus, hospes olim  
 aliger aethrae!

"Fraude vicisti; veteri sed Hevae  
 Heva succedet nova, quae novellum  
 in tuas clades, Hominem Deumque,  
 gignet Adamum.<sup>2</sup>

"Nec geret Victor sua bella, ferro  
 dimicans; ligno tibi colla franget;  
 franget armatus Cruce; Crux salutem  
 afferet aegris."

O Crucem Christi, Satanae pavendam!  
 O piam nobis! quibus et medelam  
 praebet et vires, et ab hoste tutam  
 porrigit umbram.

Quis tuam digne canat, Arbor alma,  
 vim salutarem? Tua quis per omnes  
 dicat aetates benefacta, plena  
 prodigiorum?

Aspidum morsu pereunt Hebraei;  
 quos tamen sanat, trabe fultus alta,  
 aeneus Serpens, morituri imago  
 pendula Christi.<sup>3</sup>

Aridas rursum perit inter oras  
 Israel. Flentes radiata Mosis  
 Virga solatur, Crucis efficaci  
 lumine tacta;

quae, simul rupem ferit, inde largos  
 elicit fontes; <sup>4</sup> iterumque salsas  
 mersa sub lymphas, veterem saporem  
 arcet amarum.<sup>5</sup>

<sup>2</sup> *Gen.* 3:4.

<sup>3</sup> *Num.* 21:9.—Cfr. *EVANG. IOAN.* 3:14.

<sup>4</sup> *Num.* 20:11.

<sup>5</sup> *Exod.* 15:25.

Surge nunc, divo rutilans cruore,  
Golgothae vertex! Crucis et potentem  
fare virtutem, tua qua recussa est  
saxea moles.

Mira narrabis: Moriente Iesu,  
sol opacatur; nigrat aura, Morsque  
mortuos reddit, monumenta iussos  
linquere fracta;

intremit tellus; mare fervet; hiscit  
sanctius Templi penetrare; culpas  
flet suas Latro; flet et ipse, tunso  
pectore, Miles.<sup>6</sup>

Iamque per gentes viget universas  
lex triumphatrix Crucis: haec inermes  
martyres firmat, gladios et ignem  
spernere doctos;

firmat Andream, cruce gloriantem; <sup>7</sup>  
roborat Petrum sociumque Paulum;  
armat Agnetem timidique sexus  
agmina longa.

Arx erat Romae, Capitolium qua  
eminet, vasti velut umbilicus  
orbis, auratum Iovis unde signum  
fulmina vibrat.

Heic, metus expers, tua collocasti  
castra, Maxenti: legione multa  
septus, et fausto bovis immolati  
omine fisus.

Filium rides Helenae, cruentam  
qui tibi cladem, sibimet triumphum  
praecinit certum, Crucis explicato  
caelite signo.<sup>8</sup>

<sup>6</sup> Evangelistae passim.

<sup>7</sup> Andreas Apostolus, visa cruce cui affigendus erat, in haec flammantia verba erupit: "O bona Crux... d'u desiderata, sollicita amata... accipe me et redde me Magistro meo." (*Offic. diei xxx Nov.*)

<sup>8</sup> Nemo ignorat, quae Eusebius Caesariensis (in sua *Vita Constantini*. c. xxxviii. etc.) refert de radiante in caelis Cruce, quam imperator sub horis meridianis vidisse se testatus est, cum hac inscriptione: "In hoc vince." Quam ad formam Labarum conficiendum esse iussit.

Curris ad pugnam, Iove fretus; infit  
 densa telorum volitare grando;  
 mox sonant enses, truciorque saevit  
 cominus ira.

Milvium sentis trepidare pontem,  
 quem graves calcant pedites, equorum  
 quem premunt turmae; rubet a profuso  
 sanguine Tiberis.

Heu tibi! cui flos cecidit cohortum;  
 terga verterunt reliqui; fugamque  
 ipse molitus, fluvii tumentis  
 praeda peristi.

Crux io victrix! nec habenda posthac  
 poena servilis;<sup>9</sup> sed honore praestans  
 stemma, quo regum, decorata gemmis,  
 sceptrā nitebunt.

En tibi surgunt, Helena iubente,  
 templa turritis speciosa tectis,  
 unde sublimis tua (dux viarum)  
 emicat hasta.<sup>10</sup>

Aedibus sacris operitur ultro  
 occidens tellus oriensque; cunctas  
 una sed vincit tua Golgothaei  
 verticis Ara.

Omnis huc orbis, pietate tractus,  
 confluit: Paulam sequitur Quiritem  
 Dalmatūm Doctor;<sup>11</sup> peregrina monstrat  
 Silvia calles.<sup>12</sup>

Huc volat, Persis domitis, triumphans  
 Bosphori princeps, humerisque gaudet  
 te suis, mundi pretium redempti,  
 ferre receptam.<sup>13</sup>

<sup>9</sup> Constantinus M. legem tulit; ne deinceps Crux in suppliciis sontium adhiberetur.

<sup>10</sup> Unum ex his templis fuit Sessorianum in Urbe, quod vulgo appellatur a Cruce Hierosolymitana.

<sup>11</sup> Paula, nobilis matrona Romana, pietatis causa, Beth'lehemum secessit, ubi a. cccciv sancte obiit. Ibidem diu vixit et vita excessit eius Magister et Ecclesiae Doctor S. Hieronymus, natione Dalmata.

<sup>12</sup> Silvia, monialis Aquitana, sub finem saec. iv celeberrimam suam peregrinavit et conscripsit "Peregrinationem ad Loca Sancta," unde ei agnomen "Peregrina."

<sup>13</sup> Heraclius, imperator Byzantinus, cum Persas devicisset raptamque ab eis Crucem Christi recuperasset, sacrum Lignum a. dcxix suis humeris in templum Golgothaeum reportavit.

Advolat, terror trucidis Islamitae  
 sub Crucis signo Godefridus,<sup>14</sup> et qui  
 a LEONINI meruit vocari  
 CORDE Britannus.<sup>15</sup>

Mitis accurrit Ludovicus, ipsis  
 hostibus carus; <sup>16</sup> Superûmque flagrans  
 igne Franciscus, vigil ad Sionis  
 limina custos.<sup>17</sup>

Huc et adspirat pia mens Columbi,  
 ferre qui legem Crucis irreperitas  
 ardet in terras, Solymamque regi  
 reddere Christo.<sup>18</sup>

Pergit huc aetas properare nostra;  
 quaeque vectores pia fert carina,  
 instruit proram Cruce, Davidisque  
 personat hymnis.<sup>19</sup>

Grande vexillum Crucis! ut bicornem  
 saepe tu Lunam Mahumetis, utque  
 mille sub formis inimica quaevis  
 signa fugasti:

sic novos hostes preme, christiana  
 stirpe qui nati, vetus exuerunt  
 nomen, ac in te iaciunt, furentes  
 irrita tela.

Conteres ictu miseros supremo,  
 qua die, fulgens Labarum, praeibis  
 Iudici Christo: pavor impiorum,  
 gaudia iustis.<sup>20</sup>

FRANC. XAV. REUSS.

<sup>14</sup> Godefridus, dux Bullionen., sub fin. saec. XI.

<sup>15</sup> Richardus a Corde Leonis, rex Angliae, saec. XII.

<sup>16</sup> S. Ludovicus IX, rex Galliae, saec. XIII.

<sup>17</sup> Eodem saec., S. Franciscus Asisinas haud veritus est Sultanum adire, a quo clementer est exceptus. Ex eo tempore, Sodalibus Franciscanis custodia obtigit Locorum Sanctorum in Palaestina.

<sup>18</sup> Christophoro Columbo in votis erat, opes Novi Orbis in recuperandam Terram Sanctam impendere.

<sup>19</sup> Singulis annis, nec semel, huiusmodi naves iter sacrum suscipiunt.

<sup>20</sup> MATTH. 24:30.



## METRICAL TRANSLATION OF PSALMS.

## PSALM 92.

The Lord hath reigned. Our glorious King  
With majesty and might  
Hath cloth'd Himself ; hath girded Him  
With strength and beauty bright.

He hath the world establish'd sure,  
(His law, its blest decree) :  
And from its order wise, secure,  
It shall not shaken be.

Almighty Lord ! Thy throne divine  
Is firmly set of old ;  
From everlasting is Thy reign,  
Who dost all things uphold.

The floods have lifted up their heads,  
The rivers raised their voice :  
The surging waves from out their beds,  
Send forth their dashing noise.

More wondrous than the ocean's roar,  
The breakers' awful cry,  
Is He whom we in heaven adore,  
All-glorious, most High !

Thy testimonies foil Thy foes,  
For faithful is Thy word ;  
And holiness becomes Thy House,  
Forevermore, O Lord !

E. C. D.

## PSALM 99.

Shout, all the earth, shout joyfully to God !  
Serve ye the Lord with gladness and delight :  
Within His Temple, in His presence bowed,  
Come, sing with exultation in His sight !

Know ye that He, the Lord, is God and King—  
He made us, and not we ; and we are His ;  
We are His people, flock of His pasturing,  
Sheep of His fold of plenteousness and peace.

With loud thanksgiving, enter at His gates,  
Come to His courts with hymns of grateful praise;  
Acknowledge Him, who there your homage waits,  
And bless His name, who lives and reigns always.

For lo! the Lord is wondrous kind and good,  
His mercy lasts forever firm and sure;  
Thro' generations endlessly renewed,  
His truth and love shall faithfully endure.

E. C. D.

## PSALM 116.

Praise the Lord God, all ye nations!  
All ye people, praise the Lord!  
Let your grateful, glad laudations  
At His sacred Feet be pour'd!

For His mercy and His favor  
Are confirmed on us secure;  
And the truth of God our Saviour  
Shall forevermore endure.

E. C. D.

## PSALM 126.

Unless the Lord the house doth build,  
Its builders naught shall gain;  
Unless the city He defend,  
Its watchman wakes in vain.

Vainly ye rise before the dawn:  
Rise, after rest, again,  
Oh! ye, who eat in saddest toil  
The bread of burthened men.

For, all ye earn by ceaseless work,  
By struggles strong and deep,  
He giveth His beloved ones  
As effortless as sleep.

Lo! a rich heritage are sons,  
Descending from the Lord:  
The fruit of the unspotted womb,  
His ever blest reward.

As arrows in a giant's hand,  
Are the brave sons of youth,  
Or children of the exiled band,  
Outcasts from love and ruth.

Happy, who thus desire shall sate ;  
He feareth not his foes :  
For, pleading 'gainst them in the Gate,  
He shall not lose his cause. E. C. D.

## PSALM 129.

Out of the depths of whelming misery,  
Lord, I have cried to Thee.

O hearken to my voice, my soul's Adored ;  
And let Thy loving ears attentive be  
Unto my pleading prayer to Thee outpour'd.

If Thou, O God, with ever watchful ken,  
Wilt mark the sins of men,  
Wilt number their transgressions in Thy sight—  
Lord ! who shall stand ? Oh ! who shall, fearless, then  
Sustain Thy searching eye's accusing light ?

But lo ! atoning love compassionate,  
Forgiveness full and great,  
Are found with Thee, that tender awe be mine ;  
I have rejoiced, O Lord, for Thee to wait,  
Reposing on Thy blessed law divine.

My soul hath on the Mighty One relied,  
(In Whom my hopes abide) :  
My soul hath waited for His holy word ;  
From morning watch till nightfall dark and wide,  
Let Israel hope firmly in the Lord.

For, with the Lord our God shall ever be  
A gracious clemency,  
And plentiful redemption. He, our King,  
From all injustice shall His people free,  
And unto Israel salvation bring. E. C. D.

## Críticisms and Notes.

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THE DYNAMIC FOUNDATION OF KNOWLEDGE. By Alexander Philip, M.A., LL.D. Kegan Paul, Trench, Truebner & Co., London. 1913. Pp. 330.

CRITERIOLOGIA VEL CRITICA COGNITIONIS CERTAE. Auctore Renato Jeanniére, S.J. Gabriel Beauchesne & Cie., Paris. 1913. Pp. 632.

LA TEORIA DELLA CONOSCENZA DI S. TOMASO D'AQUINO. Saggio del Dottore Domenico Lanna. (Biblioteca della "Revista di Filosofia neo-Scolastica".) Libreria Editrice Fiorentina, Firenze. 1913. Pp. 304.

Estimated by the philosophical criteria pervading the second of these three books, the first would seem to suffer from an error that affects its very vitals—the assertion, namely, that the human intellect is an *organic* faculty. The dynamic theory of knowledge maintains that "human knowledge is essentially an organic activity primarily expressive and representative of the *organic* activity of exertion" (p. 211). "Knowledge is limited to the representative activity of our *cerebral* organs. Knowledge does not include instinct, which is not a cerebral function" (p. 192). Again, "Logic deals with the fundamental laws of thought, that is of cerebral activity" (p. 197). Once more, "Education is a drawing out and development of the noematical activity of the *cerebrum*" (p. 305). And so on. Such passages, which reveal the author's idea that the human intellect is an *organic* power, a faculty having for its instrument the brain, are sufficiently numerous. In the light of the principles laid down in *Criteriaology* (Epistemology), this is sheer materialism, and *pace tanti viri* we will not say absurd, but certainly inconsistent. How an *organic* power, a cerebral faculty, can reflect, scrutinize its own contents, its very self, Mr. Philip does not explain. On the other hand, from his point of view, which differs *toto coelo* from that taken by the author of the Latin manual above, there is no need of explanation; since the brain, the supposed organ of the intellect, belongs to the sensible world and that world consists in "mutation, a constant process of change" (p. 1); "sensation is mutation" (it has no representative value); "the sensible world is a process" (p. 20). Accordingly, the brain would be but one phase in the universal world-process, and the organ of thought would then be, not a material instrument such, for instance, as we ordinarily take the organ of the imagination or sensuous memory to be, but a phase of the cosmical

activity. The thinking power in man is thus seen to energize in the universal energy as an instrument. What that universal energy precisely is we have not been able to make out from Mr. Philip's pages. Whether it is material or spiritual, finite or infinite, created or uncreated—to such interesting questions he affords us no answer. However, with this we find no fault. Every book must have its limits.

It is not easy to give in brief an idea of "the dynamic foundation of knowledge." Fortunately, we find a sketch which in the author's own words may satisfy the reader. The essence of reality is power; "not merely power, but power conceived as an energy containing within itself the principle of its own evolution; an energy constantly transmitting itself, and in its transmutations furnishing the entire presentation of sense". The author has "found reason to regard the world as an endless series of such transmutation processes and to believe that science or the knowledge of nature has been unified by the universal employment and application of this concept". Further, "our organism comprises two principal activities—the muscular activity by which it mingles with its environment, and the cerebral or mental (?) activity which is independent of the stresses of physical opposition, but which is primarily devoted to the recognition or representation of the dynamic process. The cerebral activity is just what we call thought (?) or reasoning—the process of discourse." By it we know not only the relation of things: it also "renders possible to us what we know as deliberate volition". "In instinct, the response between stimulus and action is immediate and automatic. The cerebrum, however, sits apart as on a throne, and the stimuli which reach up to it can, so to speak, be represented, considered and selected before the action is taken." Elsewhere we read that "the free activity of the cerebrum embedded in the secret chambers of the organism, and without immediate connexion with the motor, the sensible, or the vegetal life, never directly comes into conflict with the resistant world" (p. 266). The dynamic foundation of knowledge is therefore *activity*—all knowledge begins, centres and terminates therein. "Whenever we understand that in reality we are active potencies, that the visible and sensible forms of our organism, and of surrounding bodies, are phenomenal only, that it is in active exertion that we discover them, that the activity of thought merely reproduces and represents the activity of exertion, in which these forms are revealed—then at length does it become possible to explain cognition in accordance, no doubt, with the fundamental attitude of the Kantian metaphysic, but at the same time without contradicting the ineradicable convictions of Common Sense" (p. 235). How a system of thought which reduces thought to the cognition of mere

phenomenal forms of exertion can be in harmony with "the ineradicable convictions of Common Sense", it is not easy to see. Doubtless Mr. Philip sees it, though he would probably see the opposite, had he made a thorough study of the system of Epistemology set forth in the companion volume in title above.

To pass from the first to the second book above is like coming out from the obscurity and mistiness that not infrequently precede the dawn, into the full light of the unclouded sun. This is so, not because the one author clothes his thought in discursive and unphilosophical English, while the other reveals his mind through the translucent medium of simple scholastic Latin; nor is it, at least entirely, due to a philosophical intellect of a higher order in the latter than in the former. Comparison of this kind would be particularly odious. The superiority lies in the respective systems. The system embodied in the former volume is chiefly the product of an individual builder; while that set forth in the second book is one to which the master workmen of the ages have contributed of their best skill and industry. Nor does the individualism of the one imply originality, while the collectivism of the other indicates mere servile traditionalism. The originality of the one is not greater than the other, though the second work far surpasses the first in truth, certainty, precision, clarity, and thoroughness. Both books deal with "foundations of knowledge"; but in the one case those foundations are seen but in part—and that part is, in the judgment of the reviewer, erroneously interpreted—while in the other case the foundations are relatively integral and are, according to the same judgment, established with truth and relative certainty.

As regards the present reader it will probably not be necessary to elaborate or to prove the justice of the foregoing comparison. He may rather wish to know wherein this new Latin manual upon a subject previously treated of in so many similar productions has a claim to special distinction and attention. But here again we must avoid odious comparison. Suffice it to say that the book impresses one first by a certain objective concreteness. The appeal is directly to the student's individual consciousness and conscience. He is made to analyze his own mental possessions, segregate therefrom those that have insufficiently valid foundations, and determine sincerely for himself the grounds of his discernment and the motives of those assents whereof he is honestly certain. Secondly, while covering, of course, the field usually assigned to "Critics", the work pays special attention to those subtle and elusive errors that have recently invaded so many minds—notably pragmatism, voluntarism, and modernism generally. Thirdly, the bibliography and consequently the writers

for and against the author's position are abundantly represented. Indeed it is not saying too much, to assert that in the somewhat copious supply of books treating of Criteriology there is not one that is so nearly complete as is this in its literary apparatus. Nor does this apparatus consist in a mere collection of book-titles. It is besides this a critical estimate of opinions and arguments. The work is fully abreast with all the phases of speculation on noetical problems as found in the present pertinent literature. Fourthly, while the substance of the book is in Latin—clear, simple scholastic Latin—a great deal is in French. For those who are familiar with the latter language, this may be a welcome feature.

These are but a few of the many excellences of the work. It might be interesting to present here the author's treatment of the problems connected with external experience (sensation and perception), and especially his discussion of idealism; but this would carry us beyond our limits. We must refer the reader to the text, promising him an adequate return for the time and study he may give to the treatise.

The third volume above contains, as the title indicates, an exposition of St. Thomas's theory of knowledge. *Auctor tria facit*, as the Angelic Doctor would probably say, did he hold the present pen. First he describes the cognitive process according to the mind of Aquinas. Secondly he discusses the same process from a critical point of view, that is, from the side of validity. Thirdly he indicates the bearings of the Thomistic epistemology on the present philosophical tendencies. The work is in no sense a commentary. It is an exposition of the mind of St. Thomas on the problems of knowledge. Professor Lanna impresses us as one who by thorough study and sympathy has made his author's theory his own; has reseen it from within, first as it represents the various psychological factors of the cognitive process—sensuous and intellectual; then as it turns to the objective world and returns upon itself in search of the motives of assent in view of its certitude and the character of truth. Lastly, since a theory of knowledge is the very soul of a philosophy, he looks out through the Thomistic ideas at the various movements of the modern mind toward a synthesis of knowledge. These movements he reduces principally to three: (1) *materialism* (Münsterberg, Wundt); (2) *positivism* (Hodgson, Avenarius, Mach); (3) *evolutionism* (Baldwin, Bergson, Crespi). None of these movements can reach a satisfactory synthesis, for each of them is partial in its interpretation of the duality in unity of human nature. In the theory of St. Thomas the true conception of that nature is conserved; and in the light of this theory lies the hope of

the most adequate philosophical synthesis possible to our intellect. However, the Thomistic theory must not be simply repeated, it must be developed and brought into intimate relation with the progress of recent science. Herein lies the duty of neo-Scholasticism. Such in brief is Professor Lanna's scope. He has wrought it out ably—penetratingly, and as regards the main points comprehensively. It is to be hoped that he will develop these fundamental ideas more fully so as to bring out their vitality in the actual construction of that synthesis for which the modern mind is so eagerly looking.

ALLELUIA'S SEQUENCE, from "Harmonics". By the Rev. T. J. O'Mahony, D.D., D.O.L. Dublin. 1913. Pp. 16-xxxii.

This brochure contains ten poems (for Matins, Lauds, etc., as "Hours" of the Office, together with a prologue, and an epilogue bearing the title of "All-Antiphon") of meditation on the Divine names—the series forming an "Alleluia's Thought-Sequence", and giving in effect "a logicolyrical presentation of the Divine names". The Appendix (xxxii pp.) explains the meaning and use of the Alleluia, the historical and the logical sequence of the Divine names, and thus forms a Biblical and philosophical commentary or explanation of the preceding poems. These are, in form and phrase, brief *ferverinos*, but in substance are philosophical meditations on the Names. The poem for "Matins" may serve as an illustration. It praises God as the *Creator*: "In the beginning *Elohim* created heaven and earth" (Gen. 1:1):

Ope, gates of praise. O mystic morn!  
 Light as of living light just born:  
 Fresh, tender, rosy first-glow—see  
 The First's own inmost mystery,  
 Self-acting-forth-self! What may mean  
 All thus e'er space-time's way first seen  
 As pure and true and bright?  
 But that the First's first word hath been  
 Trine Self-asserting Right;  
 Whence naught of wrong, darkness or sin,  
 Whence all of good must first *begin*  
 And *being* unto all-good tend  
 And *tending* reach its being's end.  
 So, sons of Light, first sing to Him  
 From here to highest seraphim:  
*Allelu'ia—"El'oh'im"!*

In a beautifully-worded "Completorium" concluding the Appendix, the universal use of the Alleluia by all classes up to and through the Middle Ages is alluded to, and the great name of Notker, whose "Alleluiatic Sequence" ("Cantemus cuncti") perhaps shaped the title of the learned author's work, is mentioned, in connexion with a couplet from Dr. Neale's fine rendering of Notker's sequence in English verse.

H. T. H.



**LIBER USUALIS OFFICII PRO DOMINICIS ET FESTIS I. VEL II.**

**CLASSIS** cum cantu gregoriano ex editione Vaticana adamussim excerpto et rhythmicis signis in subsidium cantorum a Solesmensibus monachis diligenter ornato.—Typis Societatis S. Joannis Evang.; Desclée Et Socii, Romae, Tornaci. (1913). (No. 750 of the Desclée Catalogue).

This companion volume to the *Liber Usualis Missae* contains principally the chants for Vespers and Complin of every Sunday, of feasts of the First and Second Class, and of "nearly all others which can be celebrated on a Sunday" and, in appropriate places, the commemoration (antiphon, verse and response, and prayer) of feasts of inferior rite which may concur with the Sunday office. A "Supplement" containing the ferial psalms and antiphons of Vespers and Complin is also issued (No. 756 of the Desclée catalogue: "*Psalmi FERIALES cum Antiphonis ad Vesperas et Completorium*"), which can be bound in with the present volume, if this be thought desirable. The resulting book would thus serve for practically all the solemn feasts which occur during the week, which require psalms differing from those of Sunday. But not only in this respect is the present work a *multum in parvo*. It contains, in addition, the "*Toni Communes Officii*", the hymns and psalms of the Little Hours for feasts and Sundays, "*Exsequiae et Officium pro Defunctis*" (Matins and Lauds), various appropriate chants for the Procession of the Blessed Sacrament, a beautiful selection of hymns and prayers in honor of the Blessed Virgin, the litanies of Loreto, the Sacred Heart, St. Joseph, the Te Deum, as well as other desirable chants for Confirmation, Episcopal Visitation of Parishes, etc., etc. It is a closely packed volume of 790 pages, paper cover, and the price is astonishingly moderate (3 francs), in view of the smooth and delicately-tinted paper, the exquisitely clear and attractive engraving, the beautiful typography, and the careful editorial work in arranging the departments of the volume and in furnishing the chants with rhythmic signs for the proper interpretation of the melodies.

H. T. H.

**BREVIARIUM ROMANUM**, ex decreto SS. Concilii Tridentini restitutum, etc., etc. et a SS. D.N. Pio X. reformatum. Société St. Jean l'Evangéliste; Desclée et Cie., Tournai, Paris.

Most of, if not all, the liturgical publishers have brought out Breviaries from which the Office may be said in the new way with a single book. But these Breviaries were got up for an emergency and have merely the new Psalter in place of the old one. The pres-

ent Breviary is a complete new edition, with consecutive paging throughout and correct page numbers in the references. Another great improvement is that the special rubrics have been adjusted to the new general rubrics, so that they are no longer misleading when not corrected by the Ordo. For example, on the feast of St. Bonaventure, 14 July, instead of "Omnia de Communi Conf. Pont. præter sequentia", the rubric now reads, "Ut in Psalterio et Communi Conf. Pont. præter sequentia"; and for the lessons instead of "In j. Nocturno Lect. Sapientiam", it is now "In j. Nocturno, Lectiones de Scriptura occurrente".

It cannot be said, of course, that there are absolutely no mistakes in this edition. A couple have been noticed, but they are not such as to cause any difficulty. Again, the omission of the responsory at the end of the 6th lesson in Matins has been carried over from the old Breviary. This is awkward whenever the Psalms are taken from the Psalter, but a loose slip is provided which contains these responsories from the various Commons.

There still remains the separation of the Ordinary from the Psalter, an inconvenience that has been felt by all whose memory is not good and even by those who know by heart most of what is given in the Ordinary. But though the Congregation of Rites approved last year a separate Psalter (published by Pustet), in which the Ordinary is repeated every day of the week, thus saving any turning back to it, there is no telling how soon they will authorize a Breviary with this improvement. Moreover the repetition of the Ordinary will increase the thickness of each volume by about the sixth part, or in the present case, by one-eighth of an inch.

The present edition is 16mo.,  $6\frac{1}{4} \times 3\frac{3}{4} \times \frac{3}{4}$  inches, weight of volume bound, 10 ozs. The type is that of the 16mo. Psalter issued by the same firm, a trifle larger than in Pustet's Ideal Breviary. The paper is sufficiently opaque and is a little softer than in the Psalter.

#### THE LITTLE HISTORY OF THE LOVE OF THE HOLY EUCHARIST.

By Freda Mary Groves. Isaac Pitman & Sons, London; B. Herder, St. Louis. 1913. Pp. 218.

Something new to illustrate the devotion to the Blessed Sacrament is invariably welcome to priests. Here are snatches of records from out-of-the-way sources, chiefly of old England. They tell in a picturesque fashion the ways in which our ancestors showed their love and devotion for their Eucharistic Lord. The topics are briefly but attractively grouped in chronological order from A. D. 63 down to the Reformation period. Much light is thrown, in an unpretentious way, upon the meaning of old English terms in con-

nexion with the Blessed Sacrament. A sample of the quality of instruction in the little volume may be gleaned from an apt quotation—John Myrc's instructions to the clergy:

“ When thou shalt to sick gone  
 A clean surplice cast thee on ;  
 Take thy stole with thee right  
 And pull thy hood over thy sight.  
 Bear thine Host anent thy breast  
 In a box that is honest ;  
 Make thy clerk before thee ging (go)  
 To bear light and bell ring.  
 Teach them also, I thee pray,  
 That when they walken in the way,  
 And seen the priest again them coming,  
 God's Body with him bearing,  
 Then with great devotion  
 Teach them there to kneel adown,  
 Fair ne foul spare they not  
 To worship Him that all hath wrought ;  
 For glad may that man be  
 That once a day may Him see.”

Notes and a verbal index enhance the usefulness of this neatly made booklet.

**SUMMULA THEOLOGIAE PASTORALIS** juxta recentiora Apostolicae Sedis Documenta Legesque digesta, necnon hodiernis necessitatibus ac Scholis accommodata. Auctore Pr. A. M. Micheletti. F. Pustet, Romae, Ratisbonae, Neo Eboraci, Cincinnati. 1913. Pp. 535.

A few months ago we commended Fr. Micheletti's *De Pastore Animarum*. It is an enchiridion of ascetical, canonical, and practical theology, full of what a pastor of souls might desire by way of instruction in the priestly and missionary life. The volume is, it is true, somewhat bulky, but then one should expect this from the nature of the work. The present *Summula* is the same material condensed and reduced by some two hundred pages, with a slightly different arrangement of the chief topics. The new volume opens with a chapter “De Parocho ejusque Administratione in Genere”, discussing the general aspects of canonical appointment, changes and removals, and the new conditions of pastoral tenure under the Decree *Maxima cura*. The articles on the personal qualifications of pastors, with which the former edition began, have been remodeled and are presented with new analytical force.

Similar changes, increasing the opportunities of survey, whilst at the same time lessening the bulk of the discussion, occur throughout the volume. It thus serves its original purpose all the better, and we renew our commendation of it for those who are accustomed to go for their draughts of theology to a single spring. The book is up-to-date in the matter of decrees and ecclesiastical decisions. There are still a few misprints,—nearly the same as are found in the former edition.

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## Literary Chat.

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False ideas regarding the nature of the State lie at the bottom of most of the evils that cancer-like are eating into the modern mind and life. The State is society politically organized. Whatever therefore contributes to the spread of sane principles concerning the nature of society and the State is in so far a saving remedy for our acute, not to say chronic, disorders. Great good may consequently be hoped for from such an essay as Father Bernard Otten, S.J., Professor of Theology in St Louis University, has written under the title *The Nature of Human Society* (B. Herder, St. Louis). It is comprised in a pamphlet of just twenty octavo pages, but each of these is filled with sound truths succinctly though clearly expressed, and with eminently sane and practical suggestions. The treatment is philosophical, analyzing comprehensively as it does the constituent elements of society, i. e., the social unit, the social bond, and the social end. The clergy will find in it what they want to put into the hands of thoughtful people—non-Catholic as well as Catholic. The small cost of the booklet (\$0.05) renders this propaganda feasible.

We have grown so used to the piled-up figures representing the increasing spread of the divorce evil that the appalling numbers cease to impress us. The fact that during the year 1912 over 100,000 divorces were granted in this country, or that during the past forty years 3,700,000 adults were separated by divorce, which means that more than 5,000,000 persons' were affected by these cases—these facts and figures are too stupendous for comprehension. Comparison in this matter with the state of things in other countries may be instructive, especially if we be tempted to self-elation excited by the pharisaical auto-suggestion that we are not as the rest of men. Up there in Canada, our next-door neighbor, there were in 1904 but nineteen divorces, and the total number since 1867 was only 356. Whereas with us, from 1867 to 1887, a period of twenty years, there were 328,716; or a yearly average of 16,435. During the next twenty years (from 1886 to 1906), the above number increased threefold, making a total of 945,625, an average of 73 per 100,000 population.

Now taking the latter average and applying it to the European countries wherein divorce most prevails, we find the following: Netherlands, 10; Belgium, 11; Sweden, 13; Prussia, 15; Denmark, 17; Norway, 20; France, 23; Saxony, 29; Switzerland, 32. With us therefore divorce is over twice as frequent as it is anywhere in Europe. "In fact the only country, at all civilized, where conditions are worse than they are in our own is Japan, which has 215 divorces per 100,000 population. It is only, therefore, among pagan nations that we can hold up our heads without shame."

The foregoing figures are overpoweringly impressive. Something of their significance may be surmised from what they entail on the fate of little children. Though "statistics here are somewhat defective, yet from reliable cal-

culations, based partly upon court records, it appears that from 1867 to 1887 over 435,000 children were deprived of one or both parents by the direct action of the divorce courts. During the next twenty years (1886 to 1906) the probable number is over 750,000; thus giving a total of 1,185,000 for forty years. Most of these children were under ten years of age, and so they were made to feel in the very morning of their life that their temporal and eternal welfare was, to the State and their unnatural parents, practically a matter of indifference; they were taught by father and mother and State to follow the promptings of corrupt nature rather than the dictates of right reason, to submit to the tyranny of passion rather than to the authority of law. What a training for future citizenship! What wonder that in this respect matters should go from bad to worse? For as their parents did, so will they do when their time comes; and so the divorce mill keeps on turning, ever turning, grinding the nation into dust."

The foregoing quotation and figures are taken from another short essay by Father Otten, entitled *The National Evil of Divorce*, and of it may equally be said what was observed above regarding the same author's pamphlet on the nature of society. (Herder, St. Louis.)

Another little book to illuminate and encourage bears the title *Hindrances to Conversion to the Catholic Church and their Removal*, by the Rev. Henry Graham, M.A. Mgr. Benson introduces the booklet in his usual felicitous style. Father Graham writes from much experience of the state of minds outside as well as inside the Church, and is therefore in a position to describe just what it is that obscures human vision as to the true nature of Catholicism. A priori those born in the faith are prone to judge that their brethren beyond the pale are not in good faith. For such people it may be worth while to read the author's declaration based upon his own "case and the case of numberless converts", that he "is as certain as, humanly speaking, he can be of anything that the overwhelming majority . . . are in perfectly good faith". The best proof of this is the undeniable fact that "one can never find a convert who is of different opinion".

The hindrances to conversion are such as the author has found prevailing in his own country, Scotland; they are operative, however, no less with us; indeed they may be said to be general, if not universal. Outside the Church they are: prejudice, ignorance, fear, pride, etc.; and within the Church: lack of zeal and consequently of prayer; hence failure to embrace opportunities of enlightening non-Catholics; also consciousness on the part of Catholics themselves of their own ignorance, etc. All these are sufficiently obvious obstacles, but they are treated in a freshly-illuminated and practical manner in the booklet before us.

Priests not infrequently feel the need of a collection in the vernacular of prayers suitable for various occasions wherein the people publicly unite for devotional purposes. Such a collection has recently been published under the title *Oremus: The Priest's Handbook of English Prayers for Church Services and Special Occasions*. (New York, Joseph Wagner.)

The "note" of sanctity, whilst one of the traits most manifestative of the fair Bride of Christ, has probably not received that attention in recent times which its full apologetic value seems to demand. A volume has recently appeared in German devoted exclusively to this subject. It is entitled *Die Heiligkeit der Kirche im 19. Jahrhundert: Ein Beitrag zur Apologie der Kirche*, by Constantin Kempf, S.J. Besides presenting a strong and striking argument for the Divinity of the Church, the volume is an instructive and edifying series of the lives of numerous heroes who have confessed the faith by deeds and death during the past century. There will hardly be found elsewhere such an inspiring demonstration of the power of the supernatural, drawn from facts almost contemporaneous. (Benziger Bros.)

There is no source of material for impressing upon the minds of children the truths of faith and the practice of virtue so effectual as the lives of the Saints, if properly told and applied to the capacity and conditions of the little ones. Professor Josef Minichthaler's booklet *Heiliglegende* is a model in this respect. The author has put together short sketches of the lives of thirty-six saints. The stories are simply and graphically told and the "catechetical" significance is in each case natural and sane. Priests who know German will find the little book helpful, and to those who do not know but are still struggling with Teutonic—we had almost said Titanic—idioms, the author's genuine German will be welcome as a friend in need. (Kempten, Josef Kösel, pp. 90.)

A fair little book in German containing beautiful "thoughts" on Our Blessed Lady bears the title *Die Mutter der schönen Liebe*. It is written by the Bishop of Stuhlweissenburg, Dr. Prohászka, and published by Kösel. (Kempten, pp. 80.)

*A Wreath of Feasts*, "for the Little Ones" and "*Behold the Lamb*," "a Book for Little Folks about the Holy Mass", are the titles of two small volumes that are sure to please and make better the normal Catholic child. They are written by Marie St. S. Ellerker, who knows what children need and want and knows how to win them to what is best. (New York, Benziger Bros.)

The second volume of *Short Sermons on Catholic Doctrine* by the Rev. P. Hehel, S.J. (published by Joseph Wagner, New York), treats of the Commandments. They are, as the subtitle of the book indicates, "a plain and practical exposition of the faith", and should prove helpful to the busy priest who may have little time to prepare the five-minute sermon.

Bishop John Vaughan possesses the happy art of writing books that appeal equally to head and heart; that reveal the facts and truths of nature in their divinely given, yet too often humanly ignored, relationship to their Author, God. *Thoughts for All Time* and *Faith and Folly* are books that have won for themselves a permanent place in what may be called the literature of "humanized apologetics"—using the qualification in its most comprehensive sense. *Happiness and Beauty* is a little volume on the same order. The theses are very obvious: 1. man is made to be happy, and 2. beauty is everywhere; though both members of this compound proposition seem to be very widely forgotten by men and sometimes even denied. Like the author's other works above-mentioned it is not meant to be profound, but only helpful and stimulating; and such it is. The writer is usually accurate in his "science"; though one may question the existence of "infusoria" so microscopically "tiny" that "ten thousand of them might march abreast through the eye of a needle". It may be noted that not "all" our senses are esthetic. Eye and ear alone, not smell, taste, and touch, strictly speaking, suggest the beautiful. (Longmans, Green & Co., New York.)

The *Tears of the Royal Prophet*, Poet of God, is a devotional exegesis of the Seven Penitential Psalms in simple and earnest language. The interpretation follows the Vulgate text for the most part. It is a helpful meditation book for use during Lent or indeed at any time, since the reading of the Penitential Psalms used to be a common adjunct to the ferial offices in the Church. (B. Herder, St. Louis.)

Father Grisar's *Luther* has been promptly translated, as was hoped, into English. The first volume, comprising about four hundred pages, is done by E. M. Lamond under the editorship of Luigi Cappadelta. The publishers for England are Kegan Paul, and for America, B. Herder. This first instalment of the three German volumes deals chiefly with the mental and spiritual training which shaped Luther's course, and influenced his later attitude toward the

doctrines of the Church, and in defiance of ecclesiastical authority and his appeal to private interpretation of Biblical inerrancy. The trial at Augsburg and the disputation at Leipzig form the concluding episodes of the reformer's career in this first part. The work is unquestionably the fullest and fairest historical treatment of the Luther problem and presents the man himself in his true colors. We hope to deal with the volumes exhaustively in an early issue of the REVIEW. In the meantime we recommend the study of this epoch-making work to every earnest student of religious history both Catholic and non-Catholic.

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*Thirty Ways of Hearing Mass* is a small volume of exposition and prayer, which has both a devotional and an historical purpose. It gathers the various forms of the Mass services which have been popular in one way or another with those who devoutly assist at Mass. It includes the Mass of the Apostolic Constitutions with their simple readings, as in use during the early centuries, and likewise the rhythmical forms employed for children's Masses, and for congregational singing in the vernacular at low Mass. It recalls the way our forefathers prayed at Mass during penal times, and the devotion of the great mystics who saw in the Mass the vivid reproduction of Christ's Passion in its divine purpose. The compiler is the Superior of the English Redemptorist Fathers at Windhill, Hertfordshire, whence much good has come for the missionary work in England. (B. Herder.)

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The *Relatio Annalis Vigesima Quinta* of the Josephinum College at Columbus is a very good specimen of the printer's art, done "ex typographia polyglotta Josephini", to mark the progress of the institution during the first twenty-five years of its existence. True, no theological seminary in the United States can show such extraordinary success. The course is as thorough as any similar department in other seminaries; there are over one hundred and sixty students from all parts of the Union, all educated free, and the College has nearly one hundred and thirty burses.

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Every fair-minded man is willing "to hear the other side". The fanatic as regards alcoholism denies of course that there can be an *altera pars*. The well-balanced mind, however, shuns such an extreme and is open to the light whencesoever it may come. To a mind thus disposed *The Year-Book of the United States Brewers' Association for 1912* will have an interest. This volume of some three hundred pages contains a detailed report of the Association's fifty-second annual convention held at Boston last September. More than half of the book is devoted to a "literary treatment of the liquor question"; and in this portion almost every conceivable aspect of the complicated problem is considered. Naturally one expects the treatment to be inspired *pro domo sua*. Nevertheless, or rather for that very reason, the information presented will interest the student who is looking for all-around truth. (New York, The United States Brewers' Association, 1913.)

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In 1902 the per-capita consumption of liquor was: of spirits, 1.34 gallons; of wines, .61 of a gallon; of beers, 17.18 gallons. In 1911, these figures stood respectively thus—1.46, .67, 20.66. A suggestive text for a sermon! And yet there are millions in it! The internal revenue from malt liquors for nine months ending March, 1912, was \$44,784,675.42, while the revenue from distilled spirits during the same period was \$116,459,089.56. There was a falling off of \$350,676.12 on the beer revenue and this was far from balanced by the whiskey returns, the latter showing an increase of only \$26,864.95. This may be or not be an encouraging sign. Anyhow there are plenty of eloquent figures in the report under discussion.

# Books Received.

## SACRED SCRIPTURE.

BIBLIOTHECA APOCRYPHA. Introductio historico-critica in Libros Apocryphos utriusque testamenti cum explicatione argumenti et doctrinae. Scripsit Dr. Stephanus Székely, Studii biblici N. T. in. Reg. Hung. Universitate Budapestinensi Professor P. O. Friburgi Brisgoviae, Herder. Volumen primum: Introductio generalis. Sibyllae et Apocrypha Vet. Test. antiqua. (VIII u. 312 S.) 1913. Price, \$3.35 *net*.

NOVUM TESTAMENTUM juxta Vulgatae Editionis Textum Clementis VIII auctoritate editum; divisionibus logicis cum summariis et locis parallelis munitum. Desclée & Socii, Romae, Tornaci, Parisiis. 1913. Pp. 240. Pretium, 2 fr.

THE STUDENT'S HANDBOOK TO THE STUDY OF THE NEW TESTAMENT. Translated from the thirteenth French edition of Augustus Brassae, S.S., Professor of Sacred Scripture at St. Sulpice, Paris, by Joseph L. Weidenham, S.T.L. The Gospels. Jesus Christ. With the Approbation of the Archbishop of Freiburg. Illustrated. B. Herder, St. Louis. Pp. 595. Price, \$3.25.

## THEOLOGICAL AND DEVOTIONAL.

SUMMULA THEOLOGIAE PASTORALIS, juxta recentiora Apostolicae Sedis documenta legesque digesta, necnon hodiernis necessitatibus ac scholis accommodata. Auctore Pr. A. M. Micheletti. Cum approbatione S. P. A. Magistri. B. Herder, St. Louis, Mo. et Fr. Pustet and Co., New York, Cincinnati. Pp. 534. Price, \$2.25.

A WREATH OF FEASTS. For the Little Ones. By Marie St. S. Ellerker, Tertiary. O.S.D. Benziger Bros., New York. 1912. Pp. 120. Price, \$0.35 *net*; \$0.38 *postpaid*.

"BEHOLD THE LAMB!" A Book for Little Folks about the Holy Mass. By Marie St. S. Ellerker, Tertiary, O.S.D. With Preface by Very Rev. Vincent McNabb, O.P. Benziger Bros., New York. 1912. Pp. 105. Price, \$0.35 *net*; \$0.38 *postpaid*.

BLESSED SACRAMENT BOOK. By the Rev. F. X. Lasance, author of *My Prayer-Book, With God*, etc. Benziger Bros., New York. 1913. Pp. xl-1227. Price: cloth binding, \$1.50; leather, \$2.00 and upwards.

L'ÂME DE TOUT APOSTOLAT. Par Dom J.-B. Chautard, Abbé de Sept-Fons, Maison Mère des Trappes Missions de Chine, Palestine et Brésil. Deuxième édition. Ouvrage recommandé par LL.EE. les Cardinaux Vivès, Luçon, Fischer. Dédié spécialement aux Prêtres du clergé séculier et régulier. Édité par l'Abbaye de la Trappe de N. D. de Sept-Fons par Dompièrre-sur-Besbre (Allier). Pierre Téqui, Paris; Benziger Bros., New York. 1913. Pp. iv-142. Prix, 0 fr. 70.

CONFESSIONS OF A CONVERT. By Robert Hugh Benson. Longmans, Green & Co., New York and London. 1913. Pp. 164. Price, \$1.20 *net*.

THE WAY OF THE HEART. Letters of Direction by Mgr. d'Hulst. Edited with an Introduction by Mgr. A. Baudrillart, Rector of the Catholic Institute, Paris. Translated by W. H. Mitchell, M.A. Benziger Bros., New York. 1913. Pp. xxxi-326. Price, \$1.50 *net*; \$1.65 *postpaid*.



## LITURGICAL.

MARTYROLOGIUM ROMANUM. Gregorii XIII jussu editum, Urbani VIII et Clementis X auctoritate recognitum, ac deinde anno CDCCXLIX Benedicti XIV labore et studio auctum et castigatum. Editio novissima.—Mechlinia H. Dessain Apost. Typograph. MCMXIII. Pp. XLIV, 257 and 49. (Benziger Bros.) Price, with supplement, \$4.50.

THE OREGON CATHOLIC HYMNAL. With Music. Edited by Frederick W. Goodrich, Organist and Director of the Choir, Cathedral Church of the Immaculate Conception, Portland, Oregon. Catholic Book & Church Supply Co., Portland, Oregon; J. Fischer & Bro., New York. 1912. Pp. xiv-134. Price: Harmonized edition, \$0.80; Melody only, \$0.50.

## HISTORICAL

THE APOSTLE OF CEYLON, FATHER JOSEPH VAZ, PRIEST OF THE CONGREGATION OF THE ORATORY. 1651-1711. Translated from the French by Ambrose Cator of the Oratory. Burns & Oates, London; Benziger Bros., New York. 1913. Pp. xv-127.

LES BIENHEUREUSES DOMINICAINES (1190-1577). D'après des documents inédits. Par M. C. De Ganay. Perrin & Cie, Paris. 1913. Pp. viii-560. Prix, 5 fr.

LA FAMILLE DE LA MENNAIS SOUS L'ANCIEN RÉGIME ET LA RÉVOLUTION. D'après des documents nouveaux et inédits. Par Christian Marechal. Perrin & Cie, Paris. 1913. Pp. 345. Prix, 7 fr. 50.

LA JEUNESSE DE LA MENNAIS. Contribution à l'Étude des Origines du Romantisme Religieux en France au XIXe siècle d'après des documents nouveaux et inédits. Perrin & Cie, Paris. 1913. Pp. viii-719. Prix, 7 fr. 50.

ST. FRANCIS DE SALES AND HIS FRIENDS. By the Honorable Mrs. Maxwell Scott, of Abbotsford. Sands & Co., London; B. Herder, St. Louis. 1913. Pp. 229.

THE GOVERNMENT OF THE CHURCH IN THE FIRST CENTURY. An Essay on the Beginnings of the Christian Ministry. Presented to the Theological Faculty of St. Patrick's College, Maynooth, as a Thesis for the Degree of Doctor. By the Rev. William Moran. M. H. Gill & Son, Dublin. 1913. Pp. xi-288. Price, 6/5.

OZANAM. Livre du Centenaire. Par MM. Georges Goyau, Léon de Lanzac de Laborie, Henry Cochin, Edouard Jordan, Eugène Duthoit, Mgr. Alfred Baudrillart. Préface de M. René Doumic, de l'Académie Française. Bibliographie par M. l'Abbé Corbierre. Gabriel Beauchesne, Paris. 1913. Pp. xv-481. Prix, 6 fr.

THE GERMAN CENTRE-PARTY. By M. Erzberger, Member of the Centre-Fraction of the German Reichstag. Second edition with some additions. (*Studies in Politics, Economics and Apologetics.*) The International Catholic Publishing Co., "Messis", Amsterdam. 1912. Pp. 125. Price, Mk. 2.—ordinär, Mk. 1.35 bar.

DAS DEUTSCHE ZENTRUM. Von M. Erzberger, Mitgleid der Zentrumsfraktion des Deutschen Reichstags. Zweite vermehrte Auflage. (*Politische, Volkswirtschaftliche und Apologetische Studien.*) Internationale Verlagsbuchhandlung "Messis", Amsterdam. 1912. Pp. 146. Preis, Mk. 1.80 ordinär, Mk. 1.20 bar.

ZENTRUM UND KATHOLIZISMUS. Von Dr. Krueckemeyer. (*Volkswirtschaftliche und Apologetische Studien.*) Internationale Verlagsbuchhandlung "Messis", Amsterdam. 1913. Pp. 334. Preis, Mk. 3.60 ordinär, Mk. 2.40 bar.

## MISCELLANEOUS.

POEMS. By Alice Meynell. Charles Scribner's Sons, New York. 1913. Pp. 117.

THE WORKS OF FRANCIS THOMPSON. In three volumes. Vols. I and II: Poems; Vol. III: Prose. Chas. Scribner's Sons, New York. 1913. Pp. 226, 228, and 291.

GILL'S TEMPERANCE READER. Compiled by Maire ni Cillin. M. H. Gill & Son, Dublin. 1913. Pp. 96. Price, sixpence *net*.

A HUNDREDFOLD. By the Author of *From a Garden Jungle*, etc. Benziger Bros., New York. 1913. Pp. 215.

THE FAMILY RECORD. By Julius E. Devos. John P. Daleiden Co., Chicago. 1912. Pp. 55.

THE WEDDING BELLS OF GLENDALOUGH. By Michael Earls, S.J. Benziger Bros., New York. 1913. Pp. 388. Price, \$1.35 *net*.

THE SORROW OF LYCADOON. By Mrs. Thomas Concannon. (Iona Series.) B. Herder, St. Louis. 1912. Pp. 144. Price, \$0.35.

FRANZ VON ASSISI. Von Emil Dimmler. (*Führer des Volkes*. Eine Sammlung von Zeit- und Lebensbildern. I. Heft.) Volksvereins-Verlag GmbH., M. Gladbach. 1913. 74 Seiten. Preis, 60 Pf.

IN GOD'S NURSERY. By C. C. Martindale, S.J. Longmans, Green & Co., New York and London. 1913. Pp. 233. Price, \$1.25 *net*.

THROUGH REFINING FIRES. By Marie Haultmont. B. Herder, St. Louis. 1913. Pp. 436. Price, \$1.60.

IN THE SERVICE OF THE KING. By Genevieve Irons, author of *The Mystery of the Priest's Parlor*, etc. Catholic Truth Society, London; B. Herder, St. Louis. 1912. Pp. 148. Price, \$0.60.

CURSO DE INGLES PARA NINOS. Metodo practico y facil. Por Fr. M. Candido. Gramatica en Ejercicios: Parte I, pp. 137; Parte II, pp. 183. Lecturas: Parte I, pp. 95; Parte II, pp. 108. B. Herder, St. Louis, Mo. y Friburgo de Brisgovia (Alemania).

AU PAYS DES LYS NOIRS. Souvenirs de Jeunesse et d'âge mûr. Par Adolphe Retté. Pierre Téqui, Paris; Benziger Bros., New York. 1913. Pp. viii-317. Prix, 3 fr. 50.

QUOTATIONS IN POETRY AND PROSE. Culled from Speeches and Writings of Irish and Irish-American Authors. By Mrs. Elizabeth Murrin. John Murphy Co., Baltimore. 1912. Pp. 167. Price, \$1.00 *net*.

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## SUGGESTIONS TOWARD A UNIFORM PLAN OF STUDIES IN THE DEPARTMENT OF THEOLOGY FOR SEMINARIES IN THE UNITED STATES.

### THE AIM.

THE purpose of the theological seminary is to prepare candidates for the priesthood. The duties and offices of the priesthood vary with time, place, and opportunities; but they have an identical aim; and in their primary elements they rest upon a common foundation of intellectual and moral training. This common foundation is laid in the seminary. It assumes as a preparatory basis a college education, or its equivalent, which renders the student familiar with the rudiments of letters and science, and of religion. Upon this rudimentary education is constructed the curriculum of the theological seminary.

The curriculum of the seminary has to do for the candidate for Sacred Orders four things:

It has to supply him, first, with a sound knowledge of natural, and supernatural truth, the teaching as well as the practice of which is to be his chief occupation in life.

The training of the seminary is designed in the second place to drill the student in the right method of imparting his acquired knowledge to others. He has to learn how to instruct men of all conditions of life,—children and adults, the ignorant and the worldly-wise, the rude and the cultivated, those who are willing and those who have strayed from the truth and are wayward.

And because there are those who would hinder the spread of the kingdom of truth and of goodness, the candidate for the priesthood should in the third place acquire a readiness in defending the deposit of truth, and in safeguarding the prerogatives of grace which have been committed to the Church of Christ,—that is to say, to the priesthood as a divinely chosen body of keepers and dispensers of that deposit.

Finally, the candidate for Sacred Orders is to be trained in the seminary to the habit of attracting men to the love of Christ as of truth; he should reflect in his personal conduct the convictions that rule and control his priestly life, so as to make that life say to all who come in contact with him: “Come to me you who are troubled, and you who seek truth.”

Thus it is agreed among all that the youth who is called to Ordination, is to be presented to the bishop and people by the superior of the seminary with these *credentials*:

- (a) he knows the deposit of divine truth;
- (b) he is able to communicate it to others;
- (c) he is ready and able to defend it against error and wanton attack;
- (d) he has acquired the habit of all these things, so that truth and the beauty that radiates from it, are manifest in his life, are his highest aspiration and his constant labor.

#### THE MEANS TO ACCOMPLISH THIS FOURFOLD AIM.

To carry out this divinely fixed purpose of ecclesiastical training through the seminary, we have at our disposal a gathered store of truths, principles, laws; together with the experiences which have tested these truths, principles, and laws throughout the ages. They have been shaped into a Course of Studies, fixed and approved by the disciplinary authority of the Church, and adapted to practical use by saintly and learned men like Saint Charles Borromeo, Saint Vincent de Paul, and the great founders of the religious orders.

In our own days the Sovereign Pontiffs Leo XIII and Pius X have given renewed attention to the subject of seminary training, because it is felt that the old standards need adjustment to altered circumstances. For whilst the principles of truth can never change, the development of life

in the twofold organism of the world and the Church brings forth new growth, which calls for pruning and weeding, for the introduction of new systems, or for the application of old methods to new uses; thereby improving health and life, and saving time needed in the accelerated progress toward eternal issues.

In May, 1906, Pius X, through the Sacred Congregation of Bishops and Regulars, published a Letter to the Bishops of Italy "*De Ratione Studiorum in Sacris Seminariis renovanda, et ad rem Normae.*" Later on (18 January, 1908), this instruction was supplemented by a Letter (*Con l'intento*) "*ad Ordinarios Italiae de Seminariorum regimine.*" Last summer (16 July, 1912) the Sacred Congregation of Consistory issued, under Pontifical authority, an Instruction to the Bishops of Italy "*De Seminariis Italiae*", in which was sketched what seems to be the minimum requirement for the seminaries of Italy. This latter expedient was adopted as the result of the actual experiences of a specially appointed Pontifical Commission, which made a visitation and close scrutiny of the work done in the Italian seminaries. It recommended the reduction in numbers of the seminaries, with a view to the increase of their practical efficiency.<sup>1</sup>

In all the aforementioned documents the Holy See addressed itself to the Italian bishops with the evident purpose (clearly outlined in the ecclesiastical policy of the present Pontiff) of indicating, by the reforms insisted upon at Rome and among the clergy of Italy, a uniform norm to be observed in its broad outlines by all the seminaries throughout the Catholic world.

The Course of Studies outlined by the S. Congregation has been elaborately discussed in one of the series of volumes on seminary education written by the Roman priest, P. A. M. Micheletti. This work, published under the auspices of Pius X, is entitled *De Ratione Studiorum in Sacris Seminariis*. In commenting upon the Decree and Normae issued by the Commission "*De Reformatione Seminariorum*", the learned writer builds up his plan of studies for the candidates for the

<sup>1</sup> Since the above was written, a further detailed plan of studies has been arranged for the students of the new Lateran Seminary. This completes the reorganization of the Italian system of seminary training.

priesthood upon the scholastic requirements of the civil lyceums of Italy, which correspond in some sense to our American public high schools; although there is considerable difference in the importance attached to certain branches, such as mathematics, physics, languages, etc., between the American and the Italian public school curriculum.

It will suffice for our purpose here to state that the curriculum of ecclesiastical studies in the theological seminary, proposed by P. Micheletti, covers three years of Philosophy, one year of what is called Propedeutics, and four years of Theology.

Somewhat different, that is to say, narrower in scope, is the Course of Studies outlined in the Pontifical document of last year. It seems designed, as I mentioned above, to suggest a minimum of studies required for a four years' curriculum in the theological department proper.

This latter plan assigns one hour a day for the study of Dogma, including Apologetics. In like manner the study of Moral theology is to include Sociology and Canon Law. Four hours a week are to be allotted to the study of Scripture; that is, Introduction during the first two years, and Exegesis during the remaining two years. Ecclesiastical History, the Biblical languages, Homiletics, Liturgy, Sacred Art and Music, are to be taught in due proportion, so as to give the student a fair opportunity to obtain a practical knowledge of these branches, and a taste for further studies in the same directions.

Compared with this Course, that of Father Micheletti as outlined in his Commentary marks apparently the maximum requisite. He demands attendance of the theological student at eleven branches, covering in all 22 hours a week, during the four years' course. They are arranged as follows in the weekly schedule of classes:

1. S. Scripture (3 hours).
2. Dogmatic Theology (4 hours).
3. Moral Theology (4 hours).
4. Pastoral Theology (1 hour during the first three years; and 3 hours during the fourth year).

5. Ascetical Theology (1 hour during the last two years).
6. Canon and Civil Law (3 hours).
7. Patristic Theology (1 hour during the last three years).
8. Sacred Eloquence (2 hours during the first; 1 hour during the remaining three years).
9. Ecclesiastical History (2 hours during the first three years).
10. Hebrew (1 hour during the first two years).
11. Chant (2 hours during the full course).

As mentioned before, this schedule is introduced by a three years' course in Philosophy, and an additional year of Propædæutics to prepare the student for the taking up of the above branches.

To form a practical judgment as to the value of these requirements, it is to be remembered that it excludes the so-called post-graduate course which qualifies the student for degrees at the University. The post-graduate course covers a distinct curriculum of which Fr. Micheletti speaks separately and in detail.

The general division of the subject-matter is the same as that found in our text-books. In the present paper I shall confine my suggestions to pointing out in what respects the Roman and traditional system, in its general application to our needs, calls for modification. We all understand that the theological curriculum as a whole must be adhered to as it has come to us from Rome, the "*Magistra Orbis Catholicae*" and the treasure-house of a sound traditional doctrine.

#### APPLICATION OF THE ROMAN STANDARD TO SEMINARIES IN THE UNITED STATES.

In applying the Roman standard of seminary training, so far as the theological discipline proper is concerned, to our own seminaries, we have no need to experiment. As a matter of fact the Roman standard has been, though in a modified form, in use everywhere. Our priests have been trained along the lines of the text-books and methods adopted by the seminaries of Rome. In matter and method we are familiar with them, and constantly cite them as authorities in our schools. The names of Ballerini, Satolli, Mazella, Zitelli,

Antonelli, d'Annibale, and their countless progenitors, rivals, and imitators, are on the lips of every student at examination time. And even when we profess to depart in some sense from the beaten track, by adapting the old texts to American needs, as in the theologies of Sabetti, Konings, Tanqueray, and other writers who have made special studies of American conditions, the original shape and substance are retained to such an extent that the cut of our dress still remains what may without reflection upon its true merits be compared to an Italian uniform for the American athlete.

The important question before the Seminary Department of the earnest and capable body of educators representing the Catholic Educational Association at its recent session was: How far does this traditional curriculum, either in the form in which we have become accustomed to it or in the plan reconstructed by P. Micheletti, meet our needs in America? Has the use we have made of it even in a modified form justified its efficiency in the sense that it answers the legitimate expectations of those who have at heart the progress of religion and the honor of our holy Church?

In answering this question I would beg you for a moment to set aside all optimism, ever so valuable when we must strengthen our courage, but out of place when we come to test real values with a view to betterment of actual conditions.

I have emphasized at the very beginning of this paper, that the fruit of our seminary training must be to give to the young priest the knowledge of such principles and facts as make for the spread of truth and virtue; that it should enable him likewise to communicate this knowledge to others; that it should furthermore make him ready—which is to say, stout of heart as well as clear of mind—to defend the truth which he preaches and teaches; and, finally, that he should embody all this as an evident conviction and illustration in his own pastoral life. To produce such fruit was indeed the aim of those who devised the system represented by the text-books in use during the past century and practically for several centuries. With numerous additions, but without alteration, we have retained these texts, in spite of the fact that educational methods in every other department of science and art have changed, owing chiefly to the development of scientific in-



vestigation and the new demands made in the pedagogical field to coördinate properly the acquired knowledge. In view of this change, analogous to that which gives us steam power where formerly we used the horse in harvesting large areas, we are forced to ask: Is the old method yielding results adequate to the need of the day?

I do not delay to inquire what the old system has done for the Latin countries of Europe during these latter days; though one might pause to reflect on its efficiency even there, when it is remembered that the people have lost the practice of the faith so gloriously bequeathed to them by the early missionaries, and by the grace of the martyrdom of their forefathers. The Latin clergy are the admiration of all, as an educated body of men, but, despite their superiority along the lines of traditional excellence, we find by present experience in all parts of the United States that it is to the American priest that the hardest part of the training and reviving of the faith of the foreign population is to be consigned. Because of the scant results in the old system we have a right to ask, where is the defect, if indeed it be not a fault. There is surely something that makes the clerical education of old inadequate to the needs of to-day. The fact that we have shining lights in theology among the clergy is not itself a proof that these lights are a helpful medium to healthy growth. Electricity, laboriously discovered by scientific processes, produces wonderful effects, and in some cases may outdo even the lights that normal nature supplies; but, when we need the food that comes from the crops of our fields, we set aside the artificial, and look to the common sunlight which helps the industrious farmer to sustain the commonwealth; even though we prefer to decorate and illuminate our halls with the glaring globes of artificial light.

Looking then to ourselves here in America, we may justly ask: How much of this controversial and speculative learning filling our text-books and figuring in our scholastic examinations, with its consumption of months of precious time in mastering such themes as the "*Tractatus de Gratia*" and the wondrous subtleties of the speculations "*De Scientia Divina et Humana Christi*" and the "*De Deo Uno et Trino*," the intricacies of Probabilism, etc.,—how much of all this is

assimilated, not merely by the memory, but by the common sense which knows how to give it a practical bearing in the pastoral and missionary activity of our everyday priest? I anticipate the answer, for I know well that this knowledge is not useless,—nay, is very valuable in its proper place. It gives the superior mind the subtle power of distinguishing error from truth; it maintains the habit of orthodoxy which safeguards a sound Christian doctrine in the Church; it imparts a precision and accuracy of terminology which is the surest weapon of defence against heresy; surely, the spiritual sense of every true educator recognizes that beneath all the seemingly useless digressions of speculative theology are hidden the principles that confound modern error and enable the priest who is master of them to vindicate the teaching of the Church as the representative of Christ throughout the ages.

Our theology does indeed do all this, if there be time to sift, understand, and assimilate it, and if the mind of the young theologian is capable of so understanding, sifting, and assimilating it. But to do so, I venture to say, is a rare gift among our students, who, after four years of specializing, have to go out to labor in the practical mission.

And although our young men, who are as a rule quite talented, apply themselves to their studies with much more diligence and with a deeper because sacred conviction, spending fully twice the time, if not more, at the attainment of sacred science, that is required for the mastery of a profession at our universities, they are not so much more cultured than the lawyer, physician, or teacher, who devotes himself to the ordinary college and university studies to acquire professional knowledge. Indeed, many priests with a much longer course of intellectual training and with good talent are not so well equipped to battle for truth as the educated layman. I am not making a charge: I am pointing to the phenomenon of our failure to produce efficiency, compared with professional men who, quite apart from the sacredness of our calling, leave us often behind in practical judgment, in the power of expression, in the habit of seriousness and study, in singleness of purpose, and in the ability to attract the countless thousands around us who are fair-

minded, who admire truth, and who are ready to give us a hearing. No doubt we do much; but we do not do a tithe of what, with our opportunities in America, with the expenditure of present educational efforts in our theological seminaries, we should do and are expected to do.

Why is this? Why are the fruits inadequate to the output of our efforts, to the time we devote to our preparation in the seminary?

My answer is: Because we waste both strength and time in pursuing paths that lie out of the direct road to our goal. We do so because other excellent travelers have beaten the path in their journeys, and falsely we deem it sacrilege not to tread in their footsteps. We are like devoted children who reverently go over the ground which their fathers have trod, superstitiously afraid to shorten the road which lies to their destination. Whilst the sentiment is a credit to our devotion, it is contrary to the duty of usefulness, to which we are bound in the very first place by our sacred profession as missionary priests and pastors of the flock. Our efforts and our methods must be gauged by what we wish to attain. We cannot produce fruit from our trees by methods that belong to other climes and times, nor by pointing to the fact that in another season and under other skies such fruit has been produced. Oranges will not grow from healthy apple trees of the north; or, if by engrafting they do, the fruit will not be good. No more can we produce a robust American pastor by slavishly following the methods which have given the world excellent controversialists in countries where controversialists were needed when pastors had been driven out, and where popular prejudice hindered the use of common sense, direct methods, and fair play. The condition of religious propaganda in the United States does not call, at least not normally, for the confounders of heresy so much as for expounders of truth; and if we are still subject to certain disadvantages in matters of education and civil equality, despite the free atmosphere in which our holy Church breathes, it is largely due to this very fact that we seek by force of habit to employ certain effete methods with men who can neither understand them nor sympathize with them, even when these men come to realize the intrinsic value of our claims.

But you wish me to say definitely what is wrong with the old method? If neither truth nor principles can change; if the grand deposit of past experiences is of value at all times as a lesson to posterity; why and what is it that we should change at this late day in our theological curriculum?

#### ELIMINATE THE SUPERFLUOUS.

First of all let me say—and in a sense it is the very heart of the objection I have to the present curriculum in theology—*there is too much of it.*

We have amassed for centuries a great store of means and ways and resources, with which to enrich the minds of our young clerics, for the defence of our holy religion. It has been gathered by holy and learned men, and each successive generation has been jealous to guard this store of excellent material. But the difficulty that arises for the modern student of theology is that this vast wealth of material finds him at first embarrassed and then in an uneasy eagerness to make use of it. He is being fed with material that is undoubtedly good, but it is given to him in too large doses, or indiscriminately, or at times when he does not need it and when it can do him no good. Doctors say that more people die of overdoses of health foods than of hard work. It is the same with our theological students. They are urged to take in intellectual provender at frequent intervals and in doses that would require a genius like Pico di Mirandola to assimilate; they stuff their memories with knowledge which, instead of becoming material for thought or wisdom to work upon, begets a clogging of the mental organs, obscures truth, and leads to a perfunctory service in religion. John Gerson, the great chancellor of the University of Paris, complains of this difficulty in his own day. In his admirable *Epistola II de Reformatione Theologiae* he enumerates seven reasons that contribute to the inefficiency of the teaching in our theological schools. The chief of these is, according to him, that no clear distinction is drawn between what is actually necessary and what is merely useful or ornamental. He quotes the saying of Seneca: "*Nesciunt necessaria, quia supervacanea didicerunt.*" The evil is therefore a very old one.

Our system of theology has carried an immense ballast since the days of the Patristic exegetes and the early apologists. The scholastics and the later academic theologians added their commentaries. There were differences and contradictions, and the next generation had to disentangle the doubts and answer the difficulties. That ballast has not been lessened during the five hundred years since Gerson complained that it caused the student in theology to lose sight of the essentials. "*Nesciunt necessaria quia supervacanea didicerunt.*" The text-books (I am not speaking of repertories of theology to which a student goes for reference), the text-books used in class are loaded down with arguments that are often purely artificial, and—to make a bold but true statement—are sometimes hurtful to the sense of honesty and truth. Deductions from Scripture and the interpretations of the Fathers which are unsound because they rest upon a defective and imaginary exegesis; illustrations appealing to supposed historical facts that are in reality legends; syllogisms that are built upon a symbolism lacking the logic of just inference, because the images employed belong to another world of thought and feeling, are features of our present text-books of which, if I dared weary my reader's patience, I could give definite instances. Such things beget not merely confusion; they create also an unhealthy state of mind which mistakes the dicta of the past for the experiences of truth, and confuses individual statements with the sum of authority.

Setting aside, however, these blemishes, which in course of time are sure to be corrected, there are other features of our text-books more hurtful, because they contain truth misapplied. They are the pages that are reproduced from the old tomes of venerable thinkers and that have lost their force of appeal to the present age. Among these are the endless citations from the Fathers when they are given, not as evidences of historical tradition, but as arguments. The disposition of men during the ages of faith was that of a healthy childhood. Many of the arguments that most appealed to their limited experience were therefore those which we use today for children. A fable will teach the truth of a moral; and a fairy tale that disposes the imaginative mind of the

child to pay attention to the sequences of truth has its value. But we do not use these methods with maturer minds. And minds have grown maturer by the very experience and the inherited knowledge of the ages.

All such useless matter needs to be eliminated, with much else that is merely cumulative and of no specific value, except in an encyclopedia or reference-book.

But what relation has all this to the program of studies? This: that by condensing the matter to be taught we gain time, save energy and brain power, prevent distraction and confusion of thought, and lessen the conceit that comes from the superficial acquisition of many things, giving a youth the varnish of culture without the erudition or wisdom that comes from thoroughness and application to a few, but essential and effective, studies. This superficiality that goes with skimming over in class a large and pretentious list of pursuits in science, is at the root of that unhealthy and vague Modernism which is being deplored in the seminaries of Europe, and which, whilst it escapes definite indication, corrupts the atmosphere of religion.

In urging a revised program I therefore assume in the first place that we are disposed to eliminate from the things to be taught a considerable amount of uncorrected, indigestible, and secondary material.

#### REARRANGE THE TOPICS.

But besides much that is useless, if not hurtful, in the matter of our theological text-books, even that which is undoubtedly good and useful is presented in a manner that allows of improvement. Briefly stated, the defect is that our present system calls for too much repetition of the same matter under different titles—a repetition which, however useful in itself, is not advisable in view of the important subjects to which we should give direct and adequate attention. Thus, to give an illustration of what I mean: a good part of Dogmatic Theology, such as the Tracts “*de Sacramentis in specie*,” is dealt with in Moral Theology, Liturgy, and under the head of Canon Law. Whole chapters of controversy are gone over in the classes of Dogmatic and Moral Theology, which chapters may be relegated to a sufficiently succinct

treatment under Ecclesiastical History. The lengthy excursions "De Creatione" and kindred chapters in Dogma may in large part be referred to the classes of Exegesis and Apologetics. In its present form the Class of Dogmatic Theology, for instance, makes an altogether too exacting demand upon the student's energy and time. Not that Dogma is not essential and adequately important; but its teaching is by no means rendered less so by condensing the subjects of which it consists. If we except the chapter "De Ecclesia," there is comparatively little that the student does not learn for his own sanctification and the salvation of his future flock, from his study of Moral Theology, Ecclesiastical History, and Apologetics. The fact that you do not call it by the name of Dogmatic Theology does not lessen its usefulness to the student. Nearly all the arguments in the science of Dogma, especially those regarding the institution of the Sacraments, return to an appeal to the Church as the historic representative of discipline as well as of teaching. That fact is further inculcated by the study of ecclesiastical history. Again, such Tracts as "De Gratia," "De Deo Uno et Trino," "De Creatione," etc., give the average student no new view of Catholic truth, such as he would not gain for all practical purposes from a simple and reasoned statement in Moral or Apologetic Theology or in treating of the history of heresies in connexion with the doctrines involved. The great bulk of the study of Dogmatic Theology in our text-books turns about an analysis of historical polemics, that is to say controversies many of which have entirely lost their significance to-day. And if we regard such studies as a discipline merely of the mind, they should be conducted by applying the fundamental principles of theological truth directly to tangible errors of our time. When the great Bellarmine, in 1576, was called to Rome to fill the chair "De Controversiis", then established in the Roman College, Lutheranism and all its ramifications were rampant. The day of controversies about Lutheranism has long departed; but the paraphernalia by which we train the student to combat modern agnosticism are still those that were intended to combat errors of the century when the chair "De Controversiis" was established in the Roman Seminary. Our patient students are still fed on the

provender provided by Bellarmin's campaign against Lutheranism; whereas the simple demonstration that private judgment is not a just criterion for interpreting Divine Revelation should suffice to meet nearly all the difficulties urged by the heresies of the sixteenth century. Beyond this, a clear outline statement of them in the class of Church History would serve as an illustration to the student of the vagaries to which the lack of a teaching authority leads the religious mind of to-day.

But I cannot enter upon the details of this particular phase of our teaching, though there is very much to be said on the subject. I must trust the intelligence of my readers to give me credit for not wishing to uproot a valuable growth beyond the limits where it trespasses upon ground to be utilized for better purposes. During nearly forty years of teaching in a theological seminary in which ample opportunity has been allowed for measuring the useful effects of the system in vogue, the conviction which I here express has forced itself with a steady consistency upon my mind. I have met students at examination for Orders whose notions of Catholic Doctrine were less clear after a three or four years' course of Theology than when they took their entrance examination in Christian Doctrine. This was due, not to lack of intelligence, but to the maze and haze created by the continuous presentation of controverted points, which they are never likely to meet again in the course of their pastoral lives. Experience shows that, save in the case of a few exceptionally gifted students who might easily be told off for a post-graduate course at the University, the disciplinary effect of the study of Dogmatic Theology as conducted in its present artificial method is lost on the student, who must devote himself to other and hardly less important subjects of study if he means properly to qualify for the ministry of the Christian priesthood in America. What is here said of Dogma, as a theological discipline, is proportionately true of the other branches of the theological curriculum.

#### SUMMARY OF RECOMMENDATIONS.

Keeping in view the aim of our theological training, and the facts I have mentioned regarding the inefficiency of our



present course, my recommendations toward definite improvement of the theological course would embrace briefly three phases of reform.

1. First, the subject-matter of the various branches prescribed in the course should be revised in such a way as to eliminate useless repetitions of arguments under different titles, in the curriculum. Thus the matter contained in the Tract "De Sacramentis", taught under various heads in the classes of Dogma, Moral, Canon Law, Pastoral Theology, Apologetics, Liturgy, and even Church History, may be so grouped as to avoid repetition of non-essentials. In these branches the facts of the institution, history, matter and form, effects, etc., are at present restated and discussed, with the sole difference of emphasizing the various aspects of the same subject. This is attended with much unnecessary circumstance and loss of time. By a proper coördination of the material, or a rearrangement of the text used by the professor, these topics could be so arranged as to make the different studies purely supplementary to and illustrative of each other, instead of being specialized, as at present. Similar elimination and coördination are, I think, possible in the Tracts "De Creatione," "De Homine", "De Fontibus Revelationis" (especially the chapters "De Inspiratione", "Authenticitate, etc., S. Scripturae"), which form part of Dogmatic Theology and also recur in the departments of Biblical Introduction and Exegesis. In like manner much of the matter dealing with the value of Patristic testimony, of conciliar definitions, etc., is treated in Church History, in Apologetics, and to some extent again in Canon Law. The different professors follow each his own line of controversial, scientific, and historical exposition, almost as if no other treatment of the subject on parallel lines existed. In the days of the medieval theologians, like Bl. Albertus Magnus and St. Thomas, these branches were all but strands of a single strong cord. Then the student had one text-book only. To-day we are doubling the strands in different parts, with the result that they are knotted and twisted, and the disentangling of them occupies more time than the student spends in acquiring positive knowledge.

2. My second recommendation is that we eliminate altogether a certain amount of what was once valuable information, but which has lost its significance owing to changed conditions. We no longer make mailed armor and bucklers for our soldiers, however much we may honor the old trophies; we cannot use them now that we fight with guns and powder. To state precisely what is to be eliminated requires sifting with discriminating judgment. It demands a clear survey of the study of present day Apologetics, and a due regard for the sociological and pedagogical studies that should find a place in the modern seminary curriculum. But I think that among our experienced seminary professors there are hardly any who do not feel the difficulty produced by the accumulated mass of polemical testimony in going over, for instance, the ancient heresies, or the lengthy disputes of the various schools about Grace, Merit, the Future Life, the mysterious relations of the Holy Trinity, the limits of the Divine knowledge, and other subtle and unsolvable problems. These may have occupied with profit the medieval doctors who had to defend themselves against misconceptions of doctrine, and they may still furnish the theological specialist with matter for dispute; but they have long since lost their significance and have been merged into new problems to be discussed under other names. It will be the task of the practical theologian of to-day to write a text-book that refers to these things briefly as history; and, by extracting the principles that underlie the errors combated in the past, apply them to the misconceptions of our own times. This would amply suffice for the priest in America whose work is pastoral work for souls. For others there is the University.

When this process of elimination has been completed we shall have more room for, and a clearer conception of, Apologetics, Pedagogics, and of the "Seminar" work which is largely taking the place of the old public disputation and "Grand Acts" of the past in the scientific schools.

Even P. Micheletti realizes the difficulties of a needless accretion, though his course in Philosophy, Propedeutics, and Theology, demands eight full years, which we cannot give to the ordinary student. "Obsoletas," he writes in directing the professor, "subtiliores ac aetate nostra inutiles quaestiones

omittat, quae tantum postquam de re theologica plenior adeptus sit notitiam cognoscere potest." And again: "Obsoletas prorsus et quae jam elanguere nimis disputationes fere semper negligat."<sup>1</sup>

3. After eliminating all that is obsolete, or that savors of repetition in the matter which the student is obliged to master, there remains the important task of properly coördinating that which is of real importance.

This may be done by unifying the system of teaching the different classes in such wise that topics of a kindred nature, and likely to illustrate one another, are taught in a simultaneous course. Thus, if the professors of Dogma, Moral, Canon Law, Ecclesiastical History, and Liturgy would agree to teach simultaneously the correlated matter, they would greatly help the student to understand the different relations of the same subject, whilst they would concentrate his mind upon all the essential points of reference, in synchronistic order. To exemplify my meaning in a merely tentative way: let the first year in Dogma be devoted to the study of "De Creatione", "De Deo", "De Homine"; in Moral Theology, simultaneously, to the Tracts "De Actibus Humanis", "De Peccato", "De Decalogo"; in S. Scripture, to the Exegesis of the Mosaic Pentateuch in which the Biblical revelation furnishes the proof as well as the historical background for both the Moral and Dogmatic matter. All this could be taught simultaneously. Ecclesiastical History offers further material in the Patriarchal and Prophetic introduction to the Church of Christ. For the second year,—let the professor of Dogma take up the subject "De Ecclesia", with its hierarchical and disciplinary development; simultaneously, Moral Theology offers its complement in the Tracts "De Sacramentis in Genere", "De Ordine", etc.; in Liturgy, the chapters "De Sacris Ordinibus"; in Ecclesiastical History, "The Foundation and Early Development of the Church", followed in Canon Law by "The Precepts of the Church", etc. During the third year,—in Dogma: "De Eucharistia" ("Sacrificio Missae"); simultaneously the Mass in Moral; also in Liturgy; in Church History, the Reformation period, as the best illustration of the loss involved in discarding the Sacra-

<sup>1</sup> Cap. II, art. IV, n. 120, *De Ratione Studiorum*.

mental system, etc. For the fourth year I should reserve the Tracts "De Matrimonio", "De Poenitentia", and "De Censuris", respectively, in Dogma, Moral, Canon Law, and Liturgy.

Thus the student would first of all be saved the necessity of even those essential repetitions demanded if the matter were taught him at different intervals; he would be able to concentrate his mind upon the chief proofs and illustrations, and—what is most valuable as a mental discipline—he would learn and acquire the habit of correlating subjects that have mutual and important relations.

A more definite program might be offered, if an understanding had been reached regarding the general coördination of topics under different heads of study, together with an honest elimination of what is considered overgrowth and a hindrance to our work in the seminary. The matter is too complicated to allow of a detailed program without this elimination.

Perhaps the appointment of a committee of seminary professors to consider what might be bracketed in the current text-books, by carefully going over the ground and submitting the results to competent judgment, would be a practical step in advance, from which further progress may surely be anticipated on the lines I have ventured to suggest.

One more thought in this connexion. If we cannot make room for a full year of Propedeutics, as contemplated in the Roman program of P. Micheletti, the framers of a plan of studies should insist upon a first year of Fundamentals in both Dogmatic and Moral Theology, before the student enters upon further disciplines.

These are the points I would suggest for the consideration of the heads of seminaries. After clearing the field, the hours for a schedule can easily be arranged in harmony with the Roman course of studies. I am informed by the Very Rev. Dr. Drumgoole, as head of the Department of Seminary Studies of the Catholic Educational Association, that it is his purpose to assign the discussion of the separate branches of the curriculum to different experienced members of the commission. They will be able to judge how far in each branch of study the reform suggested can be applied. This

should indeed be the work of separate professors familiar with the ground.

I am aware that my proposition is not entirely new. It is nearly a quarter of a century ago since a suggestion similar to the one I have ventured to urge was made by a man whose ripe experience, deep and extensive learning, and temperate judgment, eminently fitted him for the task of reform in this direction. I refer to the late Abbé Hogan, founder and first rector of Brighton Seminary. He had been a student and professor at S. Sulpice in Paris, perhaps the best theological school in France, for five generations of students. His ability and tact had gained him the reputation of being the trusted guide of the young clergy in the Archdiocese of Paris in all matters that concerned the advance of ecclesiastical study and discipline. When Doctor Hogan was called to America to organize the seminary of the Archdiocese of Boston, and later became a leading factor in the management of the post-graduate course at the Catholic University, he came with the fullest appreciation of the old system. But his survey of the field in America made him at once understand the hindrance its complete adoption would offer to the great work set before him, namely, of organizing a seminary course that might do what the wisdom of the American Bishops, gathered in Plenary Council a few years before, had deemed necessary. It appears that a number of the bishops and superiors of our seminaries had met at Buffalo in the summer following the Council, to consult upon some practical measure to carry out the plans of the American Hierarchy, adopted at the Synod. But these earnest men could not see their way to anything definite. Five years later it was my good fortune to meet the Abbé Hogan and to hear his views on the subject. I prevailed on him to present them in writing for the benefit of our clergy. For ten years (from 1891 to 1901) he did so through a series of papers in the *ECCLESIASTICAL REVIEW*; and the articles were published later on in book form under the title of *Clerical Studies*. Those who have read these papers know with what wise conservatism he handled a most difficult subject. Referring to the task, identical with that which is at present before the

honorable body of professors connected with the Catholic Educational Association, he wrote: "Another problem has to be dealt with,—that of harmonizing the new subjects of study with the old, and of giving to each an amount of time and care proportionate to its importance. . . . It would matter little if there were room for all. But the program is very elaborate and something has to make way . . . Nothing of real value need be lost, if only the sacrifice be made judiciously. What is given up in one shape may be abundantly recovered in another. Philosophy has much to learn from Science. Dogmatics will gain by a deeper study of Scripture, and by something of a direct acquaintance with the Fathers, more than it can lose by dropping a certain number of antiquated speculations and scholastic subtleties. Apologetics may safely allow the difficulties of another age to be forgotten, the better to meet those of the day."

Nevertheless he felt that there would be criticism; and he adverts to the fact in speaking of the need of conservatism. "There is such a thing as blind conservatism, and theologians are not necessarily exempt from it. They may cling obstinately to antiquated notions, and go on repeating confidently weak or even exploded arguments. They may, by unconscious exaggerations, extend the immutability and sacredness of divine truth to solutions and speculations which are but human, and, in their eagerness to preserve in its integrity the divine deposit of the faith, they may allow it to be overladen with worthless accretions which destroy, instead of enhancing, its purity and beauty." Of these critics he says elsewhere: "Often we find them unconsciously proceeding on the principle that theology has long since said all it had to say, and can henceforth only repeat itself. Such of them as are of this disposition cease to think for themselves, or even to listen to those who think, around them . . . They know already what to think on every important subject . . . and their sole aim, if they teach, is to transmit what they have thus learned, and as they learned it, following the same unvarying round of statements, proofs, corrolaries, questions and answers, all definitive, and, as a consequence, stereotyped and unchangeable."<sup>2</sup>

H. J. HEUSER.

*Overbrook Seminary, Pa.*

<sup>2</sup> ECCL. REVIEW, May, 1893.

The foregoing paper was read before the Seminary Department of the Catholic Educational Association, at its recent session in New Orleans (30 June, 1913). There were present at the meeting the Most Rev. James H. Blenk, S.M., D.D., Archbishop of New Orleans; the Right Rev. N. A. Gallagher, D.D., Bishop of Galveston; the Right Rev. Edward P. Allen, D.D., Bishop of Mobile; the Right Rev. Cornelius Van de Ven, D.D., Bishop of Alexandria; the Right Rev. John B. Morris, D.D., Bishop of Little Rock; the Right Rev. John W. Shaw, D.D., Bishop of San Antonio; the Right Rev. Mgr. Thomas J. Shahan, President General of the Association and Rector of the Catholic University, Washington; the Right Rev. Mgr. Philip R. McDevitt, Superintendent of Parish Schools and Rector of the Catholic Girls' High School, Philadelphia; the Very Rev. Winand H. Aretz, President of St. John's Seminary, Little Rock, Arkansas; the Rev. Martin J. Blake, C.M., of Niagara University, New York; the Rev. Dr. Romanus Butin, S.M., of the Catholic University, Washington, D. C.; the Very Rev. Dr. Henry T. Drumgoole, Rector of St. Charles Seminary, Overbrook, Pa.; the Very Rev. Dr. John B. Peterson, Rector of St. John's Seminary, Brighton, Boston; the Rev. Dr. George M. Sauvage, C.S.C., of Holy Cross College, Brookland, D. C.; the Rev. Francis P. Siegfried, Professor of Philosophy, St. Charles Seminary, Overbrook, Pa.; the Very Rev. Aurelius Stehle, O.S.B., Rector of St. Vincent's Seminary, Beatty, Pa.; the Very Rev. Dr. Augustine Stocker, O.S.B., Prior of New Subiaco Abbey, Arkansas; the Rev. Dr. Anthony Vieban, S.S., of St. Mary's Seminary, Baltimore, Maryland; and others especially interested in the subject of theological studies.

The discussion of the paper, following upon its reading by Mgr. McDevitt, whilst it brought out the substantial agreement of those present regarding the points of criticism made by Father Heuser, developed some interesting and valuable suggestions, as the following condensed report of the minutes by the Secretary of the meeting shows:

The Archbishop, in his opening address to the delegates assembled, referred to the importance of the meeting for the improving of our seminary education, and emphasized the necessity of thoroughness in the studies pursued during the seminary course; he deprecated any overcrowding system that would prevent the student from mastering the things that contribute to the real efficiency of priests who by the solidity of their learning and by their culture are expected to exercise a leading influence for good in the various spheres of life.

He thought the suggestions made by Dr. Heuser most wise. "If the system of theology as shadowed forth in this admirable paper

were to find expression in our seminaries it would be a great gain for the students." A change in the past system of instruction would indeed demand great prudence, yet he had no hesitation in saying "that this paper has brought helpful light on the subject" and that he "sympathized with its main contentions".

Bishop Shaw agreed with the Archbishop in his estimate of the proposed suggestions. He dwelt especially on the futility of discussing at length subjects that have no bearing on present-day issues. The time of the student in the seminary is precious beyond compare, and should be devoted to matters of practical utility, without of course neglecting that discipline of the mind which enables him to use the knowledge acquired, so as to satisfy the inquirer after Catholic truth.

Bishop Morris entirely approved what Dr. Heuser advocated. The predominant need of Bishops, notably in the South, is for priests who are practical men, builders of churches, men of robust mind and heart, and endowed with the apostolic qualities that enable them to bear hardships rather than with knowledge of purely theoretical science, however much that might add to their culture under other circumstances. Without any suggestion of lowering the standard of priestly knowledge, he thought the chief aim of the seminary should be to turn out missionaries filled with zeal, based upon a knowledge of the faith and its intelligent interpretation, together with a realization of the needs of man for the Catholic Faith. "I am glad to see that so experienced an educator as Dr. Heuser recognizes the need of eliminating a good deal from the course of even our best seminaries."

Bishop Allen confirmed from his own experience as professor and former rector of a theological seminary and as a missionary bishop who had had ample opportunity to measure the results of pastoral success among the clergy, what Dr. Heuser contended for. The young priest of to-day in America needs, above all, apart from the knowledge required for his regular pastoral work, to meet the arguments of the modern sectary and of the Socialist. The Bishop pleaded for more attention to questions of the day. This could be done without detriment to the full course, if that course were adapted to actual needs. He hoped that the suggestions made would lead to some practical measure to carry them into effect.

Bishop Gallagher referred to the fact that he had established a seminary of his own precisely because he had felt the need of meeting conditions as they existed in his Texan diocese. He felt that he was securing more practical results thus than by sending his students to the older seminaries of the Northern States.



Bishop Van de Ven likewise endorsed what had been said in the article and by the Bishops who had spoken before him. He felt it to be of supreme importance that, whilst the priest should possess a rich store of learning, that learning should be adapted to the needs of those whom he intended to instruct.

Mgr. Shahan aptly pointed out that there are two classes of students in the seminary: those who must be satisfied with a minimum of knowledge to make them efficient laborers in the Church; and others who, after devoting the necessary time to the essentials, still find opportunity for further cultivation of the mind. He referred to the action of St. Charles Borromeo who established two kinds of seminaries, the *Seminarium Rusticum* and the *Seminarium Urbanum*. This distinction still exists in Milan and in Naples; but he deemed its adoption contrary to our democratic traditions. For the rest, Mgr. Shahan advocated a more thorough knowledge of Latin and Greek, so that the student might be able to refer with ease to the original Biblical and Patristic texts. The student should also have a practical knowledge of French and German, so as to read the important modern theological works published in these languages. Hence attention should be given to the study of bibliography, especially in the course of Propedeutics.

He did not believe in condensing (Schouppizing) the Dogmatic course. To meet the errors of Modernism, to deal adequately with the intellectual difficulties raised by modern criticism, priests must have a thorough knowledge of Dogmatic theology. There is special need nowadays of historical study of Dogma. Patrology is an urgent need and it is best supplied by attention to seminary work. What we most need in our seminaries is good teachers; and these should be men who have taken their degree.

Dr. Sauvage, C.S.C., said that, as he understood Dr. Heuser's contention, it was not a plea for less time to be devoted to the different branches of the curriculum, so as to shorten the course; what was to be aimed at was a retrenching of the things that are of minor importance, such as lengthy disquisitions on the difference between Thomism and Molinism; and in the second place, a better coördination of subjects, in order to avoid unnecessary repetitions—for example, in treating the subjects of the Sacraments under several heads.

Dr. Drumgoole argued in behalf of greater simplicity and clearness, so that the priest would be able to utilize and translate into his sermons and instructions to the people, and in his conversation, the facts and principles which the seminarian has learned in his study of theology. The object of spending several years in the seminary is not simply the amassing of knowledge, but quite as much the acquir-

ing of the power to make use of that knowledge in our intercourse with the men around us.

Dr. Peterson directed attention to the fact that the legislation of the Church in the matter of seminary education is intended to lay down merely the broad outlines of the curriculum, leaving the authorities of the seminary to adapt, arrange, and supplement. Hence it rested with the rectors and professors to provide the proper course by a discreet adoption of the programs suggested by the Baltimore Councils and by the plans arranged for the seminaries in Italy.

For the rest, he too had felt the need of discrimination in the use of the material brought together in our manuals of theology. It would be a benefit to eliminate from the class texts all the useless summaries of obsolete controversies, all the weak-kneed arguments, and insist on a full and honest development of proofs that in themselves are unassailable. He strongly condemned the method of teaching by mechanically following the pages of a text-book, without emphasizing that which is really important, and without insisting rather on the spirit than upon the letter of what is being recited. He thought that this latter difficulty could be remedied only by a supervising director or prefect of studies who had authority to enforce upon the professors the adoption of his assignments for the different classes.

Dr. Butin insisted on the study of fundamental Dogma, as the great questions of the day were really comprehended in the teaching of dogmatic truth.

Father Stehle, O.S.B., Rector of St. Vincent's Seminary, agreed with the indictment of our current text-books and of the methods used by the professors who deemed it their duty to follow them in a more or less mechanical manner. He rather advocated the catechetical method throughout the theological curriculum, as yielding those practical results which many of our Bishops felt to be the chief necessity for the American priest.

Whilst he held that the ideals called for by Mgr. Shahan of the Catholic University were not to be those of the seminary, he too would plead for a more thorough knowledge of Latin and Greek. This defect, however, should be supplied by the colleges, and should not make any unnecessary demands upon the seminarian.

Dr. Vieban, S.S., thought that Dr. Heuser's paper tended to depreciate the value of Dogma as a theological equipment of the modern student; though he believed that the purpose was merely to point out that it should be made more practical in its teaching. As to the text-books, he believed that "Dr. Heuser's criticism on this point is in some cases justified, although it must be noted that

writers of text-books are gradually eliminating worthless and weak arguments."

Dr. Aretz admitted the necessity of coördinating the kindred subjects of study; he believed that this could be accomplished by a mutual understanding on the part of the professors.

Father Blake, C.M., referred to St. Vincent de Paul's method, which called in the first place for an exposition of the text-book, and then its illustration by a brief lecture. He thought that the matter depended not so much on the text-books as on the professor. A complete text-book will offer profitable material to both the bright and the dull student. He believed also in repetition, which is better than study; hence the complaint of too frequent repetitions was in his opinion not well founded.

Father Stocker, O.S.B., agreed that there was a good deal to be eliminated from the text-book; but he did not think such work could be left to the prefect of studies, since it is rare that all the other professors would readily yield their judgment as to what is to be taught in their classes.

Father Siegfried who, having been associated as professor in the seminary for many years with Dr. Heuser, knew the latter's convictions, was in a position to speak for him in his absence. He stated that it was not the intention of the writer of the paper to depreciate in any sense the value of Dogmatic teaching: whilst some of the expressions might lend themselves to such an interpretation, they were intended simply as a strong and emphatic assertion of an existing defect in the prevalent methods of exposition, for which the study of Dogma furnished a pertinent illustration. Dr. Heuser merely insists on clear exposition free from cumbrous and out-of-date accretions. He elsewhere emphasizes the essential importance of fundamental Dogma and Apologetics. He would have the students acquire such a thorough knowledge of the Bible that they may be able to use it as a text-book in their controversies and instructions. He would have the student assimilate doctrine and make it a source of light.

Dr. Drumgoole summarized the discussion when he said that "in our endeavor to establish a course of studies we must strive to meet the legitimate demands of those who feel the need of cultivated, erudite priests, without losing sight of the duty of making them practical workers."

He supplemented his estimate of the proper course of studies by two suggestions: first, that we preach more on the subject of "vocation to the sacred ministry", because the need of priests is not confined to any one part of the country. Secondly, since the immigration from Europe increases the need of priests, it seems to call for

the institution of some special helps for them, such as night schools, where the foreign youth may obtain the education that he finds it impossible to acquire through a regular college course. This need appeals to the clergy in no less forcible a way than that of the Foreign Missions. Many a good candidate for the priesthood might be obtained from these schools to enter the seminary.

There is an erroneous notion that the Catholic ministry in the United States demands chiefly a good knowledge of Moral Theology and an aptitude for collecting money. We might develop the students' utilitarian instincts to the extent of teaching them their theology and philosophy so as to enable them to explain what they have learned, in clear and effective language. For this we must keep up a proper standard of scholarship.

### PARAPHRASE OF PSALM 67: "EXURGAT DEUS."

(Feria Quinta ad Noct. II.)

THE Latin of this Psalm is in many parts utterly unintelligible. On this score it is perhaps the most unsatisfactory Psalm in the Breviary. Here and there we receive glimpses of exalted thoughts, only to be startled forthwith by a jumble of strange sounds which escape our understanding. Of the thousand reciters of the Breviary, does even one ordinarily attach any meaning to:

Rex virtutum dilecti dilecti et speciei domus dividere spolia. Si dormiatis inter medios cleros, pennae columbae deargentatae et posteriora dorsi ejus in pallore auri. Dum discernit caelestis reges super eam, nive dealbabuntur in Selmon?

Yet what is to be done? If we refer to the Hebrew, we often find it as obscure as the Latin, and scholars are not agreed as to the right rendering. Even if the Hebrew be plain, it is often so different from the Latin that, unless we practise gymnastics of memory, it is utterly useless to us. None the less once a week all our lifetime our lips are bound to utter those precise Latin words.

The present translation is an attempt to make the best of the Latin text just as it stands in the Breviary, and here and there to attach to the words a sense arbitrary indeed, yet readily suggested by Christian piety. The writer is keenly conscious that the meaning given sometimes differs widely

from that which may have been in the mind of the inspired author. Since however this latter sense is no longer ascertainable—at least with certainty—it is better to have some sense than none.

The Psalm is evidently a Processional Song or a March of all Israel's dignitaries toward the Temple. How good has God been to Israel in the past and how terrible to His foes! His Glory marched from the wilderness of Sinai to the hill of Zion, to take up His abode in Jerusalem's temple, toward which in happy mood they are now approaching. What God has done in the past, He is sure to do in the future: "Confirmā hoc Deus, quod operatus es in nobis!" In the golden age of the coming Messiah, all the kingdoms of the earth shall praise Him.

In the Latin the connexion is often so obscured that nothing is left but to break the sequence of thought and start anew,—hence the numbered divisions of this text, in Sapphic metre.

## I.

Lift but God's standard, and His foes are scattered!  
Though they do hate Him, yet His Face undoes them,  
And as a cloud goes, when a blast is driving,  
So do they vanish!

Just as the wax runs when the heat is scorching  
So perish sinners from before God's Presence:  
But the just hold feast in God's sight exulting  
Blissful and happy.

Therefore ye pilgrims that are traveling Godward,  
Sing on earth God's songs, the refrains to His Name,  
Who alone rises as the light of life, when  
Elsewhere the sun sets.

Be full of joys then at His Holy Count'nance:  
Why should one be sad, in the sight of Him, who  
Proves Himself Father to the orphans and to  
Widows a Helper?

God is above us in His holy heaven:  
God has a home there, where all brethren are of  
One mind together: thither shall His might bring  
Earth's weary captives.

Nay and not less those, who in bitter suff'ring  
Purify souls stained on their earthly journey  
While they are waiting in the tomb for Michael  
Sounding the trumpet.

## II.

When on Mount Zion, God, Thou camest forward  
Striding through deserts on before Thy people  
Then did the earth quake and the heavens melted  
Jacob's God fearing!  
But ever since, God, didst Thou tell the heavens  
That they should shower on Thy holy Portion  
Rain in all plenty and, whenever it faileth,  
Thou dost restore it.  
Therefore Thy flock shall on this land be always  
Dwelling in safety, for Thy loving-kindness  
Has prepared all things for the poor who ever  
Look to Thy Bounty.

## III.

Bring the good tidings unto every people!  
Christ shall put power on the lips of all those  
Preaching the Gospel and for Him they swiftly  
Conquer the nations.  
Christ the Beloved now enjoys His triumph:  
King of all warriors His belov'd ones call Him  
And in the Church now where His Glory dwelleth  
Spoils are divided.  
If, O, ye nations, ye do rest securely  
Placed within God's fold in the Church forever  
See how above you from the open heaven  
Hovers the Spirit!  
As in the Jordan at the Lord's baptizing  
So shall upon you be the Dove appearing;  
Pinions of silver and a sheen of gold be  
Casting its shadow.

## IV.

Through all the ages shall the Royal Priesthood  
Govern Christ's Kingdom, set to rule as bishops  
Over God's City, far upon the snow-lit  
Heights of the mountain.  
Rich in all graces is God's Holy Mountain.  
Rich in all graces are its ample summits.  
Looked on with envy by all mountains art thou,  
Crest of Mount Zion!  
Thou art the mountain which our God delights in:  
Thee hath He chosen for His holy dwelling:

Thee through the ages shall Thy mighty Master  
Never abandon.  
Cherubim He took as His angel-chariots  
When from Mount Sinai He did ride to Zion  
Mounting to heaven with a crowd of millions  
Happy around Him.  
Lord, in ascending to the heights of glory  
Thou didst bind captives to Thy car of triumph!  
Men were Thy spoil then and to Thee their souls were  
Booty and treasure.

## V.

Those who in darkness on this earth did wander,  
Faithless and doubting in a God above them,  
Them didst Thou conquer in their mind infusing  
Light in abundance.  
God be Thou blessed from this day forever  
God be our Saviour, make us travel surely  
To the great Homeland: in Thy hands is safety  
Even when death comes.  
But when in death's hour in their sin abiding  
God finds blasphemers till the end his foemen,  
Smiting their proud brow to the ground, He brings them  
Down on the forehead.  
Though they be fleeing to the highest mountain,  
Though they be hiding in the deepest ocean  
Back shall I bring them to My holy Presence,  
Saith God Almighty.  
Under Thy feet, God, as a blood-stained warrior,  
Shall they be prostrate and in hell below shall  
Fiends lick their blood up as of old in Israel  
Jezebel's hounds did.

## VI.

All eyes are gazing on Thy solemn entry  
As Thou proceedest in Thy Royal Progress,  
King Thou of all men and my own Creator,  
Towards Thy temple.  
First march the princes of God's holy people;  
Close on them Singers of the songs of David:  
Maidens with cymbals pass in dainty measure  
Gaily among them.  
Rising to heaven from the lips of thousands  
Is the refrain heard: To our God be glory!

He is the fountain out of which do flow all  
 Blessings on Israel.  
 Benjamin, youngest of the Sons of Jacob  
 All bounds exceeding in his joy leaps forward;  
 Zebulon follows and with Royal Juda  
 Nephtali's princes.

## VII.

Tell but Thy power to sustain us always,  
 God, do confirm all what Thou wroughtest in us,  
 Reigning from Zion: then from distant lands shall  
 Kings pay Thee homage.  
 Egypt that monster in the Nile reeds hiding,  
 Assur that wild bull and the calves around him  
 Symbols of pride, lust, and a crowd of vices,  
 God to rebuke them!  
 Spare from the inroads of their bitter fury  
 People whom sorrow hath refined as silver;  
 Scatter the nations, who do breathe against us  
 War unrelenting.

## VIII.

Look in the future! From the land of Egypt  
 Embassies coming to the hill of Zion!  
 Hands full of treasures out of Ethiopia  
 Lifted up Godward!  
 Sing to your Monarch on His throne in heaven  
 Give Him, ye empires, here below your homage:  
 Chant to Him, rising as the glorious sunlight  
 Over earth's darkness.  
 Hear ye His thunders in the skies displaying  
 Might irresistible! To the God of Jacob  
 Peal your dread music, for He is your master,  
 Clouds of the welkin!  
 God, how amazing is Thy holy Presence  
 Working Thy wonders in Thy holy Places!  
 Israel's God Thou! to Thy People giving  
 Strength everlasting.

## NOTES ON PSALM 67.

1. . . . *iter facite ei, qui ascendit super occasum Deus nomen illi.* The Hebrew reads: "Make a highway for Him, who rideth on the clouds. In Jehovah his name." Instead



of "make a highway", it is possible to render: "lift up a song", as the verb means primarily "to raise", and could refer to "song," as well as "way." The latter part of the sentence is unintelligible; perhaps the original text read: *bashamaim* instead of *beyahshemo*, and would then simply mean "in the heavens", which suits the context excellently and is probably the true reading.

2. . . . *unius moris in domo*. Hebrew has correctly "who gives to the forlorn a home".

3. . . . *qui exasperant, qui habitant in sepulchris*. Probable meaning: "Verily the rebellious shall dwell in the desert," though the word for desert is rare and somewhat doubtful. Whereas God is kind to the desolate and the prisoner, bringing them back to their home, He is terrible to those who resist Him and drives them into a land of misery.

4. *Dominus dabit—to in Selmon*. The passage is obscure in Hebrew as in Latin. The participle "evangelizantibus" is feminine in Hebrew. "Virtute" is to be rendered "force" or "war". There seems to be an allusion to the warfare under Debbora, when "women heralded war". The literary affinities between this Psalm and the Song of Debbora are frequent and striking. Some great battle, like that of Kishon, seems referred to, when heroes fought in the field and the womenfolk at home divided the riches of the spoil. The passage could be translated: "The word is given, women are heralding war. Kings wrestle in battle, armies run hither and thither, and the beauty at home divideth the spoil. The dove is covered with silver on her wing, and her pinions flash with gold." The remainder is utterly unintelligible. *Selmon* is unidentified; the word occurs only in one other place (Judges 9:48), where it indicates some wooded height near Shechem. It has been suggested to read: *bepharezsh daiah* instead of *bepharezsh shadai*: "when the vulture spreads its wings" instead of "when the Almighty scattereth kings." Some connexion is then suggested between this vulture and the dove previously mentioned. But the attempts to restore the text, however numerous and ingenious, are all unsatisfactory.

v. 17. . . . *mons coagulatus*; the Hebrew *gabnunnim* is probably to be derived from a root *gaban*, to be curved, con-

tracted, crookbacked, humpbacked, and would mean "many-peaked," as it were with many humps. Greek and Latin derive it immediately from *gebînah*, curds or cheese. The Hebrew reads Mount Basan instead of "mons pinguis", substituting a B for a D, *dâsan* = *pinguis*; *bâsân* = *Basan*. The Hebrew sentence therefore reads: Mount Basan is God's Mountain, Mount Basan is a mountain of many peaks, why should you despise, ye many-peaked mountains, the mountain that God delights to dwell on, yea where Jehovah tabernacles for ever?

v. 19. St. Paul (Eph. 4: 8-10) applies this verse to Christ bestowing gifts on men after His ascension. The Psalmist had no doubt more directly in view the triumphal march of Jehovah from His Holy Mountain Sinai to the Holy Mountain Zion on which His Sanctuary stood. The car of the Cherubim on which God drove through the sky belongs to the most exalted symbolism of inspired poetry; Jehovah is here depicted as receiving the homage and tribute due to a mighty Conqueror. The Hebrew has, even as the Latin and Greek, "accepisti" and not "*dedisti dona in hominibus*."

*Etenim non credentes*, etc. These unbelievers are probably the prisoners of war thus received as tribute and attached to God's car of triumph. The Hebrew is certainly corrupt, and the words, "yea the unbelievers" (or rather rebels), may be a gloss, and the remainder may be rendered "to take up Thy abode there (in the Sanctuary), O God!"

v. 23. *Ex Basan convertam*. It is not unlikely that Basan and the sea are taken as the extreme East and West borders of the Holy Land. One cannot help suspecting some connexion between this Basan and the Basan of v. 16. Verses 16 and 17 contain probably an oracle of Jehovah: I shall drive [thy enemies, O Israel] from Basan and drive them into the sea, so that thy foot, O Israel, tread in their blood and the tongues of thy dogs lick up thy enemies' blood therefrom (from the sea?).

v. 31. *Feras arundinis*. In Hebrew the singular is used. The wild beast of the reeds is doubtlessly a designation of Egypt as the wild bull is that of Assyria, the two empires that threatened to destroy the small buffer-state of Israel, and were usually assisted by the surrounding tribes of Moab, Ammon, Edom or even Damascus.

. . . *ut excludant eos qui probati sunt argento*. A truly untranslatable verse! The ancient Itala and St. Augustine read the passive *excludantur*; the Hebrew participle here used probably means not to exclude but to trample down, and refers to the hippopotamus and the bull and the calves just mentioned who trample in the mire God's chosen ones ("probati"), who are as refined silver, or, as we would say, a costly pearl trodden in the mire by swine.

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"HOLY GOD, WE PRAISE THY NAME."

II. The Tune.

THE tune commonly set to the hymn and to its German prototype, the "Grosser Gott, wir loben dich", has suffered quite as great—though not so gross—variations as the English words, and its authorship is involved in equal obscurity with that of the German hymn. Both are apparently of Catholic origin.<sup>1</sup>

<sup>1</sup> It is perhaps not surprising that Catholics should know so little about the authors of their hymns, in comparison with the knowledge which our separated brethren possess of theirs. Protestant hymnals have been furnished with much literary, musical, and historical apparatus, whilst ours are commonly lacking in it. The singing of vernacular texts, however, is not permitted in our liturgical services, and is not a very prominent feature even of our extra-liturgical devotions performed in church, whereas it is the breath of life, as it were, to the church functions of Protestants. In recent years some excellent efforts have been put forth in Germany to remedy this deficiency in our Catholic hymnal apparatus: "Only a mere fraction of the hymns in German Catholic collections can be traced to their authors; and so, e. g., in Father Dreves's *O Christ hie merk* (Freiburg: Herder, 1885), only 18 of the 150 hymns have the names of authors given, and of these four are by Gerhardt and one by Lavater [Gerhardt and Lavater were most popular Protestant hymnodists]. Dr. W. Bäumker's *Katholische Deutsche Kirchenlied in seinen singweisen* (Freiburg: Herder, i, 1886, iii, 1891) is indeed a first-rate piece of work, based throughout on the original sources, and with a great amount of useful bibliographical and biographical material; but it is, after all, a history of certain selected melodies, and only incidentally of certain hymns which happen to have been set to them. The University of Breslau recognized the merit of the work by conferring the degree of D.D. on its author; but the ecclesiastical authorities allowed him to remain the priest of an obscure country parish, where he died 3 March, 1905, without being able to see the last volume through the press, leaving that to his brother, Professor Clemens Bäumker." (Mearns: "German Hymnody," in the *Dict. of Hymnology*, 1907, p. 1639.) A few of our Catholic hymnals (e. g., Dr. Tozer in his *Catholic Church Hymnal*, Dr. Terry in his *Westminster Hymnal*, Father Gynor in *St. Patrick's Hymn Book* and Dom Ould, O.S.B., in his *Book of Hymns*) have provided helpful indexes to their volumes, but we have nothing in English even remotely imitating Moorsom's *Historical Companion to H. A.*

Dr. Johannes Zahn, the historian of German hymnody,<sup>2</sup> had been able to trace both tune and text to a Protestant *Choral Buch* published at Leipsic in 1819, and from this it may have been inferred that both were of Protestant origin. On the other hand, Dr. William Bäumker, representing Catholic studies in German hymnology, happily traced tune and text to a Catholic hymn book dedicated to Queen Maria Theresa and published in Vienna between 1774 and 1780.<sup>3</sup> The nearer limit of date is determined by the fact that Maria Theresa died in 1780; the earlier limit, by the inclusion of a translation by a Jesuit, Fr. F. X. Riedel, of the *Stabat Mater*, which had appeared in *Lieder der Kirche*, etc., in 1773.<sup>4</sup> The "Grosser Gott, wir loben dich" is there set to the following melody:

*Form I.*



Bäumker follows the melody with the remark that another tune, which had no circulation, is found in *Melodien zu den katechetischen und anderen Gesängen*, Vienna, 1779; that he has no trustworthy information to give concerning the authorship of words or tune of the widespread melody now in use; that the hymn of I. Franz in his *Gesangbuch* of 1778, "Herr und Gott, wir loben dich", seems to be a re-touching of the original words. If this conjecture be accepted, we should be able to retrench two years from the limits of 1774-1780.<sup>5</sup>

& M., or the splendid *Historical Edition of H. A. & M.*, or Brownlie's *Hymns and Hymn Writers of the (Scottish) Church Hymnary*, or Cowan and Love's *Music of the Church Hymnary*, etc.

<sup>2</sup> *Melodien der deutschen evangelischen Kirchenlieder, aus den Quellen geschöpft* (Gütersloh, 6 vols., 1889-93).

<sup>3</sup> *Katholisches Gesangbuch, auf allerhöchsten Befehl Ihrer k. k. apost. Majestät Marien Theresiens zum Druck befördert*. Wien, im Verlag der katechetischen Bibliothek.

<sup>4</sup> Bäumker, *Das katholische deutsche Kirchenlied in seinen Singweisen*, III, no. 271, p. 88 and no. 273, p. 90. The words and melody are given, p. 285.

<sup>5</sup> Mr. James Warrington, the noted hymnologist, who has given me much valuable information, and placed his unique library of works on Church hymnody at my service, remarks in a letter: "Dr. Liliencron's note in my

The tune has been attributed to Franz Josef Haydn, "but though there are passages in his works which bear a slight resemblance to the air, I am not disposed to name him as the composer. Too much attention is paid by some writers to similarities in phrases, which in all probability are merely casual" (Warrington). Thus it appears, for instance, somewhat changed in bars 4-7 inclusively, under the title "Halle", set to a hymn by Charles Wesley and ascribed without question to Haydn, in *Hymns of Worship and Service, Chapel Edition* (New York, 1906, no. 22):

Form II.

1. { CHRIST, whose glo - ry fills the skies, Christ, the true, the on - ly light, }  
 Sun of Right-eous-ness, a - rise, Tri-umph o'er the shades of night; }  
 Day-spring from on high, be near, Day-star in my heart ap-pear. A-men.

copy of Bäumker states it to be a Folk Song, but I do not possess a copy of the book by Liliencron, nor do I know where a copy could be seen." I have been wondering if Liliencron's reference could have been to a "Danklied (Te Deum)" in Schubert's *Concordia* (IV, p. 63), giving an entirely different melody and a much altered text:

"Grosser Gott, wir loben dich,  
 Preisen deine Macht und Stärke.  
 Ehre, Lob und Dank sei dir,  
 Vater, von uns allen hier.  
 Dich besingt der Engel schaar,  
 Cherubim und Seraphschöre  
 Rufen Himmel, Himmel zu:  
 Heilig, heilig, Herr, bist du.  
 Heilig, Herr Gott Zebaoth!  
 Heilig, Herr der Kriegesheere!  
 Preisen deiner Allmacht Ruhm,  
 Nennen sich dein Eigenthum."

This ascription, which would be delightful if it could be verified, is surprising in view not only of Bäumker's fundamental study (which might have escaped the editor, as being a Catholic history of Catholic hymnody) but as well of Cowan and Love's *Music of the Church Hymnary* (Edinburgh, 1901), which appeared five years earlier and owes its principal information to Bäumker.

As already noted, Zahn traced words and tune to Schicht's Choral Buch, Leipsic, 1819. In this (which seems to have provided the first appearance of words or tune in a Protestant collection) the melody is further changed in such wise that it approximates closely to the tune commonly used to-day in Catholic churches. The 1819 form of the tune was:

Form III.

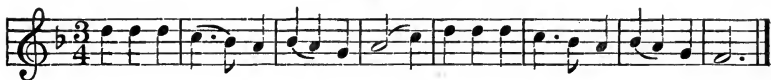


"The choral-book edited by Jakob and Richter in 1873 contains a setting of the melody ascribed to Peter Ritter, a Mannheim musician born in 1760. This gave rise to the opinion, which had the support of the late Dr. Rimbault, that the tune was composed by Ritter; but it is hardly conceivable that a melody by Ritter would appear in a book published in Vienna while the composer was still in his teens. Further, the tune appears in several German books issued during Ritter's lifetime, and in none of them is he designated as the composer" (Cowan and Love, p. 111).

The tune appeared in America "as early as 1830, in one of Lowell Mason's books. As I have not been able to examine fully the Mason collection at Yale University, I am not at present able to say from what source he derived it, but he spent some years studying in Germany, and brought with him much German material" (Warrington, who adds that it appeared in France in the Protestant *Chants Chrétiens* of 1834).

It next appeared in Ireland, in the second volume of the *Sequel to Weyman's Melodia Sacra* (Dublin, c. 1844), under the name of "Stillorgan". The last line of the words was repeated, "in accordance with the fashion of the time" (Hist. Ed. of H. A. & M.):

Form IV.



This "fashion of the time" is found in the tune as given by Bäumker from the *Melodien zu den katholischen Gesängen* (Leitmeritz, 1844), except that, in this case, the two last lines of the words are repeated, after a fashion still found in many Catholic hymnals.<sup>6</sup> A new variation of the tune is also to be noticed in it:

Form V.



As has been noted in the first part of this article on the hymn, Father Walworth published his translation or transmutation of the Latin and German originals in the *Mission Book* of 1853. His "paraphrase" of the *Te Deum*, as Benson styles it in *Julian's Dictionary* (1723, ii) also appeared in the *Catholic Psalmist* (Dublin, 1858).

What was the first introduction of the tune to England? According to the Hist. Ed. of H. A. & M., it was first introduced to English hymnody under the name of "Stillorgan" (Dublin, c. 1844); but, as has been noted above, America can claim, according to Mr. Warrington, priority for it in Lowell Mason's use of it in 1830—unless, indeed, "English hymnody" means the hymnody of England (not the hymnody

<sup>6</sup> In the *Leipsic Choral Buch* (1819), the last 8 bars were also repeated (according to Zahn).

of the British Isles, for Dublin is not, after all, "English"). "Stillorgan" was Grigg's hymn ("crude verses", says Julian), entitled "Jesus, and shall it ever be". The popularity of the tune "in England arose from the setting by Dr. Monk in the first edition of *Hymns Ancient and Modern*, in 1861, where it was set to one of Keble's hymns and named 'Hursley', at which place Keble was vicar" (Warrington).<sup>7</sup> The following is the famous "Hursley", which is but slightly altered from the melody as given in the Choral Buch of Leipsic, 1819 (although having none of its "repeats") :

*Form VI.*

SUN of my soul, Thou Sav- iour dear, It is not night if Thou be near;

Oh, may no earth-born cloud arise To hide Thee from Thy servant's eyes. A - men.

"Hursley"—that is, the words of Keble's hymn set to the tune of the "Grosser Gott, wir loben dich"—has gone into well-nigh innumerable hymnals of denominational and undenominational Protestantism. What an immense circulation this Catholic tune must have! We can form some partial estimate of its popularity by reflecting that its appearance in *Hymns Ancient and Modern* alone (probably the most popular

<sup>7</sup> Cowan and Love also think that the name "Hursley" was "doubtless given to the tune when it came to be associated with his hymn, 'Sun of my soul'". The tune and Keble's hymn were, however, associated as early as 1855 (says the Hist. Ed. of H. A. & M.) "when this tune from 'Ms. music in possession of Rev. W. J. Irons, D.D.', was set to the tune in Irons and Labee, *Metrical Psalter*."



of Protestant hymnbooks in English) has secured for it many millions of singers. In the first edition of his *Dictionary*, Julian wrote of this hymnbook: "Its sale, including the editions of 1861, 1868, and 1875, of over twenty-five million copies shows its use to be far beyond that of any hymn-book in the English language, whether old or new . . . and the stimulus which it has given to hymnological study has produced a rich harvest to all parties and many creeds." Nearly a quarter of a century has elapsed since this statement of the immense circulation of only one (although the most popular, it is true) out of hundreds of Church of England hymnals was made. A new edition of the H. A. & M. has since appeared (1904) and is recommended by the additional publication of the scholarly *Historical Edition of Hymns Ancient and Modern* (1907), while the previous "Complete Edition" still, we believe, remains on sale. "Hursley" is undoubtedly a widespread tune!

But the tune has gone into many other hymnals, either as "Hursley" or with other words set to it. In one recent Protestant hymnal, indeed, we have essentially the same tune under two different titles: "Hursley", and "Halle". This fact came quite accidentally under the writer's notice, and it may be that other hymnals follow a similar practice. However that be, the number of different hymns set to this same tune is astonishing. Mr. Warrington has kindly furnished me with the following list of his own compilation, which has the double interest of showing both the wide circulation of the tune and some of its historical features:

Framingham (L. M.).. H. & H. Coll. 9 Ed. 1830.

Cantique 29 (L. M.)... Chants Chrétiens. 1834.

Halle (7.7.7.7.7).... Mus. Miscellany. 1836.

" " Manhattan Coll. 1837.

Allison (L. M.) .....

Pascal (7.7.7.7.7.7.)... Geikie's Sm. Sac. H. 18—.

Claydon (7.7.7.7.).... Lemare. Select Har. 1840.

Halle (7.7.7.7.7.7).... Hastings. Sec. Songs. 1842.

Stillorgan (L. M.).... Sequel Mel. Sacra. 18—.

Paris (L. M.) ....., Beale. Cong. Ps. 1850.

Stillorgan (L. M.).... Davies. Songs of Ch. 1859.

- Becker (L. M.) . . . . . Sabbath Hy. & T. Bk. 1859.  
 Hursley (L. M.) . . . . . Hymns Anc. & Mod. 1861.  
 St. Cyprian (L. M.) .. Bemrose. Ch. Bk. 2 Ed. 1862.  
 Halle (7.7.7.7.7.).... Church Pastorals. 1864.  
 No. 253 (L. M.) . . . . . St. Alban's Tune Bk. 1865.  
 Halle (7.7.7.7.7.).... New Sab. Hy. & T. Bk. 1866.  
 Silcher (C. M.) . . . . . Taylor. Paris Ch. Hy. 1873.  
 Stillorgan (L. M.) ... Irish Ch. Hymnal. 1874.  
 Hursley (L. M.) . . . . . Major. Tunes F & C. 1877.  
 " " Bedell. Church Hy. 1891.  
 Pascal (L. M.) . . . . . Love. Scot. Ch. Mus. 1891.  
 Halle (7.7.7.7.) . . . . . Bedell. Church Hy. 1891.  
 Hursley (L. M.) . . . . . Love. Scot. Ch. Mus. 1891.  
 " " Tucker Hymnal. 1894.  
 " " Presbyt. Hymnal. 1895.  
 " " Church Harm. 1895.  
 " " Jones. Famous Hy. 1903.  
 Still Organ (L. M.)... Chants Chrétiens. 1834.  
 Hursley (L. M.) . . . . . Parish Ch. Hymnal. 1872.  
 " " Parr. Ch. Eng. Psalmody.  
 Grosser Gott (L. M.).. Hymns Anc. & Mod. 1904.  
 Hursley (L. M.) . . . . . Methodist Hymnal. 1904.

This is only a partial list,<sup>8</sup> but it exhibits various denominational uses of the famous tune. Catholic hymn books in English (as the partial list we shall give in this article will sufficiently indicate) also use the tune very largely. In Germany, from 1774 onwards, it was used in Catholic hymn books; and from 1819, in both Catholic and Protestant hymnals. Rightly does Bäumker speak of its "widespread" use in Germany. In addition to this, the large numbers of Catholic hymnals for German-speaking people in America attest its popularity on both sides of the ocean.

The detailed statement—although only a partial one—of its use by our separated brethren shows the esteem in which it is held; and it is therefore not easy to understand the implied criticism of the excellent *English Hymnal* (Oxford

<sup>8</sup> In other volumes it appears under still other titles: "All Saints", "Amiens", "Brandt", "Eventide", "Keble", "Lille", "Mentz", "Sacrament", "Shinar." (See *Major's Tunes and Chants*, 1877.)

Press, 1909), which gives two musical settings of Keble's hymn and, placing "Hursley" second, remarks: "As this hymn is very frequently sung, it is thought advisable to add here an alternative tune [viz. Hursley]. The former tune is more suitable for use in church." "Why?" we may be permitted to ask. By the way, the *English Hymnal* correctly credits the tune to the Viennese Catholic Hymnal of 1774, and is to be complimented on its careful accuracy in describing "Hursley" as "abridged" from the original tune. It is strange to find the *Hymns of Worship and Service, Chapel Edition* (New York, 1908) still attributing it to "P. Ritter, 1792". Another curious attribution of the tune is found in *Sunlit Songs* (Philadelphia, 1890), which ascribes it to "John Kepler"—and "without note or comment". The hymn in this case is "Hursley".

Considering the use of the tune by Catholics and Protestants alike, in several lands, and with words of different languages, and set to a great variety of texts, we are not surprised to find it enjoying a new recognition in the interesting volume, *Hymns every Child should Know* (New York, 1907). Here, again, it is "Hursley". But it is surprising to find some Catholic hymnals excluding it, e. g. *The Westminster Hymnal* (London, 1913); *An Order of Divine Praise*, etc. (New York, 1890), which gives the complete hymn but uses two new settings; and Dr. Tozer's *Catholic Hymns* (London, 1898), which gives the seven stanzas of the hymn, but only to a new tune by G. F. Bruce. He gives, however, both the words and the old tune in his *Cath. Church Hymnal* (1905). More intelligible is the course taken by *Psallite: Catholic English Hymns* (St. Louis, 1901), which gives both the traditional tune and a new setting (nos. 71, 72), perhaps yielding to the natural fear that the constant use of the traditional tune would finally produce a sense of repulsion. It is interesting to find *Sursum Corda: Katholisches Gesang- und Gebetbuch mit deutschem und englischem Texte* (St. Louis, 1911)—a volume which includes only 188 hymns in all—giving to the "Grosser Gott, wir loben dich" its traditional tune, but assigning a new melody to the English "Holy God, we praise Thy name" (nos. 39 and 123 respectively) and also giving (of course, to a different melody, as the rhythm is different)



6. The Holy Family Hymn Book (Boston, 1904).
7. Crown Hymnal (Boston, 1911).
8. The Catholic Youth's Hymn Book (New York, 1885).
9. St. Basil's Hymnal (Toronto, 1889).
10. Hymns for the Ecclesiastical Year (New York, 1908).
11. Lieder-Sammlung für Jünglinge etc. (New York, 1880).
12. Gebet- und Gesangbuchlein etc. (Buffalo, 1872).
13. Holy Face Hymnal (New York, 1891).
14. Fifty-one Misc. Engl. Hymns (New York, 1901).
15. Catholic School Chimes (New York, 1896).
16. Spięwniczek zawierjacy piesni etc. (Krakow, 1908, p. 148).
17. (Another Polish hymnal lacking its title-page).

The following hymnals have no repetition:

18. Catholic Church Hymnal (New York, 1905).
19. Cantemus Domino (St. Louis, 1912).
20. Parish Hymnal and Kyrial (Rochester, 1912).
21. Sursum Corda (St. Louis, 1911).
22. Psallite. Cath. Eng. Hymns (St. Louis, 1901).
23. Katholisches Gesang -u. Gebet-Buch (Cincinnati, 1858, 1874).
24. Vollständige Gesang-Schule (St. Louis, 1859, 1874).
25. Vollständige Gesang-Schule (19th ed. New York).
26. Caecilia (32nd Ed., New York, 1909).
27. Caecilia (6th Ed., 1874).
28. Cantate (Vatican Ed., New York, 1912).
29. St. Mark's Hymnal (New York, 1910).

It is curious to notice that the *Cantate* (Singenberger) (Vat. Ed., 1912) gives the traditional melody, but to a new English translation, while the *Cantate* (Mohr) (New York, 1895) has the 12 German stanzas, but set to a new tune.

The *Caecilia* (6th Ed., 1874) puts a hold over the last note of every line, while the *Caecilia* (32nd Ed., 1909) gives no hold over any note. A number of hymnals have holds while others have none, and a new source of perplexity is thus added to an already complicated problem; but probably such local "uses" could not be eliminated.

A second cause of confusion is found (apart from "repeats" and "holds") in rather notable variations of the

melody. A distinct group of hymnals exhibits—not a unique, indeed, but certainly a decided and apparently a preponderating German tradition:

*Form VIII.*



This is the form of the tune found in the following books (numbered as above): 14, 15, 18, 19, 20, 23, 25, 26.

Doubtless this form traces itself back to Bone's *Cantate* (1852), where the melody is exactly as that given in Ex. 8, except that holds are placed over the end-note of each line of the stanza.

A different tradition is represented by the melody as found in many Catholic hymnals:

*Form IX.*



Forms VIII and IX agree in all things except the melody in bars 7, 9, 10, 11, and the "repeats." The hymnals giving Form IX are those numbered above: 5, 6, 7, 8, 9, 14, also, *Cantica Sacra*, etc., edited by the Rev. J. H. Cornell (Boston, 1865), which places a hold on the end of the 1st and the 5th line; and (strangely) the *Evangelical Hymnal* (New York, 1880), which gives both the Catholic hymn and the traditional tune. This form of the melody can be traced back (substantially) to a hymn in honor of the Blessed Virgin, set to the tune of the "Grosser Gott" in *Frankischen Volksliedern*

(Leipzig, 1855), and differing from Form IX only in the 6th and 10th bars: (Bäumker, III. p. 286).

*Form X.*



Another variant (differing from that of the Leipsic 1819 tune only in the 6th and 8th bars) is the following:

*Form XI.*



The melody of Form XI is found in the hymnals numbered above: 1, 2, 3, 4, 13, 15, 18.

Varied as are these three dominant types of melody, and possessed of a sufficiently notable hymnal following and definite use, nevertheless a stray hymn book will sometimes be found merging the groups. Thus the *Gebet- und Gesangbuchlein* (Buffalo, 1872) constructs a new melody out of the first eight measures of Form VIII and the last eight measures of Form IX, giving us Form XII:

*Form XII.*



The *Lieder-Sammlung*, etc. (New York, 1880) differs from Form VIII only in having " repeats " and in varying the third bar or measure, thus giving us Form XIII:  $r : — : d$ , instead of  $r : m : r$ . Strangely, this is the form (except that the last two lines are not repeated) in Ould's *Book of Hymns* (London, 1913). The *Hymns for the Ecclesiastical Year* (New York, 1908) has the melody of Form XI except in the tenth bar, where it follows Form VIII, thus giving us a new Form XIV:  $f : — : r$ , instead of  $f : m : r$ . In a German Catholic hymnal which came under the writer's notice, someone had penciled notes different from the printed ones (probably in deference to some local use), so that the melody should be sung as in Form IX except in the sixth bar ( $m : f : s$ , instead of  $m : r : d$ ), thus giving us Form XV. In a (non-Catholic) *Sammlung von Volksgesängen für den Männerchor* (Philadelphia, s.d., no. 48) some strange variations occur, possibly for harmonic purposes, the melody being that of Form XI except in bars 3 ( $r : d : r$ ), 4 ( $m : — : —$ ), and 6 ( $m : f : s$ ), thus giving us Form XVI.

We have thus far considered only English and German hymnals. What variants may be found in those of other languages? Perhaps a hint of their frequency may be had from the only two Polish hymn books examined by us. They furnish two entirely new variants! One hymnal published in Krakow as late as the year 1908 gives us Form XVII:

*Form XVII.*



Like the German hymn, it has twelve stanzas, as also has the other hymnal (whose title-page is lacking). This latter gives a form of the melody which it credits to Galicia, and which approximates closely to the oldest known form, that of Vienna, 1774-1780. It has, however, two " repeats ":



Form XVIII.



These many variations in melody, in repeats, in holds, constitute a menace to a good united singing of the great hymn, which is nevertheless growing yearly in popularity amongst Catholics, and which is the one hymn they may be depended on to know, (in some fashion or other) and to use with pleasure in the public and general assemblies that now bring them together from all quarters of the country. The hope for the adoption of a unique form of the tune may be a dream, but that adoption is obviously a great need.

In this connexion it is desirable to know the form of the melody to which Father Walworth set his beautiful version. He was for many years the pastor of St. Mary's Church, Albany, N. Y., and was a very prominent actor in the Bi-Centennial celebration of the granting of Albany's Charter (1886). The celebration was opened formally by a Military Mass in St. Mary's: "At the conclusion of the mass Father Walworth announced that the *Te Deum* would be sung in English in thanksgiving for the blessings bestowed during its two hundred years of existence. He stood on the platform of the altar and in a commanding tone with a telling gesture, he lifted both arms as he said: 'In token of your gratitude to God during the singing of this hymn, let *all stand, and all sing.*' The grand old hymn sung by the entire multitude rang through the building in loudest tones, led by the organ and orchestra. The multitude then withdrew and Albany's first military mass was over."<sup>10</sup> This English *Te Deum* was his own hymn. How was it sung? Miss Walworth has kindly interested herself in determining this point, and asked a singer in St. Mary's choir, who has been a member of it since her school days, and who sang the hymn at the Bi-Centennial celebration, the manner of its singing on that

<sup>10</sup> *Life Sketches of Father Walworth*, p. 303.

occasion. From the description Miss Walworth sends us, it is clear that the melody was that given in Form IX—a very popular one with American Catholics, and probably the form most used. It can trace an excellent ancestry, as the story of the variants we have given will sufficiently witness. It was sung at St. Mary's with repetition of the last two lines, but only the first four stanzas were sung—the remaining three being wholly unknown to the member of the choir consulted by Miss Walworth.<sup>11</sup>

With respect to the appropriate tune to be used for the hymn, we permit ourselves the suggestion that, inasmuch as our separated brethren employ so largely the form of Leipsic, 1819, we should go back to the Catholic anterior form of the Vienna hymnal of 1774-1780, and adopt it by common consent. With the exception of one measure (the somewhat sentimental fourth) it is dignified, simple, and effective.

H. T. HENRY.

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### THE LEISURE OF OLERIOS AND RELIGIOUS.

Everything has its time.—ECCLESIASTES 3:1.

We always have time enough, if we will but use it aright.—GOETHE.

The more we do, the more we can do; the more busy we are, the more leisure we have.—HAZLITT.

OF all the centuried fallacies by which indolence, disinclination, irresolution, and mere velleity have ever sought to justify either the evasion of duty or the non-performance of optional things really worth while, perhaps the hoariest and the flimsiest is, "I haven't time". The veritable slogan of many-sided incompetency in the secular world of science and art and commerce and industry, this disingenuous phrase is by no means so unfamiliar as it should be in spheres and en-

<sup>11</sup> The hymn was used "only on great occasions" by the choir, but was a feature of the monthly meeting of the Young Men's Sodality at St. Mary's: "They seem to sing Faber's 'Sweet Sacrament' with their whole soul. But when, at the end, they chanted Father Walworth's translation of the 'Te Deum', that was the best of all! It was slow, majestic and yet full of energy."—*Life Sketches*, p. 199. In his *St. Patrick's Hymn Book*, Father Gaynor gives as tempo M. 80, and in his Preface remarks: "The tunes should be sung as nearly as possible at the rates indicated by the metronome marks. Some of these may seem very slow, but a fair trial will prove them right." Some hymnals give no indication of the tempo, others content themselves with marking *Andante*.

vironments supposed to be "in the world but not of it", in rectories and parish-houses, in colleges and seminaries, in monasteries and convents. This much being said by way of preamble, it is of course superfluous to add that the specific animadversions contained in the following paragraphs are addressed, not so much to the orderly and efficient cleric or religious who habitually cons the pages of this REVIEW, as to that conveniently indefinite, if quasiubiquitous, individual, "the other fellow".

To begin with an incontrovertible proposition, one which admits of no possible gainsaying: each of us has all the time there is. Let the inequality of men's other possessions be ever so marked, of time at least all have the same measure and amount. For millionaire and pauper, for pope and prelate and parish priest, for prior and friar, for Mother General and Sister Lowliest, the day holds just twenty-four hours,—hours which joy may seem to equip with wings or grief to fetter with ball and chain, hours that may be utilized or wasted, vivified with merit or murdered with iniquity; but absolutely of the same duration, sixty minutes to each of them, and twenty-four of them to every day. Just what fraction of these two dozen hours a cleric or a religious (of either sex) may legitimately claim as leisure—using the term as a synonym of opportunity for ease; freedom from necessary business or occupation; spare time, in a word,—this is a matter upon which opinions have always been, and will probably always continue to be, at variance; but there has never been any question among sane physicians of soul or body as to the justice and advisability of allowing some intervals of leisure in even the best-ordered day. On this point the spiritual writer, the theologian, the moral philosopher, the psychologist, and the man in the street are absolutely at one, emphasizing a truth which the common sense of mankind long ago crystallized in the proverb: "All work and no play makes Jack a dull boy."

Not only is it right, in theory, that clerics and religious should have a fair amount of daily leisure, but it is a fact that, with exceptions so few in number as to be negligible for any purpose of argument, in actual practice they do have it. They may not always admit the fact, and sometimes indeed

they may not recognize it; but it is a truth nevertheless that as a rule secular priests and members of religious communities have, or would have, if they systematized their time, at least an hour or two a day unencumbered with specific duties, occupation, or employment,—an hour or two, that is, of genuine leisure, to be spent just as they think fit. The statement that one has no time for this or that diversion most frequently means that one prefers some other diversion. The whole question of leisure, or lack of leisure, for a definite purpose is mainly indeed a matter of the relative importance we attach to different activities, or of the relative pleasure we take therein. For those duties universally recognized as of primary importance—eating and sleeping, for instance—no one pleads lack of time. So with one's routine work: parish priests do not declare that they have no time to say Mass or the breviary, nor do professors in colleges or Sisters in convents assert that they are too busy to teach their classes.

It is rather with regard to duties less obviously insistent and to occupations which, while not of strict obligation, are yet thoroughly congruous and eminently expedient, that we hear the fallacious "I have no time". Father A would really like to prepare his Sunday sermon more adequately, but what with one thing and another during the week, he lacks the requisite opportunity. Father B would be delighted to be able to spend several hours a day in reading solid works—theological, scriptural, or liturgical; but his time is so completely taken up with the hundred odds and ends of parish business that he is obliged to forgo the pleasure. Father C, who weighs fifty or sixty pounds more than is normal for a man of his age and height, knows that he ought to take a goodly amount of physical exercise every day, but then he has to be at the constant beck and call of his parishioners, and so is debarred therefrom. Sister D is fully aware that her efficiency in the class-room will suffer from her infrequent enjoyment of fresh air, but there is so much to be done that 'tis really impossible to go out for a walk. And so on.

Now, making due allowance for exceptional cases, it is safe to affirm that, nine times out of ten, or, more likely, ninety-nine out of a hundred, such statements as these are merely inept excuses, fictive pretexts designed to lull an uneasy con-

science or to forestall the censure one feels to be deserved. In all probability Father A habitually expends more time in gratifying from day to day the haphazard and unprofitable whims and caprices of the moment than would suffice for the due preparation of several sermons. Father B's parish work does not prevent his devoting several half-hours, not to say whole ones, daily, to the assiduous perusal of sundry papers, magazines, and "best-sellers". Father C, despite the alleged incessant demands of his parishioners, manages to attend without fail all the ball games played in his city or town. And it is even conceivable that Sister D may spend in superfluous correspondence, in unnecessarily frequent or prolonged visits to the parlor, in protracted chats with her house-mates, or in reading books not really essential to her spiritual advancement or intellectual growth, a period amply sufficient for the outdoor exercise which is scarcely less necessary to her than is food or sleep.

The perspicacious reader will have noticed the less positive and categorical form of that last sentence, as compared with the several preceding ones, and will doubtless readily apprehend the reason therefor. The writer has first-hand knowledge of dozens of Fathers A, B, and C; his acquaintance with the counterparts of Sister D is both too limited and too superficial to warrant any reliable generalizations as to their normal mode of action. Just here, by the way, is perhaps the most fitting place for the insertion of a human document which should possess no little interest for many a reader of this periodical, and which really constitutes the main *raison d'être* of the present paper. It is an extract from a letter recently received from the Mother Superior of a religious community devoted to educational work:

. . . May I suggest, as a subject for some future article of yours in the ECCLESIASTICAL REVIEW, the injustice done to Sisters in the parochial schools? The Sisters are engaged to teach the school, not to clean the church, to be the sacristans (with all that that entails), to play the organ, and conduct all the sodalities of the parish. In many places they are expected to do all this and more, and at the same time to teach from nine to twelve, and from half-past twelve or one to half-past three or four, to correct all their papers, to prepare their lessons, to attend to their religious duties, and to keep

pace with the furious gallop of modern education. It is absolutely impossible—something will have to suffer.<sup>1</sup>

Accepting this statement at its face value, one is at a loss to determine which of the two is the more to be *admired* (in the strictly etymological sense of the word), the pastor who seeks to impose such unconscionable burdens, or the Mother Superior who allows her Sisters to accept them. That the conditions stated are purely and simply intolerable goes without saying. Any one who knows from personal experience (as does the present writer) what it is to teach for six hours a day, who understands the nervous wear and tear inseparable from attendance in the class-room and the subsequent fatiguing drudgery of correcting multiplied "papers", "duties", or "exercises", does not need telling that, in the matter of work, sufficient for the day is the teaching thereof. To expect that, over and above such work, a Sister should fill the supplemental rôle of sacristan, organist, janitress, or quasi-curate, is to display such a lack of consideration, not to say of intelligence, as is difficult to reconcile with one's habitual notion of a judicious cleric. The sweating system is bad enough in the tailor's trade or the tobacconist's; in common decency it should be tabooed in the case of our teaching Sisters.

Evidently, there is scant leisure for religious subjected to such conditions as the foregoing; but the deprivation of what is rightfully theirs does not invalidate their title thereto, nor does their case, which for the honor of our cloth, one hopes is altogether exceptional, affect the general rule that religious as well as seculars have a reasonable amount of daily free time. If, as has already been said, representatives of both classes do not always admit or even recognize the fact, it is very probably because they are wanting in method and have not learned the important secret of systematizing their work and prayer and recreation. "There are few," says Archbishop Spalding, "whom routine work keeps busy more than ten hours in twenty-four. Allow eight hours for sleep and two for meals, and there remain four hours for self-improve-

<sup>1</sup> In case any incredulous reader should be inclined to doubt (as he well may) the genuineness of this extract, suspecting it to be a literary "frame-up", he is respectfully referred to the Editor of the REVIEW, who has seen the original letter.

ment." Profitable expenditure, rather than useless frittering away, of these hours depends very largely on a person's having, or not having, an individual rule of life. All treatises on the priesthood emphasize the expediency, or rather the necessity, of such a rule as a means to that systematic action of which St. Augustine says, "Order leads to God."

"Among the means proper to aid the priest in rapidly attaining the sanctity exacted by his state," says *Le Trésor du Prêtre*, "there is one of great efficiency, recommended by the saints as the easiest and safest road by which to reach that goal—the faithful and constant observance of a rule of life drawn up with care and prudence and approved by a wise director." "In order to spend his time for the glory of God, for the sanctification of his own soul, and the salvation of his neighbor, every good priest," declares Father Müller, "draws up for himself a good rule of life and strives to live up to it." "If you never acted from caprice, but observed a fixed order in your every-day life, appointing a suitable time for everything, you would never have to complain of want of time," protests *Rules for the Pastor of Souls*; and it adds: "Having first fulfilled all your duties in the best way possible, you would still find time for all necessary recreation." And Canon Keating tells his brother priests: "The need of method and rule in our life comes home to us in a striking way when we reflect that there is no profession or calling in life in which the work can be got through in a slovenly and negligent manner more easily than in ours. . . . I know of no walk in life where a man can do less if he chooses than in the priesthood, and yet be sure of the necessities."

The basic truth underlying these several quotations would seem to be that priests and religious lack most frequently, not time, but orderly system in utilizing time; not real leisure, but method in the performance of their various duties. Hazlitt's assertion, "the more busy we are, the more leisure we have", is absurd only at first blush; many a man has often experienced its practical truth. Not less judicious is Lord Chesterfield's statement: "It is an undoubted truth that the less one has to do the less time one has to do it in. One yawns, one procrastinates, one can do it when one will, and, therefore, one seldom does it at all; whereas those who have a good deal of

business must (to use a vulgar expression) buckle to it, and then they always find time to do it in." A review of his personal activities at two different periods—an extra busy week, for instance, and an unusually slack one—will demonstrate to the average man the justness of this reflexion, and should convince him that if, conformably to the old-time counsel, he "works while he works", he will lack neither time nor zest to "play while he plays".

It would be superfluous, if not impertinent, to dilate in such a periodical as this on the distorted view of Christian perfection and the spiritual life taken by those who would identify legitimate leisure with wasted opportunity or time lost. It is elementary that the very best thing one can do at any given time is to accomplish God's will. The most lucid and unmistakable expression of that holy will as to the details of daily routine is normally found in "a rule of life drawn up with care and prudence and approved by a wise director", and the leisure permitted or enjoined by such a rule is no more inimical to one's eternal interests, one's personal sanctification, than is the most intense and exhausting labor of brain or brawn. More than most other people, presumably, clerics and religious resemble the just man, in that they "live by faith", and their consequent purity of intention gives supernatural merit to acts in themselves indifferent, unmoral. There is sound theology as well as common sense in the advice: Enjoy your daily leisure; but, whether you rest or read, pay visits or receive them, ride, row, wheel, or walk, "or whatever else you do, do all to the glory of God".

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#### THE PHYSICAL SCIENCE IN ST. THOMAS'S SUMMA.

ST. THOMAS was born about the year 1225, and he died in 1274. He was a pupil of Albertus Magnus, the greatest physical scientist of his time, and contemporary to Roger Bacon. Albertus Magnus shows an astonishing knowledge of plant physiology, and he made very many scientific conjectures that are prophetic. He wrote elaborate treatises on chemistry, physical geography, and similar subjects.



Roger Bacon knew the optics of lenses; that light has a definite rate of motion; he pointed out in the Julian calendar errors which Gregory XIII removed three centuries later; he treated of the distance of celestial bodies from one another, their conjunctions and eclipses; he explained the effects and composition of gunpowder; he discussed and affirmed the possibility of steam vessels, aerostats, microscopes, and telescopes; and altogether his science is very advanced. Salicetti of Piacenza, who was also a contemporary of St. Thomas, was suturing nerves, studying the causes why some wounds do not heal by first intention (without pus); he discovered that cirrhosis of the kidney is one of the causes of dropsy, and so on. Physical science, then, in St. Thomas's day had made marked progress. He himself wrote on chemistry, and he therefore had directed his attention to the physical sciences of his time.

In the *Summa* there is little opportunity for the treatment of physical subjects, but the nature of the material presented is of great interest, and it often bears importantly on the theological doctrine. His astronomy is that of the Ptolemaic *Almagest*, although he does not definitely state this in any place of the *Summa*. He supposes that the earth is a stationary centre around which the heavenly bodies, spheres, or heavens, revolve. Apollonius of Perga (250-220 B. C.) began this system, which Hippocrates applied to explain the movements of the sun and moon, and Claudius Ptolemaeus, about the middle of the second century after Christ, extended to the planets—including the sun as a planet. This work was so well done that it impressed itself upon all the civilized world for fourteen centuries, until Copernicus proved it false.

Dante, who was born in 1265, nine years before St. Thomas died, describes in the *Convito* (II, 4) the order of the Ten Heavens thus: first, the Moon; second, Mercury; third, Venus; fourth, the Sun; fifth, Mars; sixth, Jupiter; seventh, Saturn; eighth, the Fixed Stars; ninth, the Crystalline Heaven; which is transparent, situated beyond all the stars, and is the *primum mobile*. Outside all these, Dante says, "Catholics place the Empyrean Heaven, that is the Heaven of Flame, or the Luminous Heaven; and this appears to be immovable". In the *Paradiso* Dante uses these ten heavens as the abodes of

various angels and saints. According to Dionysius the Areopagite the Intelligences guiding and ruling these heavens are: the Angels in the Moon, the Archangels in Mercury, the Principalities in Venus, the Powers in the Sun, the Virtues in Mars, the Dominions in Jupiter, the Thrones in Saturn, the Cherubim in the Fixed Stars, and the Seraphim in the Primum Mobile. God Himself has His throne in the Empyrean. This Empyrean holds within itself the whole world and beyond it is nothing but God. Dante says it is not in space.

St. Thomas<sup>1</sup> remarks, it was fitting at the beginning of the world that an entirely luminous body, the Empyrean, should be created, where the glory of the blessed, as far as the body is concerned, should find its origin. The glory of the next life is spiritual and corporal. Spiritual glory started at the beginning of the world in the happiness of the angels, and it is congruous also that corporal glory should arise from some body, which always would be preserved from corruption, or change, and be fully luminous, after the nature of a glorified body. This source is the Empyrean, so called not for its heat, but its splendor. He says<sup>2</sup> the *corpora coelestia*, the heavens, are incorruptible.

The Almagest as the Schoolmen saw it, is a system filled with extraordinary beauty, and if we now substitute the Sun for the central fixed Earth we might keep practically all its poetry, and at the same time be near the truth. The Ten Heavens were the Lyre of Pythagoras, arranged so mathematically and harmoniously that the sphere of the Fixed Stars gave forth the deepest tone in the music of the universe (the World Lyre strung with ten strings), and the Moon gave out the lowest tone at the feet of God.

There's not the smallest orb which thou behold'st,  
But in his motion like an angel sings  
Still quiring to the young-eyed cherubins.

The first coëval things created, according to St. Thomas, were the angelic nature, corporal matter uninformed, time, and the Empyrean Heaven. Blessed Rabanus Maurus, abbot of Fulda, who died in 856, one of the most learned men of

<sup>1</sup> Ia, Q. 66, a. 3, c.

<sup>2</sup> Ia, Q. 9, c., and 10, 5, c. fin.

his time, is quoted by St. Thomas<sup>3</sup> as reckoning only eight heavens: the Empyrean, the Crystalline or watery, the Starry, the Fiery, the Olympian, the Ethereal, and the Aereal. Dante in the *Convito*<sup>4</sup> says that Aristotle, "seguitando solamente l'antica grossezza degli astrologi", believed there are only eight heavens, ending with that of the Fixed Stars.

Rabanus was a pupil of Alcuin, and he most probably came under the influence of Dicuil, the Irish mathematician, who was one of Alcuin's professors, and who wrote *De Mensura Orbis Terrae* about 825. The Irishman St. Ferghal, or Vergilius, who became bishop of Salzburg in 766 (he left Ireland in 745 and died in 789) taught, a little before 748, that the earth is spherical. St. Ferghal was abbot of St. Peter's at Salzburg, and while there some priest baptized a child, using, through ignorance, instead of the correct formula, the words "Baptizo te in nomine Patria et Filia et Spiritu Sancta". Ferghal said that the baptism was valid. St. Boniface (called also Wynfrith—probably a British Saxon) held that it was invalid, and he complained to Pope St. Zachary of Ferghal's decision. The Pope upheld Ferghal. When St. Ferghal afterward said the earth is round, St. Boniface again complained to St. Zachary, and accused him of heresy. St. Ferghal was cleared of this charge also. Ferghal was canonized in 1233 by Gregory IX, when St. Thomas was about seven years of age. The question of the rotundity of the earth and of the existence of antipodes started long before Ferghal's time, but St. Augustine's opposition<sup>5</sup> to this doctrine which he called fabulous, set the subject at rest until St. Ferghal revived it.

St. Thomas, too, held that the earth is round. He speaks of the sphericity of the earth as if there were no question of the contrary opinion—"Eadem conclusionem demonstrat astrologus et naturalis, puta quod terra est rotunda".<sup>6</sup> He says again<sup>7</sup> "astrologus hoc demonstrat per media mathematica, sicut per figuras eclipsium, vel per aliud hujusmodi. Naturalis vero hoc demonstrat per medium naturale, sicut per motum gravium ad medium, vel per aliud hujusmodi." The *motus gravium ad medium* is the centre of gravity notion.

<sup>3</sup> Ia, IIae, Q. 68, 4, o.

<sup>4</sup> II, 3.

<sup>5</sup> De Civitate Dei, xvi, 9.

<sup>6</sup> Ia, Q. 1, 1 ad 2.

<sup>7</sup> Ia, IIae, Q. 54, 2 ad 2.

Dante also knew of this: in the *Inferno* <sup>8</sup> he and Virgil reach the centre of the earth.

Il punto

Al quale si traggon d'ogni parte i pesi—

that point to which from every part is dragged all heavy substance.

St. Thomas's notion of light <sup>9</sup> was that it has no motion. "For as soon as the sun is on the horizon the whole hemisphere is instantly lighted". He uses the word *hemisphaerium*. Light, he says, is not a body, because it has no motion, and at darkness, or the absence of the source of light, light itself is not corrupted. He contends it is an active quality of the source of light, as fire is an active quality consequent to the substantial form of fire.

He gives the opinions of Saints Basil and John Chrysostom as to the number of the heavens.<sup>10</sup> St. John Chrysostom held<sup>11</sup> there is only one heaven, and that the term *coeli coelorum* is a Hebrew idiom for a singular noun. St. Basil spoke of three heavens, the Empyrean, wholly luminous; the watery or crystalline, which is diaphanous; and the starry, which is partly diaphanous and partly luminous; and these three heavens are subdivided into eight spheres—that of the fixed stars and of the seven planets, one of which is the sun.

St. Thomas discusses<sup>12</sup> the existence of water above the firmament. He supposes there is water above the heavens from the text of Genesis: <sup>13</sup> "Divisit aquas quae erant supra firmamentum ab his quae erant sub firmamento." The firmament may be the starry heaven or the heaven of the clouds. If the heaven of the clouds is meant, this water is there as vapor. It is altogether impossible, however, he says, for vapor to ascend above the starry heaven because (1) that heaven is solid; (2) that heaven is so near the fiery Empyrean that water could not exist as such there; (3) that heaven is rarified under the concavity of the moon; (4) we know, moreover, that vapor does not ascend above the top of even some earthly mountains.

To meet the objection that water can not remain above the firmament because the firmament is vaulted, and water would

<sup>8</sup> xxxiv.

<sup>11</sup> Hom. iv in Gen.

<sup>9</sup> Ia, Q. 67, a. 1, c.

<sup>12</sup> Ia, Q. 68, 2.

<sup>10</sup> Ia, IIae, Q. 68, a. 4.

<sup>13</sup> I, 7.

run off, he cites St. Basil's solution, viz. (1) that because the part of the firmament which we see is concave it does not necessarily follow that the distal side of it is convex—it may be flat; (2) water beyond the firmament may be in the form of ice.

As the earth is the fixed centre of the world Jerusalem is the centre of the earth. "Quia virtus passionis Ejus [scil. Christi] ad totum mundum diffundenda erat, in medio terrae habitabilis pati voluit, id est, in Jerusalem. Unde dicitur (psal. lxxiii, 12) *Deus autem Rex noster ante saecula operatus est salutem in medio terrae*, id est in Jerusalem, quae dicitur esse umbilicus terrae."<sup>14</sup> Dante also makes Jerusalem the middle of the earth, as was the common opinion in the middle ages. The Inferno is situated immediately under Jerusalem,<sup>15</sup> and when the sun is on the zenith it hangs right over Jerusalem.<sup>16</sup>

St. Thomas held that Paradise, the Garden of Eden, existed in his own day<sup>17</sup> somewhere in the East, shut off from discovery by mountains, seas, or impassable deserts. St. Basil,<sup>18</sup> St. Athanasius,<sup>19</sup> St. Augustine,<sup>20</sup> St. Bonaventure, and Bellarmin, all held that the Garden of Eden actually was in existence in their own time. St. Thomas informs us some authorities held that Paradise is high up "ad medium aeris interstitium, in quo generantur pluviae et venti, et hujusmodi", but he thinks it is on the lower earth. Dante puts the Terrestrial Paradise on the summit of the Mountain of Purgatory, which is a vast conical mountain rising from the southern ocean at a point antipodal to Jerusalem.

The Summa says the air near the earth is denser, by exhalations from the water, than it is higher up, and thus birds are able to fly in the lower air.<sup>21</sup> It speaks also of *aer condensata* which can be colored and shaped as in clouds.<sup>22</sup> When angels appear to us they use bodies made of this air. St. Thomas understands the nature of rain.<sup>23</sup> He speaks of "Aquae quae vaporabiliter resolutae supra aliquam partem aeris elewantur, ex quibus pluviae generantur".

<sup>14</sup> IIIa, 10, ad 1.<sup>15</sup> *Inferno*, 4, 114.<sup>16</sup> *Purgatorio*, ii, 3.<sup>17</sup> Ia, Q. 102, 1.<sup>18</sup> Hexameron.<sup>19</sup> Epist. de Decret. Synod. Nicaenae.<sup>20</sup> Lib. de Peccat. Orig. c. 23.<sup>21</sup> Ia, Q. 71, 1 ad 3.<sup>22</sup> Ia, Q. 71, 1 ad 3.<sup>23</sup> Ia, Q. 77, a. 2.

In his classification of animals he puts ants among the reptiles. Reptiles are "animalia quae vel non habent pedes quibus elewantur a terra, ut serpentes; vel habent breves, quibus parum elewantur, ut lacertae et formicae."<sup>24</sup> A few editors deem this text corrupt. Some animals, he thinks, are generated "ex corruptione rerum inanimatarum vel plantarum,"<sup>25</sup> and this generation is through a *virtus coelestis corporis*.<sup>26</sup> The stars have influence in the generation of some animals, but apparently after the manner that the sun influences plants. He cites St. Basil<sup>27</sup> as holding that fishes have memory and St. Augustine<sup>28</sup> as denying that they have memory. He tells us<sup>29</sup> the notion that fishes are generated from water is not to be taken literally, but as meaning that they have an affinity with the nature of the water in which they move.

The celestial bodies are not animate. The Rabbi Moses held they are animate, but his opinion was condemned by a synod of Constantinople. The moon was probably created as a full moon, although St. Augustine thought it could have been created as a crescent moon.<sup>30</sup> Many questions in the Summa that appear trivial now were started by heretics, not by the Schoolmen.

In a comment<sup>31</sup> on the fourteenth chapter of Deuteronomy he speaks of fabulous creatures like the griffin and the porphyrio because they are enumerated in *Deuteronomy*, among real birds and animals, but it is not clear that he deemed the griffin or the porphyrio real. The porphyrio was a bird with one webbed foot for swimming, and one unwebbed for better walking. In this connexion it may be said that some indices in the older editions of the Summa are likely to be misleading: they attribute statements to St. Thomas which are certainly not in the text, and which he probably never thought of. For example, in the course of an argument he says, "Sometimes an evil may be tolerated to prevent a much greater evil", and the editor of my edition of the Summa cites this passage to prove his own assertion that a "Meretrix etiam

<sup>24</sup> Ia, Q. 72, 1 ad 2.

<sup>25</sup> Ia, Q. 71, ad 1.

<sup>26</sup> Super Gen. ad Litt., lib. iii, c. 8.

<sup>27</sup> Ia, Q. 70, 2 ad 5.

<sup>28</sup> Ibid., ad 4.

<sup>29</sup> Homil. viii in Hexameron.

<sup>30</sup> Ia, Q. 71, 1 ad 2.

<sup>31</sup> Ia, IIae, Q. 102, a. 6.

nunc debet permitti, id est, tolerari, in civitate, ut vitetur pejus malum", an assertion St. Thomas never even suggests.

He makes, like Shakespeare, the liver the seat of love, not the heart; and there is no scientific objection to either locality as far as I can see. He thought that blood is made in the liver.<sup>32</sup> Anger<sup>33</sup> causes heat in the blood, brought about by the evaporation of gall. With Aristotle he thought (incorrectly) that the heart is the first part of the foetal body formed.<sup>34</sup> The larger the heart is in an animal, he says, the more likely the animal is timid, because bravery supposes a heated heart, and the big heart requires more fuel to warm it.<sup>35</sup> Wine gives courage "by warming the heart."<sup>36</sup> As a matter of fact it neither gives courage, but the contrary, nor does it warm the heart. Digestion of food also is effected entirely by heat.<sup>37</sup> He knew, as we do, that the foetus in utero is built up, fed, from the maternal blood.<sup>38</sup> He localizes the *ratio particularis*, or the faculty that differentiates particular objects, and which is opposed to the *ratio intellectiva* that deals with universals, in "the middle part of the head".<sup>39</sup>

His notion of the nature of life is the same as ours. Living beings have the power of manifesting some kind of motion arising in themselves.<sup>40</sup> They are not moved toward operation by a second external agent. The motion of plants is immanent but imposed by nature; the motion of animals is sensuous in impelling origin; man can be moved also by an end, proposed by the subject himself.

He holds, of course, that the single human soul is at once the principle, the substantial form, of the vegetative, sensitive, and intellectual life of man, as the contrary opinion was condemned by a council of Constantinople.<sup>41</sup> St. Thomas proves<sup>42</sup> his proposition against what he thought was Plato's doctrine, that there are three souls in man: a nutritive in the liver, a concupiscible in the heart, and a conscious in the brain. Plato, however, seems to make the *νοῦς* in the brain, the *θυμός* in the heart, and the *ἐπιθυμία* in the belly, three phases of the same soul.

<sup>32</sup> Ia, IIae, Q. 48, 2 ad 1.

<sup>33</sup> Ibid.

<sup>34</sup> IIa, IIae, Q. 122, 2.

<sup>35</sup> Ia, IIae, Q. 45, 3.

<sup>36</sup> Ibid.

<sup>37</sup> Ia, Q. 78, 1.

<sup>38</sup> IIIa, Q. 31, 5 ad 1.

<sup>39</sup> Ia, Q. 78, a. 4.

<sup>40</sup> Ia, Q. 18, 1.

<sup>41</sup> viii, acti. 10, an. 11.

<sup>42</sup> Ia, Q. 78, 3.

St. Thomas holds, however, "Prius generatur vivum quam animal, et animal quam homo."<sup>43</sup> Prius embrio habet animam quae est sensitiva tantum; qua ablata advenit perfectior anima, quae est simul sensitiva et intellectiva."<sup>44</sup> This opinion, which is suggested by Aristotle, is altogether erroneous. At the very instant of conception, fertilization, that is when the nucleus of the spermatozoon fuses with the nucleus of the ovum, the *anima intellectiva* is infused, and the single resulting cell is a human being, person, just as the year old baby is a person. No one that has any knowledge of embryology at all now denies this fact.

St. Thomas says<sup>45</sup> "Virtus animae, quae est in semine, per spiritum qui in semine includitur, format corpus in generatione aliorum hominum". This also is untrue if taken without distinction: it is the *virtus* of the newly created soul which builds up the *corpus in generatione aliorum hominum*.

His theory concerning the reproduction of the human species is extremely ingenious, and the best that could be elaborated from the data he possessed, but it has no foundation in fact, and is, of course, untenable. He says the sensitive soul is transmitted by the semen. The force that is in the semen, derived from the soul of the genitor, is a quasi-motion of this genitor's soul. It is not his soul itself, nor a part of it, except *in virtute*, just as in a saw or an axe there is no form of, say, a bed, but a certain tendency toward this form. That energy has no organ, but it is included in the spirit of the semen, which in itself is frothy, as is seen from the whiteness thereof. He goes on to prove that the sensitive soul has not *per se* being and power of action, but he does not give a direct proof of his assertion that the human foetus passes through transitional stages in which it is successively informed by a vegetative, sentient, and, finally, a rational soul, and that each succeeding form contains eminently and virtually in itself the energies and faculties of its predecessor.

He has the erroneous opinion<sup>46</sup> that semen is formed from food before the food has been transformed into the particularized substance of the bodily members; it comes, he says,

<sup>43</sup> Ia, Q. 67, 4.

<sup>44</sup> Ia, Q. 76, 3 ad 3.

<sup>45</sup> IIIa, Q. 31, 1 ad 1, and Ia, Q. 71, 1 ad 1, and Ia, Q. 67, 4, Corp.

<sup>46</sup> Ia, Q. 119, 2, Corp.



from the food not needed for the nourishment of the body. He explains this statement thus: if there is in human nature the power to communicate its own form to foreign material, within and without the subject, it is evident that a food which at first is dissimilar to the body finally becomes identified with it by a communication of form. The natural order, however, is that anything must be reduced from potency to act by degrees. So in generation the object is first imperfect, and later perfected: this object while imperfect is disposed generally; later it takes on a determination toward a particular part or member of the perfected product. Thus it is that in the generation of animals the animal exists before the horse or the man. In food also there is at first an adaptability common toward any or all parts of the body, and this adaptability is later narrowed down to this or that particular member of the body.

He continues: the food, however, which is already determined for the sustenance of some particular member or organ of the body can not become a part of the semen, because food already so determined should, when brought to the semen, retain the nature of the member or organ from which it was derived; and if it did not retain that nature it would, *ipso facto*, be in a state of corruption, recessive from the nature of its source, and as such it could not convert anything into its own similitude.

If, on the other hand, this food retained the particularized nature of its source, it would be fixed for the reproduction of some particular member, and lack potency of motion toward the whole body; it could reproduce only, say, an arm; not be fitted for the building up of a new body in general. The objection may be raised that food so set apart for a particular purpose, a particular member, retains the nature of all parts of the body, and that thus the semen would be, as it were, a kind of small animal *in actu*, and the generation of any animal from another animal would be mere division. Such a conclusion is erroneous. Therefore semen is not taken from that which is actually perfected, but rather from that which is in potency toward the whole product, fitted to produce an entire body, through the power derived from the soul of the generator. Now, what is potency toward the whole is

what is produced from food before it has been converted into the substance of particularized somatic members, and from such undetermined food semen is produced. Aristotle said <sup>47</sup> animals that have big bodies, which use up more nourishment, have little semen in proportion to the size of their bodies, and generate only few offspring; fat men also have little semen for a like reason.<sup>48</sup>

The statements made in this argument have truth and error so confused that it is difficult to show the error, short of an extensive exposition of the growth of an embryo, and such an exposition is one of the most technical and difficult in biology.

There is no evidence whatever to show that food is particularized for particular members of the body. The same bread or meat builds indifferently the various tissues, by providing material for the formation of new cells. We have not the slightest information of the fact that food in one part of the body makes nerve cells, in another bone cells, in another muscle cells, and so on. There is no proof that undetermined or determined food as such causes such differentiation. The vital principle makes the differentiation, but how it does so we do not know.

Semen and blood are flesh *in potentia*, not *actu*, according to St. Thomas. We might say loosely that the nucleus of the single spermatozoon, from which the embryo's flesh starts, is flesh *in potentia*, but blood is a distinct perfected organ of the body, which carries food and oxygen to all tissues. It is not flesh *in potentia*; it is different from flesh, and it never is turned into flesh, whether we take "flesh" to mean muscle, or the body in general.

He tells us that the mother's part in generation is that the active principle in the male semen acts on a certain kind of blood in the woman to produce the embryo, not "sanguis quicumque, sed productus ad quamdam ampliorem digestionem per virtutem generativam matris ut sit materia apta ad conceptum."<sup>49</sup> He knew nothing of the ovum, or the placental nourishment of the foetus.

<sup>47</sup> De Gener. Anim., lib. 1, cap. 18.

<sup>48</sup> Ia, Q. 119, 2, Corp.

<sup>49</sup> IIIa, Q. 31, a. 5, Corp.





Woman, he thinks, is merely a *mas occasionatus*, as Aristotle said; something *deficiens et occasionatum*; the male sex is nobler, more perfect. That persons of the female sex are generated at all is due to some "debilitas virtutis activae, vel propter aliquam materiae indispositionem, vel etiam propter aliquam transmutationem ab extrinseco."<sup>50</sup> One of the external forces that influence the determination of sex toward the feminine side is the south wind: the north wind is likely to determine toward masculinity. He gets this notion of the wind from Aristotle.<sup>51</sup>

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### URTICA CLERICALIS.

During the hot days of vacation, when

Flammiferis tellus radiis exusta dehiscit,  
Candentique globo medius coquit aethera fervor,

the student who is prevented from going abroad for diversion, finds a certain compensation in browsing at leisure among the "Folia" in his own or in some other accessible library. Here Thaliâ and her graceful sisters disport themselves in view of the solemn theologians on the shelves, under the leadership of Apollo, and amid the music of pastoral reeds and the applause of the genial shepherds. For, although to the "parochial" intellect there is a dryness in the heavily bound leaves of dusty old tomes, the student of morals, such as the priest is by his very vocation, finds in them a something that is both interesting and instructive. To him "the world is a book in folio, printed all with God's great works in letters capital"; and hence the "Amoenitates literariae" of the medieval monks, and the "Curiosa" of the period when printing came to aid the literary instinct to unfold its new flowers, give forth a certain fragrance, as of thyme and lavender, which soothes the spirit and captivates the cultivated sense. This is especially true of the quaint musings left by clerics who took delight in discussing their own and

<sup>50</sup> Ia, Q. 92, 1 ad 1.

<sup>51</sup> De Generat. Anim., lib. iv, cap. 2.

their brethren's foibles, taking as it were stock of their shortcomings, and good-naturedly offering correction or advice.

Such Folia, if they were to be classified under some figurative name, might be said to belong to the genus "urtica", the vulgar "nettle", of which there are known to botanists about thirty varieties. For these products of the old literary byways have something pungent in them which has been styled satire. Those stinging qualities which make one naturally shrink from the touch of the nettle are not without their beneficial effects. He who lays boldly hold of the nettle, from below, will not be hurt. The sting is most painful to him who attempts to assuage it by applying cold water to the sore spot. But, considering the qualities of the nettle, it must not be forgotten that the irritant poison is accompanied by an element that has valuable medicinal properties, such as, for example, the cure of scorbutic diseases. A venerable abbot in an old Trappist monastery on the Rhine once told me that the monks use the nettle with good effect as diet in pulmonary troubles taken from exposure to the cold.

And so it is with satire. It stings; but it also corrects, and often in those cases where the disease is spread throughout the body so as to render it inaccessible to direct diagnosis or remedy. Dryden refers to the benefit of this class of literature:

Satire has held its place among the rest,  
And is the boldest way, if not the best,  
To tell men of their foibles and their faults,  
To laugh at their vain deeds and vainer thoughts.

Ever since the days of Lucilius the touch of irony has been a favorite form of artistic criticism with the classical writers. The style of the *Saturae Menippeae*, aiming at a combination of the true and the beautiful by making rhythmic diction the vehicle of the divine indignation which reproves vice, was perfected by Horace, Juvenal, and Persius. Fine literary form, whether in prose or verse, of itself served to attract attention, and became the apology for the boldness which held up vice, vanity, and stupidity to public reprobation and ridicule. In this way reforms have been effected which governmental power hindered by force of tradition would have been unable to reach. The false code of honor which sanctions

duelling in Continental Europe, and the extravagances of "Suffragettism" in England, might be more easily exterminated by the romance of a Don Quixote than by serious legislation or coercion. Indeed literary productions like those of Dickens in England, directed against the prison and chancery systems, or of Harriet Beecher Stowe, in America, against slavery, being satirical in the sense that they exaggerated certain public abuses, have done more than statutes toward correcting the evils they attacked, for they aroused public sentiment to recognize and combat the abuses.

Satire must of course keep within the limits of esthetic propriety. There is a species of nettle that is vicious without being medicinal. It is known as the "Devil's Leaf" or "*Urtica urentissima*". In letters, this kind of nettle is represented by the sarcasm or irony which seeks merely to inject its virus, and which exudes from its vicious nature the bicarbonate of ammonia its system is overcharged with. This sort of acridity has really no place in literature, since the latter is properly an expression of the beautiful and of that order or moderation which is an essential element of all true art.

It is not surprising, in view of the moral force inherent in the right use of satire, that the clergy should be found as authors of a very large part of this class of writing. The attraction of truth, the love of the beautiful which is but another phase of the expression of truth, and the conscious sense of duty which makes the cleric a corrector of morals, public and private, render it easy for him, when wit and humor combine with his power of expression, to yield to the temptation of using satire where the slower process of appeal to the callous or disingenuous fails. We all rather like the unostentatious corrector who points out our faults with a smile that indicates him to be a good friend, though he dislikes the devil in us. The two gentle Georges, Crabbe and Herbert, do not make us in the least angry when they strike our foibles or riddle their clerical brethren. We enjoy the clever sallies of "Father Prout" or the humor of Pastor Healy of Bray, or of Father Philip in *Handy Andy*, or "Daddy Dan" in *My New Curate*. Even when the satire is of the more pungent kind, and aimed at the false religious convictions of others, however much they may be in good faith, as in Marshall's *My*

*Clerical Friends* or the *Comedy of Convocation*, or in those exquisite little commentaries of the "Prig", we are sure to make allowance for it, for we readily discern the good will and the true aim of the writer.

"Ridendo dicere verum quid vetat?" writes Juvenal, and we enjoy the sport of witty repartee and the handling of sharp actualities, so long as the caution of the Angelical Doctor is observed, "ut non vertatur in dissolutionem".

But I have been led aside from my purpose of calling attention to some of the older satirists among our clerical brethren. One hardly cares to think of Piers Plowman's "Crede" or of his time, or of the often vulgarly sacrilegious outpourings of Rabelais, priest, physician, and tramp; though these too have their place in literature. There is a great fund of material that comes under the category of genial satire as a corrective of religious, civil or political, and social evils, in such volumes as the *Speculum Pastorum*, the *Parochus Jovialis*, and a large number of monastic and clerical "Zeitvertreiber" during the German humanistic period. Many of these are in the form adopted later in French literature by such writers as Bruyère; others are in the guise of sermons, much after the pattern of the great Augustinian preacher, Abraham a Sancta Clara, whom the Emperor Leopold engaged to reform the morals of the Vienna aristocracy, and whose sermons are full of humor, without being undignified in the sense of some modern sensational preaching.

Speaking of satirical preachers I should not omit to mention one of the most remarkable men of Spain, the author of *Fray Gerundio*, Fr. de Isla, who wrote at the time of the suspension of the Jesuits, and who made a record by effectually abolishing certain pulpit abuses in his time and country. His book, almost forgotten now, adopted the style of *Don Quixote* in order to attack the coxcombs among the clerical fraternity. It is a most interesting story; but I cannot go into it here.

One of the more delightful chastisers of irregular public morals is the author of the well-known *De admirabili fallacia et astutia vulpeculae Reinekes*. Its name originally was *Speculum vitae aulicae*, and its publication is credited to Hartmann Schopper (Francoford ad Moenum, 1579). But it must be much older. It is written in Latin verse, such as



was common among the monastic writers. Goethe and others have since the sixteenth century made use of these old treasures among which is "Reineke Fox." There are abundant sources of satiric moralizing in forgotten corners. The *Speculum* strikes occasionally at a remiss and dissolute clergy, but is mostly concerned with the false service and adulation of aulic circles. It suits in a way for all times and countries, since it strikes at the weakness of human nature.

Adhuc in isto saeculo  
 Qui novit artem Reinekes  
 In omnibus negotiis  
 Et rebus est gratissimus.  
 Quicumque sed fallaciam  
 Vulpemque perversissimam  
 Celare nescit pectore  
 Vocatur niger omnibus  
 Inutilisque creditur,  
 Jacetque plenus pulvere  
 Ubique sordidissimo.

Speaking of "Reineke Fuchs" and its imitators in different languages, I am reminded of a curious volume printed in 1661 at the Jesuit University Press at Prague. It suggests that the stories about Reineke Fox are not unknown in Rabbinical literature; for this Bohemian volume contains the sallies of observant Master Fox in Hebrew, with a Latin translation by a priest named Melchior Hanel. The author is a Jewish Rabbi, Barachia Nokdan. The translated title is "Parabolae Vulpium Rabbi Barachiae Nikdani. Translatæ ex Hebraica in Linguam Latinam." The Hebrew text has the vowel-points added to the original unpunctuated letters, which, as the translator informs us, was done by himself at the instance of the famous scholar and antiquary, Athanasius Kircher, S.J. The latter himself supervised the process of editing the Hebrew text, and in a prefatory "Lectori Benevolo" tells how he got the original from a certain Nicolaus Pereiscius, "immortalis memoriae viri". It is a very wholesome and interesting little volume, written in a reverent spirit, and, if properly revised, as well as vested in modern typography, might aptly serve our students in Hebrew by way of varying the regular class selections from the Masoretic text of the Bible.

But I must stop my rambling in the bibliographical pasturage about me, for the managing editor says: "There is no more room". Some day soon, however, I hope to tell about Father de Isla, whose satire, published under the pseudonym of Don Francis Lobon de Salazar, was praised by Benedict XIV, put on the Index by the Inquisition during the reign of his successor,<sup>1</sup> and again removed from the "Index Librorum Prohibitorum" by the late Pontiff, Leo XIII. But the book was quite a harmless one which effected a great reform among the brethren where it was really needed.

FRA ARMINIO.

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### GREEK IN SEMINARIES.

Mais il n'est pas bien nécessaire  
de savoir le Grec pour être maire  
d'Arpagon.

AS an historical institution, Christianity employs historical instruments for its proving. With such mission and career and prerogatives as we concede the Christian Church to have, there can be, and is, no indifference toward what history has to say about her. And the most important part of her history is the history of her origin. We must continually appeal to the teachings and practices and institutions of the primitive Church, and to the great teachings of her Founder. This is truest of all for Catholics.

In its relations to us individually Christianity may be a true or a false system, beyond our individual ability to decide. And yet, from the very nature of Christianity, its truth is of supreme importance to every man. As there are various forms of Christianity, then unless these varieties differ but insignificantly, which is not the case, all men should be anxious to know how to recognize the true and original Foundation of Christ. If we are hunting for food, mushrooms are unreliable unless we know the edible variety. In religion supremely more than in gathering mushrooms, the non-specialist is safe only when he confidently accepts the guidance of a knower. There is a demand for knowers in

<sup>1</sup> According to Reusch, *Der Index* (p. 937), this is the only Spanish work, besides a small pamphlet by Joseph de Tobar (*La Invocacion di N. S.*) printed about the same time (1761), that was ever placed on the Index.

every sphere and activity of life, for knowers whom we can and do trust. In religion we may not be every man an authority; but such as are not, must needs accept others' guidance and leadership. The majority of us, in religion as elsewhere, must wander aimlessly if we have no leaders. For such Catholics as have proved their belief for themselves or have accepted it as a fact from others, there is in religion a leadership of inestimable value, an infallible teaching and ministering Church. And after Christians have discovered this Church they need no longer worry, but may simply follow their divinely instituted guide. But before we know the fact of the existence of such leadership and before we know its divine authority, the objective existence of the leadership does not efficiently benefit us. We can not follow it until after we are aware of its being existent for our guidance.

While the vast majority of us can never have any deeper proof of things than the serious statements of others who formulate our belief for us, yet if we simply received and imparted knowledge by reciprocal assurances and asseverations, and none of us proved anything, then all would be chaos. Whatever knowledge is of permanent value must start from some one who knows.

Outside of such of her moral teaching as is provable by science, Christianity has other moral and religious teaching which is not provable by science; and which is true and useful only if Christianity is a true and real institution with divine authority to teach. It is therefore of immeasurable importance for us that there be some men, *anaktes andron*, who know how to test the validity of Christian authority.

Here I am simply making a plea for the necessity of Greek studies. So, after saying what all admit, that for a personal inquiry into the origins of Christianity many means and aids are required, I may add that amongst these means is Greek, and that without Greek all the other aids may possibly be of no complete avail. Greek is necessary, if even not enough. Whoever is anxious to prove the eminent claims of Christianity, must employ Greek.

Without Christ, Christianity has no authority. And our knowledge of Christ depends primarily on such assistance as Greek gives us. What modicum of unhellenic testimony re-

mains to us through Hebrew and Latin and the other older mediums is inadequate. Without the New Testament and the other Christian writings of the first three centuries, could we yet prove Christ and Christianity? And it is superfluous to state that the originals of nearly all this primitive Christian literature are in Greek. Without Greek and what it reveals to us regarding the first three Christian centuries, we still have the glory of the actual existence of Christianity to-day. But its actual existence does not prove its divine origin and authority.

Since most of the testimony of the primitive Church is transmitted to us through the Greek language, if we can not understand Greek we can not personally hear and appreciate that testimony. When the first Christian scholars brought their religion into the speculative fields of thought and began to formulate and teach it scientifically, they retained the philosophical terminology and methods and expressions of the old Greek masters. They could not be hostile to what seemed true in the ancient systems of philosophy. They accepted much of Platonism, and of Aristotle's teachings.

St. Augustine was a Platonist. And he like other Christian Platonists held in great esteem the teachings of the ancient Academy.<sup>1</sup> Hellenistic Greek is therefore not enough for research in primitive Christianity. Classical Greek is also required. The early Christian scholars had learned in school and through scholarly environment the philosophical and theological language of the Greeks. This they adapted and used in their own writings. Nothing therefore moulded the scientific expression of Christian truths so much as did Hellenism. Pure and unhellenized Latin thought and expression had very little to do in creating the forms into which Christian doctrine was crystallized. A deep knowledge of all contemporary Romanism, including of course Latinism, is necessary for a resultful study of the origins of Christianity. The Roman world which surrounded nascent Christianity was thoroughly filled with Greek; and in culture, religion, and philosophy, was much more Greek than it was Latin.

For the first two Christian centuries, Greek was the literary medium through which the Church spoke in teaching and

<sup>1</sup> Cf. e. g. *De Civitate Dei*, viii, 5.

defending and developing her doctrine. From the third century, however, in the western portions of the Roman world, there were Christian scholars whose writings were published in Latin. Tertullian and St. Cyprian and Lactantius and other such eminent writers started Christianity on its glorious Latin career. But even in the third century the Christian writers who employed Latin were very few. Most of these early Latin Christians lived not in Rome nor even in Italy but in Africa where amongst the colonists Latin was more of a vernacular than amongst the cosmopolitan Christians of Rome. In the West, down to the fifth century, Greek theology and Greek scholars wielded a universally accepted influence. In the East the Greek spirit as well as the Greek tongue always continued to be supreme. In the West, when Greek ceased to lead, Christianity had been already carefully formulated as a philosophy as well as a religion. And the process of formulating its dogmas in precise terms continued for the West as for the East not so much in the lately introduced Latin as in the yet quite universal Greek, the original language of the Church. The change from Greek to Latin in the West was not for theological but for practical reasons. Latin became the Church language of the West simply because the Western Christians began to forget Greek as a vernacular tongue. Latin had not become more ecclesiastical or more theological than Greek; but it had become more prevalent as a spoken language amongst those who belonged to the Church in the West. It was merely a question of transferring the dogmas and liturgy of Christianity into a language intelligible to the people, after Greek had become obsolete. But for the scholar the fact still remains, that the Christian religion was disseminated and formulated in Greek.

One of the oldest arrangements of Christian belief into a systematic and scholarly treatise was in Greek. It was the *Epitome of Divine Dogmas* by Theodoret.<sup>2</sup> Theodoret's *Epitome* served as a basis for the Greek text-book on Orthodox Belief by John of Damaskos. This treatise on Orthodox Belief was not without influence in the West. Peter Lombard's *Sententie* are not entirely independent of it. For a thousand years it has not ceased to be a model text-book in

<sup>2</sup> Bardenhewer-Shahan, *Patrology*, 237.

the East and is admired as an accurate and orthodox summary of Christian belief by Catholics of the West. John of Damaskos summarized and arranged and codified the work of his Hellenic predecessors of more than six hundred years.

Indeed all Catholic theology of to-day goes back to Greek sources. The New Testament, the great bulk of early writings on Christian belief and history, the first books of piety and of pious reading and of popular religious instruction, the first apologetic treatises which defended the new religion against the attacks of Jew and Pagan, the first catechetical literature, the beginnings of canon law, the first enactments of the Church in ecumenical councils, the first text-books of Christian dogma, the first Creed,—all these were in Greek. Now, tell me, Christian scholar, can you personally prove much about Christianity if you are not a thorough Hellenist?

The notable Christian libraries were of course made up mostly of Greek books. Such was the theological library founded in Jerusalem by Alexander, the bishop of that city. Such was the magnificent collection of books at Cæsareia, which Evsebios and Jerome made use of. Most of the apocryphal literature too was written in Greek, which, unhistorical and fantastical as it is, yet gives us an insight into primitive Christianity and primitive Christians. The early Christian literature which is being restored to us through research in Egypt and the East is mostly in Greek.

Greek were the first great schools where Christian teachers taught the new religion to Christian students. Greek were the neo-Alexandreian scholars, whence came Athanasios and Basil and the two Gregories. The catechetical school of Alexandreia was Greek. Greek was the school of Antioch with its special devotion to the study of the Scriptures and its predilection for the literal interpretation; the school which produced St. John Chrysostom.

Sabinos of Herakleia wrote in Greek the first known history of the councils. Church history begins with Evsebios, who wrote in Greek. The liturgy of the Roman world was in Greek. The language of the Christians in the capital of the empire was Greek. The epitaphs in the Catacombs where the Christians buried their dead, were in Greek mostly, down to the middle of the third century. The epitaphs of the

Popes were inscribed on their tombs in Greek during the first two hundred years. These Popes were of Greek tongue and Greek education. Greek intellect guided theology and religious practice throughout most of the Roman world.

Not before Ambrose and Augustine and Leo the Great do we find in the West orthodox religious teaching masterfully presented, if not mostly through the Greek language. And even these Latinists were far from being un-Greek. Even such peculiarly Western writers as Hilary and Jerome and Rufinus and Cassian have been called "Graecizing Westerns,"<sup>3</sup> for their way of transferring Greek theology into Latin terms. Greek neo-Platonism through St. Augustine, and the Greek writings which were thought to have been the work of Dionysios the Areopagite, had very much influence on the Latin theologians of the Middle Ages and on subsequent theology.

Study primitive Christianity with no respect and sympathy for the wonderful medium of Greek in which it was first cherished, and you will totally misunderstand primitive Christianity.

On account of the relations between classical studies and the original proofs of Christianity, the Church will always be the patron of philological and historical studies. Only the Hellenist can understand the true bearing of many of the objections to Christianity; and only he can see what solution there is to offer through history and philology to these difficulties.

When the Catholic Church had reached the Latin stage of her existence, she was already an adult institution whose characteristics were fixed for all time and were then as recognizable as they are to-day. The crucial period for the investigator is therefore the Greek period, the formative age. Generally throughout the Church, Greek influence and learning were preëminent down into the fifth century. In Rome, however, Greek supremacy was already waning in the first half of the third century. At that time St. Hippolytos still wrote in Greek, and Greek was still the theological language of Rome. But "in the next generation the Roman clergy

<sup>3</sup> Bardenhewer-Shahan.

spoke and wrote in Latin.”<sup>4</sup> The Latinization of the Catholic Church was thoroughly and irrepressibly on its way. Latin is an adequate medium to reach the glorious history and life and teachings of the medieval Western Church. But the ancient religion must remain a misapprehended institution to him who can not or will not view it through hellenized eyes.

Greek is therefore a necessary study for a few of the leaders amongst Christian scholars. But what kind and grade of Greek studies are required for one who would search into the origins and essence of historical Christianity?

It is exceedingly doubtful whether a few years of Greek as it is ordinarily taught and studied, are of even the most insignificant advantage to one who would learn the intimate nature of early Christianity. It is equally doubtful whether there is any educational value at all in such a meagre quantity and quality of Hellenic knowledge. But no one can dispute the immorality of compelling or even permitting young men to sit in stupid listlessness while some incompetent master obfuscates them with lessons which they intend and always have intended never to learn. It is irrational to defend the promiscuous teaching of Greek or to advocate it as an obligatory study in college courses. Not even all who desire to study it may profitably be allowed to have their whim indulged in. Greek should in college courses be optional only to such students as will profit by it. In seminaries likewise Greek should be free to those who probably will be able to make use of their Hellenic knowledge. A shoddy acquaintance with Greek is of no use to a priest. It will not lead him to any truth, and may mislead him.

Almost limitless preliminary knowledge is requisite as a preparation before a scholar can presume to resultfully study the Greek sources of the rise and development of primitive Christianity. It is simply a matter of laughter for any ordinary seminarist to imagine that he could in a decisive way translate into English, with use of lexicon and grammar, any disputed or unclear passage of the Greek New Testament. The preliminary requirements are so vast that no scholar can

<sup>4</sup> Duchesne, *The Early History of the Christian Church*. Eng. trans. P. 233.



include in his inquiry into these sources the entirety of the matter. He studies a part, and perhaps succeeds in making a small contribution to the sum of scientifically proven facts regarding Christianity. He does what other investigators do in other sciences. In no science does any one investigator prove for himself and others much of the matter that is provable in his science. Most of the facts of his science he accepts on others' word. A few facts he may prove for himself.

It should now be admitted that for many an ecclesiastical student Greek is useless if not also harmful. Yet Greek is necessary for those who would search for a scientific knowledge and demonstration of Christianity. The conclusion is that not all seminarists but yet some chosen few should study Greek. For these few it should be a thorough study. All priests ought to be men of culture; but it would be absurd to insist that all ought to be scholars of note. And since high learning is so multitudinous, it would be still more absurd to expect all learned priests to select Greek as their specialty. If one priest in a hundred be a deep scholar, the proportion might be abundantly satisfactory. And if one in five hundred be a Hellenist, his frequency might suffice. Shortly after my ordination, while I yet thought that, like every other priest, I was quite a competent scholar, one day when in the Kapnikarea church of Athens, I heard a Greek ephemerios say that he was no theologian. I thought his avowal both shameless and disgraceful. In those innocent days I believed that every Western priest was a theologian. As for the laity, we can never hope that any great number of them could ever prove the truth of their religion. Yet every man professes to be a critic in the field of religion. But it is an unutterable degradation of the Christian religion to believe that of all sciences it is the one which the simpleton can criticize as placidly and assuredly as can the specialist. The trustful layman will rely on you and me, and believe that you and I have sufficient knowledge to know what is true, and sufficient honesty not to deceive him. But, further, of you and me not both of us but only you or I at best will be able to prove our religion. Most of us will have to trust to the reliability of the fewer others, when they point out to us the true religion and the true Church. But so is it in all

fields of knowledge. The physician has proved for himself scarcely any of the medicines which he administers. He accepts the statements of other researchers. Both he and the patient depend on a third man's assertion regarding the efficacy of the drug; and probably the third man relies on some one else.

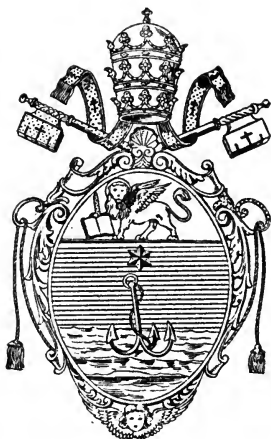
Not all parochial priests take kindly to a scholar in their midst. Universal and popularized education has made all of us somewhat depreciative of the highest culture, and at times ready to despise it. Amongst us priests the fact that we are all educated quite genteelly, makes us dislike to have as confrères individuals who would seem to be on a different plane of intelligence and knowledge. It is sometimes roundly asserted that such scholars are positively injurious as tending to disturb the equilibrium of knowledge. But despite all this, the profoundest scholar should feel best at home in the priesthood. It would continue to bring into the priesthood high types of men who otherwise would have to seek a vocation elsewhere.

Not long ago, a professor in a seminary, teaching Greek there, requested me to guide him in the purchase of a few elementary books, from which he might learn the rudiments of the Greek of the New Testament. My reply was that I thought him 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.

Greek, like many another important study, is not to be taught in every seminary; for not all priests need it or could use it or could learn it. The smaller seminaries could not possibly supply professors and libraries and apparatus for a useful study of Greek. After all, the smaller seminary is to produce the curé, not the theologian. The result might be bad if such were not the case. It may be that only in the most generously equipped seminaries and in the universities could such studies as Greek be feasible, necessary though they be.

DANIEL QUINN.

*Yellow Springs, Ohio.*



## Analecta.

ACTA PII PP. X.

CONSTITUTIO APOSTOLICA DE NOVO AD LATERANUM SEMINARIO  
DEQUE ALIIS INSTITUTIS IN URBE PRO ROMANO ITALOQUE  
CLERO.

Pius Episcopus Servus Servorum Dei

*Ad perpetuam rei memoriam.*

In praecipuis et maximis apostolici officii muneribus hoc Nos iam inde ab initio Pontificatus habuimus, studiosè diligenterque curare, ut qui in sortem Domini vocati essent, ad tantum ministerium et virtutis et doctrinae ornatu quam plenissime instruerentur. Cuius quidem Nostrae curae illa sunt argumento: sacrae seminariorum visitationes decretae et pluribus iam locis peractae; novae, praesertim Italiae seminariis, leges datae de disciplina ac pietate refovenda deque studiis ad tempora accommodandis; aedes, item per Italiam maxime, adiuvantibus locorum Ordinariis, ab inchoato exstructae, ubi segregati a natu minoribus maiores clerici plurium dioecesium, qui proximi sint sacerdotio, communiter sub delectis moderatoribus et magistris exquisitori quadam magisque sacro or-

dini congruenti ratione conformentur; ad haec sacro Consilio Consistoriali, cui Pontifex ipse maximus praeest, peculiaris seminariorum demandata curatio, aliaque in hoc genere opportune constituta.

Consentaneum enimvero erat, ut huius diligentiae studii-que partem non postremam alma haec Urbs Nostra sibi vindicaret, ubi inter plura omnium fere nationum ephebea, sacrae iuventuti instituendae providentissime condita, floret quoque a tempore SS. Concilio Tridentino proximo seminarium Nostrium Romanum; et cum eo aliis temporibus erecta seminaria Vaticanum, Pium, SS. Ambrosii, et Caroli, nec non collegia Capranicense, Leonianum, et in Romano seminario Cerasolium; ad quae non modo ex Urbe sed ex tota ferme Italia alumni confluent, rite, inspectante Sede Apostolica, ad sacra instituendi.

Ac primum omnium, quum ex relationibus Nobis factis et ex peritorum consultatione cognovimus aedes quas seminarium Romanum una cum Pio ad Sancti Apollinaris inhabitat necessitatibus pares non esse, eisque carere commoditatibus rerum, quae ad tuendam adolescentium valetudinem requiruntur, de nova sede comparanda res esse videbatur. Ergo cum cogitarem de idoneo ad aedificandum loco, menti Nobis occurrit antiquissima illa ac omnium celeberrima schola quae in Patriarchio Lateranensi primitus instituta et dein aucta firmitusque constabilita, sanctorum ferme seminarium fuit ac tot tantosque Dei sacerdotes per saecula Ecclesiae donavit: quam ob rem in solo privato Sedis Apostolicae ad Archibasilicam Lateranensem ampliorem commodioremque domum seminario Nostro a fundamentis excitari iussimus, non sine spe vetustas Cleri Romani glorias, Deo favente, revocandi.

Hisce autem aedibus ingenti molitione exstructis, opus esse videbatur efficere, ut ipsum seminarium Romanum et alia, quae diximus, pro Italis clericis urbana seminaria et collegia mutatis temporum conditionibus iam aptius congruerent.

Quare nonnullos S. R. E. Cardinales in consilium adhibuimus, qui omnia diligenter considerarent, ac Nobis quae sibi visa essent opportuniore proponerent. Itaque ipsorum Nos consulto atque ex matura deliberatione Nostra haec statuimus et iubemus:

I. Seminarium Romanum duplex esto, minus et maius.

II. Seminarium minus eos habeat alumnos, qui studiis literarum in *gymnasio* dent operam; idem locum sedemque seminarii Vaticani occupet.—Ita seminarium a clarae memoriae Pontifice maximo Urbano VIII in cultum venerandae S. Petri Basilicae erectum atque a baliis decessoribus Nostris munifico amplificatum, nunc, salvo eius fine naturaque incolumi, seminarii Romani honorem nanciscitur.

III. Seminarium maius alumnos philosophiae ac theologiae studiis deditos complectatur; sedem vero in novis apud Archibasilicam Lateranensem aedibus habeat.

IV. In aedes easdem seminarium Pium, a decessore Nostro sanctae memoriae Pio IX conditum, transferimus, salvis pariter, quod ad finem eius naturamque pertinet, legibus conditoris.

V. Ibidem sit SS. Ambrosii et Caroli collegium, quod seminario Romano adiungimus.

VI. In collegium Leonianum posthac ne recipiantur nisi sacerdotio iam initiati, qui, studiorum et amplioris eruditionis causa, sui quisque Episcopi permissu, Romam se contulerint.

VII. Facultates philosophiae ac theologiae, ut in seminario Romano sunt a Pontificibus maximis constitutae, ita in seminario maiori ad Lateranum perseverent.

VIII. Facultas vero disciplinae iuris, quae item in seminario Romano usque adhuc fuit, iam nunc cum suis alumnis apud collegium Leonianum sit: ea tamen a seminario Romano avulsa ne habeatur, sed semper in ipsius seminarii scholis numeretur.

IX. Academia theologica, olim in magno lyceo *Sapientiae* instituta, in aedibus ad S. Apollinaris, quas Consistoriali decreto diei xxv Ianuarii 1911 pio operi cessimus pridem erecto in religiosa domo a SSma Trinitate penes Curiam Innocentianam, perpetuo maneat.

X. Legitimo studiorum curriculo in Urbe ad sacerdotium tendere, iam nemini ex Italia liceat, nisi vel in Lateranensi vel in Vaticano seminario commoretur. Hac tamen lege ne ii teneantur, qui ad Evangelium infidelibus praedicandum sese in propriis Urbis collegiis parare velint; neu quibus in collegio Capranicensi, ex primigenio eius instituto, locus pateat.

Quod reliquum est, de hac exsequenda Constitutione Nostra peculiares praescriptiones mox edituri sumus; quas quidem sancte inviolateque, ut ea quae his litteris constituimus, ab omnibus servari volumus.

Iam vero divitem in misericordia Deum imploramus, ut super hanc domum, quam quasi alterum Patriarchium magnis impendiis excitavimus, oculi Eius aperti sint die ac nocte; opus a Nobis singulari studio ad Eius gloriam pro animarum salute susceptum, perficiat Ipse et confirmet; alumnisque sacri ordinis, Apostolorum principum et utriusque Ioannis patrocinio commendatis, benignus adsit, ut sacerdotes evadant integrae fidei, actuosae caritatis, probe doctrinis exculti, solide humilitate constituti, quales Ecclesia sancta omnibus sibi precibus et votis exposcit.

Haec autem statuimus et sancimus, decernentes has Nostras litteras firmas et efficaces esse ac fore, contrariis quibusvis, etiam peculiari mentione dignis, non obstantibus.

Datum Romae apud S. Petrum die XXIX Iunii, natali SS. Apostolorum Petri et Pauli, anno Incarnationis Dominicae MCMXIII, Pontificatus Nostri decimo.

A. CARD. AGLIARDI,  
S. R. E. Cancellarius.

C. CARD. DE LAI,  
Secretarius S. C. Consistorialis.

VISA.

Loco ✠ Plumbi.

M. RIGGI C. A., Not.

## SUPREMA S. CONGREGATIO S. OFFICII.

(Sectio de Indulgentiis.)

DECRETUM: S. VINCENTII FERRERI PRECES AD SANCTUM VITAE MORTALIS EXITUM A DEO IMPLORANDUM INDULGENTIA CCC DIERUM DITANTUR.

*Die 5 iunii 1913.*

Ssmus D. N. D. Pius div. prov. Pp. X, in audientia R. P. D. Adessori S. Officii impertita, benigne concedere dignatus est, ut christifideles, infra relatas preces, a S. Vincentio Ferreri compositas ad sanctum vitae mortalis exitum a Deo imploran-

dum, corde saltem contrito, recitantes, Indulgentiam trecentorum dierum semel in die lucrari valeant, quam, si malint, animabus etiam in Purgatorio degentibus applicare queant. Praesenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

M. CARD. RAMPOLLA.

L. \* S.

✠ D. ARCHIEP. SELEUCIEN., *Ads. S. O.*

PRECES.

Miserere mei, Deus; et exaudi orationem meam (*Ps. IV*, v. 1).

Miserere mei, Domine, quoniam infirmus sum: sana me, Domine, quoniam conturbata sunt ossa mea (*Ps. VI*, v. 2).

Miserere mei, Domine: vide humilitatem meam de inimicis meis (*Ps. IX*, v. 13).

Miserere mei, Deus, quoniam tribulor: conturbatus est in ira oculus meus et venter meus (*Ps. XXX*, v. 9).

Miserere mei, Deus: secundum magnam misericordiam tuam (*Ps. L*, v. 1).

Miserere mei, Deus: quoniam conculcavit me homo: tota die impugnans tribulavit me (*Ps. LV*, v. 1).

Miserere mei, Deus, miserere mei: quoniam in te confidit anima mea (*Ps. LVI*, v. 1).

Miserere mei, Domine, quoniam ad te clamavi tota die: laetifica animam servi tui, quoniam ad te, Domine, animam meam levavi (*Ps. LXXXV*, v. 3).

Miserere nostri, Domine, miserere nostri: quia multum repleti sumus despectione (*Ps. CXXII*, v. 4).

Gloria Patri, et Filio, et Spiritui Sancto: Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

OREMUS.

Domine Iesu Christe, qui neminem vis perire, et cui numquam sine spe misericordiae supplicatur, nam tu dixisti ore sancto tuo et benedicto, *omnia quaecumque petieritis in nomine meo, fient vobis*; peto a te, Domine, propter nomen sanctum tuum, ut in articulo mortis meae des mihi integritatem sensus cum loquela, vehementem contritionem de peccatis meis, veram fidem, spem ordinatam, caritatem perfectam, ut tibi puro corde dicere valeam: In manus tuas, Domine, commendo spiritum meum; redemisti me, Deus veritatis, qui es benedictus in saecula saeculorum. Amen.

## SACRA CONGREGATIO CONSISTORIALIS.

## DUBIA CIRCA IURAMENTUM ANTIMODERNISTICUM.

Ordinarius Verapolitanus ad oras Malabaricas in Asia ultimis temporibus ad hanc sacram Congregationem Consistorialem sequentia dubia circa iuramentum antimodernisticum proposuit, nempe:

I. An Ordinarius in casu concedere possit sacerdotibus extradioecesanis latini ritus, a suis Ordinariis pro sua respectiva dioecesi iam adprobatis, facultatem audiendi confessiones sive pro una alterave vice sive ad aliquod plus minusve longum temporis spatium, quin cogatur ab eis denuo excipere iusiurandum praescriptum in Motu Proprio *Sacrorum Antistitum* contra modernistarum errores;

II. An idem possit Ordinarius, si agatur de sacerdotibus ritus syromalabarici, qui, etiamsi in suo ritu adprobati fuerint ad confessiones, numquam tamen dictum iusiurandum praestiterunt.

Porro re mature considerata, Emi huius sacrae Congregationis Patres in plenario conventu diei 10 aprilis 1913 ad proposita dubia responderunt: Ad I *affirmative*; ad II, *si agatur de facultate concedenda per modum actus transeuntis, affirmative; aliter, negative*.

Ssmus autem D. N. Papa in audientia diei 2 maii 1913 resolutionem Emorum Patrum ratam habere et confirmare dignatus est publicique iuris fieri iussit.

Romae, ex aedibus sacrae Congregationis Consistorialis, die 20 iunii 1913.

C. CARD. DE LAI, *Secretarius*.

L. \* S.

IOANNES BAPTISTA ROSA, *Substitutus*.

## S. CONGREGATIO INDIOSIS.

## I.

## DECRETUM.

*Feria II, die 16 iunii 1913.*

Sacra Congregatio eminentissimorum ac reverendissimorum sanctae Romanae Ecclesiae Cardinalium a sanctissimo



Domino nostro Pio Pp. X sanctaque Sede apostolica Indici librorum pravae doctrinae, eorumdemque proscriptioni, expurgationi ac permissioni in universa christiana republica praepositorum et delegatorum, habita in palatio apostolico Vaticano die 16 iunii 1913, damnavit et damnat, proscripsit proscribitque, atque in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur opera:

LUIGI RENZETTI, *Lotte umane; romanzo di vita russa*. Roma, 1911.

SEBASTIAN MERKLE, *Vergangenheit und Gegenwart der katholisch-theologischen Fakultäten* ("Akademische Rundschau", Leipzig, oct. et nov. 1912).

L. LABERTHONNIÈRE, *Sur le chemin du catholicisme*. Paris, 1913.

— *Le témoignage des martyrs*. Ibid., 1912.

STÉPHEN COUBÉ, *Ames juives*. Paris, s. a.

M. D. PETRE, *Autobiography and Life of George Tyrrell*. London, 1912.

H. A. VAN DALSUM, *Er is geene tegenstelling tuschen de beginselen van de fransche Revolutie en die van het Evangelie*. 'S-Gravenhage, 1912.

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 infrascriptum Secretarium relatis, Sanctitas Sua Decretum probavit, et promulgari praecepit. In quorum fidem, etc.

Datum Romae, die 17 iunii 1913.

FR. CARD. DELLA VOLPE, *Praefectus*.

L. \* S.

THOMAS ESSER, O. P., *Secretarius*.

## II.

Henricus Brémond Decreto huius S. Congregationis, quo liber ab eo conscriptus notatus et in Indicem librorum prohibitorum insertus est, laudabiliter se subiecit.

In quorum fidem, etc.

THOMAS ESSER, O. P., *Secretarius*.

## S. CONGREGATIO RITUUM.

## I.

## DECRETUM ADPROBATIONIS NOVAE EDITIONIS MARTYROLOGII ROMANI.

Praesentem Martyrologii Romani editionem Vaticanam, a sacra Rituum Congregatione revisam et recognitam, sanctissimus Dominus noster Pius Papa X suprema auctoritate Sua adprobavit atque typicam declaravit; statuitque, ut novae eiusdem Martyrologii editiones huic in omnibus sint conformes. Contrariis non obstantibus quibuscumque.

Die 23 aprilis 1913.

FR. S. CARD. MARTINELLI, *Praefectus*.

L. \* S.

✠ PETRUS LA FONTAINE, Episc. Charystien, *Secretarius*.

## II.

## DECRETUM DE MUTATIONIBUS IN BREVIARIO ROMANO FACIENDIS AD NORMAM CONSTITUTIONIS APOSTOLICAE "DIVINO AFFLATU".

Per Decretum S. R. C. *Urbis et Orbis* die 23 ianuarii 1912 iniunctum fuit, ut Breviariis et Missalibus Romanis iam editis et apud typographos adhuc existentibus adiiceretur fasciculus, iuxta prototypum vaticanum adprobatus, cui titulus "Mutationes in Breviario et Missali Romano faciendae, etc.", ne utriusque textus liturgici exemplaria iam impressa inutilia evaderent. Quum vero sacra eadem Congregatio ceteras omnes mutationes, ad normam Constitutionis Apostolicae *Divino afflatu* et Decretorum, tum Breviarium tum Missale Romanum concernentes una cum praedictis iam evulgatis, non solum ad modum appendicis, sed suis locis respective adiungendas et inserendas censuerit; interim, praehabito specialis Commissionis liturgicae suffragio, has mutationes, Breviarium tantum respicientes, distincte et ordinate dispositas atque collectas, sanctissimi Domini nostri Pii Papae X supremae sanctioni demisse subiecit. Sanctitas porro Sua, referente infrascripto Cardinali sacrae Rituum Congregationi Praefecto, easdem mutationes, prouti in novo exstant prototypo, ratas habere et adprobare dignata est, simulque mandavit, ut ipsae,

in futuris Breviarii Romani editionibus suis respectivis locis aptatae, rite inserantur. Attamen eadem Sanctitas Sua benigne indulsit, ut Breviarii Romani editiones hucusque impressae adhuc acquiri et adhiberi licite valeant; dummodo utentes observent normas pro Horis canonicis persolvendis in Constitutione *Divino afflatu* aliisque Apostolicae Sedis dispositionibus praescriptas. Contrariis non obstantibus quibuscunque.

Die 11 iunii 1913.

FR. S. CARD. MARTINELLI, *Praefectus*.

L. \* S.

✠ PETRUS LA FONTAINE, Episc. Charystien., *Secretarius*.

### III.

#### DECRETUM DE PRECIBUS IN FINE MISSAE RECITANDIS.

A nonnullis locorum Emis Ordinariis, sacrorum Rituum Congregationi sequens quaestio, pro opportuna solutione, proposita fuit; nimirum:

An, attentis S. R. C. Decretis n. 3697, Ordinis *Min. Capucinatorum*, 7 decembris 1888 ad III, de Missa Conventuali sine cantu, et n. 4271 *Baionen.*, 8 iunii 1911 ad II, de Missa votiva lecta S. Cordis Iesu, prima feria VI cuiusvis mensis, etiam aliqua similis Missa lecta, ex. gr. occasione primae communionis, aut communionis generalis, sacrae confirmationis vel ordinationis aut pro sponsis, haberi possit uti solemnis; eique applicari valeant praefata decreta quoad Preces in fine Missae, a Summo Pontifice praescriptas, omittendas?

Et sacra Rituum Congregatio, audito Commissionis liturgicae suffragio, omnibus accurate perpensis ita rescribendum censuit: "*Affirmative*, si Missa cum aliqua solemnitate celebretur, vel Missam, quin celebrans ab altari recedat, immediate ac rite subsequatur aliqua sacra functio seu pium exercitium."

Atque ita rescripsit ac declaravit. Die 20 iunii 1913.

FR. S. CARD. MARTINELLI, *Praefectus*.

L. \* S.

✠ PETRUS LA FONTAINE, Ep. Charyst., *Secretarius*.

## SACRA POENITENTIARIA APOSTOLICA.

## DECLARATIO CIRCA IUBILAEUM.

Proposita nuper est huic sacrae Poenitentiariae quaestio: "An Iubilaeum indictum litteris apostolicis *Magni faustique eventus*, datis die 8 martii huius anni, pluries acquiri possit, si iniuncta opera repetantur".

Re mature perpensa, eadem sacra Poenitentiaria, de mandato Ssmi D. N. Pii Papae X, ad quaesitum propositum respondendum esse decrevit, prout alias, occasione praecedentium iubilaeorum, declaratum est, nempe:

Praedictum Iubilaeum, quoad plenariam indulgentiam, bis aut pluries acquiri posse, iniuncta opera bis aut pluries iterando; semel vero, idest prima tantum vice, quoad ceteros favores, nempe absolutiones a censuris et a casibus reservatis, commutationes aut dispensationes.

Datum Romae in Sacra Poenitentiaria, die 6 iunii 1913.

S. CARD. VANNUTELLI, *Maior Poenitentiarius*.

I. PALICA, *S. P. Secretarius*.

## COMMISSIO PONTIFICIA DE RE BIBLICA.

## I.

DE AUCTORE, DE TEMPORE COMPOSITIONIS ET DE HISTORICA VERITATE LIBRI ACTUUM APOSTOLORUM.

*Propositis sequentibus dubiis Pontificia Commissio de Re Biblica ita respondendum decrevit:*

I. Utrum perspecta potissimum Ecclesiae universae traditione usque ad primaevos ecclesiasticos scriptores assurgente, attentisque internis rationibus libri Actuum sive in se sive in sua ad tertium Evangelium relatione considerati et praesertim mutua utriusque prologi affinitate et connexionem (*Luc.*, I, 1-4; *Act.*, I, 1-2), uti certum tenendum sit volumen, quod titulo Actus Apostolorum, seu *Πράξεις Ἀποστόλων*, praenotatur, Lucam evangelistam habere auctorem?

R. Affirmative.

II. Utrum criticis rationibus, desumptis tum ex lingua et stylo, tum ex enarrandi modo, tum ex unitate scopi et doctrinae, demonstrari possit librum Actuum Apostolorum uni

dumtaxat auctori tribui debere; ac proinde eam recentiorum scriptorum sententiam, quae tenet Lucam non esse libri auctorem unicum, sed diversos esse agnoscendos eiusdem libri auctores, quovis fundamento esse destitutam?

R. Affirmative ad utramque partem.

III. Utrum, in specie, pericopae in Actis conspicuae, in quibus, abrupto usu tertiae personae, inducitur prima pluralis (*Wirstücke*), unitatem compositionis et authenticitatem infirmant; vel potius historice et philologice consideratae eam confirmare dicendae sint?

R. Negative ad primam partem, affirmative ad secundam.

IV. Utrum, ex eo quod liber ipse, vix mentione facta biennii primae romanae Pauli captivitatis, abrupte clauditur, inferri liceat auctorem volumen alterum deperditum conscripsisse. aut conscribere intendisse, ac proinde tempus compositionis libri Actuum longe possit post eandem captivitatem differri; vel potius iure et merito retinendum sit Lucam sub finem primae captivitatis romanae apostoli Pauli librum absolvisse?

R. Negative ad primam partem, affirmative ad secundam.

V. Utrum, si simul considerentur tum frequens ac facile commercium quod procul dubio habuit Lucas cum primis et praecipuis ecclesiae Palaestiniensis fundatoribus nec non cum Paulo gentium Apostolo, cuius et in evangelica praedicatione adiutor et in itineribus comes fuit; tum solita eius industria et diligentia in exquirendis testibus rebusque suis oculis observandis; tum denique plerumque evidens et mirabilis consensus libri Actuum cum ipsis Pauli epistolis et cum sincerioribus historiae monumentis; certo teneri debeat Lucam fontes omni fide dignos prae manibus habuisse eosque accurate, probe et fideliter adhibuisse: adeo ut plenam auctoritatem historicam sibi iure vindicet?

R. Affirmative.

VI. Utrum difficultates quae passim obiici solent tum ex factis supernaturalibus a Luca narratis; tum ex relatione quorundam sermonum, qui, cum sint compendiose traditi, censentur conficti et circumstantiis adaptati; tum ex nonnullis locis ab historia sive profana sive biblica apparenter saltem dissentientibus; tum demum ex narrationibus quibusdam, quae sive cum ipso Actuum auctore sive cum aliis auctoribus sacris pugnare videntur; tales sint ut auctoritatem Actuum histori-

cam in dubium revocare vel saltem aliquomodo minuere possint?

R. Negative.

## II.

DE AUCTORE, DE INTEGRITATE ET DE COMPOSITIONIS TEMPORE EPISTOLARUM PASTORALIU PAULI APOSTOLI.

*Propositis pariter sequentibus dubiis Pontificia Commissio de Re Biblica ita respondendum decrevit:*

I. Utrum prae oculis habita Ecclesiae traditione inde a primordiis universaliter firmiterque perseverante, prout multimodis ecclesiastica monumenta vetusta testantur, teneri certo debeat epistolas quae pastorales dicuntur, nempe ad Timotheum utramque et aliam ad Titum, non obstante quorundam haereticorum ausu, qui eas, utpote suo dogmati contrarias, de numero paulinarum epistolarum, nulla reddita causa, eraserunt, ab ipso apostolo Paulo fuisse conscriptas et inter genuinas et canonicas perpetuo recensitas?

R. Affirmative.

II. Utrum hypothesis sic dicta fragmentaria, a quibusdam recentioribus criticis invecta et varie proposita, qui, nulla ceteroquin probabili ratione, immo inter se pugnantes, contendunt epistolas pastorales posteriori tempore ex fragmentis epistolarum sive ex epistolis paulinis deperditis ab ignotis auctoribus fuisse contextas et notabiliter auctas, perspicuo et firmissimo traditionis testimonio aliquod vel leve praeiudicium inferre possit?

R. Negative.

III. Utrum difficultates quae multifariam obiici solent sive ex stylo et lingua auctoris, sive ex erroribus praesertim Gnosticorum, qui uti iam tunc serpentes describuntur, sive ex statu ecclesiasticae hierarchiae, quae iam evoluta supponitur, aliaeque huiusmodi in contrarium rationes, sententiam quae genuinitatem epistolarum pastoralium ratam certamque habet, quomodolibet infirmant?

R. Negative.

IV. Utrum, cum non minus ex historicis rationibus quam ex ecclesiastica traditione, Ss. Patrum orientalium et occidentalium testimoniis consona, necnon ex indiciis ipsis quae tum ex abrupta conclusione libri Actuum tum ex paulinis

epistolis Romae conscriptis et praesertim ex secunda ad Timotheum facile eruuntur, uti certa haberi debeat sententia de duplici romana captivitate apostoli Pauli; tuto affirmari possit epistolas pastorales conscriptas esse in illo temporis spatio quod intercedit inter liberationem a prima captivitate et mortem Apostoli?

R. Affirmative.

Die autem 12 iunii anni 1913, in audientia infrascripto Rmo Consultori ab Actis benigne concessa, Ssmus Dominus noster Pius Papa X praedicta responsa rata habuit ac publici iuris fieri mandavit.

Romae, die 12 iunii 1913.

LAURENTIUS JANSSENS, O. S. B.,  
*Consultor ab Actis.*

L. \* S.

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## ROMAN CURIA.

### PONTIFICAL APPOINTMENTS.

30 May: Augustine W. Wright, of the United States, Knight of St. Gregory the Great (civil rank).

5 June: Achilles Bourget, of Quebec, a former Pontifical Zouave, Knight of St. Gregory the Great (military rank).

6 June: Daniel E. Stappleton, of Colombia, Knight of St. Silvester.

18 June: Henry Concha y Subercaseaux, of Santiago, Chili, Private Chamberlain of Sword and Cape, *supernummerary*.

20 June: The Rev. Michael Joseph O'Brien, Pastor of the Church of the Sacred Heart, Peterborough, Ontario, Bishop of Peterborough, Canada.

21 June: Mgr. Henry J. Grosch, of the Archdiocese of Westminster, Domestic Prelate.

2 July: Mr. Anthony Matre, secretary general of the Federation of Catholic Societies of America, Knight of the Order of St. Gregory Great (civil rank).

9 July: Mgr. John McQuirk, of the Archdiocese of New York, Domestic Prelate.

# Studies and Conferences.

## OUR ANALEOTA.

The Roman Documents for the month are:

APOSTOLIC CONSTITUTION on the new Lateran Seminary and other ecclesiastical institutions of learning in Rome.

S. CONGREGATION OF HOLY OFFICE (Section of Indulgences) gives the text of prayers, composed by St. Vincent Ferrer, to be said for a happy death. An indulgence of three hundred days is attached to the petitions.

S. CONGREGATION OF CONSISTORY answers two doubts regarding the oath to be taken against Modernism.

S. CONGREGATION OF INDEX publishes two decrees: the one condemning seven recent books, and the other announcing the Rev. Henry Brémond's submission to a former decree.

S. CONGREGATION OF RITES: 1. approves the new edition of the Roman Martyrology; and 2. issues a decree regarding the insertion in Breviaries of the new changes made by the Constitution *Divino afflatu*; 3. also a decree on the prayers to be recited after low Mass.

S. APOSTOLIC PENITENTIARY states that the plenary indulgence of the Constantinian Jubilee may be gained several times, provided the enjoined exercises are performed several times; but the other favors of the Jubilee are obtainable only once.

PONTIFICAL BIBLICAL COMMISSION in two separate statements answers doubts regarding the authorship, time of composition, and historical truth of the Acts of the Apostles and of the Pastoral Epistles of St. Paul.

ROMAN CURIA gives list of recent Pontifical appointments.

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## THE BISHOPS AND STATE LEGISLATION IN FAVOR OF STERILIZATION OF CRIMINALS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The Assembly of the Wisconsin Legislature has just passed, by a vote of 39 to 37, the Hoyt Bill which provides for the sterilization of criminals, the insane, etc. In the course of the debate preceding the passage of the act, a letter from Archbishop Messmer was read expressing in strong terms, for weighty reasons his disapproval of



the Bill. An advocate of the measure replied by citing the ECCLESIASTICAL REVIEW as favoring such legislation. Whilst it is true that the proper authorities in the Church have not passed upon the moral issue of this specific measure, it is nevertheless to be regretted that some Catholic moralists have defended sterilization in the pages of your valuable REVIEW as not being opposed to the Christian code of morals. Waiving for the time the question of morality, is it not a fact that sterilization, like other varieties of "Eugenics," cremation, etc., is grossly materialistic in origin and purpose, in as far as it eliminates entirely the supernatural element in man? No amount of technical, hair-splitting reasoning can remove this stigma from all these modern "eugenic" experiments. To make man good by mutilation is absolutely foreign to the Christian idea of right living. Christ appeals to prayer, self-denial, mortification, etc., founded on religious convictions as the standard of moral living. If man will not "hear the Church" or the State, there are other punitive and corrective means at hand. The State has its penal and charitable institutions. Can any moralist, nay any thinking man, approve a system whereby the State, for mere commercial purposes, may treat the individual human body as a stockbreeder would treat his cattle? It would be unfortunate if any advocate of such measures could refer to Catholic authorities for his attitude.

LOUIS WURST.

*Tomah, Wisconsin.*

*Resp.* We fully agree with Fr. Wurst in his view that we must maintain in our public laws the high moral standard set by the teachings of Christianity. We also believe that the present popular efforts in behalf of "sterilization", "cremation", and "eugenics" rest mainly upon materialistic supports and tend to destroy the supernatural element in public and private life.

Nor has THE ECCLESIASTICAL REVIEW at any time stood sponsor for a less elevated view.

But if, as our correspondent rightly says, "the proper authorities of the Church have not passed upon the moral issue of this specific measure," may we not ask why our Bishops have not done before now, what the Archbishop of Milwaukee has done, even though too late to remedy matters? Was it because the matter was sprung on us here in the United States so suddenly as to make an authorized expression of sentiment, if not of absolute certain moral doctrine, impos-

sible? The question concerns American Catholics, who as ever must and do look to their Bishops for guidance. None of us can have failed to note that during the last three years, if not longer, men of importance in our body of legislators, in medical societies, in boards of public and private charities, have been debating this question, with a view to making it a matter of positive or penal law.

It is not a question confined to the confessional, where the conscience of the director might point a clear way for his penitent. The subject was first broached by a priest, a teacher of Moral Theology who had been confronted with the difficulty in a practical way. He was consulted by a superintendent of a prison who had been asked to express an opinion on the subject at a convention of prison officials and inspectors of penal institutions. When the question was brought to us and an answer had been solicited from a group of Moral Theologians who as teachers stood second to none in any Catholic University, we became aware that there were difficulties in obtaining a positive decision that would not be reversed on scientific grounds. These difficulties had to be answered by experts in medical as well as moral science. The REVIEW procured the best testimony available on both sides of the Atlantic. The result showed that if the original argument of the moralist in absolute condemnation of the operation had been maintained, the well-informed physiologist and the medical practitioner, Catholic or not, might have said with good reason: "Reverend Fathers and Doctors, you may be right in your aims and even in your decision; but the reasons you give are unsound, since they rest upon a misconception of physiological facts. We, as medical men, are convinced of this by experimental evidence, and, if you wish us to abandon our belief, you must show it is wrong." Of course a Catholic physician might yield obedience to an ecclesiastical dictum though it were based on a misconception of facts, as Christian humility involves even more important issues than are involved in the defence of a fact; but it is or would be an outrage on the part of authority to demand submission in such cases without a clear reason.

If then the REVIEW opened its pages to a discussion on this subject, it was for the sole purpose of throwing light upon

an admittedly doubtful question. The overwhelming opinion was indeed against admitting the practice of sterilization; but when once that opinion became suspect on account of its appeal to unsound reasons, it became of the utmost importance to emphasize all the objections that could be made against vasectomy on other than simply traditional grounds.

The REVIEW does not pretend to be an authority in determining ecclesiastical discipline. That is the sole province of the bishop. But the bishop cannot well be averse to a discussion of difficulties that beset discipline in matters of common Catholic interest, especially when such discussion is carried on in a temperate manner and in an exclusive organ. This is the only proper use to which the priest can ever put the laborious training in dialectics which he receives in superabundant measure during the six years of his superior course in the seminary. A bishop who lacks theological acumen may nevertheless appreciate it in others, unless he belongs to that class of "dominantes in cleris" against whom St. Peter warns us, and who settle all questions within their jurisdiction by the principle: "*Sic volo, sic jubeo; stet pro ratione voluntas.*"

And though the discussion has not thus far led to any decision by the authoritative tribunals in Rome (for Rome is wisely slow in formulating general laws that affect the welfare of widely differing communities), the question has been urged at least upon us in America with sufficient emphasis to move our Bishops to an expression of united sentiment. Any body of men, equally weighted with responsibility, realizing the movement now afoot to make sterilization compulsory, as at present it is in Wisconsin and other States, would have seen the need of formulating a common protest against it. This would set forth that, while we recognize the causes which call for a checking of crime by apt legislation, and whilst we realize the effects of such drastic measures as the sterilization of criminals, nevertheless in view of a strong moral sentiment in the community, based upon Christian principles and the foreseeing of the much greater evils that would attend the proposed operation, etc., we earnestly deprecate the adoption of any measure or law to make it compulsory. Such an expression coming from an authoritative body, such as is our Hierarchy, in the name of American Catholics, would at once

make it clear to the public not only that there was and is a definite sentiment on the subject, but also that the Catholic bishops are aware of a sentiment differing from their own and give due credit to motives which, however, Catholic conscience does not allow them to accept as moral.

It would likewise have set at rest the doubts of educated and responsible Catholic physicians, prison authorities, publicists, and the like, who would then know what their ecclesiastical superiors hold.

It would have elicited the sympathy of many outside the Church who believe in maintaining a high Christian moral standard of legislation amongst us.

If such a protest was not actually formulated, the neglect can hardly be laid at the door of any individual bishop, since initiative in such things demands certain conditions of authority; but the matter should cause us to reflect on the need there is of getting away from the narrow provincialism which causes a diversity of discipline that scandalizes the faithful and puzzles those who believe the Church to be a consistent moral influence for good.

It is curious enough that the ECCLESIASTICAL REVIEW (which does not as a rule admit lay readers to its subscription list) should be quoted in the State Assembly, and that none of the clergy, by whom the ECCLESIASTICAL REVIEW is exclusively read, should have been able to present an answer. At least a dozen papers by eminent theologians in favor of the opposite view had been printed by us. It is quite absurd to say that the REVIEW was quoted as authority in favor of sterilization, when the legislator referred to could have cited only one side of the discussion; for by far the larger number of the articles on the subject tend in the opposite direction.

No, the fault is not in the REVIEW, nor in its method of discussing both sides of important issues, when these rise spontaneously from a fair diversity of opinion. Our thought can never be the mere catering to sensation. The ECCLESIASTICAL REVIEW needs no such "booming." But we mean to be alive to the interests of the priesthood at a time when all around us there is going on the struggle between right and wrong. And whilst the Editor has no mind to anticipate the verdict of our Bishops or do aught but foster reverence for their

divinely instituted authority, he deems it a high privilege of the true priest to speak out his mind and to get others to do so, wherever such speech aids the true interests of Christian action and the glory of our holy Church.

### EPISCOPAL ARMS.

To the Editor, THE ECCLESIASTICAL REVIEW.

I am very much pleased to see that there is a strong spirit arising for the introduction of episcopal arms. Indeed I would go so far as to say that in my opinion there should be an order from Rome to all bishops, commanding that all newly established sees be bound to select arms. But if such an ordinance were issued there should be concomitant with it an authorized committee, board, council, etc. composed of men having some knowledge of the principles of heraldry, who should be charged to attend to this particular branch of ecclesiastical liturgy or hagiology. Indeed I think it ought to be placed under a Roman Congregation, or at least a committee attached to one of the Congregations, such as the Congregation of Bishops, etc.

The arbitrary selection and composition or invention of arms by irresponsible persons having no knowledge, or very little, of the principles of the art of heraldry and no taste or sense of appropriateness, tends to throw ridicule and contempt on the Church.

I am sorry to have to find fault with some of the coats of arms shown in the REVIEW of this month (July, 1913).

1. The arms of the Bishop of Lead are given as "Impaled. Dexter: Or, three piles from base each terminating in a trefoil sable". There are several errors in this blazon. (a) The pile is treated as a charge on the shield, whereas it is not a charge but an ordinary; that is to say, a division of the shield on which a charge may be placed.

(b) A pile issues from the chief and points downward. In the present case the three (I do not know what to call them)—let us say, charges, which are intended to represent piles, issue from the base and point upward.

(c) Whatever likeness they may be supposed to have to piles, is entirely destroyed by the strange device of placing a trefoil on the point of them.

(d) We are told that "The trefoils honor St. Patrick", but the trefoil of St. Patrick (shamrock) is in the form of three hearts,<sup>1</sup> while the trefoils on this arms are in the form of spades (cards),<sup>2</sup> which do not at all represent the shamrock.

2. In the arms of Cheyenne. As no special reason is given for the *cross pattée*, I think it would have been better to have put a cross instead. As the upper part is said to represent the sky (crimson, on account of the bloody battles), it would have better effect to have a star (or) instead of a *cross pattée*.

3. In the arms of Richmond. The stag should be counter-charged as well as the trefoils, i. e. the upper part should be vert, the lower part argent.<sup>3</sup> In the engraving shown in the



Fig. I



Fig. II



Fig. III

July number of the REVIEW (p. 93) the stag is shown all white (argent).

4. In the arms of the See of Matanzas. The coat is altogether too complicated and confused on the sinister side of the impalement. There are too many quarterings and sub-quarterings, which give it the appearance of an overcharged family coat, differentiating the various branches and cadences of a family. It is altogether out of place and meaningless in an ecclesiastical coat and results in a veritable hotchpotch.

✠ M. F. HOWLEY,

*Archbishop of St. Johns, Newfoundland.*

## PREACHING AT THE MASSES ON SUNDAY DURING THE SUMMER.

To the Editor, THE ECCLESIASTICAL REVIEW.

The readers of the ECCLESIASTICAL REVIEW will be interested in the editor's opinion on the obligation of preaching at the Masses on Sunday during the summer. There are those of the Catholic laity who prefer a discontinuance of preaching during July and August.

<sup>1</sup> See Fig. I.

<sup>2</sup> See Fig. II.

<sup>3</sup> See Fig. III.

The Second Plenary Council of Baltimore decrees: "*Singulis diebus Dominicis et festis solemnibus, etiam tempore aestivo, in qualibet missa cui adsunt fideles, post evangelium brevis aliqua fiat instructio.*"

Theologians agree that "graviter peccant parochi qui per se aut per alium abstinere a praedicatione per tempus notabile. Tempus notabile a multis habetur, si per integrum continuumque mensem non praedicent." (St. Lig. IV, 269.)

There are few questions discussed in the ECCLESIASTICAL REVIEW as practical as is this one of preaching.

WALTER SHANLEY.

*Resp.* Since the law is as plain as are the words quoted above from the Baltimore Council, the subject hardly admits of discussion. It is rather a question for the local authorities to answer.

As to the laity, they probably prefer a discontinuance of bad preaching,—and that all the year round.

#### THE EUCHARISTIC FAST FOR PRIESTS.

We are in receipt of a number of communications from priests who, encouraged by Father Loughran's example, are willing to give to the readers of the REVIEW their personal experiences of the effects of the fast. As the publication of these very interesting, but innumerable, items can add little force to the argument which proves that there are priests whom the fast benefits and others whom it appears to hurt in their efficiency, if not in their health, we are obliged to close our pages to further communications of this sort.

#### HYMNS AT WEDDING SERVICES IN CHURCH.

To the Editor, THE ECCLESIASTICAL REVIEW.

At a recent wedding which was described in the printed account as "a truly Catholic marriage, exquisite in its religious simplicity", the musical program consisted of the rendering of two solos—"My faith for Thee" and an "Ave Maria", and concluded with a duet, "Believe me if all those endearing young charms". To me the performance seemed utterly vulgar; but it is of course the business of the pastor

to abolish from the sanctuary concert-hall or parlor methods. The only palliation for such breaches of reverence and good taste is that we seem to have no hymns, either in Latin or English, to signalize the holiness and beauty of Christian conjugal love. It is certainly a legitimate theme for sacred composition. Patmore has written some fine lines on the mystic side of wedlock. Could not these be utilized for the purpose? Perhaps the REVIEW has a better suggestion to offer.

G. J. R.

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### LINEN EDGES FOR THE CANON-LEAVES IN MISSALS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The pages of a Missal that wear out first are those containing the Canon of the Mass, because they are turned over every day.

If strips of linen were fastened along the whole of the edge of these few pages, on both sides, the edges would never tear, and a Missal could be used twice as long. Besides, we would be saved the trouble that is commonly encountered in the case of old Missals, in turning over the Canon pages.

The Missal publishers should also fasten the straps on the Canon pages more securely.

J. F. S.

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### REMOVING THE "STATIONS OF THE CROSS".

*Qu.* At a meeting of priests a discussion arose as to whether the "Stations of the Cross" lose their indulgences, if temporarily removed from the walls for the purpose of renovating either the Church or the Stations, or both. An answer in the REVIEW would oblige.

R. P. D.

*Resp.* The "Stations of the Cross" when canonically erected retain their indulgences, even though the Stations be temporarily removed from their places for the purpose of restoration. Likewise, the removal of the Stations to another chapel in the same church, or the placing them in different order, provided it be in the same locality and under the same title, is supposed on general principles to dispense with the necessity of a new act of erection. This is plain from numerous decisions of the S. Congregation. (Cf. *Decreta authentica*, n. 264 ad 4; n. 270 ad 5; n. 275 ad 1; etc.)



# Ecclesiastical Library Table.

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## RECENT BIBLE STUDY.

1. *Introduction.* The Introduction to the N. T. by Brassac<sup>1</sup> is most welcome. We are excessively poor in Catholic treatises on New Testament questions of special introduction written in English. Brassac is both scholarly and safe, scientific and Catholic. He takes the various authentic decisions of the Holy See as his landmarks and is guided by them in the conclusions which he reaches with sincerity and truth. He not only gives the usual special introduction to the New Testament, but adds chapters on Palestinology and the life of our Lord. The geography of the Gospels, political conditions, and religious opinions during the life of Christ, scribes, priests, the sects, the temple and its liturgy, the synagogue, the sanhedrin, the fasts and feasts of Israel,—all such questions, which are not only helpful but positively necessary in exegesis, are treated briefly and illuminatingly.

Not so illuminating is the recent Protestant Introduction by Sadler.<sup>2</sup> We do not understand how even "the members of the Alwyne Road Congregational Chapel" can have had the hardihood to encourage so daring and unscientific a summary of rationalistic conclusions. Paul wrote only I Thess., Gal., Philip., Philemon, and small parts of 1 and 2 Cor. Luke and Acts are the work of an unknown harmonizer. The Neo-Tübingen theory of Bauer is made to do more service. The Gospels become mosaics. The compilers of these mosaics are admitted to have shown wonderful skill,—an admission Sadler's masters never made. As for the very latest from Germany, the Drews' school of denial of the existence of Jesus, Sadler thinks that the personality of Jesus played so small a part in early Christianity, as not to be worth consideration (p. 164). However he deigns the denial so as to be up-to-date. Jesus never existed nor did Mary. It is all

<sup>1</sup> *The Student's Handbook to the Study of the New Testament.* The Gospels-Jesus Christ. Translated from the thirteenth French edition of Augustus Brassac, S.S., by Joseph L. Weidenham, S.T.L. B. Herder, St. Louis.

<sup>2</sup> *A Short Introduction to the Bible.* By Gilbert T. Sadler, M.A. (Oxon), London, 1911.

symbolism. Mary is Soul; Jesus is an ideal Love-Spirit born of Soul (p. 212). Principal Fairbairn would scout such a thing as Congregationalism; and yet the Congregationalists have not homogeneity enough of doctrine to rid themselves of such rationalistic excrescences as Sadler.

2. *Inspiration.* Fr. Hugh Pope, O.P., has issued a reprint of his excellent article "The Scholastic View of Biblical Inspiration."<sup>3</sup> The two theories of the Angelic Doctor on the nature of inspiration are those of prophetic illumination and of instrumental causality. Previous to the Council of Trent, only the fact of inspiration of Holy Writ exercised the minds of other theologians. Indeed, even after the great council there was very little of theory about the nature of the divine charisma of inspiration until the Louvain Academy (A. D. 1587) condemned the explanation of Leonard Lessius, S.J. From that time there have been two ways of starting to explain God's influence upon the sacred writer in the act of inspiration. Some scholastics take the way of St. Thomas and start with the idea of God as the sole *principal cause* and of the sacred writer as only the instrumental cause. Others are hindered by the manifold theories of instrumental causality from attempting thereby to explain inspiration, and start from the definition of Trent that *God is the Author* of Sacred Scripture. Dominican theologians and Biblists, insisting on the mere instrumental causality of the sacred writer, make the charisma of inspiration to bear not only upon the *thoughts* but upon the *style* and the very *words* of Holy Writ; else, they say, God is not the only principal cause of Sacred Scripture. Jesuit theologians and Biblists, waiving for the moment the idea of causality, try to show that God is sufficiently the Author of Holy Writ if solely to Him belongs the responsibility for the thoughts thereof.

In recent years, while the Dominicans on the one hand have some of them made their theory much more tenable by the explanation that God's charisma does not necessarily change the connatural style of the sacred writer; the Jesuits on the other hand have some of them swung round a bit to the Thomistic theory not of the nature but of the extent of in-

<sup>3</sup> *Irish Theological Quarterly*, July, 1911.

spiration. Fr. Albert Durand, Professor of N. T. at Hastings, England, in his article "Inspiration de la Bible,"<sup>4</sup> rather favors the idea of Father Lagrange, O.P., that so far as style is concerned God leaves the sacred writer just as nature has made him; and yet uses this activity of man as an instrumental and not a principal cause. "The principal cause puts the instrumental cause in motion just as it is, with its own qualities and imperfections." "One may add," says Fr. Durand, "that it is rather difficult to fancy how God makes the ideas of the sacred writer His Own independently of the connexion which as a matter of fact they have, in His mind, with certain determined words." Fr. Maas, S.J.,<sup>5</sup> also comes to this extent of inspiration: "He impelled each inspired author to set forth his particular inspired truths in his own connatural form of expression." However, as Fr. Durand says,<sup>6</sup> both sides agree that "the characteristics of style in the Books of the Bible, as well as the imperfections that might affect the thought itself ("qui peuvent affecter le fond lui-même"), all belong to the sacred writer; whereas the inerrancy of the inspired text is due definitively to the Divine Inspirer. It matters little whether God has assured to us the veracity of Holy Writ in one way rather than in the other."

3. Inerrancy and the Gospels. (a) *Outside the Church*, the veracity of Holy Writ means a precious "little, little less than little" to some whose profession and ministry is the preaching of the inspired Word of God. Gerald Birney Smith, a Baptist minister and Professor of Dogmatic Theology in Chicago University, in various contributions to the *Biblical World*<sup>7</sup> goes so far in his scepticism as to allow that the purpose of the evolution of New Testament thought was to keep faith alive by deception. Such deception was practised in the matter of eschatology. "As we interpret the New Testament, we are coming to be accustomed to the presence of an eschatology which we believe to have been scientifically dis-

<sup>4</sup> *Dictionnaire Apologétique de la Foi Catholique*, Fasc. ix, Paris, 1913.

<sup>5</sup> "Extent of Inspiration," *Messenger*, May, 1905, p. 513.

<sup>6</sup> *Loc. cit.*

<sup>7</sup> Cf. "The Functions of a Critical Theology," *Biblical World*, November, 1912.

credited". "Practical efficiency" and not "metaphysical truth" was aimed at by the Sacred Writers. "Efficient guidance of life is not dependent on absolute metaphysical certainty in the realm of theory." The realm of faith is the "realm of theory" to Dr. Smith; faith is only a working hypothesis. "We have only working hypotheses about the ultimate constitution of reality." No "one can tell exactly what electricity is." "We confess ignorance as to the ultimate character of gravitation." All this is true enough; but it is a leap in the dark to conclude that therefore New Testament statements in matters religious are not truth absolutely guaranteed but only working hypotheses. Such conclusion Dr. Smith leaps to. "We have come to recognize this same distinction between practical efficiency and metaphysical truth in some of the religious theories contained in the Bible." Such bad logic and worse religion must inevitably beget a brood of agnostics among the Baptist ministers sent out by Chicago University to distribute Bibles to the heathen.

Another sign of the times is the third edition of Dr. Gilbert's "Student's Life of Jesus."<sup>8</sup> He is a Congregational minister and was Professor of New Testament interpretation in Chicago Theological Seminary until 1901. The first edition, published in 1899, was an old-fashioned Protestant Life of Christ; the present edition is right up-to-date. Christianity becomes nothing more than the *Jesus-type* of religion. Jesus lived indeed; but "the career of Jesus as a character of history terminated at an unknown tomb near Jerusalem" (p. 236). What follows in the Gospel narrative is legendary. The Resurrection and other supernatural elements of Christianity are not contained in Q, the Logia, and are consequently to be thrown out from the realm of fact-narrative. Jesus did not say He was God; nor is His divinity an evolution of His consciousness; it is a later accretion. "There is no evidence in our sources that this was ever the subject of a remark or of reflexion on His part" (p. 153). The stilling of the tempest, the feeding of the multitude, the walking on the water, the transfiguration, the voice from heaven,—all

<sup>8</sup> *Jesus*. By Professor George H. Gilbert, Ph.D., D.D., New York: Macmillan Co., 1912.

such stories were evolved in the consciousness of the early Church and are mere pious fictions.

Since our Protestant theologians at home and abroad are taking away from the New Testament narrative the last vestige of reliability in matters of religious belief, what are they substituting instead? Modernism pure and simple. The movement which has been effectively dammed back, if not yet dried up, in the Church of Christ, goes on in overwhelming and unimpeded momentum outside the pale. The historic Christ must yield to the Christ of Christian consciousness; phantom-truth must take the place of absolute truth. President Faunce of Brown University, a Baptist minister, recently told the students of Vanderbilt University<sup>9</sup> that we should give over trying to identify Christianity with some fixed creed, some set of formulas past and gone. Christianity is too large and vital so to be defined; it is dynamic and not static; a life and not a groove of thought. "It is the revelation of the persistent loving purpose of the eternal God and the implanting of that purpose in man." There is no refuting such progressive assertion; it leaves nothing to refute.

Love—some kind of love—is all these new Christians leave of Christianity. No, they also allow mysticism,—some kind of mysticism. Miss Underhill<sup>10</sup> among Anglicans takes the mystic view of Christianity which Baron von Hügel among Modernist Catholics takes. The Apostles are mystics. Jesus is a mystic. The early Christians are mystics, in their evolution of the supernatural elements of the Gospels. The miracles of the Synoptics and the signs of the Fourth Gospel are mere mystical experiences and may be explained as quite natural by terms of modern psychology. Take the transfiguration, for instance. The kernel-fact of the story is that Jesus had an ecstasy,—“a profound and deliberate absorption in the Divine Life”; the Apostles misconstrued this ecstasy into the vision of Moses and Elias and Jesus, together with the audition of a heavenly voice. The walking on the waters is an instance of levitation. This and any other sort of vagary may pass muster as Biblical interpretation once we give up

<sup>9</sup> *What does Christianity mean?* The Cole Lecture for 1912. By William Herbert Perry Faunce. New York: Fleming H. Revell Co., 1912.

<sup>10</sup> *The Mystic Way*. London: Dent, 1912.

the historical worth of the Gospels and that absolute inerrancy which is a necessary consequence upon the doctrine of inspiration. One who admits only such shreds of fact in the Gospel-narrative as von Hügel leaves to them,<sup>11</sup> fails to see how this mystical interpretation utterly destroys the very fundamentals of Christianity.

No, such an one gives up time-honored Christianity and quite naturally postulates other than time-honored fundamentals thereof. Harnack expressly denies that the Gospel contains definite social and economic teaching.<sup>12</sup> More than this, Harnack now gives up the inspiration of the Bible. In his *Bible Reading in the Early Church*,<sup>13</sup> he goes through a process of reasoning which is in part wrong, but in part a marvel of logic by contrast with the Berlin professor's usual mode of thought-procedure.

The wrong reasoning is this. Were the Bible inspired, it could be authoritatively translated only by the same divine assistance which created it. Hence the Alexandrian Jews claimed their translation was inspired; the Catholic Church holds the Vulgate to be authentic; the Lutherans were averse to any improvement of Luther's translation. The antecedent is false. The authoritativeness of either a text or a version of Holy Writ is decided by the Church's use thereof. The infallibility of the Church in matters of the deposit of faith is the rock-bottom and revealed truth whereupon we base the authority of any version of the Bible which she either by use or by conciliar decree declares to be authoritative. The fact of inspiration of the Bible is not at all inconsistent with the fact of many most human and erroneous translations thereof, even in the authoritative versions such as the Vulgate, so long as the errors be not in matters of faith and morals nor so many as to change the very substance of the Bible.

It is a joy to turn from this wrong reasoning of Harnack to a surprisingly correct conclusion he draws. If the Bible be inspired, then "without the same divine assistance that created it, it is also uninterpretable. Catholicism is there-

<sup>11</sup> Cf. article, "John, Gospel of," *Encyclopædia Britannica*.

<sup>12</sup> *Essays on the Social Gospel*. By Adolph Harnack and Wilhelm Herrmann. New York: Putnam's Sons, 1907, p. 13.

<sup>13</sup> New York: Putnam's Sons, 1912, p. 9.

fore absolutely in the right in its claim that the power of interpreting Holy Scripture lies only in the Church, which alone has the promise to be led by the Holy Spirit into all truth. Inspiration and a sacred court of interpretation necessarily hang together. If Protestantism substitutes the endowment of each individual Christian with the Holy Spirit, this expedient is unsatisfactory for the very reason that no provision is made for the case, which again and again recurs with each passage of Scripture, that the interpretations are divergent." Why, then, does not Harnack become a Catholic? Because the Bible is not inspired! Were it the Word of God, he would logically accede to that body of teachers which alone claims to have the divine assistance in Biblical interpretation,—that is the teaching body of the Catholic Church! But the Bible of Harnack, unlike to the Bible of Luther and old-fashioned Protestants, is not the Word of God at all. The doctrine of inspiration is only a theory and has nothing to do with the life of Christianity to-day. "The doctrine of inspiration has at all times been taken seriously *only* as a question of dogmatics and *on paper*, and as such has gained only a phantom existence. In practice, its consequences are either not drawn at all, or only in a half-hearted way, because they simply cannot be drawn; human life could not endure them." An astounding admission this, and from the reputed infallible chair of Church History in the University of Berlin! Logic drives one into the Catholic position; life keeps one out! Logic and life are antipodes in the modern-istic sphere.

(b) *In the Church.* The latest contribution by a Catholic on the subject of inerrancy is the article which Fr. Durand, S.J., has in *Dictionnaire Apologétique de la Foi Catholique*.<sup>14</sup> More than eighteen closely printed columns treat most scientifically and carefully the relation of inerrancy to inspiration, the principle that there can be no error in Sacred Scripture, the human element in the Bible which is the vehicle of the divine and inerrant thought, Bible-thought in its relation to the findings of natural science and history. Barring one portion of the article, we know nothing more safe and sane written on this most delicate subject from the viewpoint of

<sup>14</sup> Fasc. ix, Paris: Beauchesne, 1913.

both Catholic theology and Biblical science. The sacred writer's intended thought is held to be identical with the divine thought. To what extent this identification obtains in the literal meaning of Holy Writ is still problematic. In the Psalms, for instance, it may have been that at times the full term of the thought was not in the consciousness of the poet. He intended an outburst of vehement personal emotion such as begins the first strophe and first antistrophe of Ps. 61:

Only in God be still, my soul.  
From him is my life;  
Only he is my rock, my salvation,  
My fortress, I totter not.

The Holy Spirit intended the same thought, but applied it beyond the personality of the inspired poet, beyond even the moral personality of Israel. In the divine meaning, we have here an outburst of the trust in God which is God-willed not only to the poet, but to all the folk of Jahweh and to all persons who believe in God our Father.

One portion of Fr. Durand's article we cannot consider eminently safe and sane. He scouts the notion that the principle of inerrancy be applied to historical statements exactly as it is to matters of natural science. Quite correct, the sacred writer intended history and did not intend to teach natural sciences. Yet in these very historical statements is there not some leeway? Fr. Durand shows a leniency and a leaning to the opinions of Fathers Lagrange<sup>15</sup> and Hummelauer, S.J.<sup>16</sup> He distinguishes between historic statements which are necessary to the religious purpose of the sacred writer and those which are not. When the historical statement was not even directly useful to the religious purpose of the sacred writer, "why was it not enough for the sacred historian to report his facts just as they were reported round about him at the time? . . . In the matter of natural phenomena, it can chance that appearances conform to the reality of things; but it can also chance that they do not conform or at best conform imperfectly. So much the more, there are events (for instance those of primitive history) whereof the testimony has long

<sup>15</sup> *Méthode historique* (Paris, 1903), p. 104; *Éclaircissement de la Méthode historique* (Paris, 1905); *Revue Biblique*, 1905, p. 622.

<sup>16</sup> *Exegetisches zur Inspirationsfrage* (Freiburg im Breisgau, 1904), p. 9.



got beyond the control of historical criticism; in such a case the historian must be content with the concrete form that the event has taken in the memory of man." Yes, so long as that concrete form is not a false form. Inspiration makes the thought-form in the sacred text to be a divine form and a true form, even in matters of primitive history. In writing the primitive history of the chosen people, the sacred writer intends to preserve not only the *religious* thought-development of Israel, but its social and economic *history*. Inspiration prevents him from error of fact-statement of history, even when the historical statement is not directly useful to the religious purpose of the writer, and even when the human testimony in regard to the events "has long got beyond the control of historical criticism." The inerrancy of Holy Writ depends upon the inerrancy not of historical criticism, nor of any sources of the sacred writer, but of God the Author of Sacred Scripture.

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## Criticisms and Notes.

COMPENDIUM THEOLOGIAE DOGMATICAЕ. Auctore Christiano Pesch. Tomus I, pp. 316. Tomus II, pp. 296. B. Herder, St. Louis. 1913.

THE "SUMMA THEOLOGICA" OF ST. THOMAS AQUINAS. Part III. Literally translated by Fathers of the English Dominican Province. First Number, pp. 347. Benziger Bros., New York. 1913.

GESCHICHTE DER SOHOFFUNG IM LICHT DER NATURFORSCHUNG UND OFFENBARUNG. Gemeinverständlich dargestellt von Hartmann Falbesoner. Fr. Pustet & Co., Regensburg und New York. 1913. Pp. 389.

A triplet of books in as many languages, each attesting to the unwearied labor of Catholic theologians in reviewing and re-presenting the truths of religion. It will not improbably appear to many under whose notice these books may chance to fall, that there already exists a goodly supply, if not a surfeit, of similar productions from which the above specimens are at best but slightly variant and by no means specifically different types. However this may be, no fairly informed person will deny that there is a perennial demand for works of the kind, and the chief desideratum is that they be qualitatively adapted to their purpose. That this adjustment is realized in the instances before us may be easily and briefly shown.

Students, especially professors of theology, are, it may be here supposed, acquainted with Father Pesch's *Praelectiones Dogmaticae*. Each of the nine volumes of this very excellent course has reached its third, and the first volume its fourth, edition. This fact, while suggestive of the merit of the work, is an argument in favor of the present compendium. Though the latter is not a synopsis or digest of the former larger production—being a separate and independent work—it will obviously be found all the more valuable when studied in connexion with its predecessor. The course at hand is designed to embrace four volumes, two of which have thus far been published. The first is devoted to fundamental theology and comprises three tracts: "de Christo Legato Divino," "de Ecclesia" and "de Fontibus Theologicis." The second contains four tracts: "de Deo," "de Deo Trino," "de Deo, Fine Ultimo," "de Novissimis."

The directors of our seminaries are feeling more and more the necessity of economically coördinating the studies so as to eliminate as far as possible repetition of the same material in the various

branches. Sacred Scripture, Dogmatic, Moral, and Pastoral Theology, and Liturgy, as well as Canon Law, have at various points questions in common, and though the point-of-view, the *objectum formale*, is in each branch different, it is nevertheless true that valuable time and energy, which might otherwise be more usefully employed, are spent by different professors repeating substantially the same subjects. To take an instance from the subject-matter before us. The questions concerning the Sacred Scriptures are fully treated in Biblical Introduction and again in Apologetics. Dogmatic Theology devotes a volume to "de Re Sacramentaria," while Moral gives the same space to the same matter, and Canon Law and Liturgy, to say nothing of Pastoral Theology, cover much of the same ground. The possibility and desirability of some adjustment of programs and methods in this connexion are obvious. However we need dwell no further on this subject, since it is dealt with specifically elsewhere in the present REVIEW under the title "Suggestions Toward a Uniform Plan of Studies in the Department of Theology for Seminaries in the United States". Father Pesch has an eye to these problems of economy. He recognizes that, while some authorities would eliminate from Apologetics and assign to Biblical Introduction all questions concerning the authenticity, inspiration, the canon, and like familiar questions concerning the Bible, other authorities would reverse the arrangement. Father Pesch himself adopts a middle course. He treats at some length of the authenticity of the Gospels and their inspiration, but the remaining questions pertaining to the Sacred Scriptures he leaves to Biblical Introduction. Moreover, he leaves to Moral Theology the treatment of the Moral Virtues and similar subjects lying on the borderland of Dogma and Moral. He treats, however, "de Fine Ultimo," connecting therewith Eschatology. The introduction to Apologetics, which deals briefly with the nature of religion and of revelation, he derives from Philosophy, "quia hic mos ubique fere receptus est". The body of the work embraces the familiar sum of truths which are analyzed and established on the sound traditional lines and method.

There are already in use in our seminaries various standard text-books of Dogmatic Theology, each of which possesses its own excellences, together with its defects and limitations. Should there be in any of these institutions at any time a change of text-books contemplated, it is doubtful whether any other work of the kind will be found superior to the present compendium. We would base this assertion on the very just balance of subject-matter and the admirable lucidity of style. The theses are brief yet comprehensive. The *status quaestionis* is everywhere precisely apposite, never superfluous ;

the proofs are succinct, carrying no unnecessary ballast of authorities. Above all, the language is perfectly translucent to the thought. The author indulges in no rhetorical luxury. He has had the wisdom to write in the simplest, clearest Latin—following in this the leading of that wisest of theologians, St. Thomas of Aquin.

So simple indeed and straightforward is the style employed by the Angelic Doctor that the possibility of conveying his thought more clearly through any modern language may well be questioned. Still, there are many educated people who are quite unacquainted with Latin, and there are no doubt some who will prefer reading St. Thomas in their own rather than in his language. Both classes of readers will welcome therefore the excellent translation of the *Summa*, the third volume of which is listed above. An account of the preceding portions of the undertaking has previously appeared in these pages. Those portions embraced the *prima pars* of the original. The volume at hand covers the *tertia pars*, the treatise on the Incarnation, from the first to the twenty-sixth question inclusive. This portion of the *Summa* may rightly be called the crown, as it certainly is the roof, of the monument, and to it is, before all, applicable the Divine Master's pronouncement: "Bene scripsisti de Me, Thoma." While certain of the articles have been centres of heated controversies, the treatise as a whole is at once profoundly instructive and eminently practical; so much so that a priest would do well to make the present volume his manual of meditation. Nor will he find a sermon book that will furnish him with more solid material for preaching. Take, for instance, the second article of the first question. Where else will one come across so thorough, so comprehensive, so solid, and withal so luminous an exposition of the fitness of the Incarnation?

For the rest, we need but repeat here what we said regarding the preceding volumes: the translation deserves a high measure of praise. It is not perfect, of course; but it is faithful, clear, and on the whole idiomatic English.

The title of the German book above sufficiently indicates the scope and spirit of the work. It is a history of the creation of the world as manifested by science and by revelation. Such is its scope. The story is told in a method and style adapted to the average educated reader: "für den Bauern und den Handwerksmann ist es nicht geschrieben . . . ebensowenig ist es für die romanlesende Welt bestimmt." While not a work on technical theology, as are its companions in the title above, it deals with theological principles, interpreting them to some extent and illustrating them by data and con-

clusions of the physical sciences. After a general description of the formative forces of nature the author gives an outline of geology and cosmology. He then passes in review the various theories offered by exegetes to explain the Biblical narrative of the creation and he closes with a succinct survey of the works assigned by Moses to the creative "days". That Moses is the real author of Genesis is vindicated in the appendix. In his interpretation of those "days" he inclines neither to the literal nor to the "period" theory, but rather to the idealistic view held by St. Augustine. There is no attempt to press any close correspondence between the geological periods and the Mosaic "days"; the author being content with demonstrating the absence of any conflict between the record of the rocks and the account of Genesis. The book cannot be said to contain much that will be found new by those who are familiar with the preceding rather extensive literature of the subject; but the old truths are forcibly and interestingly stated. The author is well informed, his judgment is sound, and his mode of presentation lucid and graphic. The volume is neatly made and adorned with many illustrations.

#### **THE GOVERNMENT OF THE CHURCH IN THE FIRST CENTURY.**

**An Essay on the Beginnings of the Christian Ministry. Presented to the Theological Faculty at St. Patrick's College, Maynooth, as a Thesis for the Degree of Doctor, by the Rev. William Moran. Dublin: M. H. Gill & Son. 1913. Pp. 238.**

The contest over the supremacy of Christian Doctrine in our day rests no longer, as it did during the last three centuries, upon proofs drawn from Scripture as the inspired instrument of revealed truth. Modern criticism has ruled the Bible out of court as a witness in its own defence. No matter what Catholics may hold regarding the inspiration of the Old and New Testaments, Protestants are not only forced but willing to admit the fallacy of appealing to the Bible as its own interpreter in matters of vital truth. The whole question is becoming one of trustworthy historical tradition; and the Bible as we have it to-day, is, in matters of controversy, regarded merely as a well-authenticated historical document that gives us the facts of Christ's work and teaching on the evidence of contemporary witnesses. The writings of the Apostolic Fathers immediately following become the proofs of the actual sense in which the doctrine of Christ was accepted and interpreted at first-hand, by men who were both intelligent and sincere in their acceptance of that doctrine from One who established His claim as the promised Messiah.

This teaching of the immediate successors of the Apostles is of supreme importance, for it establishes the link which alone makes the Christian doctrine of the Gospels trustworthy to the historical critic. On this evidence we build almost the entire structure of the sacramental system in the Church of Christ. To prove that system from the Scriptures alone is, in spite of the attempts of theologians and controversialists, quite impossible, at least for those who are not already predisposed to believe in it on other grounds. Hence it may be said that the strength of argument in theology is to be looked for in the perfectly logical and historical demonstration that Christ founded a Church, and that this institution has, without a break in the historical chain, transmitted to future ages the creed He left to His Apostles and Disciples. Our Lord intrusted to His Church the task of adapting and interpreting the letter and spirit of His teaching, as it is recorded in the earliest trustworthy documents, namely the Gospels, the Epistles, and in other uninspired yet thoroughly trustworthy writings of His chosen followers. For whilst the inspired writers set forth what Christ had taught, the disciples of the Apostolic age showed how they had understood that teaching and how they carried it out. And we must assume that the first disciples were not likely to be misled, as men might be in later ages, if Christ meant, as He must have done, to teach them directly, and through them only their successors. This principle has indeed always been maintained, even by the Reformers, who claimed that, while the Biblical writers were infallible, the Church was not, because it was not the direct recipient of the inspired doctrine.

However one regards the matter, the importance, to the student of theology, of a thorough mastery of the arguments and facts of the Apostolic age can not be overrated. Dogmatic theology is shifting its battleground to the field of primitive historical evidence, instead of dialectic demonstration from Scriptural texts. In view of this fact more and more stress is being laid upon the study of early Church History, and less upon purely dogmatic didactics. Protestants like Harnack have helped us greatly to realize the value of this sort of study, by attacking us on this side, whilst opening the sources of research in the same direction.

For this reason we congratulate the Maynooth scholar who has taken up the study of this particular chapter of Church History, and elaborated it with singular skill and directness of purpose. Honesty in historical argument is a quality by no means common even among Catholic historians. Not that they can be charged with wilful distortion of historical facts; but the consciousness of being *a priori* on the side of the historical Church and the desire

to gain a particular victory not infrequently make the apologist lose sight of the fact that what he takes for granted needs to be proved to an adversary less disposed to champion the cause of the ancient Church. The same weakness of perception that makes the theologian appeal to the presence of Christ at the nuptials of Cana, as a proof that marriage is a Sacrament, will persuade the historian that the monarchical episcopate is a divine institution different from the presbyterate, and that the proof of this can be found in both Scripture and the Apostolic Fathers. Dr. Moran proceeds more wisely, because more critically. He builds up the idea of hierarchical authority from the concept of the Church as outlined in the Gospel. Thence he derives the Apostolate with its jurisdiction; the gradual development of a "Church" in the particular, and as distinct from the universal, sense. He traces the institution of the presbyterate as in a manner identical with the episcopate, and separate only from the order of deacons. Then follows the evolution of episcopal and superepiscopal jurisdiction, in which the author shows his discriminating reading of the Fathers. St. Jerome defends the theory of the original identity of the two orders of bishops and priests, and he bases this teaching on the interpretation of the New Testament. But he also admits that in his own day there was a difference which recognized bishops to be superior to priests, both in orders and in jurisdiction; and that this state of things had been brought about by competent and legitimate ecclesiastical authority. This is an instance of the method adopted by our author. It differs somewhat in point of straightforwardness from the method adopted by those of our theologians who force the meaning of Patristic evidence to show that nearly every ordinance in the Church of to-day has its immediate origin in Apostolic teaching as a divine precept. What we have said may whet the appetite for a study of Dr. Moran's thesis; and we trust it will.

**L'EGLISE ET LA REVOLUTION.** (1775-1823.) Tome VII de l'Histoire Générale de l'Eglise, par Ferdinand Mourret, Prof. d'Histoire au Seminaire de Saint Sulpice. Paris: Bloud et Cie. 1913. Pp. 534.

**THE NEW FRANCE.** By William Samuel Lilly, Honorary Fellow of Peterhouse, Cambridge. London: Chapman & Hall; St. Louis; B. Herder. 1913. Pp. 320.

Four of the eight volumes of the General Church History projected by Prof. Mourret, justify a high estimate of the literary and critical value of this new and important contribution to the literature of Catholic Church history. The period thus far covered

includes the sixth to the ninth centuries (Vol. III: *L'Église et le Monde barbare*) and the fifteenth to the eighteenth centuries down to the beginning of the French Revolution, which the present volume takes up and carries on to the death of Pope Pius VII.

Nearly the same ground is covered by Mr. Lilly's work, which begins with the solemn opening of the States General under Louis XVI. Nevertheless in purpose and special scope the two volumes greatly differ. Mr. Lilly's object is to draw from a study of the French Revolution certain lessons in the history of religion which explain the phenomena of religious and political life in the France of to-day. His book is a contribution to the philosophy of history rather than an objective presentation of the facts that have contributed to the development of a national spirit as it is seen in the mutual relations of Church and State.

He regards the Revolution of 1789 as the progenitor of a new national life; hence he gives to his volume the name of "New France", without reference to Canada to which the title has been given in another sense. He deals with some of the aspects of this new France as manifested in politics and literature, since these, in his estimation, have not received their full and proper appreciation at the hands of historians. He declares the primary tendency of the "Declaration of Rights" to have been good, but finds that tendency to have been vitiated by the demonstrably false principles underlying the methods of reform adopted by the Assembly. Thence he traces the currents of good and evil that have influenced and alternately dominated the policy of France's leaders. If the Revolution was a formal revolt against the feudal privileges of the higher clergy and the aristocracy, it was also a reaction which effectually introduced the principle of absolute control of religion by the State, as outlined in Rousseau's system of "social unity". From this developed, either as the natural fruit of the revolutionary tendency, or as a result of its reactions, the spirit of Jacobinism represented by Fouché, and the secularizing efforts of Talleyrand. These effects of revolt were followed on the other hand by the enthusiastic reassertion of the principles of Christianity as illustrated in Chateaubriand's *Genius of Christianity*. All these movements have caused a current of thought and feeling which has made itself felt in our own day and which Mr. Lilly sees reproduced in its best and most complete literary form in the French novelist Paul Bourget, whom he styles the "âme moderne" of France. He takes two of Bourget's books, *Le Fantôme* and *Le Disciple*, and analyzes their contents with a view to bringing out their ethical significance and for the purpose of showing that the author, through the ideals of the true and the beautiful, consistently



moves toward distinctly Christian conclusions. He shares Brunetière's judgment, that the anti-Christian campaign in France to-day is directed by an intellectual nihilism which originated with the French Revolution, but which condemns itself in the unreasoning bigotry that is the outcome of its avowed philosophy.

The purpose of the Abbé Mourret's volume, *L'Église et la Révolution*, is, as already mentioned, one of purely historical exposition, in contrast to the eclectic and more or less desultory character of Mr. Lilly's reflexions on the same theme. Withal, the fact that M. Mourret writes from a Catholic viewpoint and as a historian of the Church, gives to the work a reflective character which makes it of distinct value to the student of the philosophy of history. Perhaps there is no other period in Church history that has so puzzled the unbiased student of national and religious phenomena as this chapter of the French Revolution. Ballanche and Buchez, both of whom our author cites as authorities on the philosophy of history, have seen in the French Revolution the regenerating force whence came forth a true Christian society; De Maistre on the other hand considered the French Revolution as a diabolical invention for the destruction of Christianity. Probably both were right from different viewpoints; and this is what we would learn both from the careful analysis of facts given by Prof. Mourret and from Mr. Lilly's thoughtful comment.

The immediate scope of M. Mourret's volume is to describe in the first place the efforts of the papacy under Pius VI, whereby that Pontiff sought to counteract the growing spirit of anarchy and impiety around him and to forestall by moral legislation the religious and social decadence which threatened all Europe. In the second place, he describes the efforts made by the revolutionary party to enchain the Church by depriving her of her temporal endowments, by enslaving her clergy, and by eventually interdicting the exercise of all external worship. A third period recounts the phenomena of the religious revival; this came as a reaction and affected the entire Christian world. It covers chiefly the years from 1800 to 1823, the reign of Pius VII. In other words, *L'Église et la Révolution* describes the history of the Fall and Rise of Catholicity in Europe under two great pontiffs, Pius VI and Pius VII.

For the historian as well as for the philosopher of religion the period presents a unique picture, with its lessons for all time. The struggle of mankind is toward truth and right. The abuses of government, whether in Church or State, lead to eventual revolt on the part of the people who are made to suffer from the arrogance of its rulers. Efforts ensue to establish the disturbed balance of

human right by efforts of reform; but because the proper leaders are usually wanting under circumstances of turbulence, a condition of anarchy ensues which brings on acute hostility against religion; for religion is rightly supposed to have been careless in preventing misgovernment. Hence the blind fury of the populace, aroused by a presentation of its wrongs, instinctively seeks revenge in the places where the promoters of right should have stood. At the time of the French Revolution the clergy were made to suffer for the vices and remissness of a wealthy hierarchy. The self-constituted and unbalanced leaders, Mirabeau, Robespierre, and Barras, seeking to establish political freedom, equality, and fraternity, deemed it a necessary policy to extinguish the old landmarks and representatives of authority. To the popular mind those representatives were to be found in the Church which claims the supreme right to exact submission to the ordinances of God for both religious and civil society. A full appreciation of the nature and moving elements of the French Revolution is given in M. Mourret's volume. Incidentally the book contains admirable sketches of persons like Napoleon, and particularly of the great leaders of the Catholic Revival in France which extended to Germany and England. The Foreign Missions and the Oriental Church are chapters treated with sober judgment and fulness.

We look with expectant interest for the completion of the work, more especially the last volume, which is to deal with contemporary history down to the year 1900. As we understand, the initial volume treating of the Apostolic and Patristic ages, followed by that on the early medieval period, are also in press, so that we shall shortly have in hand this excellent summary from competent hands of the entire course of Christian History.

**HUMILITY THE TRUE TALISMAN.** A Study of Catholicism. By Dr. Albert von Ruville. Translated from the German by G. Schoetensack. Simpkin, Marshall & Co., London. 1913. Pp. 202.

The distinguished convert, Doctor von Ruville, Professor of History at the University of Halle, whose well known book, *Zurück zur hl. Kirche*, created such a stir a few years ago amongst the learned in Germany, and in its translation, *Back to Holy Church*, has effected so much good in the English-reading world, develops in the present volume one of the genuine "marks" of Catholicism. In the very nature of things God must—such is His goodness and wisdom—have given to the method or system whereby He leads human beings to their ultimate end—perfection, happiness in a future life—visible signs whereby it may be within the power of all, the

most unlearned as well as the most intellectually gifted, to recognize that system to be divine. As a matter of fact there are such marks or signs. Professor von Ruville singles out one which to his mind appears most obvious and convincing, *Humility*.

But what is Humility? This question he proceeds to answer, first negatively then positively. "*Real Humility*" he finds to be "*a cheerful willingness to submit to or serve another*" (the author's italics) without any consideration of the one toward whom it is exercised. It consists in a readiness to put one's will under the direction of another more able than oneself, no matter what be the outward relationship (xvii). Manifestly this is no "philosophical" definition of Humility. It is rather a description *ex signis*. Where this "cheerful willingness to submit or serve" is present, there too will be genuine Humility as its root and cause. There can be no more disastrous mistake than "to liken Humility to weakness and regard propagation of it degrading to humanity, a view rather popular nowadays. True Humility, most surely manifested in Christianity, is just that force which enables a man to develop all his powers to the utmost by preventing his overstepping his natural limitations, and by attracting him to that field of activity to which he belongs by his whole nature. Here alone can he obtain power from God to strengthen him against temptation and the attacks of unbelief. Humility gives a mighty impulse to worldly activity; it urges to the perfect performance of every duty, to the fullest accomplishment of one's natural talents and to the most zealous service of one's neighbor and of the community" (p. xviii).

Having analyzed the notion of Humility, Professor von Ruville proceeds to study it, first in "the history of salvation", and secondly in "the institution of salvation". First he shows its decay in the early days of humanity; then the providential preparation for it in Judaism; its re-establishment and preservation in and by Christianity; and its subsequent decline and extinction in those systems that broke away from the parent organism. In the second part of the book the author presents Humility as active in Our Lord, Our Lady, in the early Church. Humility in relation to science, and Humility in its conflicts with pride and pride's natural offspring, heresy, are then studied, and are seen to lead to certain practical conclusions relative to the Church's life in the present age.

The foregoing brief sketch may suffice to show that, while the author's line of thought is not essentially new, it being substantially a development of the familiar argument from the fourth "mark" of the Church, "Sanctity", attesting to her divine origin, nevertheless it is the development itself of that argument that is here original. In the first place Humility, being selected as the most

essential ingredient of Holiness, the familiar argument receives a more specialized and impressive significance. And secondly, the argument thus restricted is lifted quite out of the commonplace by the historical and philosophical setting and wealth of illustration in which it is placed. At the same time, von Ruville thinks and writes so clearly, and the translator makes the thought so apparent, that the line of apology (for such it is) can be easily grasped and appreciated by the average intelligent reader. The book is a welcome addition to our apologetical literature and will surely be an instrument for good both within and without the Church, not second in influence to the writer's antecedent story of his own conversion.

**THE BEAUTY AND TRUTH OF THE CATHOLIC CHURCH.** Sermons from the German, adapted and edited by the Rev. Edward Jones. With an Introduction by the Most Rev. John Ireland, Archbishop of St. Paul. Vol. III. St. Louis: B. Herder. 1913. Pp. 359.

The attention of our readers has already been called to the excellent series of translations by Father Jones, under the title of *The Beauty and Truth of the Catholic Church*. We wish to speak with special appreciation of this third volume, which deals chiefly with the Sacraments. There is nothing superficial or merely rhetorical in these sermons. They are well developed themes, in good English, and the congregation that listens to them is sure to be instructed as well as edified. Of the thirty-two chapters or sermons here offered, five are devoted to the exposition of the Sacrament of Penance, four to Indulgences, two to Extreme Unction, and five to the Priesthood. Not one of these should we like to see omitted; they involve no repetitions. The Sacrament of Matrimony as treated in the volume is a good example of the thoroughness with which the matter is handled for the practical benefit of the people. The sermon in which the sacramental character of Matrimony is explained is followed by one on "The Dignity and Holiness of Christian Marriage," another on "Mixed Marriages", and others on "The Blessing *post partum*", "Address to a Bridal Couple", "Address to Christian Mothers for the Feast of the Epiphany", "The Example of the Holy Family", "The Feast of St. Ann", "The Feast of the Guardian Angels", "The Feast of the Immaculate Conception", "The Christian Education of the Child", "The Splendid Sacrifice of Christian Education", "The Results of an un-Christian Education", "The Separation of Church and School". The reader will see at a glance how the very order and development of the sermons, as here shown, indicate the author's appreciation of the value of the Sacrament of Matrimony. It cannot but

prove effective in convincing the faithful of the importance of their duties in this regard. The sermons on Marriage are followed by two admirably clear and eloquent instructions on the New Marriage Laws, promulgated in the archdiocese of St. Paul by the zealous and saintly John Ireland, whom we all learn to admire more and more, as time goes on, for the great qualities of mind and heart that distinguish his activity as a leader in the Episcopate of America.

**THE NEW PHILOSOPHY OF HENRI BERGSON.** By Edouard Le Roy.  
Translated by Vincent Benson, M.A. Holt & Co., New York. 1913.  
Pp. 241.

Whatever one may think of Bergson's philosophy, one must admit that it has found a most enthusiastic champion in M. Le Roy. Bergson's name, he says, "is on everybody's lips". Bergson "is deemed by acknowledged philosophers worthy of comparison with the greatest". Bergson's "pen, as well as his brain, has overleapt all technical obstacles, and won himself a reading both outside and inside the schools". Such is Bergson to-day; but the disciple's prophetic eye discerns the future when his master's "work will appear . . . among the most characteristic, fertile, and glorious of our era". That work "marks a never-to-be-forgotten date in history; it opens up a phase [!] of metaphysical thought; it lays down a principle of development the limits of which are indeterminable; and it is after cool consideration, with full consciousness of the exact value of words," that M. Le Roy finds himself "able to pronounce the revolution which it effects equal in importance to that effected by Karl, or even by Socrates".

An auspicious augury of this inspiring future may well be gathered from the marvellous strides which the new philosophy is at present making. "Twenty years have sufficed to make its results felt far beyond traditional limits, and now its influence is alive and working from one pole of thought to the other; and the active leaven contained in it can be seen already extending to the most varied and distant spheres: in social and political spheres, where from opposite points and not without certain abuses, an attempt is already being made to wrench it in contrary directions; in the sphere of religious speculation, where it has been more legitimately summoned to a distinguished, illuminative and beneficent career; in the sphere of pure science, where despite old separatist prejudices, the ideas sown are pushing up here and there; and lastly in the sphere of art, where there are indications that it is likely to help certain presentiments, which have till now remained obscure, to become conscious of themselves." Making all allowance for these

somewhat exuberant encomia, so natural in a follower of a victorious leader, we cannot refuse the tribute of praise that is justly due to M. Bergson's subtlety of mind, brilliancy of imagination, wealth of resource, earnestness, and loyalty of spirit in his search for and his presentation of what he regards as a new philosophy.

Of course it is not altogether a truly "new" philosophy. Substantially it was taught as long ago as the days of Heraclitus. "All thing are in a perpetual flux; you cannot step twice into the same stream." This fundamental view of reality bridges the chasm between "the dark philosopher" of Ephesus (B. C. 500) and the brilliant philosopher of present-day Paris. Here, however, at this substantially identical world-view, the comparison must end; for Bergson has none of the obscurity of Heraclitus. On the contrary, he throws upon his principle of flux the illumination gathered from every field of modern culture. His ideas are all ablaze. His fancy scintillates, and his language almost dazzles one with its ceaseless play of manifold coloring.

We do not say that all this flood of light illumines what is truly real, what is verily out there in the world of things. It flashes upon what Bergson thinks and declares to be real, to be right there. And so to see the thing and the light or rather the thing *in* the light, one must see through Bergson's eyes. One must get oneself into the conviction that one's ordinary perceptions, conceptions, judgments, inferences are simply artificial manipulations of what is real—adjustments made in view of practical life (pragmatism); they have no correspondence with what *is*; they are simply what they are commonly called—"work-a-day" symbols that serve the purpose of practical living. Put them all aside; they are *only* on the surface. Give up your intellect and go down into the depths by means of "intuition". Intuition brings you into immediate contact with what is: not with what is permanent, abiding, but with the flow of things; and the flow is time or rather duration. Duration moreover is essentially, necessarily creative. Out of it have all things come. But how? By "*productio totius rei et subjecti ex nihilo*"? By emanation from some primordial substance, whether matter or spirit? To these elementary questions we get no satisfactory answer from M. Bergson. Nor can we expect any; since to frame such an answer demands an intellectualizing of the contents, the stream and the flow; and that would be to arrest the dynamic, make it static, artificialize the natural. Moreover, we must bear in mind that "the chosen instrument of philosophic thought is metaphor" (p. 34), and you remember your Logic: "*definitio non sit metaphorica.*"

It is of course impossible to sum up in a few sentences any system of philosophy, and least of all so elusive, even though, in

one sense, so brilliant, a system as that of M. Bergson. We shall not therefore attempt the impossible here; but refer the interested reader to M. Le Roy's introduction. The writer seems to catch the spirit of Bergson and portrays it in colors hardly less vivid than does the latter himself in his most elaborate production *Évolution Créatrice*.<sup>1</sup> In view of the widespread popularity of the Bergsonian philosophy the Catholic priest cannot afford to be unacquainted with its teachings and bearings. The substance of those *teachings* he can get from the present book, a well-translated and most readable one.

As to the bearings of this philosophy, especially on morals and religion, that is quite another thing. From a purely logical point of view the outcome of the system would seem to be destruction of all morality and all religion. And this for the simple reason that Bergson's *method*, to say the least, turns man's nature upside-down. In the first place, it denies the real objective value of the intellect and gives its acts merely a symbolical and practical value. And in the second place it substitutes for the intellect a vague kind of feeling of reality, that reality being an undefined and undefinable stream of duration. Now if we have no certain intellectual representation of a permanent substantial reality within us, we have no soul; consequently no free will; hence there is no distinction between moral good and evil. Moreover, if we have no intellectual conviction based on rational evidence of the existence of a permanent substantial infinite personal spirit we have no reasonable ground for religion.

We are well aware that many students of Bergson and amongst them M. Le Roy will not admit—they protest against—these conclusions. Moreover, in a letter to Père de Tonquedoc, Bergson himself has made the following declarations: "The considerations put forward in my *Essay on the Immediate Data* result in an illustration of the fact of liberty; those of *Matter and Memory* lead us, I hope, to put our fingers on mental reality; those of *Creative Evolution* present creation as a fact; from all this we derive a clear idea of a free and creating God, producing matter and life at once, whose creative effort is continued, in a vital direction, by the evolution of species and the construction of human personalities." All this coming from Bergson himself is reassuring, though we cannot help suspecting that he either does not draw the logical conclusions from his own premises or that he attaches a meaning to terms—liberty, mind, God—different from that which they bear in the "intellectualist" philosophy.

<sup>1</sup> English translation *Creative Evolution*. Holt & Co., New York. 1911.

# Literary Chat.

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Elsewhere in the present number the recent translation of the Third Part of St. Thomas's *Summa Theologica* is proposed as a desirable meditation book. The idea is elaborated, extended, and reduced to practice in Bishop Bellord's solid work, *Meditations on Christian Dogma*, in which the whole system of Catholic theology is brought into the service of mental prayer. Many find these highly speculative themes the most fruitful in suggestions and practical resolutions. Others however, and probably the majority of persons who habitually pray with the mind as well as the heart, will always prefer the meditation book that appeals more directly to the affections.

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There are many such books. One at least of the best of the class is *Growth in the Knowledge of our Lord*, adapted from the French of the Abbé X. de Brandt by Mother Mary Fidelis. The work has been recently reprinted in three handsome volumes by Herder (St. Louis, Mo.). The title is sufficiently explicit. The meditations are relatively brief and thoroughly systematized—preludes, points, colloquies, resolutions, all in order. No one who seriously uses this book can honestly allege inability to meditate.

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*Meditations on the Sacred Heart*, by the Rev. Joseph McDonnell, S.J., is the title of a small volume containing two novenas of reflexions, with special reference to the devotion of the First Fridays; also a novena pertinent to the Apostleship of Prayer; likewise a short account of the devotional exercises of the *Holy Hour*, with appropriate meditations. The reflexions are followed by points for self-examination. The whole is an instructive and eminently practical manual of devotion to the Sacred Heart. (Benziger Bros., New York. Pp. 167.)

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Meditation should lead to contemplation. That it does not attain this end is largely if not entirely the individual's own fault. Of books on this higher state of the spiritual life there is likewise no dearth. A recent small volume has just appeared under the title *Mystical Contemplation: the Principles of Mystical Theology*, by the Rev. Father E. Lamballe, Eudist. It is translated by W. H. Mitchell, M.A. The author has condensed and systematized the teachings of the great masters, St. Teresa, St. John of the Cross, St. Thomas, St. Francis de Sales. The doctrine is therefore safe and solid. Happily, too, the writer has succeeded in presenting it lucidly. In this respect the translator has no less happily coöperated. (Benziger Bros., New York. Pp. 220.)

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The latest addition to the "Notre Dame Series of Lives of the Saints" is *St. Gilbert of Sempringham*. It is a beautiful book, alike as regards contents and form and material setting. It throws a flood of light on the troublous century in which St. Gilbert worked and prayed (1089-1189). Though the Order which he founded died out about four centuries ago, it is well that his spirit be kept alive by inspiring story such as the one before us. Nor is the moral of the story without its meaning for the present age. For even "as the knight-spiritual set himself to conquer the brutality of the age in which he lived, not by violent invective, but by the daily practice of the maxims which it scorned", so it is to be hoped that the youth of to-day may find in St. Gilbert's life as here portrayed an impulse to "higher holiness in living, a greater courtesy in action, a keener appreciation of learning". (Sands & Co., London; B. Herder, St. Louis, Mo. Pp. 288.)

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*All Hallows Annual, 1913* (Brown and Nolan: Dublin) presents an exceptionally interesting collection of facts, retrospects and forecasts, concerning the famous Irish missionary seminary founded by Father Hand in 1842 for



the purpose of perpetuating the Celtic apostolate throughout the world. "The Chapter of Days", the "College Memorabilia", "From the Mission Field", and "Two Years on the Mission", together with the records of work in theological science, in Dramatic Art and Music, give the reader an idea of the intimate relations formed by a college spirit which is peculiarly patriotic and yet cosmopolitan in the true apostolic sense. The *Annual* gives us a picture of the place where study and alert attention to the proper development of the physical man combine to produce a fine body of intelligent and zealous laborers in Christ's vineyard, young men who are not to be intimidated by the prospect of hardship in foreign lands, and who have learnt to cultivate a cheerful spirit of activity, and the use of manifold resources, intellectual and humane, which the life of an apostle holds out to them in the future. The illustrations, typography, and general make-up of the *Annual* are very good.

P. Victor Appeltern, the Belgian Capuchin, whose work in Liturgy and Canon Law has met with general approval among ecclesiastical students, has just issued a little volume entitled *Celebrantis Socius* (Bruges: C. Beyaert). It is designed to serve the clergy as a guide and manual in connexion with the celebration of Mass. The first part explains briefly the various rubrics of the missal according to the new liturgical rules of the "Divino afflatu". The second part consists of devotional exercises in preparation and thanksgiving for Mass. A third section gives a number of formularies for blessing various objects. The volume of 323 pages is neatly made.

The new Psalter of the Roman Breviary in the vernacular is a welcome help to the clergy in obtaining an intelligent grasp of the devotional character of the Canonical Hours. Many priests get into the habit of reciting the daily office in a merely perfunctory manner, missing the sense of what they recite by reason of the unaccustomed idiom, even though they are capable of translating the same if need be. Fr. Joseph Schmidt has promptly done for the German clergy what the practical sense of the American priest no doubt would desire to see done for the English-speaking clergy as well. *Das Psalterium des Roemischen Breviers*, "nebst dem allgemeinen Theil des Offiziums" (Fr. Pustet and Co., New York) incidentally may aid students of the German language who, being familiar with the Latin text of the Office, would find it easy to remember what is easily translated.

*The Spirit of Our Lady's Litany*, by the English Benedictine Abbot Smith, is a series of prayerful addresses to Our Blessed Lady into which are woven the reflexions on her prerogatives as set forth by the invocations of the Litany of Loreto. The booklet will serve as a manual of meditation or for devotional reading in public during the months of May and October.

The republication, in a separate volume, of *The Psalms*, translated by Archbishop Francis Patrick Kenrick, being an improvement on the old Douay version, will be appreciated by the clergy as a help to the interpretation of the Canonical Office. (John Murphy Co.: Baltimore.)

Recent accessions (V and VI) to the "Bibliotheca Ascetica" are the *Certamen Spirituale*, of P. Laurentius Scupoli, and the *De Magno Orationis Medio*, of St. Alphonsus Liguori. Its terseness and manifold suggestiveness commends the Latin to many as a preferable medium of spiritual nutriment. Priests who feel thus will welcome these neat, compact little volumes which, though they contain more than four hundred pages each, will go into the smallest pocket. (Fr. Pustet & Co., New York.)

Drexelius's *Heliotropium* is one of the well-known classics of the spiritual life. As is indicated by its subtitle, "conformity of the human will to the divine", the work treats of the very roots and essence of that life; or, more specifically, the knowledge, the benefits of, the obstacles, the helps to union of

man's with God's will. An English translation from the original Latin appeared in 1868, and upon this version is built the new edition which has just been issued in a very neat form by the Devin Adair Co. of New York. (Pp. 413.)

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The publishers of this book are manifesting a forward stride in the world of book making. Besides the above attractive volume and *My Unknown Chum*, previously noticed in these pages, they have recently put forth in the daintiest shape, reminding one of the Mosher Bibelots, Ruskin's *Saint Ursula* (a letter from the *Fors Clavigera*). Nothing need here be added in praise of this well-known gem of graceful literary art, in which Ruskin's spiritual idealism is at its best. The booklet is fittingly introduced by an "Ursuline of New Orleans".

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One can almost condone Mark Twain's not infrequent irreverences, his flings at things sacred, in view of his splendid tribute of honor to the saintly Maid of Orleans. Doubtless beneath the humorist's habit there was hidden a deeper appreciation of that which is genuinely divine. Most likely it was his numberless experiences of cant and religious shams that disgusted him and dimmed his sense of discrimination for the truly sacred. One gets a glimpse of Twain's underlying self in a few lines hidden away in *Following the Equator*. "On the rail again—bound for Bendigo. From diary, October 23. Got up at 6, left at 7.30; soon reached Castlemaine, one of the rich goldfields of the early days; waited several hours for a train; left at 3.40 and reached Bendigo in an hour. For comrade a Catholic priest who was better than I was, but didn't seem to know it—a man full of the graces of the heart, the mind, and the spirit; a lovable man." Evidently this is genuine, spontaneous. Then comes the pleasantry: "He [Father C.] will rise. He will be a bishop some day. Later an archbishop. Later a cardinal. Finally an archangel, I hope. And then he will recall me when I say, 'Do you remember that trip we made from Ballarat to Bendigo, when you were nothing but Father C., and I was nothing to what I am now?'" It makes one wish that whatever Samuel Clemens is "now", he had in his earthly pilgrimages met with more representatives of religion of the type of Father C.

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Students of things social will be interested in knowing that the third volume of the monumental work on *National Oekonomie*, by Heinrich Pesch, S.J., so long delayed by the author's illness, has recently appeared. It will be more fully noticed in a future number. (B. Herder, St. Louis. Pp. 957.)

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*Christenlehren*, by Dr. Hermann Siebert, belongs to the class of books of solid instruction in which the German language is specially rich. The author here gives the first part of a projected series of manuals of higher religious instruction, that is, of a grade surpassing the catechetical. The present booklet (pp. 120) treats of the principal truths of religion—God, Creation, Redemption (Glaubenslehren). Other portions—on morality, the Sacraments, history—are to follow. A compact, serviceable, well-arranged and digested manual. (B. Herder, St. Louis.)

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Among the 1914 American Annuals that have thus far made their appearance we note *St. Antony's Almanac*, issued by the Franciscan Fathers of the Holy Name Province (Franciscan Monastery, Paterson, N. J.). Contributions from Fr. Paschal Robinson, Fr. Engelhardt, Dr. James J. Walsh, Miss Eleanor C. Donnelly, Marian Nesbit, the Hon. Bird S. Coler, and other well-known writers, assure good material for instruction and diversion, such as we look for in a year-book of this kind. Besides this, subscribers are offered numerous premiums, temporal and spiritual. No less attractive in contents and general make-up is the *St. Michael's Almanac*, issued by the Fathers of the Society of the Divine Word (Techny, Ill.). It contains varied

matter, calculated in particular to arouse interest for the work of the Missions. The Society has its own printing press, and enjoys wide popularity, especially among the German population.

The John P. Daleiden Co., of Chicago, publishes *The Family Record*, by the Rev. Julius E. Devos. It is intended to serve as a permanent memorial or register of marriage and affinity relationships. The tables of kinship to be filled out contain pages for the husband's family, the wife's family, and posterity tables. There are also directions for the proper use of the *Record*.

## Books Received.

### SACRED SCRIPTURE.

THE NEW TESTAMENT. Volume III: St. Paul's Epistle to the Churches. Part I. The Epistles to the Thessalonians. By the Rev. Cuthbert Lattey, S.J. (*The Westminster Version of the Sacred Scriptures*.) Longmans, Green & Co., London and New York. 1913. Pp. xxi-21. Price, \$0.40 net.

BEITRÄGE ZUR GESCHICHTE DER SIXTO-KLEMENTINISCHEN VULGATA NACH GEDRUCKTEN UND UNGEDRUCKTEN QUELLEN. Von P. Hildebrand Höpfl, O.S.B. (*Biblische Studien* XVIII, 1.—3.) B. Herder, St. Louis. xvi und 340 Seiten. Preis, \$2.45.

DE DAEMONIACIS IN HISTORIA EVANGELICA. Dissertatio Exegetico-Apologética quam exaravit Johannes Smit, Phil., Theol. et Rer. Bibl. Doctor, Professor S. Scripturæ in Seminario Archdiocesis Ultraiectionis. (*Scripta Pontificii Instituti Biblici*.) Sumptibus Pontificii Instituti Biblici, Romæ. 1913. Pp. xxiii-590. Pretium, 6 L.

### THEOLOGY AND DEVOTION.

THE "SUMMA THEOLOGICA" OF ST. THOMAS AQUINAS. Part III. Literally translated by Fathers of the English Dominican Province. First Number (QQ. I-XXVI). Benziger Bros., New York. 1913. Pp. 347. Price, \$2.00 net; \$2.20 postpaid.

MEDITATIONS ON THE SACRED HEART. Commentary and Meditations on the Devotion of the First Fridays, the Apostleship of Prayer, and the Holy Hour. By the Rev. Joseph McDonnell, S.J., author of *Commentary and Meditations on the Litany of the Sacred Heart, Commentary and Meditations on the Promises of the Sacred Heart*, etc., etc. Benziger Bros., New York. 1913. Pp. xii-155. Price, \$0.90 net; \$1.00 postpaid.

"HORS DE L'EGLISE PAS DE SALUT." Dogme et Théologie. Par J.-V. Bainvel, Professeur à l'Institut catholique de Paris. Gabriel Beauchesne, Paris. 1913. Pp. viii-62. Prix, 0 fr. 75; franco 0 fr. 90.

THE AUGUSTINIAN MANUAL OF SAINT RITA OF CASCIA, O.S.A. With a Short Life of the Saint. Compiled from approved sources by Augustinian Fathers attached to St. Rita's Shrine, Chicago, Ill. The Augustinian Community, 63rd St. & Oakley Ave., Chicago. 1913. Pp. lviii-446.

CHRIST'S CADETS. St. Aloysius Gonzaga. St. Stanislaus Kostka. St. John Berchmans. By C. C. Martindale, S.J. Benziger Bros., New York. 1913. Pp. xii-144. Price, \$0.35 net; \$0.40 postpaid.

DER AGENNESIEBEGRIFF IN DER GRIECHISCHEN THEOLOGIE DES VIERTEN JAHRHUNDERTS. Ein Beitrag zur Geschichte der trinitarischen Terminologie. Von Dr. Paul Stiegele. (*Freiburger theologische Studien*, 12. Heft.) B. Herder, St. Louis. 1913. xiv und 144 Seiten. Preis, \$0.85 net.

FLOWERS OF THE CLOISTER. By Sister Mary Wilfrid La Motte, Sister of Loretto at the Foot of the Cross, Loretto Mother-House, Marion County, Kentucky. Benziger Bros., New York. 1913. Pp. 211. Price, \$1.25 *postpaid*.

### PHILOSOPHY.

HISTORIA PHILOSOPHIAE scholarum usui accomodata. P. D. Ramirus Marccone, O.S.B., in Collegio S. Anselmi de Urbe Professor. Volumen I: Philosophia Orientalis et Graeca. Desclée & Socii, Romae. 1913. Pp. xii-352. Pretium, 3 L. 50.

DE COGNITIONE SENSUUM EXTERNORUM. Inquisitio Psychologico-Criteriologica circa Realismum Criticum et Objectivitatem Qualitatum Sensibilium. Auctore P. Ios. Gredt, O.S.B., in Collegio S. Anselmi de Urbe Philosophiae Professore. Desclée & Socii, Romae. 1913. Pp. viii-98. Pretium, 1 fr. 25.

### LITURGY.

PSALMI VESPERARUM ET COMPLETORII. Pro Omnibus Dominicis et Festis Duplicibus ac pro Officio Defunctorum. Juxta Editionem Typicam Vaticanam, in quibus concordantia verborum et melodiae in clausulis diligenter providit Maximilianus Springer. Fr. Pustet & Co., New York. 1913. Pp. 235. Price (bound), \$0.50.

DAS PSALTERIUM DES ROEMISCHEN BREVIERES nebst dem allgemeinen Theil des Officium's. Von Joseph Schmidt, Priester der Dioceses Regensburg. Fr. Pustet & Co., New York. 1913. xv und 191 Seiten. Preis, \$0.60.

CELEBRANTIS SOCIUS ad Missam secundum et extra Ordinem Officii rite celebrandam. Juxta novam Rubricarum reformationem Bullae *Divino afflatu* et recentissima S. R. C. Decreta. Cui accedunt Preces ante et post Missam atque Benedictiones maxime usurpatae. Cura et studio P. Victorii ab Appeltern Ordinis Fratrum Minorum Capuc. Prov. Belgicae Ex-Provincialis et Juris Canonici ac S. Liturgiae Lectoris emeriti. Sumptibus Caroli Beyaert, Brugis. 1913. Pp. xii-324. Pret., 2 fr. 50.

### HISTORY.

MEMOIRS OF FATHER P. GALLWEY, S.J. By Father M. Gavin, S.J. With portrait. Burns & Oates, London; Benziger Bros., New York. 1913. Pp. xiii-263.

HISTORIA DE LA COMPAÑÍA DE JESÚS EN LA ASISTENCIA DE ESPAÑA. Por el P. Antonio Astrain de la Misma Compañía. Tomo IV: *Aquaviva* (Segunda Parte) 1581-1615. Administración de *Razón y Fe*, Madrid, 1913. Pp. xx-833. Precio, 10 pesetas.

SISTER MARY OF ST. FRANCIS, S.N.D., Hon. Laura Petre (Stafford-Jerningham). Edited by Dom Bede Camm, O.S.B. R. & T. Washbourne, London. 1913. Pp. xvi-352.

THE NEW FRANCE. By William Samuel Lilly. Chapman & Hall, London; B. Herder, St. Louis. 1913. Pp. 320. Price, \$2.25.

### MISCELLANEOUS.

THE MAID OF SPINGES. A Tale of Napoleon's Invasion of the Tyrol in 1797. By Mrs. Edward Wayne. Benziger Bros., New York. 1913. Pp. 222.

GRACECHURCH. By John Ayscough. Longmans, Green & Co., London and New York. 1913. Pp. ix-319. Price, \$1.75 *net*.

# THE ECCLESIASTICAL REVIEW

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## SOME NOTES ON CHRIST'S CHURCH IN BULGARIA.

"*Sancta Ecclesia electorum floribus plena, habet in pace lilia, in bello rosas.*"  
*Office of Bulgarian Martyrs, composed by St. Gregory the Great.*

THE war between the valiant Bulgarians and the feeble power of Constantinople was a striking instance of history repeating herself. Fourteen centuries ago, a band of Bulgars made their appearance on the Byzantine frontier.<sup>1</sup> They had come from the frigid banks of the Volga. Crossing the Danube, the northern boundary of the Greek Empire, they invaded and proclaimed themselves conquerors of the two Moesias and the greater part of Thrace. Anastasius, the Monophysite, was then Emperor of Constantinople. Absorbed in the theological disputes of that time, his least care was his army; and so, when those northern hordes attacked his empire, the Greek army was unprepared to meet them. Anastasius offered the Bulgars gold if they would but depart from his realm; they scornfully refused it, and pushed on toward Constantinople. Their march must have been slow, for the Emperor had time to construct a long and massive wall, which stretched from the Black Sea to the south of Silivri—a little to the west of the site now occupied by the famous Chatalja

<sup>1</sup> "Les Bulgares, comme la plupart des peuples établis anciennement sur les bords du Volga, doivent appartenir à la race finnoise. Quand ils se portèrent à la fin du cinquième siècle vers le Danube, ils n'emigrèrent pas tous. Au contraire, la plus grande partie restait dans son ancienne patrie, qui fut connue au X<sup>e</sup> siècle, par les écrivains byzantins, sous le nom de Bulgarie Noire, ou bien, de grande Bulgarie." *La Bulgarie ancienne et moderne*, par André Papadopoulos Vretos; St. Petersburg, 1856.

lines.<sup>2</sup> This wall saved his capital. The Bulgars, unable to scale it, were rebuffed, but not vanquished. One may say, in passing, that since that check given so many centuries ago, the constant *rêve* of the Bulgarians has been to enter Constantinople: to succeed where their forefathers failed. But they have humiliated and laid low the pride and power of Byzantium once and again. In 680, the Emperor Constantine Pogonate was forced to conclude an ignominious peace with them, and to pay an annual tribute to their chief. Again, 25 July, 808, the Bulgar Kniaz Crum, meeting his enemy, the Emperor Nicephor, face to face in battle at Preslaff, laid hold on him, and with his own hand beheaded the Byzantine monarch. At the Battle of Adrianople in 812 the same Crum put to flight the Emperor Michael Rangabe, Nicephor's son-in-law.

But the hero of the Bulgarians is King Boris. Boris, whom they have canonized, though, truth to say, many of his deeds of piety savor of the religious fanaticism of a Moslem mollah rather than of a heroic follower of the gentle and merciful Jesus of Nazareth.<sup>3</sup> It was during his reign that Christianity was embraced by the Bulgars. Doubtless their frequent contact with the Greeks, then Catholics, had led some of them to enter the true fold; but the nation remained pagan till 864 when Boris himself received baptism. Many are the legends as to the cause of this conversion. The most popular amongst the Bulgarians themselves is this: Boris, passionately attached to his dogs, asked St. Methodius, then a simple monk passing through Bulgaria, and who was known to possess the art of painting, to portray his favorites. St. Methodius depicted instead the Last Judgment, and King Boris, affrighted by the majestic anger of the Divine Face, demanded its meaning. Methodius explained: God's grace descended and Boris was

<sup>2</sup> This wall extended from the Black Sea to the south of Silivri. Its length was 45 English miles by 20 ft. in width.

<sup>3</sup> Boris, infuriated because fifty-two of his Boyars or Chiefs refused to embrace Christianity, ordered them and their families to be massacred. *Histoire de Photius, Patriarche de Constantinople*, "d'après les documents originaux, la plupart encore inconnue, par l'abbé Jager." Many years after his conversion, Boris abdicated in favor of his son Valdimir, and entered a monastery; but hearing that his son was an enemy of Christianity, he left his cloister, and re-ascended his throne. His first act was to tear out the eyes of Valdimir, whom he afterward exiled. After which, his soul in peace, he returned to his monastery. *L'Europe et le Saint Siècle*, p. I: *Les Bulgares*.

converted. He received baptism at the hands of a Greek bishop on Christmas Day, 864.

Two year later the Bulgarian king sent an embassy to the Sovereign Pontiff, Nicholas I, to ask for some bishops and priests of the Latin Rite for his people; and at the same time, placed his kingdom under the jurisdiction of the Holy See. The embassy reached Rome in August of 866.<sup>4</sup> But it is evident that Boris in sending this mission was not prompted by any sentiment of preference for Rome against Constantinople. The fact is that he had asked Photius, Patriarch of Constantinople, to form a hierarchy in Bulgaria; the latter, considering the Bulgars too young in the Faith to possess such an honor, refused. The king, impatient to have his hierarchy, dispatched the embassy to Rome. Pope Nicholas I sent him two bishops, Formoso of Porto and Paul of Populonia, and, doubtless, some priests. The Bulgarians were converted *en foule*. Boris gave complete liberty to Bishop Formoso to organize the young Bulgarian Christianity. On the ruins of ancient pagan temples consecrated churches were raised to the honor of the one True God; and throughout Bulgaria the Greek gave place to the Latin Rite, Bishop Formoso persuading the king to expel the priests of the Oriental Rite from his kingdom, for these being married, found little favor in the eyes of the austere Roman prelate.

Boris's next ambition was to have Formoso for archbishop. He greatly admired him, and believed that with so capable a man as head of his ecclesiastical hierarchy the Bulgarian church would raise herself to the first rank, perhaps would eclipse Byzantium and its learned patriarch. Was Formoso a party to this intrigue? History accuses him of it.<sup>5</sup> It was even for this intrigue, it would seem, that Pope Nicholas I recalled him to Rome. Before his departure from Bulgaria, solemn oaths were interchanged by Boris and Formoso—Boris swearing that he would accept no other archbishop but Formoso; Formoso swearing that he would return as such.<sup>6</sup> The result of this imprudent oath was that for nearly a year King Boris persisted in demanding his favorite from the Holy See, while Pope Adrian II continued to refuse him.

<sup>4</sup> *Vita Nicolai*. Liber Pontificalis. Edited by Mgr. Duchesne, V. II.

<sup>5</sup> *Sententia in Formosum*.

<sup>6</sup> *Ibidem*.

Lapôte writes: "On the 23rd of September, 867, the Emperor Michael (of Constantinople) fell under the poignard of the armed assassins of Basil, who succeeded him; and who inaugurated an active and capable policy. Beginning in the imperial palace, the reformation extended even to the patriarchate, where Photius, *mal vu* by the new emperor, was forced to retire before his former rival, the holy but too obliging Ignatius. Basil knew the ecclesiastical ambitions of his Bulgarian neighbor, and finding in his patriarch a docile instrument, engaged to furnish the desired archbishop.<sup>7</sup> The Patriarch Ignatius sent the archbishop and some bishops of the Greek Rite.<sup>8</sup> Rome was indignant. Pope John VIII by repeated letters and menaces tried to rally Boris to his allegiance with the Mother Church; but the latter closed his ears to the prayers and threats of the Sovereign Pontiff. John, fearing to lose forever the fealty of the Bulgarian nation, sent two legates to Ignatius to threaten him with deposition if he did not recall the Greek bishops and priests, whom he had sent to Bulgaria; but when they arrived at Constantinople, the too docile patriarch was already dead, and Photius, reconciled with the Emperor Basil, had retaken possession of the patriarchal see.

The second coming of the Greek clergy amongst the Bulgars was the beginning of their religious misfortune. They were not yet heretical nor schismatical; but, living under the malignant influence of the Byzantine patriarchs, they followed them in all their spiritual wanderings. More than once, and notably in the thirteenth century, the Bulgarian kings and chiefs expressed their desire to return to the bosom of the Roman Church; unfortunately, they never realized it. Boris began this lamentable aberration; the Czars Kalo-Joannes in 1200, and Ivan I in 1210, continued it. The Bulgars had contracted what Lapôte terms "*le mal byzantin*," that is, the passion for religious autonomy. Educated at the schools of Byzantium, the Bulgarian chiefs could not understand the religious organization of an independent country that was not

<sup>7</sup> *L'Europe et le Saint-Siège*. Première partie. Le Pape Jean VIII. Les Bulgares, par A. Lapôte, 5, 7.

<sup>8</sup> The sending of an archbishop and some bishops to Bulgaria by Ignatius is attested by Pope Adrian II. Migne, t. CXXII.



entirely free from all foreign jurisdiction. The history of the first Bulgarian Empire to its fall in 1019 is hardly anything else than the pursuit of this ideal. Through the fault of Boris and his successors, the Bulgarians found themselves enmeshed in the capricious and culpable changes of the patriarchs of Constantinople. Soon their misfortunes became extreme. In 1055, Leo, Archbishop of the Bulgarian primate see of Ochrida, drew them into the schism of Michael Caerularius. The Sovereign Pontiffs protested, but in vain.

In spite of the fact that the vast majority of the Bulgarian nation had been blindly lead astray from, or rather robbed of, the Faith, the remembrance of the Mother Church remained amongst them. From time immemorial there had been Catholics of the Latin Rite side by side of those of the Slavic Rite in the Balkan Peninsula. The correspondence of Basil, Archbishop of Tirnovo; of Czar Kalo-Joannes with Pope Innocent III; the reigns of the first two Assans at Viddin; the coronation of Ivan I Assan at Tirnovo in 1196 by the Papal delegate, Cardinal Leon, attest this.

In 1389, Amurath I, grandson of Othman, the founder of the Ottoman dynasty, conquered the south of Macedonia and Greece. The valiant Christians on the other side of the Balkans, Bulgars, Serbs, and Bosnians, trembled for their independence, and took up arms against the infidel intruder. At first, their efforts were crowned with success and in their first battle they slew 60,000 Turks; but Amurath, strengthened by reinforcements from Asia Minor, attacked them fiercely at Sophia, and a few weeks afterward, in the famous battle of the Field of the Blackbirds, in the plains of Kussovo, literally mowed down the flower of the Bulgarian, Serbian, and Bosnian youth. He paid dearly for his victory; for as he stood proudly contemplating the battlefield strewn with its thousands of dead, a noble Serbian, Michael Kobilovitch, who had been mortally wounded, raised himself from his place amongst the dead, as by a superhuman effort, and plunged his dagger into Amurath's heart. This battle left Bajazet, Amurath's son, master of Bulgaria, Serbia, and Bosnia. The new sultan's intention was to cross immediately the Danube and attack the Wallachians and Moldavians; but he was called away to Asia Minor to quell an insurrection there. With him on this ex-

pedition he took as a hostage Manuel, the son of the Emperor John Paleologue, whom his father Amurath had defeated in Adrianople in 1363. The rôle was galling to Manuel's pride, and at the first opportunity he escaped to Brussa. There he heard of his father's recent death. He was captured and put under arrest by Bajazet's orders, but again escaped, this time to Constantinople, where he assumed the imperial crown. But fearing the fury of Bajazet, he appealed to the Princes of Europe to come to his aid, and save his empire and the Christian peoples of the Orient. His appeal was answered. The King of Hungary, Sigismund, with a powerful army, sailed down the Danube to Nicopolis, where he was joined by a brilliant company of French under the command of Marshal de Boucicault and the Count of Nevers, John the Fearless. Nicopolis, a recent conquest of the Turks in Bulgaria, was their strongest fortress on the Danube. Bajazet hastened thither from Asia Minor. When the envoys of Sigismund and John the Fearless called on him to surrender, his answer was: "Go tell your masters that I will subjugate Hungary and make myself master of Germany, and will drag after me, in my triumph, the Emperor of the Greeks. Rome shall see me within her walls, and my horse eat his oats at the altar of St. Peter's." With the armies which they possessed, the Christians should have vanquished Bajazet, but the Hungarians fought badly, and finally took to flight. The French attacked courageously, but with the same blind impetuosity which had lost them Crécy and Poitiers. The majority of them were cut to pieces, and many of them taken prisoners. After the battle, the sultan ordered all to be slaughtered, excepting John the Fearless, Marshal de Boucicault, and a few others from whom he demanded an exorbitant ransom.<sup>9</sup>

In this memorable battle fell Sishim, the last emperor of the Bulgars.

This war decided the lamentable fate of Bulgaria for nearly five hundred years. During this period she was held in bondage to the cruel and capricious will of the Sublime Porte. The lot of the Catholics there was bitter indeed. The Pravoslavs, as the schismatics call themselves, had some kind

<sup>9</sup> *Histoire de l'Europe*. Première partie. La fin du moyen âge. Par M. l'Abbé Gagnol, 1897.

of protectors in their time-serving Greek prelates, who for their own material interests shielded their Bulgarian diocesan as far as lay in their power from the brutal persecution of the Turkish officials. True, they were not always successful, and the blood of the Pravoslavs crimsoned again and again the green plains of Bulgaria.<sup>10</sup> But the Catholics were utterly forlorn. The last Catholic bishop who had had a residential see in Bulgaria before the downfall of that empire was Joachim of Tirnovo (1274-1291). Their priests had disappeared; in all probability, many of them had been martyred, whilst others had fled. Occasionally, in the midst of a thousand dangers, some prelate or priest<sup>11</sup> came from the West to minister to them, and too often found the wretched Catholics in slavery, or being cruelly pursued by the Turks. There was not a Catholic church in all Bulgaria.<sup>12</sup>

In the latter part of the sixteenth century, Pope Clement VIII confided the mission of Bulgaria to the Franciscans. They fixed their headquarters at Sophia, and one of them, Father Peter Budi, a Bosnian, was nominated Bishop of that city. Paul V himself consecrated him in 1610. Under Bishop Budi's zealous direction, the Franciscan Fathers evangelized the entire country. Their first care was, of course, for the few brave Catholics, who

*Corde impavido mens bene conscia*

had clung to the faith of their fathers. But the special work of the missionaries was the conversion of the Paulicians or, as

<sup>10</sup> To give one of many instances. During the Turkish festival of Bairam, 1829, 10,000 Pravoslavs with 400 monks of Mount Rilo monastery were done to death by the inhuman Turks. (*Nashite Pavlikani*, by Dr. L. Miletitch of Sophia University, page 96.)

<sup>11</sup> In 1565, Archbishop Ambrose, O.M., of Antivari visited the Catholics of Bulgaria. His visit was followed in 1580 by that of Bishop Peter Cedulino of Nona, who found two priests here, one a Franciscan, the other a Dominican. Both were in prison for the Faith. From there they wrote to the Apostolic Visitor—their letter is dated 10 October, 1580—asking him for certain faculties in order to confess their Catholic fellow-prisoners. *Acta Bulgariae ecclesiastica ab a. 1565 usque ad a. 1799*, p. 2.

<sup>12</sup> Excepting the private oratories of some Ragusian merchants, who had the privilege of trading in Bulgaria. These merchants had their residences in the principal towns, which were then as now, Sophia and Philippopoli; Roustchouk and Tirnovo; Varna and Silistria. The oratories were served by priests from the archdiocese of Ragusa.

they are called here, the Pavlikani.<sup>13</sup> Paulicianism was a branch of the Manichean heresy. The Emperor Zimisce (969-75), on the suggestion of the Patriarch of Antioch of that time, dispersed the Paulicians, whom he had found in great numbers in Armenia, into different countries, thinking thereby to destroy them. The contrary happened. A colony of them had been banished to Thrace in the neighborhood of Philippopoli; whence they spread over the entire Balkan Peninsula, extending from here to Italy and France, where they were known at the beginning of the thirteenth century in Northern Italy under the name of Patarini, and in the south of France under that of Cathars or Albigenses.<sup>14</sup> The Bulgarian Paulicians were as ripe fruit ready to be plucked by the first zealous hand that desired to gather them. They were not Christians, but they considered their doctrine superior to that of the Koran, and few of them embraced Islamism. The fact that, though living in its midst, they did not seek entrance into the Pravoslaviv church points markedly to the want of zeal in the prelates and priests of that faith. When Bishop Budi and his band of apostolic missionaries presented themselves amongst them, the Paulicians welcomed them joyfully, and whole villages were converted to the Catholic faith. But one is not to suppose that this conversion was easy to them: the change from practical paganism to practical Catholicity is great. God's grace and the thoughtful treatment of the Franciscan missionaries strengthened the Paulicians to make it.

Bishop Peter Deodatus Baksic (1641-1676) continued the splendid work of his saintly predecessor. Churches, schools

<sup>13</sup> "I Pauliciani trovansi generalmente classificati essi pure tra i manichei, ma non si è mancato di osservare che, sebbene la loro eresia fosse dualista, il fondo dei loro errori li costituirebbe piuttosto una delle tante varianti dello gnosticismo. È probabile che questi Pauliciani prende essero il nome di S. Paolo; il che si deduce principalmente perche essi vantavansi di possederne la scienza, e perche preferivano le lettere di questo Apostolo a tutta la sacra Scrittura. Questa setta ebbe forma ed esistenza speciale per opera di un tal Costantino Silvano, uomo dei diutorni di Samosata, sotto l'imperio di Costantino Pogonato, o sia nella seconda metà del secolo settimo."—*Enciclopedia dell'ecclesiastico d'avino*, Vol. III, p. 745.

<sup>14</sup> Muratori (*Antiquit. Ital. Med. Aevi*), v. 83; Mosheim, *Versuch einer Ketzer-geschichte*, p. 369; Gibbons, X, pp. 77 ff.; and others, such as Bossuet, Maitland, Schmidt, etc.; all hold that the Cathars or Albigenses were one and the same as the Graeco-Slav Paulicians. Hahn (*Geschichte der neo-manichäischen Ketzer*, p. 262) says that in France and Italy the Cathars also went by the name of Paulicians.

and monasteries were built, and numerous ecclesiastical students—many of whom were the sons of converted Paulicians—were sent to Italy to complete their studies at the Illyrican College of Loreto. Chiprovitz,<sup>15</sup> Copilovitz, and Zelesna, important centres, possessed Franciscan monasteries. The mission was admirably administered, but at the price of infinite pains, due to the exactions of the Turks. During the very first year of his episcopate, Mgr. Baksic realized the inadequacy of one bishop for all Bulgaria, Wallachia and Moldavia,<sup>16</sup> and petitioned Rome to erect new bishoprics.

On their arrival in this country, to which they afterward gave their name, the Bulgarians destroyed several episcopal towns,—amongst others, those of Marcianopolis and Nicopolis.<sup>17</sup> The pastors of those sees had sat without doubt at the Councils of Nice (325), Sardica (347), Constantinople (381), and Ephesus (431). Rome in answer to Mgr. Baksic's demand restored these two dioceses. Marcianopolis was raised to the dignity of a metropolitan see without suffragans, with residence at Silistria. The bishopric of Nicopolis was restored in May, 1648, and the first prelate to occupy it after its restoration by Pope Innocent X was Mgr. Philip Stanislavof, a Bulgarian secular priest. The selection proved an unfortunate one.<sup>18</sup>

<sup>15</sup> It was at Chiprovitz that Bishop Baksic, then coadjutor of Sophia, dared, after so many years of desolation, to erect a tabernacle in which to conserve the most Holy Eucharist. One will read with pious interest the few lines which record this event. They are taken from the Bishop's *relatio* of his pastoral visitation, addressed to Propaganda. "Si conserva il ssmo sacramento nella custodia o tabernacolo fatto di ligno ed indorato con la chiave, e sempre arde la lampada, e questo mai non e stato in questi paesi, ma io per Iddio gratia anno passato l'ho fatto fare, ed ho messo il santissimo sacramento alli io di Luglia, 1639." Alas! the little sanctuary lamp of Chiprovitz was rudely extinguished by the Turks less than fifty years after, and has never been relit.

<sup>16</sup> "Circa id tempus (1600) erectus est episcopatus Sophiensis, cujus primus titularis consecratus est Petrus a Soli (Solimates) anno 1610. Ipsi et successoribus suis delata est administratio Valachiae, non tamen quasi ad eorum dioecesim pertinentis, sed virtute Brevis peculiaris, dati singillatim, et non sine mora eaque saepe dintroma concessi." Schematis Archidioec. latin. Bucarestiensis, p. 17.

<sup>17</sup> "Au IV<sup>e</sup> et au V<sup>e</sup> siècles, le christianisme était prêché en latin sur le Danube par les évêques tels que Auxentius de Durostorum (Silistrie), Ursatius de Singidunum (Belgrade) et Palladius de Ratiaria (Archier près Vidin). En 458 et 518 les signatures des évêques de Nicopolis, Marcellus et Amantius, sont encore latines." *De l'ancienne liturgie dans la Bulgarie du Nord*, par le Rev. Père Henry Doucet, C.P., p. 1.

<sup>18</sup> *Les Bulgares-Pauliciens*, par le Dr. L. Miletitch de l'Université de Sophia, pp. 18-19.

In 1688, excited by the reports, true or false, that the Bulgarian Catholics were in league with the Austrians, then at war with Turkey, the Turks threw themselves on the Catholic villages, massacred hundreds of the male population, amongst whom were 30 or 40 priests, destroyed and fired the churches and monasteries, and carried off many women and children into captivity. Some 3,000 Catholics with a few priests succeeded in escaping across the Danube into Wallachia, whence they passed to Temesvar, in Hungary, where they finally settled.<sup>19</sup> As to those who remained in the fatherland, their condition was pitiable. A religious sent by Propaganda in 1708 to minister to them wrote that he had not met a Latin priest from the Danube to the Black Sea. A bishop was consecrated in 1728 for the Bulgarians in the person of Mgr. Nicolas Stanislavich, Franciscan, but the new prelate resided in Hungary, and only his Vicar-General with two secular priests provided, God knows in the midst of what obstacles and hardships, for the spiritual wants of the unfortunate Catholics.

War broke out again in 1810—this time on the very banks of the Danube—between Russia and Turkey. Many of the Bulgarian Catholics fled to Wallachia, but the majority of them escaped death or torture at the hands of the Turks only to fall victims to the plague which began to rage at Bucharest and its environs in that year. This terrible epidemic lasted over two years. All the priests of the Bulgaro-Wallachian Mission, excepting two, succumbed to the awful scourge. The Bishop, Mgr. Francis Ferreri, too, died of it, after having braved its terrors by administering the last sacraments to many of his flock. He passed away, fortified by the last rites of Holy Church, his only surviving priest in Wallachia, Father Fortunatus Ercolani, C.P., assisting him; and was buried on the following day in the parish church of Cioplea, a little town two miles outside of Bucharest, where the Bulgarian Catholic émigrés had temporarily settled. Over his last resting-place, a marble slab records: "Hic jacet Fran-

<sup>19</sup> When Bulgaria was granted her autonomy in 1878 by the treaty of Berlin, many of the descendants of these *refugiés* returned to their forefathers' fatherland. The Bulgarian government granted the newcomers large tracts of land, and also exemption from taxation and military service for seven years.

ciscus Ferrerius, Episcopus Nicopolitanus, Congregationis D. N. J. C.—Patientia magnus, humilitate major, charitate maximus, qui tempore pestis ut pastor bonus animam suam dedit pro ovibus suis. 4 Novembris, 1813.” Mgr. Ferreri was a son worthy of St. Paul of the Cross, who doubtless received him into the Passionist Congregation, for he was born in 1740, and St. Paul did not die till 1775. Relinquishing his post as Procurator General of the Congregation in Rome, he came here as a simple missionary in 1781. He worked indefatigably to stamp out the superstitions, even still then practised by the converted Paulicians. Like his brethren in Bulgaria, he suffered much persecution from the Turks, who on one occasion so brutally maltreated him that the tendons of his neck were for ever afterward affected as well as his power of speech. On another occasion they hamstrung him. He bore these afflictions patiently till death, doubtless reckoning himself privileged to have suffered so much for Christ’s sake. The Bulgarian historian, Dr. Miletitch of Sophia University speaks highly of Mgr. Ferreri in his work, *Les Bulgares-Pauliciens*. His fellow missionaries too have written well of him, emphasizing his love of prayer and spirit of charity. Holy bishop! as a novice on Monte Argentaro he had chosen as his devotion “The Divine Love”—Francis of the Divine Love was his name in religion. For that Divine Love he had consumed himself and suffered heroically and joyfully twenty-three years of a martyr’s life in Bulgaria. At his death, his total wealth amounted to 25 scudi, about £5 in our money, and even this he had already designed for church purposes.

At the beginning of the year 1814, Fr. Fortunatus Ercolani, C.P., was the only Catholic priest in Wallachia, and Don Michel Sancio the only one in Bulgaria.<sup>20</sup>

Two years after, many of the Catholics who had fled to Wallachia in 1810 returned to Bulgaria, where they continued to be ministered to by the priests of the Passionist Congregation, to whom they had been confided by Pope Pius VI in 1781.

<sup>20</sup> Don Mattia Rasdilovik era già passato per missionario nella Moldavia ed in suo luogo dimorava a Trancevitza un certo Don Michele Sancio, Svizzero, ordinato sacerdote a Bucarest da Mons Ferreri, e poi mandato per missionario, e questo fu preservato della peste, e fu il solo missionario, che assisté tutti i catholici di Bulgaria per due anni continui.”—From a document preserved in the Archives of SS. John and Paul, Rome.

The missionaries, for the most part, dressed *à la turque*. The Holy Sacrifice of the Mass was celebrated in some private house with doors barred against the possible intrusion of the Turks. Till 1829, one did not dare to leave even a miserable altar of planks in permanency.

The French historian, M. Charles Barthélemy, writes: "It was in one of the most critical moments of his reign that the Sultan Mahmed II provoked Russia by an appeal which he made to the religious fanaticism of his subjects against the Christians. The Czar Nicholas was only waiting for a pretext to declare war against Turkey. This appeal of the Sultan's gave it him. Of all the wars that the Turkish Empire had sustained against Russia, one may say that that of 1829 was the most fatal. After the battles of Silistra and Schumla, the Ottomans suffered a most serious reverse at Kulewtcha. The Russian army passed the defiles of the Balkans and took Adrianople. The danger to his empire was so great that for the first time during his reign Mahmed was seen to fall into dejection and despair. By the treaty of Adrianople (2 September, 1829), he subscribed to all that was asked of him: the independence of Greece, the loss of Moldavia and Wallachia."<sup>21</sup>

Unfortunately, Bulgaria did not share the same blessed privilege; nevertheless, a new era of comparative tranquillity and liberty was accorded her by this famous treaty. The priests and the people made use of it to build those magnificent churches at Lageni, Beleni, Oresce, Trancevitza, etc., which excite the admiration of all who see them. The spiritual life, too, of the Catholics received a new impetus by this liberty. The liturgical offices of the Church were carried out in all their pomp. Missions and retreats were given at regular intervals. The confraternities of the Passion and the "Addolarata" were established in all the churches of the diocese. A number of young girls were formed in each parish, who vowed to live single and attached to the church of their respective village. They catechized the children, nursed the sick, sang in the choir, and cared for the cleanliness and order of their church.

<sup>21</sup> *Histoire de Turquie*, by Charles Barthélemy (de Paris), p. 398.



The Capuchin Fathers came to Bulgaria in 1848, and their superior, Fr. Andrea Canova, was consecrated Vicar-Apostolic for the southern part of the kingdom. The Balkans defined the line of his jurisdiction northward from that of the bishop of Nicopolis, whose vast diocese extends from Serbia to the Black Sea. The Danube forms its northern boundary. The bishops of Nicopolis were also administrators of Wallachia and Moldavia<sup>22</sup> from Mgr. Ferreri's time; but in 1883, Bucharest was created an archbishopric, and Mgr. Ignatius Paoli, C.P., who had ruled Nicopolis from 1870, when Mgr. Joseph Pluym, C.P., was elevated to the Apostolic Delegation of Constantinople, and was named the first archbishop of the new see. It was in 1878, whilst he was Bishop of Nicopolis, that the ever memorable war was fought between Russia and Turkey, which freed Bulgaria—we trust for ever—from the detestable rule of the Sublime Porte.

The Bulgarian Catholics are only a "little flock". They are no more than 45,000 souls. The wonder is that they are so numerous. Dr. L. Miletitch in his history of the Bulgarian Paulicians tells how, when the Turks were seized by their periodical paroxysms of fanaticism, they literally wiped out entire Christian villages.<sup>23</sup> The population of Bulgaria is 4,500,000; it should be six or seven times that figure, for the Bulgars are a prolific and healthy race. They were decimated time and again by the murderous Mussulmans. Another reason why the Bulgarian Catholics are so few is, as the Rev. Padre Tondini, Barnabite, so justly remarks in his interesting work, *La Russie et l'Union*:<sup>24</sup> "Pour tous les peuples du monde orthodoxe, Slavs, Grecs, Arabes même, l'orthodoxie est un élément constitutif de la nationalité." The late Père Pargoire, Assumptionist, says the same thing in the opening chapter of his *Eglise Byzantine*: "En Orient, la religion a toujours été chose nationale." The Bulgarian Pravoslavts regard their church as an integral part of their nation: they have

<sup>22</sup> Wallachia and Moldavia were formerly Turkish provinces, but by the treaty of Berlin, 13 July, 1878, they were recognized as an independent state, and the territory of the Dobrudja was added to them 26 March, 1881. Under the name of Roumania they were declared a Kingdom.

<sup>23</sup> *Nashite Pavlikani*, p. 96.

<sup>24</sup> *La Russie et l'Union des Eglises*, by C. Tondini de Quarenghi, p. 12.

a *patriotic* love for it. Hence a desertion from it for another church is equivalent to disloyalty to the fatherland. To the present time there have been few converts from it to the Catholic Church, and those few are from the educated class. If the Bulgars could rid themselves of their idea of a national church—*le mal byzantin* of their forefathers; if they could be convinced (which means, in other words, be converted) that the Catholic Church is the Church of Christ, they would seek union with her, I think, at all costs, for they are a straight and honest people. The late Prince Viazemsky (who died last November) made some interesting scientific investigations into the comparative qualities of the Slavonic people. He concludes that the Bulgarians are the healthiest, physically and morally, of all the members of the South-Eastern Slavonic group. "The Bulgarian youths and school children are the best behaved," he says: "the Russians the worst of all. As the Russians and Servians grow up, their capacities degenerate, while those of the Bulgarians improve. In short, the most capable of these peoples are the Bulgarians." De Maistre predicted that the Eastern Slavs would become rationalists rather than Catholics. He spoke, I should say, of the Russians only, whom he knew intimately. No one who has lived for any length of time amongst the Bulgarians could come to that conclusion. They are a deeply religious people. Veneration for things and persons holy and sacred is one of their most striking characteristics. We know, of course, that faith is the free gift of God—that no one can merit it. Nevertheless, it is rarely received by those who are not naturally good. The Bulgars are so.

During the long centuries of their thralldom to Turkey, the Bulgarian Catholics gave of their best to God in martyrdom. They were *rosae in bello*—blood-red roses that fell before the scimitar and knife of the merciless Turk, and whose perfume, God be praised! is wafted to us over the years. But the Church in Bulgaria had, and has her *lilia*, too. I spoke of the maidens in our villages whom our ancient Passionist Fathers trained as lay Sisters of Mercy. Many of them have given proof of heroic virtue. We have our priests and our native clerical youth and our cloistered nuns, whose pure and mortified lives are acknowledged and revered by all. Bulgaria's

*récolte* of roses has been gathered ; but her lilies still bloom in this little garden of Christ's eternal Church.

OSWALD DONNELLY, C.P., Miss. Apost.  
*Roustchouk, Bulgaria.*

# STATUS OF THE CATHOLIC CHURCH IN BULGARIA.<sup>25</sup>

## I. LATIN RITE.

**Bishoprics:** The Bishopric of Nicopolis (which is directly subject to the Holy See), and the Vicariate Apostolic of Philippopoli. The Cathedral of Nicopolis is at Roustchouk ; that of Philippopoli is in the city of that name. Mgr. Henry Doulcet, C.P., is Bishop of Nicopolis, and Mgr. Robert Mennini, O.S.F.C., is Vicar-Apostolic of Philippopoli.

**Parishes:** There are 17 parishes in the diocese of Nicopolis and 15 in the Vicariate of Philippopoli. The parishes in the diocese of Nicopolis are served by the Passionist Fathers ; those of the Vicariate of Philippopoli by the Fathers of the Capuchin Order. There are also native secular priests in both dioceses.

**Hospitals:** In Sophia: The Clementine, directed by the Tyrolese Sisters of the Cross ; in Philippopoli: Catholic Hospital, directed by the Sisters of Charity of Agram ; in Yambol: Dispensary of the Sisters Oblates of the Assumption ; in Sistov: Hospital of the Dominican Nuns.

**Orphanages:** In Sophia: Orphanages (two) in charge of the Sisters of Charity of Agram and the Sisters of St. Joseph of the Apparition ; in Philippopoli: Orphanage of the Bulgarian Sisters of St. Francis.

**Educational establishments:** In Sophia: College of the Brothers of the De la Salle Institute (350 scholars) ; and parochial schools ; in Philippopoli: College of St. Augustine, with commercial department, directed by the Assumptionist Fathers (310 scholars) ; boarding and day school of the Sisters of the Apparition ; parochial schools ; in Roustchouk: Seminary, under the presidency of Mgr. Doulcet, C.P., and directed by the Passionist Fathers ; boarding school of the Dames de Sion (140 scholars) ; parochial schools (boys) in charge of the Marist Brothers ; (girls) conducted by the Dames de Sion ; in Varna: College of St. Michael of the Assumptionist Fathers (120 scholars) ; boarding and day school directed by the Sisters Oblates of the Assumption (250 scholars) ; in Burgas: Boarding and day school of the Sisters of St. Joseph of the Apparition (150 schol-

<sup>25</sup> Taken from *La Croix de Paris*, 4 December, 1912.

ars) ; in Yambol: parochial schools in charge of the Assumptionist Sisters.

Missions: In Yambol: Latin and Slavic parish served by the Assumptionist Fathers; in Sliven: Slavic parish served by the same Fathers. In 1903, 70 Bulgarian schismatic families were received into the Catholic Church in this mission.

Catholic Press: *The Franco-Bulgarian Review*, edited by the former students of St. Augustine's College, Philippopoli; *The Pilgrim; Faith and Science*, a high-class review conducted by the Assumptionist Fathers.

## II. SLAVIC RITE.

In Bulgaria and in the vilayets of Macedonia and Adrianople.

The Uniat Bulgarian Catholic Church (Slavic Rite) has two Vicariates Apostolic (Macedonia and Thrace), which are under the general jurisdiction of Mgr. Miroff, who resides in Constantinople.

Vicariate of Macedonia. This Vicariate is in charge of the Vincentian Fathers. It counts 30,000 Catholics and 20 parishes; 30 priests of the Slavic Rite; a seminary; 14 boys' and 10 girls' schools; 4 Convents of Bulgarian Sisters; 2 Orphanages; a Training College for Catholic school mistresses directed by the Sisters of Charity. The Vincentian Fathers have a flourishing college at Salonika.

Vicariate of Thrace. It was erected in 1883. Mgr. Petkof is the Vicar-Apostolic. There are 5,000 Catholics; 12 parishes in the vilayet of Adrianople and 6 in Bulgaria; 20 secular priests, 5 Resurrectionist and 6 Assumptionist Fathers. At Adrianople there is a *Petit Seminaire*; a Catholic gymnasium directed by the Fathers of the Resurrection; the College of St. Basil of the Assumptionist Fathers; a boarding and day school directed by the Sisters Oblates of the Assumption. The Hospital of St. Louis in that city is in charge of the same *religieuses*.

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## THE ONE SACRIFICE.

### I.

**I**NTIMATELY bound up with the question as to the formal constituent of the sacrifice of the Mass is this other question: Did Christ offer two sacrifices, or only one? Was Christ twice offered in sacrifice, or only once? For, if Christ offered two sacrifices, then the formal constituent of the Mass must needs be other than the formal constituent of the Sacrifice of the Cross. But if He offered only one sacrifice, the

formal constituent of the Mass cannot be other than the formal constituent of the Sacrifice of Calvary.

Now both Scripture and Tradition witness to the oneness of the Sacrifice offered by Christ. His sacrifice is always spoken of in the New Testament as one. "Christ also hath loved us and hath delivered Himself for us an offering and sacrifice to God for an odor of sweetness."<sup>1</sup> This offering and sacrifice was the laying down of His life "a ransom for many".<sup>2</sup> The author of the Epistle to the Hebrews rings the changes, if I may say so, on the oneness of Christ's sacrifice. Christ, "now once at the end of the age, hath appeared to put away sin by the sacrifice of Himself."<sup>3</sup> "Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin."<sup>4</sup> "But He, when He had offered one sacrifice for sins for ever, sat down on the right hand of God".<sup>5</sup> "For by one offering He hath perfected forever them that are sanctified."<sup>6</sup>

It may be, and indeed has been, said that the Apostle does not in these passages mean to exclude another sacrifice, first offered in the Last Supper and continued in the Mass. By this is meant a sacrifice other than that of Calvary, and this the Apostle certainly does mean to exclude, and does exclude. For throughout this Epistle he is speaking expressly of the priesthood of Christ "forever after the order of Melchisedech". It is of Christ as "Priest forever after the order of Melchisedech" that he says, "by one offering He hath perfected forever them that are sanctified". Now without question the sacrifice offered in the Last Supper and continued in the Mass is to be referred to the priesthood of Christ forever after the order of Melchisedech. Therefore, according to the Apostle, it is not other than, but one and the same with, the "one offering" whereby our High Priest "hath perfected forever them that are sanctified".

The same appears from this, that the Sacrifice of the New Law is the Christian Passover, which had its type in the Jewish Passover. But the Christian Passover is one sacrifice, not two sacrifices. "For Christ our Pasch is slain", says the Apostle; and St. John tells us expressly that the

<sup>1</sup> Eph. 5:2.<sup>2</sup> Matt. 20:28.<sup>3</sup> Hebr. 9:26.<sup>4</sup> *Ib.*, 28.<sup>5</sup> *Ib.*, 10:12.<sup>6</sup> *Ib.*, 14.

typical Pasch of the Jews was fulfilled on Calvary.<sup>7</sup> Therefore the offering made in the Last Supper under the form of unleavened bread was not consummated, and did not constitute our Pasch, till the Lamb was slain on Calvary. The teaching of the New Testament simply excludes the notion that Christ offered two sacrifices, or was offered twice.

So also does Tradition. It is the Tradition of the Catholic Church that the Mass is the continuation, not of the Last Supper simply, but of the Sacrifice of Calvary. In order to realize what this means, let us take a parallel case. It is the teaching of theologians that conservation is continued creation, i. e. is the creative act continued evermore. In other words, creation and conservation are not two acts, but one act continued. Similarly the Mass and Calvary are not two sacrifices, but one sacrifice continued; for the action which made Calvary a sacrifice was put forth once for all in the Last Supper and is continued forever in the Mass. "Our High Priest," says St. John Chrysostom, "it was who offered up that sacrifice which cleanses us. That same sacrifice do we offer up now, which was then offered up—that sacrifice which cannot be exhausted".<sup>8</sup> And again: "This word (*hoc est corpus meum*) once spoken from that time to the present and unto His coming perfects the sacrifice on every altar."<sup>9</sup>

Again, it is the teaching of the Catholic Church that the Mass is essentially the same as the Sacrifice of Calvary. In essence they are the same, and only differ in non-essentials. Is destruction an essential element of sacrifice? Then, it must be the same in both. Is external or ceremonial offering an essential element of sacrifice? Then, it must be the same in both. Destruction or immolation and ceremonial offering are, in matter of fact, the two essential elements of sacrifice, inasmuch as sacrifice is an act of public worship regulated by the positive divine law. The ceremonial offering is the priest's part in the sacrifice, the immolation the victim's part. The essence of the sacrifice thus includes a twofold element, the action of the priest and the passion of the victim. Both together constitute the essence, the one as formal con-

<sup>7</sup> *Ib.*, 19: 36.

<sup>8</sup> In *Hebr. hom.* 17, n. 3.

<sup>9</sup> *Hom. in Prod., Judae*, 1. 6.

stituent, the other as the material element. Now it is the "form" or formal constituent which determines the specific character of a thing, according to the axiom of the schoolmen, *forma dat esse rei*. In our case the ceremonial offering stamps upon the slaying of an animal the character of a sacrificial immolation, and so differentiates it from the slaying that is done by the huntsman or in the shambles. The ceremonial offering in the Last Supper, therefore, made the death on Calvary a sacrificial immolation, and the Mass is that same ceremonial offering prolonged forever. Hence St. Cyprian declares that "the Passion of the Lord is the Sacrifice that we offer,"<sup>10</sup> for this is what the Lord Himself offered in the Last Supper. Our sacrifice cannot be other than His, and He would have us show forth His death till He come.<sup>11</sup>

To St. Ambrose the Mass is "that saving sacrifice whereby the sin of the world is blotted out".<sup>12</sup> To St. Augustine it is "the Sacrifice of our Ransom".<sup>13</sup> To St. Jerome it is "the one Sacrifice of Christ".<sup>14</sup> To St. Leo the Great it is "the one oblation" of Christ's Body and Blood which "takes the place of every different kind of victim".<sup>15</sup> Coming down to the middle age we find Alger the Scholastic affirming that "if our daily sacrifice were other than that once offered in Christ, it would not be true but superfluous;"<sup>16</sup> and Peter the Venerable, that "it is not that a different sacrifice is now offered from that which was then offered, but that whereof it is said, *Christ was offered once*,"<sup>17</sup> He hath left to His Church evermore to be offered up";<sup>18</sup> and Blessed Albert the Great, that our sacrifice is the offering by the hands of the priests of the Victim slain on Calvary;<sup>19</sup> and St. Bonaventure, that it is that sacrifice "pure, pacific, and plenary" which "was offered on the Cross";<sup>20</sup> and St. Thomas of Aquin, summing up the tradition of preceding ages, that the sacrifice which is offered daily in the Church is not other than that which Christ Himself offered."<sup>21</sup> Then there is the solemn

<sup>10</sup> Ep. lxii., n. 17.

<sup>12</sup> *Exhort. Virg.*, c. 14, n. 24.

<sup>14</sup> P. L., tom. 25, col. 931.

<sup>16</sup> P. L., tom. 180, col. 786.

<sup>18</sup> *Ib.*, tom. 189, col. 798.

<sup>20</sup> Brevil., VI, 9.

<sup>11</sup> I Cor. 11:26.

<sup>13</sup> *Conf.*, l. 9, c. 12, n. 32.

<sup>15</sup> *Serm.*, 59, c. 7.

<sup>17</sup> Hebr. 9:28.

<sup>19</sup> 4 S. D., XIII, a. 23.

<sup>21</sup> IIIa, Q. 22, a. 3, ad 2um.

profession of faith in the Mass as the self-same sacrifice once offered on Calvary, which is contained in the recantation made in the twelfth century by Sotericus Panteugone before a synod of Greek Bishops of the Orthodox Church: "I agree with the holy Synod herein that the sacrifice now to be offered up, and once offered up by the Only Begotten and Incarnate Word, was once offered up, and is now offered up, because it is one and the same."<sup>22</sup> Finally, Holy Church herself in the very act of offering the Mass declares it to be "the spotless evening sacrifice offered up on the Cross for the salvation of the world" (Feast of the Spear and Nails); the sacrifice "by the offering of which Thou didst set the whole world free from the bonds of sin" (*orat. pro uno defuncto*); "the most holy offering of the same sacrifice" offered on the Cross by Jesus Christ "a spotless and willing Victim to God the Father" (Feast of the Spear and Nails).

Here then is a body of teaching, in Scripture and Tradition, regarding the oneness of the Sacrifice of the New Law and the identity of the Mass with that One Sacrifice, which held throughout the Universal Church for fifteen hundred years before the assembling of the Council of Trent. The teaching which reached Trent was that the Mass is not other than the Sacrifice of the Cross, but is the representation and continuation and participation of it. Did the Council depart from that teaching? Assuredly not. The decree of the Council has to be interpreted in the light of the teaching and belief of the Church during the fifteen hundred years that went before. To take the text of the decree by itself and interpret it without reference to the preëxisting body of doctrine would be like taking a text of Scripture, say, "The Father is greater than I," and interpreting it without reference to other texts and the whole context of Scripture. We must guard against thinking that the mind of the Church concerning the great Sacrifice that she offers daily is to be gathered from the decree of Trent alone. That decree is serviceable so far as it goes. But it was no part of the Council's purpose to define precisely wherein lies the sacrificial idea in the Mass. This is shown by the freedom with which

<sup>22</sup> Cf. Moehler's *Symbolism*, p. 233.



theologians have since discussed the point, and the existing conflict of opinion upon it. It may not be amiss to quote here what I have elsewhere written on this subject:

"The Council did not define the nature of the Eucharistic Sacrifice. It simply aimed to define as of faith, against the heretical denials of the time, that in the Mass is offered a true, proper, and propitiatory sacrifice; that the Priest and Victim of Calvary are its Priest and Victim; that it does but apply to men the fruits of the Sacrifice once offered; that to this, therefore, it is not derogatory. When it speaks of the Mass as 'this', and of the Cross as 'that', sacrifice, it does but condescend to human modes of conceiving and speaking of things, and apply to things eternal the language of things that are in space and time. It does this without implying that they are really two sacrifices. Outwardly they are two; inwardly they are one. Hence the Council declares that the Mass 'represents', i. e. not only puts before us in symbolic fashion but sets up again or renews the Sacrifice of Calvary, as appears from the words in which the Catechism of the Council reproduces its teaching, 'a visible sacrifice, by which the bloody sacrifice that was a little after to be offered up once on the Cross was to be renewed—*instauraretur*'. Hence also it makes the two differ *only* in the *manner* of offering, which implies a difference, not in essence, but in accidental forms; not in the sacrificial action but in its outward manifestations.<sup>23</sup> Hence, in fine, it teaches that the Mass 'is that sacrifice which was shadowed forth by the various typical sacrifices of the law and of the time before the law', which is true only on condition of its formal identity with the Sacrifice of Calvary. [True, the Council adds, "because, as being the perfection and completion of them all, it comprises all the good things which they signified." But plainly, it is only as being identical with the Sacrifice of Calvary that it can be "the perfection and completion" of all the sacrifices of the law and of the time before the law.]

"For the rest, the interpretation put upon the Council's teaching by the Catechism of the Council may well be taken

<sup>23</sup> Father Gallagher, *ECCL. REVIEW*, May number, p. 528, renders "*ratione offerendi*" by "kind of oblation". The gerund "*offerendi*" does not mean "oblation", and in any case the presence of "only" excludes the notion that the Mass is different in kind from the Sacrifice of the Cross.

as authentic. 'We therefore confess that the sacrifice of the Mass is one and the same with that of the Cross, and so it is to be regarded. It is one and the same Victim, viz., Christ our Lord who offered himself once only a bloody sacrifice on the Altar of the Cross. The bloody Victim and the unbloody are not two victims, but one only, whereof the Sacrifice is daily renewed in the Mass, according to the Lord's command: *Do this for a remembrance of me.*' One Priest, One Victim, One Sacrifice—such has been the faith of the Church in every age."<sup>24</sup>

Even from the brief account given by Pallavicini one gathers that there were long and animated discussions at Trent about the Mass. And the language of the decree no doubt reflects the theological preoccupations of those who drew it up. But there is nothing in the decree itself to imply the mind of the Council to have been that the Mass is really other than the Sacrifice of the Cross, or that they are really two sacrifices. True, the Fathers speak of the one as an "unbloody oblation", of the other as a "bloody one"; of the same Christ being "immolated in an unbloody manner" in the Mass "who once offered Himself in a bloody manner on the altar of the cross". But, as we have seen, the Catechism of the Council explains that, as the bloody victim and the unbloody are not two victims, but one only, the Mass is not a new sacrifice of Christ, but the daily renewal upon the altar of the sacrifice once offered upon Calvary. It will not do to lay too much stress on the word "unbloody", as if the meaning were that in the Mass the Blood of Christ is not really offered, for it is really offered, though under the appearance of wine. When the Council speaks of Christ being immolated in an unbloody manner in the Mass, all that it means is that the Blood is not really shed there as it was on Calvary, but only in a mystical manner. Now this mystical shedding of the Blood, being, as I have elsewhere pointed out, wholly relative to the real, the symbol and image of the real, does not constitute an immolation formally distinct from it, seeing that an image does not differ *formaliter* but only *materialiter*, from that of which it is the image. And as in the Mass the

<sup>24</sup> *Religious Questions of the Day*, Vol. III, p. 322.

matter is also the same, for the Victim is the Victim of Calvary, it follows that the unbloody sacrifice differs neither formally nor materially from the bloody, but is, as it has been always and everywhere believed, the self-same. Hence, as the Council teaches, it has no fruits of its own, and does but apply to men the fruits of the Sacrifice once offered on the Cross.

Outwardly the Mass is an unbloody sacrifice; inwardly it is a bloody one, for the Blood of Christ is really offered on the altar. If physical destruction by itself constituted the essence of sacrifice, then the Mass would not at all be a sacrifice, or, at the most, would be a sacrifice of bread and wine. But physical destruction by itself does not constitute the essence of sacrifice; and I do not think it is quite fair for Father Gallagher to give his readers the impression that I so contend, or ever have so contended.<sup>25</sup> Physical destruction by itself affects the victim, whereas the priest, too, plays an essential part in sacrifice. It is the part of the priest to offer the sacrifice, and without this offering the physical destruction would be but the slaying of an animal. The offering by the priest is the formal constituent of the essence ("formal essence" is an unscholastic expression) of sacrifice; it is the action of the sacrifice, and sacrifice is, formally speaking, an action. This, and not merely the bloody immolation on the Cross, is the essential element that makes the Mass a sacrifice. And it is precisely because this action of the Eternal High Priest, once for all put forth in the Last Supper, is still operative in the Mass, or, as St. John Chrysostom has it, "from that time to the present and unto His coming perfects the sacrifice on every altar"—it is, I say, precisely because of this, and for no other reason, that there is formal identity between the Mass and the sacrifice once offered in the Last Supper and on the Cross.

Father Gallagher appears to place the whole essence of sacrifice in the destruction of the victim. As for the further notion that such destruction "is used to signify and express externally our acceptance of annihilation in acknowledgment of our absolute dependence on the infinite power of God,"

<sup>25</sup> ECCL. REVIEW, May, p. 525.

it does not fall within the scope of the present paper to discuss it. But I cannot refrain from saying that there is no reason for believing that God ever will annihilate anything; that it is absurd to think that we could glorify Him by ceasing utterly to be, since it is by continuing to be that we do glorify him; that we cannot therefore suppose God would require us to accept annihilation, nor consequently to offer a substitute for it. But the destruction of the victim, whatever may be the root reason why God requires it, is not the whole essence of sacrifice. In the Old Law, the victim was first slain outside the holy place. Then the priest entered the holy place with the blood of the victim, and offered it there to God. Now, I would ask Father Gallagher: Was the sacrifice done and over when the animal was slain and its blood shed? If so, how could the priest offer the same sacrifice within the holy place? In the case of a sin-offering the priest had no share in the slaying, for the sinner himself it was that slew the animal. The physical immolation was over at the instant of death, and not the less absolutely "gone forever" when the priest went into the sanctuary to offer the sacrifice than the physical immolation of Christ on the Cross is now "gone forever". A point of time is as absolutely past after ten minutes as it is after ten thousand years. And yet the priest of the Old Law was deemed to have offered the sacrifice to God within the holy place, because he handed over there to God in due ritual form the blood of the victim that was slain. And how shall not we priests of the New Law, lending our hands and our voices to Him who is Priest forever after the order of Melchisedech, be deemed to offer still the Sacrifice of our Ransom when we appear daily within the holy place with the Blood of the Victim that blotted out on Calvary the handwriting of the decree that was against us?

## II.

In logic we define by genus and difference. A logical definition of sacrifice would thus be: The offering by a priest to God of a victim that is slain. Here "offering" is the genus, and "victim slain" the specific difference, which marks this offering off from other offerings. And as the genus is

material and the specific difference formal in a logical definition, destruction or slaying, viewed as logic views things in a state of abstraction, is the formal constituent of sacrifice. Under the influence of this purely logical view of the matter, theologians have laid all the stress on destruction and made it by itself the essential element of sacrifice. Under the influence of the same idea the present writer composed the first chapter of a little book on this subject published some years ago.<sup>26</sup> But he has since been led to see that sacrifice is not a logical entity, nor yet merely a physical entity, but a liturgical entity. And he is now no longer able to accept the conclusion which is reached in that chapter: viz. "The one offering essential to the being of the sacrifice was the internal act of the priest which directed the slaying of the victim to the worship of God" (p. 31). This is true in a physical sense, and might well be true under the law of nature. But under positive divine law, sacrifice is essentially a rite or ceremony, and the ceremonial offering of the victim is its formal constituent. The constituent elements of a rite are to be gathered from the law which regulates that rite, and the law requires a ceremonial offering of the victim both before and after its immolation, which ceremonial offering, as being the part proper to the priest or official performer of the rite, is necessarily the formal constituent element of it. The theory combated in that first chapter, eliminating destruction, makes ceremonial offering the one essential element, and so sins by default. But in a liturgical point of view, it is much nearer the truth than the theory which places the whole essence of sacrifice in the destruction of the victim.

As Holy Mass is the ceremonial offering to God within the Christian sanctuary of the Victim slain on Calvary, it follows that we are not to look in it for the destruction essential to sacrifice. That was the death of Christ upon the Cross, and "Christ rising from the dead dieth now no more; death hath no more dominion over Him."<sup>27</sup> "There is now no shedding of blood", to quote Cardinal Manning's striking words on the subject in *The Glories of the Sacred Heart*—"that was accomplished once for all on Calvary. The action

<sup>26</sup> *The Sacrifice of the Mass*, the C. P. A. Pub. Co., New York.

<sup>27</sup> Rom. 6:9.

of the Last Supper looked onward to that action on Calvary as the action of the Holy Mass looks backward upon it. As the shadow is cast by the rising sun towards the west, and as the shadow is cast by the setting sun towards the east, so the Holy Mass is, I may say, the shadow of Calvary, but it is also the reality. That which was done in the Paschal Supper in the guest-chamber, and that which is done upon the altar in the Holy Mass, is one and the same act—the offering of Jesus Christ Himself, the true, proper, propitiatory, and only Sacrifice for the sin of the world” (The Last Will of the Sacred Heart).

In their excellent *Manual of Catholic Theology*, Wilhelm and Scannell remark upon the painful efforts of theologians to inflict a species of death upon the Divine Victim in the Mass. Such efforts proceed upon two assumptions, both false and untenable, as I have pointed out; first, that the Mass is really other than the Sacrifice of Calvary, and second, that destruction is the one essential element of sacrifice. And not only are they painful and uncalled for; they are perilous as well. Thus, Father Gallagher, in trying to make out the *status declivior* in the Eucharist to be a real destruction, goes so far as to say that the consecration “effects the reduction of Christ’s body and blood to the state of inorganic matter.” One hardly knows how to characterize a statement like this. Even the appearances in the Mass are not those of inorganic matter, for bread and wine are both products of organic substances. Much less are Christ’s Body and Blood, though deprived of their connatural mode of existence, reduced to the state of inorganic matter. It is only upon the complete disintegration of the organism after death that the multifold elements which go to make it up are released and resume their pristine state in the inorganic world. There was no such disintegration after death in our Lord’s body, and since the Resurrection it has become wholly immune from such disintegration. Therefore, while the mode of its existence in the Holy Eucharist is quite beyond our understanding it, we are absolutely certain that it is not reduced to the state of inorganic matter; for Christ Himself is present, whole and entire, Body and Blood, Soul and Divinity, in every particle of the consecrated species, and Christ is a living organism.

As in a living organism the blood is in the body, there is no real separation of the Precious Blood from the Body of Christ at the consecration. The distinctive note of what is spoken of as "the unbloody separation" lies in its not being real. True, the *terminus ad quem* of transubstantiation of the wine is the Blood of Christ. But it is the Blood as in the Body, not the Blood as separated from the Body—which it never is and never more can be. The elements of bread and wine are, indeed, separate, and there is a separate consecration of each. Also, the *terminus ad quem* in the one case is really distinct from the *terminus ad quem* in the other. And it is enough that they be really distinct to found a basis for the double consecration and the really distinct relations arising from it. But real distinction and real separation are two entirely different things. The Blood of Christ is really distinct from His Body as it is in Heaven. And yet, whether in Heaven or on the Altar, the Blood is really in the Body, not really separated from the Body. It has been said that "if separated in the Sacrament, it is really, not figuratively separated." Not "figuratively" in the sense of "metaphorically," it is true; for the mystery of the Eucharist lies altogether beyond the region of metaphor. But "figuratively" in the sense of "symbolically," yes, and thus also opposed to "really." The metaphorical is in the imagination; the mystical or symbolical in the intellect; the real alone is wholly outside of the mind. And the Blood of Christ, as it exists outside of the mind, whether in Heaven or on the Altar, is really in His Body.

Dr. Pohle observes<sup>28</sup> that "the tendency of the double consecration [in Lessius's theory] is towards a formal exclusion of the Blood from the Body," and that "The mystical slaying thus approaches nearer to a real destruction." But if not a real destruction, it is of no use its coming near or very near being so. The Mass is a sacrifice—not nearly one. For the rest, the mystical slaying, no matter in what form it may be propounded, never comes near being a real destruction. It lies in the subjective and the ideal order, not in the objective and the real. But this by the way.

<sup>28</sup> *Cath. Ency.*, art. "The Mass".

Father Gallagher shows some ingenuity as a destructive critic. But he is woefully deficient in constructive work. Thus, he quotes with approval the statement of Cardinal Bellarmine that sacrificial destruction takes the form of slaying when the victim is a living one. And yet, though the Victim offered in the Mass is a living Victim, he makes the sacrificial destruction consist in something other than slaying, viz., (1) reduction to the state of inorganic matter, (2) disappearance or the being rendered absolutely imperceptible to the senses. The former mode of destruction has been dealt with. Let us consider the latter. First of all, disappearance as such is not destruction even in the moral estimation of men. Our Lord could and did make Himself absolutely imperceptible to the senses even before His ascension into Heaven. But He was not therefore deemed to be destroyed, much less sacrificed. In the next place, disappearance involves appearance or a being present to the senses as its terminus *a quo*. Now the Victim in the Mass is not at all present to the senses. Our Lord is present to the senses in Heaven, of course, but He does not disappear from there when He becomes present on the altar, and in any case the Mass is not offered in the heavenly tabernacle but in our earthly one. The Father suggests that "At the Last Supper Christ, in pronouncing the consecrating words, might have ceased to exist in visible form and made Himself present only under the species of bread and wine", and that "The Apostles would then have seen with their own eyes that He had sacrificed Himself for them as He declared." But even on the assumption that His ceasing to exist in visible form would have been a real destruction, since He did not so cease to exist in fact it would follow that there was no real destruction and no real sacrifice in the Last Supper. Much less would there be in the Mass, where He neither appears nor disappears.

Father Gallagher himself insists, and rightly, that in a sacrifice offered among men, who are creatures of sense, the destruction must be visible to the senses. He also holds, as we all of us hold, that what is offered in the Mass is the Victim slain on Calvary. How, then, can there be a destruction in the Mass that is visible to the senses when the Victim is invisible? And where is the use of saying that the priest



who represents Him is visible, and the sacred species which contain Him are visible? It is not these that are offered in sacrifice. The real Victim of the Mass remains invisible, and in any case there neither is nor can be a real destruction of Him. Nor need there be. For though He was slain but once, "the efficacy of the Sacrifice once offered," to cite the words of St. Thomas of Aquin, "endureth evermore."<sup>29</sup>

One finds in the latest modification of the De Lugo theory all the flaws to be found in the original, aggravated by not a few peculiar to itself. The objections against the original theory, to sum them up briefly, are: (1) that it is founded on a false idea of sacrifice which makes destruction the one essential element; (2) that in it the destruction is not sensible; (3) that the destruction is not real; (4) that it would make the Mass a sacrifice independently of the bloody immolation on the Cross. Nor does it avail to urge in rebuttal of the last objection, that Christ Himself instituted the double consecration for "a reminder and memorial of the other separation of body and blood in the death on the Cross."

For, while the mystic slaying makes the Mass a sacrifice intrinsically relative to that of Calvary, and so far forth is unexceptionable, the moral slaying makes it a sacrifice intrinsically absolute, with only an extrinsic relation to the Sacrifice of the Cross. In it the symbolic representation of Calvary is but an extrinsic adjunct, not a reproduction of that Sacrifice under symbolic forms.

The whole rite of the Mass, the altar representing Calvary, the priest mounting the altar representing Christ, the repeated signs of the Cross, the mystic slaying, the words and the action of the liturgy, the very vestments—in short, the Mass from beginning to end is, as St. Thomas observes, an *imago quaedam repræsentativa passionis Christi*, a symbolic reproduction of the Passion of Christ, which, St. Cyprian attests, is "the Sacrifice that we offer." Thus is the Mass, as the Council of Trent has declared, "a visible sacrifice," a sense-perceptible transcript of the Sacrifice once offered, and at the same time that very Sacrifice itself evermore prolonged. For the Mass is, as Manning has so aptly said, "the shadow of Calvary, but it is also the reality." The mystic slaying,

<sup>29</sup> IIIa, Q. 22, a. 5.

though the central act, is not the only constituent of the mystic rite and visible sacrifice; nor was it so regarded by the great theologians of the middle age. For the Last Supper is fused into one with Calvary in Christ's Commemorative Pasch which comforts God's people on their pilgrimage, and on every altar, "from the rising of the sun to the going down of the same," pleads for them with a better pleading than that of Abel.

The true idea of sacrifice is not to be found among pagan peoples who lived under the law of nature with no light to guide them but that of unaided reason. It is to be found only among the people who worshipped the one true God under a law supernaturally promulgated by Him. In the Book of Leviticus, the great Ritual Code given by God to His people after He had led them out of the house of bondage and set apart a special tribe to perpetuate a priesthood and sacrifice, we find God's own idea of sacrifice formulated by Himself. This we are to follow, not any theory of sacrifice devised and formulated by man.

A word in conclusion. Two things happened at the Reformation which served to beget the confusion of thought that has reigned down to this day regarding the sacrificial idea in the Mass. One was in the sphere of theology, the other in the closely allied domain of philosophy. Catholic theologians, leaving the plain way of simple faith in the oneness of Christ's Sacrifice trodden by the Schoolmen and the Fathers, lost themselves in a maze of theory and speculation. On the other hand, Scholastic Philosophy, with its exactness of thought and precision of language, was driven from its place of honor in seminaries of learning, and fell into abeyance, if not into contempt. Once granted that the Mass is essentially the same as the Sacrifice of the Cross—and this our faith affirms—no one versed in the philosophy of the schools would ever dream of questioning that they have the same formal constituent. It was ever axiomatic in the schools that the formal constituent is the determining principle of the essence, and where this is one must needs be one and the same.

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## MORAL THEOLOGY IN THE SEMINARY CURRICULUM.\*

**A**MONG the problems of seminary curriculum none, perhaps, is met with such varied solutions as that of the correlation of the many elements entering into the course of Moral Theology. In no three seminaries of our country are these elements combined and taught in the same order. Even in the standard text-books of Moral Theology there is a notable diversity in their sequence and relative proportion; and some of them are treated at length in text-books of other sacred sciences. These elements are Ethics, Canon Law, Dogmatic Theology, and Moral Theology strictly speaking; to which may be added the practical application of the principles of Liturgy and Pastoral Theology. All these find place in text-books of Moral; and, due perhaps to this fact, some of our seminaries have not entirely emerged from the stone age in which all these elements entered indiscriminately into the class of Moral Theology.

Thus, our seminary text-books of Philosophy have their more or less pretentious chapters on Ethics; and the professor of Philosophy whose concept of his contribution to the seminary curriculum is determined chiefly by the thickness of his manual, is sure to drag his students hurriedly through pages of moral principles the bearing of which can be fully understood by the seminarian only when they come to be studied again in the fuller light of Moral Theology, the text-books of which reproduce in their different treatises all the data of Moral Philosophy.

In text-books of Canon Law are contained many of the treatises found in the text-books of Moral under the captions "de Legibus", "de Censuris", "de Sacramentis", "de Praeceptis Ecclesiae", "de Vita Clericali", etc. Thus, what is termed the class of Canon Law in one seminary is called that of Moral in another. This may explain, if it does not excuse, the opinion sometimes voiced that it is a waste of time to study Canon Law.

Again, in some text-books of Dogmatic Theology the treatises on certain virtues and "de Sacramentis" touch suf-

\* This paper was read before the Seminary Department of the Catholic Education Association, at its recent session in New Orleans (30 June, 1913).

ficiently on the subject matter of Canon Law, Moral, or Liturgy, to provoke the undiscerning professor to treat of what has been termed the "practical side of Dogma". Indeed, not long ago we were given a hybrid manual in which were combined the Dogma, Moral, Law, and Liturgy of the Sacraments for the use of the versatile professor whose competency in all branches of sacred science gives him to teach a class in so-called "General Sacramental Theology" with at least the nonchalance of a conductor of a three-ring circus.

I need not amplify this point. I am addressing those for whom these few examples will suggest much more in the same order. Suffice it to say that in many of our seminaries to-day the course of Moral Theology, as distinct from Canon Law, Ethics, and Liturgy, and even Dogmatic Theology to the extent above cited, is vaguely defined. This fact is the fundamental one to be considered and dealt with in discussing the place of Moral Theology in the curriculum.

In approaching this discussion it may be well first to clear the way by seeing why this is so. Two reasons suggest themselves. One is that Moral Theology as a distinct science is relatively young. Up to the seventeenth century it formed a part of General Theology. Indeed, in one general text on "Theology", in the "*Libri Sententiarum*" and the "*Summae*", were treated questions Dogmatic, Moral, Canonical. In this domain Dogmatic Theology was the queen, the other branches being handmaids to it. Canon Law was the first of the sacred sciences to disentangle itself from the general confusion; though Dogmatic or Speculative Theology came, by reason of its regency, to reserve to itself a well-defined field. But the science of morals, though it soon came to enjoy a separate existence, has yet to define its strict preserves. This is one reason why all works on Moral Theology, from the more learned tomes of the Masters down to the manuals of the imitators, meritorious or otherwise, have their generous measure of much that came from the parent mass.

There is another reason, one that may account for the agglomeration of matter contained in the manuals destined for use, and consequently popular, in missionary countries. Moral Theology was *the* practical science for missionary

priests. The Moral manual was their vade-mecum. In it came to be sought, and hence provided by the "author", all possible information on matters pertaining to the pastoral care of souls. It was the "Regula Pastoralis" revived by modern Gregorys, some of them worthy indeed of the comparison, who recognized that they were writing, if not for the primitive ages, at least for a clergy working in conditions of primitive simplicity, and composed to some extent of men whose opportunities for sound theological education had not been those of the golden or silver age of the divine sciences.

The writer is not finding fault with these text-books. Most of them served and still serve their purpose admirably. Those that do not will inevitably attain to early oblivion, as have so many before them, without the help of unkind criticism from one who wishes them the success they really deserve. The conventional text-book, with its fund of varied practical information, its ready-found solutions of certain venerable cases, and its compendious digest of dogmatic, moral, canonical, and liturgical principles, deserves well of seminarians and of busy priests who must perforce consult it, if not for purposes of penitential ministry, at least to prepare the matter for the diocesan conference or to seek, and possibly find, the answer to some vexed problem with regard to which the memory of both pastor and curate is sufficiently hazy to admit of a theological discussion sometimes more acrimonious than scholastic.

No, it is not the text-book that is altogether blameable for the confusion in our classes of Moral Theology. The manuals merely reflect, not the specific demands of the seminarian but the more general desires of the clergy at large. Rather is the fault, if fault there be, to be imputed to the professor whose pedagogy of the science of Moral Theology consists in beginning at the hither cover of the manual and proceeding at the rate of four or five pages *per diem* until the further cover is reached. Dogma, Moral, Ethics, Canon Law, Liturgy, Ascetics, and Pastoral, are each in turn met and disposed of in the same general way. The atmosphere of the class-room may be always the same; the spirit of the teaching unvaried. The strict laws of the Church may be laid down with no more finality than in the exposition of

some controverted speculative question. Ethical data and the truths revealed by God may be set forth in the same uncolored way. The professor may "know his matter" thoroughly; and in this respect I make bold to say that no fault can be found with the excellent body of priests in the service of the seminaries. It can only be that the pedagogy of some is at fault. But even for this they are not altogether inexcusable. The uncertain boundaries of their science may be pleaded in their behalf.

Moreover, text-books on Moral, and hence the classes of professors who may deem pagination the equivalent of scientific development of their subject, present their treatises in different groupings. Nearly all begin with the so-called fundamental tracts on Human Acts, Conscience, and Law. Sin and Virtue are then treated of, but in widely different ways; certain specific sins and virtues being here quite inadequately dealt with in connexion with the general principles, and for no other apparent reason than that they do not fit in with the author's subsequent plans. Thus, for example, the by no means negligible "seven capital sins" are generally grouped in the treatise "*de Peccatis*" and despatched at one fell swoop of summary dismissal. This is true, too, of certain conventional groups of virtues. Then follow the treatises in "*Special Moral*", as it is termed in many text-books. These admit of two widely different groupings. One is based on the order of the Decalogue; the other on the order of the Virtues. Preferences are divided; which means that either order has its sympathisers and opponents; or, that one who prefers neither has his justification in the fact that preference for either is for many the choice of the lesser of two evils. The tracts on the Virtues or the Commandments are followed by the section of the Sacraments, treated likewise in varying order. Scattered here and there are treatises on Censures, on States of Life lay and clerical, on the Precepts of the Church, etc.; while somewhere within or without the covers may be found the *arcana* of "*de Sexto*".

Again, let me insist upon it, for the priest who seeks in his manual as in a mine of information for the solution of the practical moral problems of the day, this detail of order and arrangement may matter little, except in as far as it

leads to lack of due proportion or even to the crowding out of certain subjects worthy of more attention. But it does matter much to the tyro in the class-room; and here I think may be found the key to many of our difficulties. The seminarian is not yet a theologian, even though he be so qualified for the purposes of domestic distinction; yet perhaps with more right, and less irony, than are his juniors termed "philosophers". But he is being made a theologian. He is being introduced to the most sacred of all sciences with whose spirit he is not yet familiar. His training in that spirit is of more importance than the acquisition of fragments of knowledge. Indeed, it is of supreme importance that he be thoroughly drilled in that spirit before he leaves the seminary. He can then pick up knowledge by himself in his subsequent studies. Whereas, if he has been merely crammed full of summarized principles and stereotyped solutions of cases, he will never be a theologian. He will ever complain that the practical cases found on the mission are avoided by the manuals, and will ultimately resort to that "common sense" in which some are found to take pride more pitiable than pardonable.

This scientific spirit does not exude from text-books. They are not intended to furnish it. They are rather for those who have already imbibed it; for those who have not, the professor must make supreme effort to supply it. But the professor of Moral Theology, as presently taught in many of our seminaries, labors under difficulties. His is not one distinct science, as I have shown, but a number of sciences gathered in dismaying confusion. There is the science of Dogmatic Theology with its element of revealed truth, its theological opinions, its controversies. There is Canon Law with its totally different spirit; a difference appreciated indeed by the professor but lost on the tyro who, unless his professor in the class of Moral be a guide of exceptional ability, may raise a law to the dignity of an infallible decision, or, as is more probable, give it all the flexibility of a controverted point of theological speculation. In illustration of this might be cited the cleric who vindicates his disdain of the Church's laws governing even the validity of the Sacraments by an appeal to the principle, "Sacramenta

propter homines". Again, the revealed laws of morality must be dealt with in a scientific spirit quite different from that in which are deduced the conclusions of moral philosophy. In a word, Dogmatic Theology, Moral Theology, Ethics, Canon Law, Liturgy, etc., have each a distinctive scientific spirit. This spirit must be kept in mind in determining the place and scope of Moral Theology in our seminary curriculum.

I do not deny that one professor *could* teach all these elements entering into Moral Theology as to-day exposed in our manuals; and might do so with due regard to the spirit of each of the component sciences. But I believe that it would be far better for the student if certain of these sciences were treated by different professors.

Of first importance is the restoration of the science of Canon Law to its due place in the seminary curriculum. Whatever might be the excuse for the neglect of this branch in the pioneer days of the Church in America, it no longer avails. The passing of our country from the indulgent jurisdiction of Propaganda, and the codification of Canon Law, mark for us in particular an epoch. The new era should be signalized by the establishment of a thorough course of Canon Law in our seminaries. In this course, rather than in that of Moral Theology, should be taught much of the tract "de Legibus" and, in a word, all those treatises of our Moral manuals that deal principally with the positive laws of the Church. The Sacraments of Matrimony, Eucharist, and Orders should be treated in this course, if not indeed all the Sacraments save Penance. And it might conduce to a more discerning administration of the Sacrament of Penance if the powers of the minister were exposed by a professor of Canon Law in a class-room whose spirit and atmosphere were those of the science of Canon Law.

In ecclesiastical seminaries the course of Ethics might well be eliminated from the Philosophy program. The examination and appreciation of modern ethical systems could be studied to better advantage in connexion with the tract on the true norm of morality in Fundamental Moral; while the other theses of Moral Philosophy could be exposed in the tracts on "Special Moral" as the contribution of reason to



the solution of the problems of life with which Moral Theology deals in the light of revelation. This does not at all imply that the section on Ethics should be eliminated from the text-books of Philosophy, for these are to be used in Catholic colleges whose students will never read Moral Theology. But for the seminarian more time should be given to the other problems of Philosophy; while those concerning morals should be studied from the simultaneous philosophico-theological view-point, as indeed they are developed in most of our manuals of Moral Theology.

The dogmatic treatises, however, which touch upon points of Moral Theology or Canon Law should be exposed in a class of Dogmatic Theology, and by a trained professor of that science. The treatise on the Sacraments should be taught in no other way. The border line, it is true, may be in some cases difficult to define, but under the guidance of an efficient rector or prefect of studies it can be fixed with approximate exactness. It is far less an evil that two professors should each touch upon a few neutral details of Sacramental Theology than that one professor should teach both Dogma and Canon Law, not to speak of Moral, Liturgy, Pastoral Theology, in the same class-room and in the same atmosphere. In this connexion it is significant to note that the Father General of the Society of Jesus has directed that in the Jesuit theological schools the Dogmatic and Canonical elements in the treatises on the Sacraments be henceforth taught in different classes. It has in fact been foreshadowed that the section of the revised Canon Law pertaining to clerical studies will exact this in all seminaries.

There would be left to Moral Theology, then, a field that could be provided for in a two or three year course by either one or more professors. The conventional elements could here hold their conventional place. The course might begin with a study of the nature and norm of morality. An exposition of the Catholic system should be accompanied by an examination and refutation of the ethical systems in favor today. But, save perhaps for a brief historical review, no time should be wasted on obsolete systems simply because an "author" found their refutation in volumes that once upon a time did honorable service. Inestimably important is this

foundation stone of moral science; and the seminarian who has not been able to lay it firm and deep is poorly equipped for one of the two great fields whereon the battles of his generation are being fought.

The treatise on Human Acts will naturally follow; and then the treatise on Conscience, with a lucid explanation of the working principles of Probabilism alone, instead of a speculative study of the controversies of Jesuits and Redemptorists. Sin, but not sins, and Virtue, not virtues, should next be treated in such wise that the student may be solidly grounded in fundamental principles; and not merely given illustrations which an indiscreet professor would draw from Special Moral to his own greater glory but to the obfuscation of the student who, for example, would strut in proud possession of the knowledge that to steal ten dollars was a mortal sin while to steal two dollars was venial, meanwhile knowing absolutely nothing scientific regarding the distinction between mortal and venial sin. The spirit of this class should be philosophico-theological. To teach the what and why of morality, of right and wrong, of virtue and vice, should be its aim. It should touch upon no specific sin, no specific virtue, at least with a view to scientific development. Least of all should casuistry find place here.

Then the course of "Special Moral" would take up all the specific virtues and vices; and, let it be said, the virtues as well as the vices, if not, indeed, the virtues rather than the vices should find ample treatment. The philosophical and dogmatic foundation for the treatises on the Virtues I would consider as within the province of the professor of Moral Theology. In slight modification of the order found in conventional text-books the matter of the course might be more profitably grouped and developed from the point of view, not of virtues or precepts, but of relations. First might come the direct and immediate relations between man and God. Here the treatises "*de Fide*", "*de Spe*", "*de Caritate erga Deum*", "*de Religione*", would define the direct internal and external relations of man with God.

Then would come those treatises which deal with man and his passions that center in himself rather than directly in God or neighbor. Here a more adequate treatment of

pride, anger, impurity, gluttony, sloth, etc., might be provided, and the contrary virtues developed to a far greater extent than in our ordinary manuals. Certainly these virtues and vices need to be insisted on in confessional and pulpit.

Then, in the third place, could be grouped the all-important relations of man and man, the practice of such virtues as find their immediate term in one's neighbor. Here would be developed at great length the living virtues of Justice, Charity, Obedience, Veracity, etc. Beginning with the treatise on commutative justice, all the strict rights of man should be clearly and fully defined and the manner of their acquisition and vindication determined. On this score our manuals leave much to be desired. In this connexion I would suggest the incorporation into the treatise on Justice of much that is now contained in the treatises on Contracts. For buried there in the chapters on Just Price, Usury, Wages, and some long-forgotten contracts, is to be found the traditional Catholic attitude toward money-making and toward capitalism and capitalists, so little understood by Catholics to-day. Small wonder; for who has not heard of the Moral professor who with superior disdain has passed over at least the treatise "*de Contractibus*" with the sage remark that it was a matter of civil law. Even some recent manuals in an endeavor to reduce the overloaded treatise on Contracts to a working basis, have not only laudably omitted certain details on obsolete and unimportant contracts, but have blindly wiped out with them traditional Catholic principles of vast importance for the solution of the gravest problems of to-day.

After the treatise on strict rights might come those dealing with non-strict rights, the matter of Social Justice, and the tracts on Obedience, Lying, etc.

Then should come the treatise "*de Caritate erga Proximum*" as a complement, not to the treatise on Love of God, but to the treatise on Justice. There is to-day more than ever a reason for this. Every Catholic writer and speaker on the social question is ready to say that in the application of the Catholic principles of Justice and Charity is to be found the solution of our social ills. Yet, in how many classrooms are the tracts on these two virtues even remotely united, or referred to scientifically as allied working virtues?

Never will the Catholic social doctrine and program be adequately understood, even by priests, until Justice and Charity are treated in the class-room as complementary, and not at widely separated intervals of time in one's course and in totally different class atmospheres. They must be treated successively and with the eye single to establishing in the mind of the student a concept of God's will as to how man and man should live and love and work together for self and for neighbor. Immediate application of much that precedes could then be made in the tracts on the States of Life.

The treatise on Sacraments might come next; though Moral Theology has scarce more to do than consider the disposition of minister and subject in all the Sacraments save Penance. This Sacrament might be made the matter of the final term in the course of Moral Theology. Its extended careful exposition could serve to bring up in review many of the applied principles of Fundamental and Special Moral. Here too casuistry might be given more of a place than in the earlier years of the course. For, let me say in conclusion, casuistry in the class-room should look to the solution of practical cases by the application to them of all the available and apposite moral principles. The science of Moral has suffered incalculably by the abuse in the class-room of one-rule puzzles offered as "cases". Their evil is that they give the student to think that moral cases are solved by an appeal to one principle, or that he will find the solution of a complicated moral problem in a single paragraph of a manual.

This paper will merit, I confess, the charge of being destructive instead of constructive; for the writer has offered no very detailed or definite plan with the view to complete reconstruction. The time-limit imposed has made it possible to do no more than present a few rapid suggestions. The thoughts here set forth reflect not the writer's views alone but those of many a seminary professor with whom he has discussed this subject. Indeed, each suggestion here made is based upon the satisfactory experience of one seminary or another. If their grouping here will help those competent to provide for their more general acceptance, this essay will have borne fruit beyond hoped-for measure.

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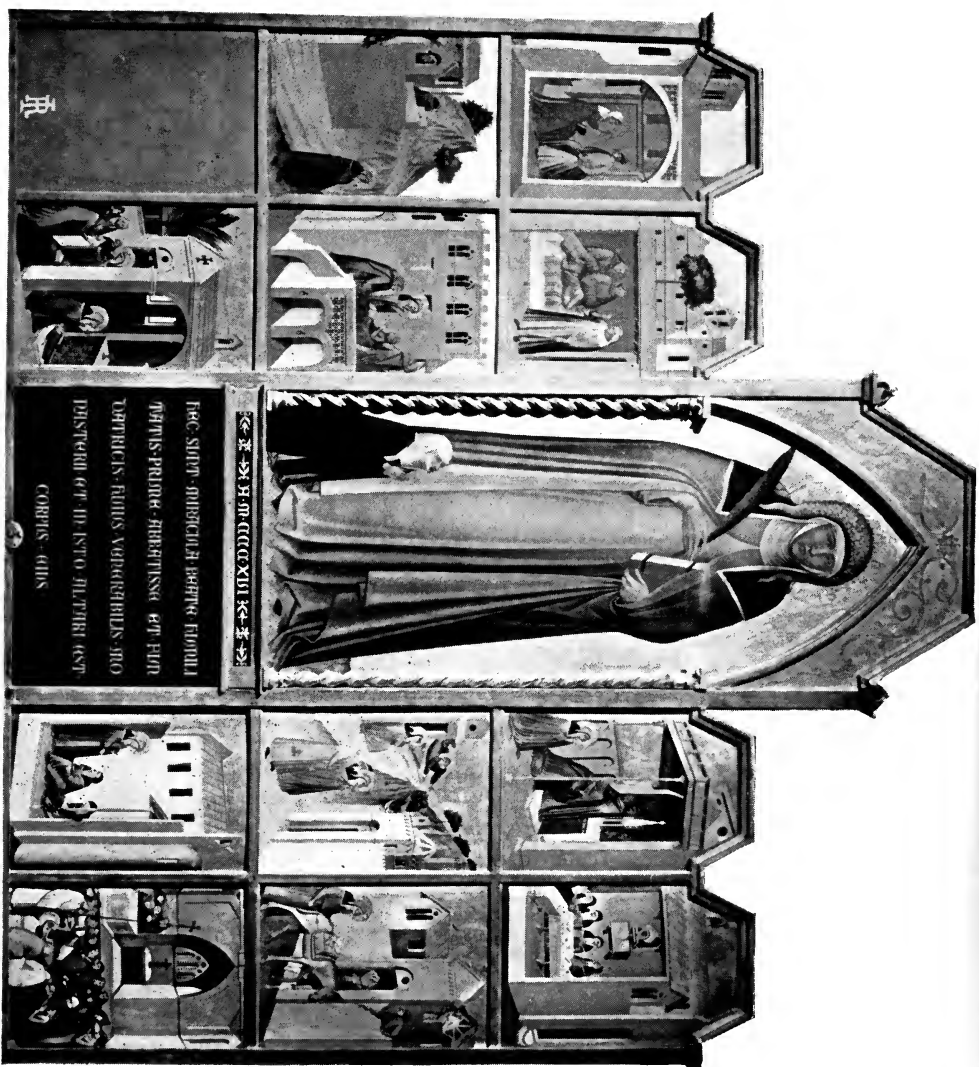


HERLIN GALLERY.

# THE MIRACLE OF THE NUN



THE MIRACLE OF THE ICE  
*Photograph, Hansjaengl.*



AN ALTARPIECE OF SAINT HUMILITY.<sup>1</sup>

## I.

THERE is in the Accademia at Florence<sup>2</sup> a deeply interesting polyptych once above an altar dedicated to St. Humility, the acknowledged foundress of the Vallombrosan Nuns. It takes the form still affected to some extent at that time of a large central figure of the Saint surrounded by small scenes from the life. Well-known instances of altarpieces of St. Francis and St. Clare painted in this fashion will occur to my readers. The Accademia catalogue assigns the polyptych to the school of the Lorenzetti, and Crowe and Cavalcaselle,<sup>3</sup> Dr. Bode,<sup>4</sup> and Mr. Berenson,<sup>5</sup> to Pietro Lorenzetti without hesitation. Adolfo Venturi is not completely converted to this view.<sup>6</sup> But all are agreed that it is Sienese. The old-fashioned attribution of the picture was to Buffalmacco who did much fresco work in the church for which this altarpiece was painted (S. Giovanni Evangelista, Florence).<sup>7</sup>

Before proceeding to the consideration of the picture it will be well to recapitulate—it must be in briefest fashion—the chief events of St. Humility's life. She was born at Faenza of a prominent family, believed to be the Negosanti, in the year 1226. Her name in the world was Rosanese, and her

<sup>1</sup> The Bollandists have treated of St. Humility, and published her earliest known Legend from a version notarially authenticated in 1332. (*Acta Sanctorum*, Tom. V, Maii, pp. 203-222 and Appendices 1127-1134; Venice edition). The Legend is a summary of earlier legends, "prolixitate omissa", and is the work of an unknown Vallombrosan monk. A version of the Legend written in the golden tongue of the *trecento* (1345) was edited by Francesco Zambini, and published at Imola in 1856. The author is a Vallombrosan monk, Don Silvestro Ardenti. A standard life is that of Don Ignazio Guiducci, another Vallombrosan, Florence, 1622, and there is an excellent modern life, published in honor of the sixth centenary of the Saint's transitus, by Dom Mauro Ercolani, O.S.B., Vallomb., Pescia, 1910. Both the book and its learned author have been very helpful to me in writing this article and I owe him sincere thanks. An interesting study of the polyptych, as a review of this book, was published by Dr. E. Lazzareschi of the Lucca Record Office in *Luce e Amore* for 10 September, 1910.

<sup>2</sup> Sala prima dei Maestri Toscani, No. 133.

<sup>3</sup> *The History of Painting in Italy*, Murray, Vol. III, p. 92.

<sup>4</sup> Berlin Catalogue, 1906, p. 213.

<sup>5</sup> *Central Italian Painters*, Putnam's, 1911, p. 188.

<sup>6</sup> *Storia dell'Arte Italiana*, Vol. V, p. 672.

<sup>7</sup> Vasari's account of the painter's extravagant doings in this Church makes capital reading in Mr. Gaston de Vere's excellent translation. (Medici Society's Vasari, Vol. I, pp. 138-140.)

first biographer tells us that she was of exceeding beauty ("pulchra valde aspectu"). At the age of fifteen, in spite of her strong desire to serve God in Religion, she was married to Ugolotto of the Caccianemici, a great Bolognese family which had settled in Faenza. Full many a time (as we see in the first of the graceful little pictures of the altarpiece) she reasoned with her husband on the desirability, or rather on the glory and nobility, of separating to serve God more perfectly. He was obdurate. Finally, when he was visited by a grievous sickness, the doctors pronounced that his only chance of life was the celibate state. Whereupon he and Rosanese retired together to S. Perpetua, a house of Canons Regular of the Congregation of St. Mark of Mantua, outside the city walls. It was one of those double houses, the church building dividing the Canons from the Canonesses, which sometimes existed for the greater protection of the women when the Religious house was outside a town. Rosanese and Ugolotto had been married nine years. Though living in a manner in the same building, they never saw each other again. He took the name of Lodovico and lives in Faentine history as Saint and Blessed; to her was given the name of Umiltà on account of her most characteristic virtue.

But retirement to S. Perpetua (which occurred in 1250) was only a first step in Rosanese's wonderful life of sanctity. She soon began to long for something more perfect,—namely complete seclusion and solitude. After about six years in S. Perpetua she was supernaturally impelled to leave, and miraculously helped over the high convent walls. A genuine escaped nun, she took refuge at night-time with the Poor Clares of Faenza, and then, after much debating, was allowed a room for the solitary life in the house of an uncle of hers, a certain Cavaliere Niccolò. Hither a Vallombrosan monk, who had heard of her great sanctity, was carried on a litter at his own request, and with a sign of the Cross she healed a foot that had been condemned to amputation. The monk, out of gratitude, and hearing from her own lips, no doubt, of her strong desire for complete seclusion, obtained leave that a cell should be built for her adjoining the Vallombrosan Priory Church of S. Apollinare in Faenza. In this Rosanese, one of the great ladies of the town, was ritually enclosed in



the presence of the Bishop and a great concourse of people (*tota civitas*, says the biographer). There was a small window in the cell opening on to the piazza through which the anchoress could receive alms and give spiritual counsel, and another opening into the church through which she could hear Mass, follow the Office, and receive Holy Communion. It is touching to read that Ugolotto followed her to S. Apollinare and became a Vallombrosan monk. It is said that he sought her spiritual counsel through the little window, but without ever seeing her face.

St. Humility lived the life of an anchoress for twelve years. But she was not quite alone. One other faithful creature kept the "Ancren Riwe" with her in this narrow cell,—a tame weasel, the love and care of which was the Saint's only relaxation. The legend tells us how the weasel would lie curled up at her feet during her long ecstasies, and how it would never eat meat within the limits of the cell. One day the weasel mysteriously left her, and it was like the sign of Humility's own departure; for she was divinely admonished about this time to quit the seclusion of her cell, change her manner of life, and found a cenobitic house of nuns (circa 1268). She founded S. Maria Novella, at a spot known as la Malta, just outside Faenza. She gave her nuns the Benedictine Rule and the Vallombrosan Constitutions, and this S. Maria Novella was the first Vallombrosan nunnery.<sup>8</sup>

At the inspiration of her great patron and friend, St. John the Divine, she left Faenza in 1280 to found a similar house in Florence. Here she built the famous Church and Nunnery of San Giovanni Evangelista ("ecclesiam mirae pulchritudinis": Leg. § 16). The foundation stone was laid in 1283, and the Church consecrated in 1297. It was situated outside the old walls where now rises Alexander de'Medici's formidable Fortezza da Basso. The Via Faenza in Florence is so called not because it led to Faenza, but because it led to the Nunnery of the "Donne di Faenza", as Humility's Nuns were popularly called. The Saint died in this Nunnery on

<sup>8</sup> It is possible to show that, before this, some Benedictine nunneries already in existence, came under Vallombrosan influence, and were considered Vallombrosan houses. But Santa Maria Novella alla Malta was the first house directly founded as a Vallombrosan nunnery. See Dom Mauro Ercolani, *op. cit.*, Cap. 27.

22 May, 1310, being eighty-four years of age, and was buried inside her beautiful Church on the Gospel side of the high altar. Owing to miracles worked at her tomb, her body was taken up in the following year and given more honorable burial under a new altar dedicated to herself. It was for this altar that the polyptych was painted, and though it bears date 1316 the order for the altarpiece must have been given at about the same time as the order for the altar (1311).

St. Humility's body and her altarpiece have undergone many peregrinations. In 1529 when Florence was threatened with siege by the Emperor Charles V, the Republic pulled down all buildings within a mile or so of the walls of the city, and S. Giovanni Evangelista was laid level with the earth.<sup>9</sup> The Nuns took shelter in S. Caterina for three months, and in Sant'Antonio<sup>10</sup> for about three years, always bearing with them the body of the Saint and the altarpiece of her altar. In 1534 they were given San Salvi, near Florence, as a stable residence. It had already for centuries been a monastery of Vallombrosan men. Here a new altar was later on dedicated to St. Humility, and the beautiful old altarpiece shared the same fate as so many other noble pictures of the tre- and quattrocento in being relegated to the obscurity of the sacristy. San Salvi was suppressed in the Napoleonic suppression (1808), and was not revived at the Restoration. At this point the Nuns and the picture they had treasured for nearly five hundred years, part company. It was confiscated by the Government, placed in the Accademia store-rooms, and there taken to pieces (November, 1810). The statement of the existing Accademia catalogue that this altarpiece came from the Vallombrosan Church of San Pancrazio is an error. There was another picture of St. Humility in this Church bearing date 1499. The error probably arises from this. The Report of the Commission for the selection of works of art from the suppressed houses, expressly mentions the San Salvi altarpiece as one of the selected pictures.<sup>11</sup> The

<sup>9</sup> The Jesuat Church of San Giusto, gloriously frescoed only about forty years before by Perugino, shared a like terrible fate.

<sup>10</sup> Also destroyed soon afterwards to make room for the huge Fortezza da Basso.

<sup>11</sup> Report No. 4, p. 9, in Archives of the Accademia.

Nuns in 1815 found a home with their sisters in Santo Spirito sulla Costa (better known as San Giorgio), taking with them the body of Sant'Umiltà for which the Government had no sort of use. Santo Spirito was expropriated in 1865, and the Nuns found a temporary shelter with their sisters in Santa Verdiana. In 1873 they founded a new Santo Spirito at Varlungo outside Florence on the tram line to Rovezzano. The body of St. Humility rests under the altar of their little chapel there, reverently cared for by the direct descendants of those nuns whom the great Saint founded at San Giovanni Evangelista more than six centuries since.

## II.

I fear that this study will have but little result except to show the immense difficulties attending studies of the kind. But negative knowledge has its value, and it is better to face difficulties than to shirk them. To turn, then, to some few observations on the picture itself. There are two or three curious features in the central panel on which the reader will justly ask for instant and complete enlightenment. Alas! that I can tell him so little. In the first place he will desire to know what the astounding headgear is which the Saint is wearing, not in the central panel only, but in each one of the small pictures in which she appears as a nun. The Legend is silent on the subject, but Guiducci, writing in 1622, says it is a lambskin, and that the Saint habitually wore this, after becoming Abbess of San Giovanni Evangelista, as a sign of her humility. He adds that the lambskin was reverently preserved in his day by the nuns of San Salvi as a most precious relic.<sup>12</sup> Among the documents in the "Processus" of the Saint's Beatification instituted by the Archbishop of Florence in 1624 is a list of the relics to be found at San Salvi, and among these are mentioned "two pieces of a lambskin which the Saint wore on her head". We must therefore exclude the idea that the headgear is an invention of the painter and has a purely symbolical significance. It is true that there is no longer any trace of the lambskin either in the sacristy at San Salvi (now a parish church) or among the relics at Varlungo, but the explicit statement of Guiducci, still more

<sup>12</sup> Vita, Lib. I, cap. XXVI, p. 44.

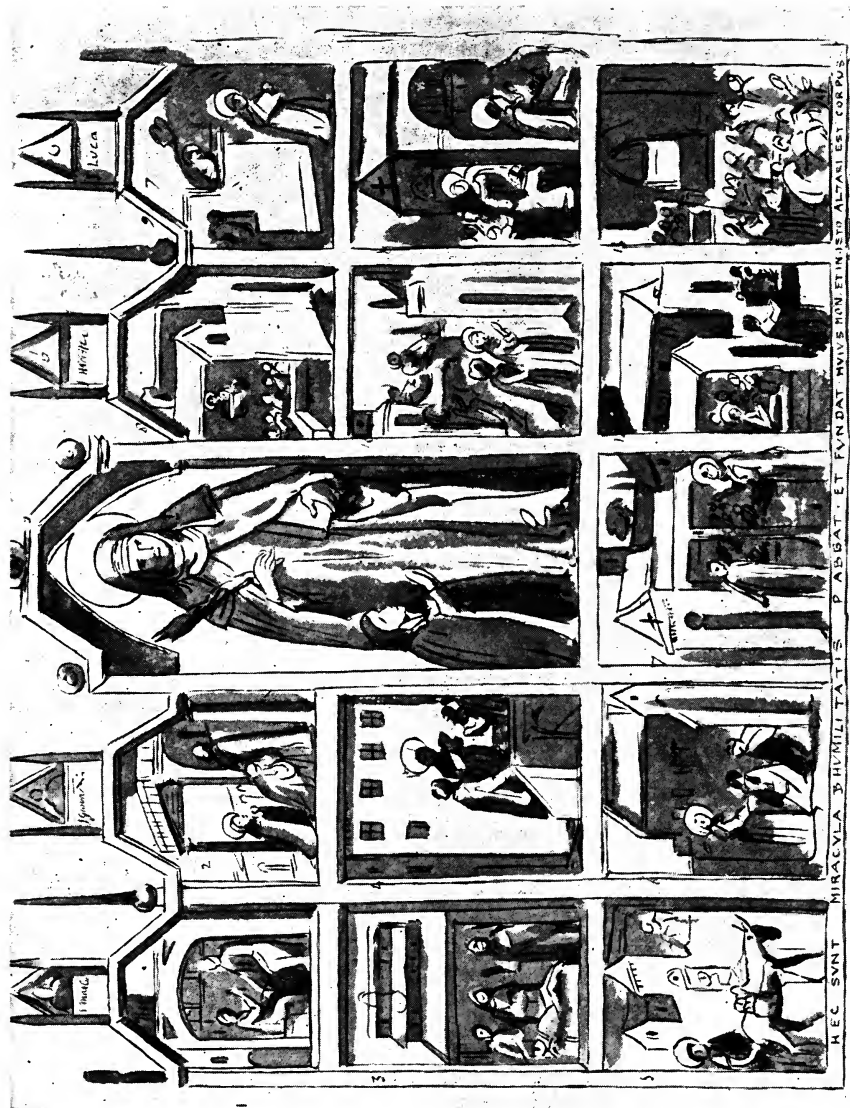
the authoritative and official statement in the "Processus" where the Reliquary is even described, leave no doubt in my mind that the lambskin once existed and was actually worn by the Saint during her lifetime. It has become her distinguishing attribute in art, and must have been a matter of much moment to have supplanted her attractive little friend, the weasel. For what reason she wore the skin we shall probably never know. Guiducci's statement that it was as a sign of her humility is *seicento* guesswork and does not convince.

Then the reader will ask how it is that the Saint, who died peaceably in the narrow bed of her monastic cell, is bearing the martyr's palm in her right-hand, and what the book is she is holding in her left? Again I have no certain answer. The book, I should say, assuredly represents the volume of her remarkable Sermons, first made accessible to the world some thirty years ago.<sup>13</sup> The Bollandists mention<sup>14</sup> that in the San Pancrazio picture of 1499 the Saint is holding a palm bearing dates, and that on an open book is written a sentence which twice occurs in her Sermons: "Colligite prius de palma indactylata, quae fuit ab initio salus destinata."<sup>15</sup> But the picture of 1499 is probably only a guess at the picture of 1316. Perhaps the painter is in error; perhaps, instead of a palm, he should have placed in her hand the rod, or bundle of twigs, as a sign of her corrective power. This it seems to me is what she holds in a beautiful statue, once over her tomb in San Giovanni Evangelista, now fixed at great disadvantage in the wall of the north transept at San Salvi. But it is better for the present to admit that we are completely in the dark on the subject.

<sup>13</sup> "Sermones S. Humilitatis de Faventia . . . nunc primum in lucem editi a D. Torello Sala Monacho ejusdem Ordinis"; Florence, 1884. The Sermons are full of delightful personal touches. The Saint knew the name of her Guardian Angel, Sapiel, a very beautiful name. ("Ipse curialitate pius est, et plenus. Lapidibus pretiosis totus est ornatus: est autem de omni colore suum vestimentum.") When the Saint entered on the perilous ways of her complete seclusion, God, she tells us, gave her a second Guardian Angel, Emmanuel, chosen from among the Cherubim. It is singular, after her enthusiasm for the recluse's life, that she should say: "virtutes Congregationis meliores sunt, quam eorum qui manent in solitudine" (p. 59).

<sup>14</sup> Tom. cit. Appendix.

<sup>15</sup> Sermones, p. 63 and p. 75.



• THE SKETCH FROM THE "PROCESSUS."

ARCHIEPISCOPAL ARCHIVES, FLORENCE.

GORDON CARMICHAEL, FECIT.



A further mystery is the little nun kneeling at the Saint's feet in the usual attitude of the founder of an altar. Tradition says it is her faithful companion, the Blessed Margaret of Faenza, who succeeded her as Abbess of San Giovanni Evangelista. And in fact it is difficult to suppose that it can be anybody else. The altar for which this picture was painted was not a private foundation, but the work of the nunnery itself undertaken within less than a year of the Saint's death. The Abbess would figure in the altarpiece as the representative of the nunnery. But the difficulty is that this little nun is dressed in a manner wholly different from a Vallombrosan of those days. She is wearing a black cloak and scapular, a blue tunic and the white veil of a lay-sister, instead of a brownish-grey tunic and mantle, and black veil. (It is interesting to note from this picture that the Vallombrosan nuns did not wear cowls at the time of their first foundation.) This little figure of the founder is perhaps the most insoluble mystery of the three. An error of the painter is the only, and the wholly unsatisfactory, solution I have to offer.

Another noteworthy feature is the full halo of saint, given to a nun who had been dead a year or less when the picture was ordered. The Popes had long since reserved to themselves the right of formal canonization, but this did not prevent canonization by the voice of the people with the sanction of the Ordinary. Still the tendency, which had become the rule by the beginning of the fifteenth century, was even then not to go beyond the title of Blessed in these popular canonizations. The Blessed Umiliana de' Cerchi (ob. 1246) and the Blessed Villana de' Botti (ob. 1360), both Florentines and highly popular in Florence, were only popularly *beatified*. But Humility is proclaimed Saint, and has an altar within a year of her death. Even St. Francis received no such instant honor, nor can I recall another example of the kind in the case of any medieval Saint. Popularity, and many miracles, can alone account for the exceptional honor done to St. Humility. While her festival was always celebrated in the dioceses of Florence and Faenza and in the Vallombrosan Order, she was not recognized by the Church till 1721, and even then was only beatified. By rights she is only the Beata Umiltà, but history and art have too strongly imprinted upon

her the great style and title of Saint for her ever to be called anything else.<sup>16</sup>

To come now to the scenes from the life of the Saint on either side of the central figure. These are at present eleven in number, five on the Gospel, and six on the Epistle side of the altar. There were once upon a time thirteen of these "quadretti",<sup>17</sup> and the two missing ones are in the Berlin Gallery. The one (bought at the Solly sale in 1821) which is the same size as the existing eleven (18 in. h. x 12¼ in.) is numbered 1077A in the Berlin catalogue, and is there described as "The Death of St. Humility". A bowl, says the compiler of the catalogue, is being brought to the Saint, and in a yard, he continues, a nun may be seen drawing this bowl out of a well in a bucket. He does not tell us why the glass bowl should have been at the bottom of a well, nor why its recovery should be a momentous event, nor why it seems to be so eagerly welcomed by the Saint on her bed of death. What I do not well understand is how an unexplained fact of this kind can be stated in solemn stolidity without some little expression of surprise. Surely this unmiraculous incident fills us with greater astonishment than any of the recorded miracles. Surely the most unphlegmatic of mortals would have turned to the Legend in the hope of a little light on the subject. There he would have read that this little picture does not represent the death of St. Humility, but, if anything, her escape from death. Paragraph 28 of the Legend recounts how the Saint, being ill of an obstinate fever in a Florentine August, sighs for the relief of a piece of ice, and tells her daughters to seek it in the well. The nuns, strong in obedience rather than in faith, let down the bucket into the well, and, greatly marvelling, draw up a goodly sized piece. This is the subject of the picture; it deals with life, not with death; and a glass bowl finds no place therein. In

<sup>16</sup> Santa Verdiana of Castelfiorentino (ob. 1222), claimed by the Order as a Vallombrosan recluse, and Santa Zita of Lucca (ob. 1272), patroness of serving-women, are two other famous instances of Saints who are only Blessed. Santa Zita was not beatified till 1696. She and Santa Verdiana are both in the Roman Martyrology; not so Sant' Umiltà.

<sup>17</sup> Thirteen testified to by Brocchi, "Santi e Beati Fiorentini," I, 304; thirteen by Richa, "Chiese Fiorentine," I, 398; twelve only by the Bollandists, and fourteen (twice) by Guiducci, p. 136 and p. 149.



all this there is no question of consulting rare books or unpublished Legends buried away in remote Italian codices, but only of referring to the "Acta Sanctorum", a copy of which should be in the library of every considerable art-gallery. Modern catalogues are so elaborate and so excellent as to call for the same minute criticism that would be meted out to the exhaustive work of the specialist: the compilers are gradually accustoming us to look for perfection.

The remaining "quadretto" at Berlin (No. 1077, acquired in 1888) representing the miraculous cure of a nun from acute nasal hemorrhage, is of different size and shape from the other twelve, and measures 18 in. x 22¼ in. What was its original position in the tryptych? The answer at a superficial glance would be, the position now occupied by the inscription HEC . SUNT . MIRACULA . BEATE . HUMILITATIS . PRIME . ABBATISSE . ET . FUNDATRICIS . HUIUS . VENERABILIS . MONASTERII . ET . IN . ISTO . ALTARI . EST . CORPUS . EJUS. But that will not satisfy, for the measurements of the space in which the inscription is contained are only 15½ in. x 22¼ in. The picture is the same width as the space, but is 2½ inches too high to enter. It is blocked out by the projecting ledge of the frame of the central panel containing the date 1316. Besides, why cover the inscription with a picture even if it would enter, or again why cover the picture with an inscription? No light or help comes from the catalogue or the art-writers, and the intellect becomes impassive when asked to place the greater in the less. Fortunately an eloquent document exists enabling us to solve the problem.

In the "processus" of a Saint to establish a Cult *ab immemorabili* as required by the decrees of Urban VIII, perhaps the most effective evidence that could be adduced was the existence of pictures in which the Servant of God is shown with a halo, whether of Saint or Blessed. The evidence is more than doubly valuable if the pictures are altarpieces, for they point to *public* veneration. The promoters were always careful to put in a list of such pictures, accompanied, in proof of their existence, by sketches of them. There are ten such sketches in the Florentine "Processus" of St. Humility, and one of them is a sepia drawing of the complete altarpiece now under

discussion (measurements of sketch, 20 in. x 27 in.). I do not remember ever to have seen a sketch from a "Processus" reproduced, and I therefore, both as a matter of curiosity and of interest, reproduce the drawing here.<sup>18</sup> It shows the four Evangelists in the cusps above the "quadretti" which have now wholly disappeared, as have also the beautiful pinnacles between the cusps. The rough old sketch enables us to judge very well how beautiful and elaborate the old frame must have been: the frame in use is wholly modern. From the sketch, too, we see that the larger-sized "quadretto", now at Berlin, occupied, as one would have thought, the space of the inscription *plus* the space of the ledge with the date which has no business to be where it is. In fact the sad truth is that the inscription and date are a "fake" made in perfectly good faith in the incurious easy-going 'forties when the picture was put together again and placed on view (1841). The original inscription, as the sketch shows, ran in a straight line at the bottom of the picture. No doubt the old inscription was in bad condition. At all events it was lopped off, and excellently reproduced in the style and spelling of the period in that convenient space below the Saint's figure. No great harm in this, perhaps, if the fact had been openly avowed in the catalogue, but it was rather disastrous to simple folk like myself who believed the inscription and date to be original, and used much time and midnight-oil in trying to divine how the less might contain the greater. But if I erred it was in the company of the intellectuals. Mr. Langton Douglas (C. & C. II 164, note, and III 92, note) reproduces the inscription without comment. The compiler of the Berlin catalogue, a keen-sighted observer, at least points out that it has been *restored*; but that is an error, for it has been *replaced*.

<sup>18</sup> The "Processus" is preserved in the Archives of the Archbishop's Palace. My sincere thanks are due to Monsignor Michele Cioni, the Archivist, and to Don Onorio Pugi, his able assistant, for help in using these priceless documents, and for leave to make a copy of the sketch. The copy, faithfully reproducing all defects, is the handiwork of Mr. Gordon Carmichael of Florence. Of course the sketches in the "Processus" of Saints may prove invaluable in enabling us to piece together again what the vandalism of the Leopoldine and Napoleonic suppressions so recklessly tore asunder and scattered. Once more it is the altar itself (and this time because of the Saints that were raised to it) that will enlighten us about that decorative part of it which to-day so much interests and delights the cultured man of the world.

Among the sketches is one of St. Humility with a weasel in her hand.

The Academy authorities in 1841 had no idea that there had once been a picture there. They believed only one, not two, of the "Quadretti" to be missing, namely the one on the Gospel side. They must have felt the desirability of filling the vacant space somehow, and a copy of the old inscription suited the purpose admirably. It is a most unfortunate circumstance that there is no date in the sketch. The copy of the inscription, too, given in the descriptive part of the "Processus", is without date. I know of two other copies of the inscription, and these, too, are both without date.<sup>19</sup> But there can be no sort of question that the date was there: and the MS. catalogue of the Accademia, compiled by the late Giovanni Masselli in 1864, expressly states that the date 1316 was in the old inscription.<sup>20</sup> Paul Schulbring has read this date as 1341, correcting Dr. Thode's correct reading of 1316.<sup>21</sup> If he had thought of interrogating the altar (1311), he would have learnt that the nuns would never have waited thirty years for their eagerly desired altarpiece. In fact I have difficulty in believing that they would have waited five years. The addition of an altar to a church was still a rare and great event at the beginning of the fourteenth century, and it would be natural to suppose that the first altar dedicated to the foundress of a new Order—a stupendous event—would be ready in every respect before the great day of the consecration *coram populo* by the Bishop of Florence.

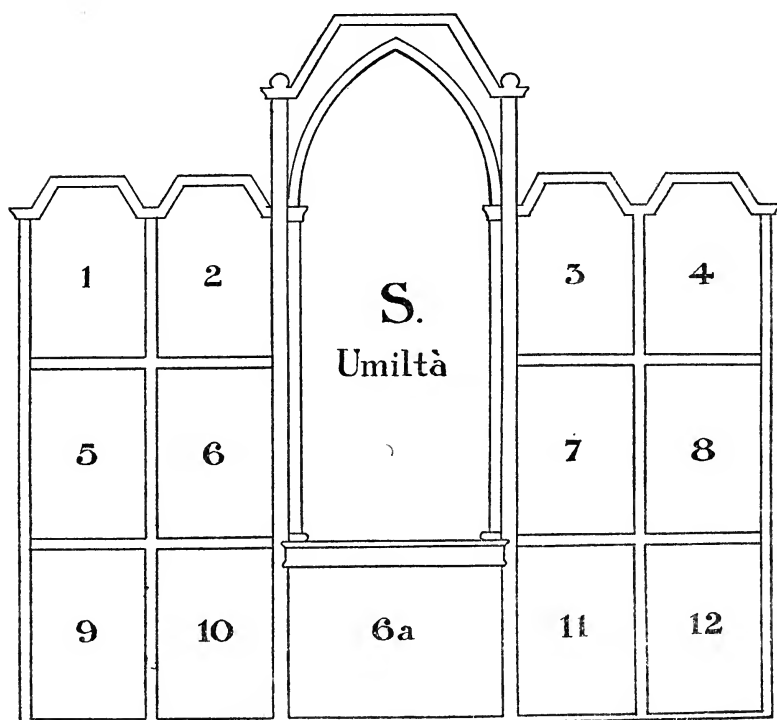
When the picture was taken to pieces in the Accademia store-rooms a hundred years ago, was a note kept of the order in which the "quadretti" ran? Was the altarpiece put together again in accordance with this note? Unfortunately there is no written record in the Accademia Archives to show us. But the order in which we now find the "quadretti", considered horizontally, or to adopt a simpler phrase, *fess-ways*, follows, with one exception, so perfectly the order of the Legend, that it is rather natural to suppose that this must

<sup>19</sup> "Breve Racconto della Vita . . . di S. Umiltà." (Anonymous.) Florence, 1722, p. 53. And Richa, "Chiese Fiorentine," Florence, 1754, Vol. I, 398.

<sup>20</sup> Fol. 62b. I am more than grateful to Dr. Nello Tarchiani, the Director of the Gallery, for being allowed to consult at my leisure and copy these valuable official records.

<sup>21</sup> *Zeitschrift für Christliche Kunst*, 1901, p. 375. In an article entitled "Die primitiven Italiener im Louvre".

have been the original order. The pictures may have been numbered on the back when taken to pieces, and replaced according to their numbers. This is what I am tempted to think. On the other hand, upon an unlikely assumption, the Director of 1841 may have been familiar with the Legend, and, failing all records, have reconstructed the altarpiece in accordance with its sequence. I will proceed before further argument to describe succinctly the subjects of the "quadretti" in the order of the following skeleton. I indicate in brackets the paragraph of the Legend in which the incident is to be found:



1. (§ 4) Rosanese argues with Ugolotto for separation and the higher life.
2. (§ 4) A physician despairs of Ugolotto's life unless he embraces the celibate state.<sup>22</sup>

<sup>22</sup> This picture does not represent what I say. It represents instead a monk lying on a bed grievously ill, while the doctor despairs of saving him. But

3. (§ 5) Ugolotto is clothed in the Religious habit. The Saint kneels in thanksgiving behind him.
4. (§ 6) The Saint, at that time unlettered, is called upon to read in the Refectory of S. Perpetua, and is miraculously helped to do so.
5. (§ 8) The Saint is miraculously assisted to leave S. Perpetua, and walks dry-shod over the River Lamone to shelter in the Poor Clare Nunnery.
6. (§ 10) The Saint heals the foot of a Vallombrosan monk with the sign of the Cross.
- 6a. (§ 15) The Saint heals a Nun, despaired of by the doctors, of acute nasal hemorrhage (Berlin, No. 1077).

(The scenes in Nos. 1 to 6a took place at Faenza, the subsequent scenes all in Florence. In Nos. 3, 4, 5, and 6 the Saint is represented in Vallombrosan habit though not yet a Vallombrosan, which is natural enough.)

7. (§ 16) On the dexter side, St. John the Divine invites St. Humility to leave Faenza. On the sinister side she has arrived, with the Blessed Margaret and a lay sister, at the gates of Florence.
8. (§ 18) The Saint who went about the city with an ass collecting bricks and stones for San Giovanni Evangelista, arrives at the Church door with a load.
9. (§ 18) The Saint raises a child to life outside the Porta San Gallo. (This is the one instance in which the sequence of the Legend has not been followed. The picture is at present in No. 10, but throughout I have considered it as No. 9.)
10. (§ 28) The miracle of the ice in August already described (Berlin No. 1077A).
11. (§ 30) Two Nuns to whom the Saint is dictating her Sermons observe the Holy Ghost at her ear in the form of a Dove.

that I submit with the greatest confidence is an error due to some confusion. There is a monk despaired of in the Legend, but he is cured in No. 6, and it is inconceivable that the same subject, the same person, should receive two pictures in this limited series. The malady of Ugolotto was the turning point in the lives of both husband and wife, a fact of capital importance, and the intention must have been to introduce this into the scheme of the picture.

12. (§ 19) Burial of the Saint.<sup>23</sup>

On looking at the sketch it is deeply disappointing to find that the order of the "quadretti" there given is utterly different from the chronological and rational sequence now shown in the picture in the Accademia. Whether considered horizontally, or perpendicularly in pairs as numbered on the original sketch, there is neither method nor sequence in it. More than that: there are improbabilities and impossibilities. My No. 2, in the sketch, is in the space I have numbered 5, which is possible, but, owing to shape, highly improbable; my No. 5 is to be found in the space I have numbered 4, which is impossible, for you cannot fit a right-angled parallelogram into a figure that has two obtuse angles at the top. This fact alone destroys the value of the sketch as a record of the order in which the "quadretti" were originally framed, and while it has enabled us to solve some problems it plunges us into others which, in the light of our present knowledge, seem quite insoluble. On what criterion did the sketcher proceed? He has produced all the "quadretti", but in some cases certainly not in the order in which he saw them. Only four of them are in the positions which they now occupy in the picture. We may be quite certain, on account of shape, that Nos. 1 to 4 were in the upper row; the discussion between husband and wife would certainly be in the first space; the miracle of the nun could be in no other except in that which I have numbered 6a; the burial would be in the last space. It is a meagre result, but these are the only three positions one dare affirm with positive certainty.

But there is one other source of information on the order of the "quadretti" which should be infallible. We turn to it with avidity for light, only to find that it adds bewilderingly to the existing uncertainty. In 1688 the mighty Magliabechi, pattern and model of exactitude in research, sent to the giant Papebrochius, editor of the Legend in the *Acta Sanctorum*, a sketch of the central figure of the altarpiece with a list of the subjects of the "quadretti". The sketch is reproduced in the *Acta Sanctorum* (tom. cit.). It shows the

<sup>23</sup> The Legend proper ends with paragraph 22; the Supplement of Miracles embraces paragraphs 23 to 35.

Saint without halo and without lambskin, and the inscription and date are not given. Only twelve "quadretti" are cited; the space for No. 6a is wanting altogether, but the subject of it is in the list as being in my No. 6; my No. 2 is wanting; two of the right-angled parallelograms are described as being in the top row where the figures end in obtuse angles. The muddle—I think it is on both sides—is as inexplicable as it is maddening, but to make it obvious the following is a list of the "quadretti" as already given, with, in the first bracket, the order shown in the sketch of the "Processus" (S), and, in the second, the order as given by the Bollandist (B). In all three cases read *fessways*.

1. (S1) (B1) Ugolotto and Rosanese.
2. (S5) (wanting) Monk (really Ugolotto *in sæculo*)  
on a bed.
3. (S2) (B5) Ugolotto receiving the habit.
4. (S3) (B3) Suor Umiltà reads in the Refectory.
5. (S4) (B7) She leaves S. Perpetua for the anchor-  
etic life.
6. (S6) (B9) The miracle of the monk.
- 6a. (S6a) (B10) The miracle of the nun.
7. (S7) (B11) The Saint leaves Faenza and arrives  
in Florence.
8. (S9) (B2) She collects stones for S. Giovanni  
Evangelista.
9. (S8) (B4) She raises a child from the dead.
10. (S11) (B8) The miracle of the ice.
11. (S10) (B6) The Holy Ghost inspires the Saint's  
writings.
12. (S12) (B12) Burial of the Saint.

But if documentary evidence fails, there is one circumstance which does warrant us in thinking that the original order was according to the sequence of the Legend: the four upper "quadretti", which could only appear where they do, deal with incidents in the Legend which happen before the incidents of the remaining nine pictures. It is not unreasonable therefore to conclude that they lead off a chronological series. If only the "quadretti" did originally run according to the sequence of the Legend, the fact would have consider-

able importance: it would prove luminously that the Legend was written within a year of the Saint's death. But proof positive fails us there where most of all we should have looked for it,—in the sketch of 1624; and chaos reigns supreme where we might have looked for perfect order,—in the *Acta Sanctorum*. Be that as it may, the altarpiece is still of great hagiographical importance, and has a lesson of no little moment to him who shall have had the patience to master all these minutiae. The evidence in it runs directly counter to the school which considers the testimony to miracle sufficiently enfeebled, if it can trace a growth of the miraculous to a period long after the Saint's death. No effort of the kind is of avail here. Here we have very palpable miracle testified to in paint on the very morrow of the Saint's death. There has been no time for Time's accretions. Of the nuns who prayed before the picture there must have been some who had been present when that piece of ice was drawn out of the well. The scenes represented in these little pictures were not proposed by a late painter to another generation: they were offered to the Saint's daughters and contemporaries who knew the subjects and believed them before they were either written or painted. There is the Blessed Margaret, for instance, the Saint's intimate companion, who had been with her from the first, and survived her by twenty years:<sup>24</sup> she figures herself in this picture before the Gates of Florence. She probably was the mastermind in the choice of the subjects, and so wonderful a woman was her mistress in the spiritual life, so great are the marvels she has witnessed, that there is nothing to startle her faith or disturb her equanimity in the wonders here depicted. I do not desire by this train of reasoning to affirm the truth of any of St. Humility's miracles: but I do desire to bring out, as an elementary lesson to be learnt from this picture, that death and time are not necessary to the development of the miraculous in Legends, but that the here and now of a Saint's life may contain just as wonderfully inexplicable marvels as those that later on

<sup>24</sup> Died in San Giovanni Evangelista, Florence, 26 August, 1330. Her Legend may be read in the *A. SS.* (5th Volume of August, pp. 847-853), and her life is charmingly told in Magnani's *Lives of the Faentine Saints and Blessed*, Faenza, 1741.



may take growth with the aid of time and the many-colored weavings of the fancy of man.

MONTGOMERY CARMICHAEL.

*Livorno, Italy.*

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### THE RULE OF SAINT COLUMBAN.

**S**T. COLUMBAN was a native of that wonderful Island of the West which, at the time of the migration of the nations, was the providential haven of refuge of the Britanno-Roman civilization and in the sixth and seventh centuries sent forth heroic bands of missionaries to the north and south of Europe, to Scandinavia and Italy, to Gaul and Germany. In obedience to the advice of a holy recluse he left his parents and his clan and entered the monastery of Bangor, on the coast of Down, which was then under the rule of its founder St. Comgall. There he received a thorough training in the science of the saints. After remaining there for many years he longed to go as a missionary to foreign lands. Comgall was loath to lose such a talented and exemplary monk, but gave his consent at last and, in 588 or 589, Columban set out with twelve other monks for Armorica, whither since 461 numerous Britons had retired with their priests rather than submit to the Anglo-Saxon conquerors. But Armorica was Celtic ground, a part, as it were, of his native land, and it was to strangers that he wished to devote his life. Passing through Frankish Gaul, torn at that time by endless civil wars and a prey to a recrudescence of paganism, he fixed his abode in Burgundy, where he founded in rapid succession the monasteries of Annegray, Luxeuil, and Fontaine, on the south-western slope of the Vosges Mountains, near the headwaters of the Meuse, the Moselle and the Saône. Following the custom of the Scots, he kept the headship of these houses himself, appointing over each community a provost, or local superior.<sup>1</sup> It was for these monasteries, peopled at the time by about two hundred monks, that Columban drew up his famous Rule,<sup>2</sup> which was destined to play such an important part in the monastic history of the seventh century.

<sup>1</sup> The origin, says Hefele, of what was afterwards called *Priorate*.

<sup>2</sup> Jonas, *Vita S. Columbani*, I, c. 10.

Of the many Rules written at different times and in different places by the fathers of Oriental monasticism, those of the younger Macarius, of Pachomius, and of Basil early found their way into Gaul through the translations of St. Jerome, of Rufinus of Aquileia, and of Cassian, and were modified by the founders of Gallic monasteries to suit local conditions. Thus there were almost as many monastic Rules in Gaul in the sixth century as there were heads of religious houses. The general principles of the monastic life were, of course, the same everywhere, but each abbot applied them with greater or less severity according to his individual character and early training. As no monk was strictly bound to remain in the monastery in which he had been professed, there was an almost endless going to and fro from monastery to monastery, not so much in search of new rules as of new abbots. Even Lérins, that great nursery of asceticism and learning in the fifth and sixth centuries, did not exact stability from its monks, and as it possessed no written Rule, men flocked to it from all parts of Gaul and Italy to acquaint themselves with its institutions and to imbibe its spirit. Cæsarius of Arles was the first to attempt to put an end to these abuses by demanding from his monks not only absolute poverty but also perseverance in the monastery until death. His Rule, however, was adopted by but comparatively few monasteries, and even in these it was not observed to the letter.

It was reserved for Columban to do in Gaul what Benedict had done in Italy—to found an association of monks with a definite monastic constitution. Monasticism was, as it were, born again; but it did not grow and thrive and come to healthful maturity until the Benedictine and Columbanian Rules joined hands across the Alps.

The Rule of St. Columban consists of two parts, which are quite different from each other in scope and character: the first part, or what might be called the moral code, lays down the general principles on which the monastic life is based; the second part, or penal code, prescribes the penalties for various offences against the rule. The oldest documents bear witness to the fact that the two treatises originally formed parts of one and the same rule, though all the manuscripts, with one exception, have handed them down separately and under differ-

ent titles. The first is called: *Regula Monachorum S. Columbani Abbatis*; the second: *S. Columbani Abbatis Regula Coenobialis, seu de Quotidianis Poenitentiis Monachorum*; or also: *Regula Coenobialis Fratrum de Hibernia*.

# I. THE REGULA MONACHORUM.

The authenticity of the *Regula Monachorum* has never been seriously called in question; it is, in fact, incontestable. No other of Columban's writings has been preserved to us in so many ancient manuscripts, and no other has been reprinted so often in modern times. St. Benedict of Aniane, the first reformer of the Benedictine order (about A. D. 800), quotes it repeatedly in his *Concordia Regularum*<sup>3</sup> as the work of the founder of Luxeuil, and the oldest and most trustworthy manuscripts, such as those of Bobbio, St. Gall, Ochsenhausen, and Augsburg, reproduce it under the title "Regula S. Columbani Abbatis".

The Bobbio manuscripts divide the Rule into ten chapters, the tenth being a quotation from the Epistle of St. Jerome to Rusticus, which was probably added to the original rule by Columban himself toward the end of his life. A Cologne manuscript of the fourteenth century omits the tenth chapter altogether, its place being taken by the *Regula Coenobialis*. The seventh chapter, which treats of the Divine Office, is not found in the Alamannian group of manuscripts. This is not to be wondered at, because, though quite Columbanian in spirit, it is evident that it is out of place where it now stands, wedged in as it is between the chapters on Chastity and Discretion. That it did not form part of the original Rule is further evidenced by the fact that it begins with the words: "De synaxi<sup>4</sup> ergo" — "Concerning the divine office therefore", and concludes with "Amen", which is not the case with any of the other chapters. Besides, it is the only chapter that does not contain merely general prescriptions but very precise and detailed regulations. The author's repeated appeals to the traditions of the Irish Fathers to justify the order of the daily psalmody adopted by him impart to the whole chapter

<sup>3</sup> Edit. Hugo Menard, Paris, 1638 (Migne, Pat. Lat., t. 103).

<sup>4</sup> The word Synaxis (συναξίς) was used by the Greek Fathers not only for the Holy Sacrifice and Holy Communion but also for the choir service. See Cassian, *Instit.*, II, 10.

an apologetic character and give color to the surmise that it was added by Columban about the time that the Burgundian bishops took him to account for various practices at variance with those obtaining in the Frankish dominions. Copies of the Rule must have been in circulation before this addition was made, for only in this way can its omission from the Alamannian manuscripts be satisfactorily explained.<sup>5</sup>

In writing his Rule Columban had no intention of adding anything to the traditional views on the duties of monks; thoughts such as those expressed by him are met with in the writings of the Fathers and in all the monastic rules both before and after his time. We have already seen that the tenth chapter is a quotation from St. Jerome; the chapters on Obedience and Discretion contain passages taken verbatim from Cassian and St. Basil. And yet Columban's Rule is quite different from that of St. Basil or of St. Pachomius, of St. Benedict or of St. Cæsarius. The demands he makes on his monks are by no means new; new, however, is the energy with which these demands are carried to their highest pitch. It is this energy that stamps his rule with the mark of his personality and distinguishes it from every other; it is this energy also that accounts in no small measure for the rapid and widespread adoption of a monastic discipline whose unexampled severity was calculated rather to repel than to attract.

The following free translation of the Monastic Rule<sup>6</sup> is here presented to the reader in the hope that, in spite of its manifold shortcomings, it will enable him to gain a better idea of Columban's monastic ideal than any dissertation, no matter how learned or lengthy, could give him.

#### THE MONASTIC RULE OF ST. COLUMBANUS, ABBOT.

Above all things we must love God with our whole heart and with our whole mind and our neighbor as ourselves; <sup>7</sup> all our works must be informed with this love.

<sup>5</sup> Cf. Seebass, *Ueber Columba von Luxeuil's Klosterregel und Bussbuch*, pp. 11 ff.

<sup>6</sup> Columban's Rule was first printed in 1604 in Goldast's *Vetera Paraenetica*, Pars I, pp. 166 ff. Twenty years later it was included in the *Florilegium Insulae Sanctorum*, edited by Thomas Messingham, director of the Irish Seminary in Paris; and again in Patrick Fleming's *Collectanea Sacra*, Louvain, 1667. The latest and best edition is that of Otto Seebass, *Zeitschrift f. Kirchengeschichte*, 1895, pp. 366 ff.

<sup>7</sup> Matth. 22:27.

1. *Concerning Obedience.* At the first word of a superior all must rise to obey, because by obeying him they obey God, according to the word of the Lord Jesus: "He that heareth you, heareth Me".<sup>8</sup> If, therefore, any one hearing a word of command does not rise straightway he shall be adjudged disobedient. Whoever contradicts incurs the crime of contumacy; he is not only guilty of disobedience but by opening the gateway of refractoriness to others he becomes the seducer of many. If anyone obeys with grumbling, his obedience, not coming from the heart, is disobedience: therefore, until he shows his good will, his work is of no avail.<sup>9</sup>

To what limits should obedience be carried? Obedience unto death is certainly enjoined on us, because Christ was obedient to His Father for us unto death.<sup>10</sup> "Let this mind be in you," says the Apostle, "which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God, but emptied Himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled Himself, becoming obedient (to His Father) unto death, even to the death of the cross."<sup>11</sup> The true disciple of Christ must obey in all things; no matter how hard or distasteful the task laid upon him may be, he must set about its fulfillment with zeal and joy, because only such obedience is acceptable to the Lord, who says: "He that taketh not up his cross, and followeth Me, is not worthy of Me".<sup>12</sup> Wherefore also He says of the disciple worthy of Him: "Where I am, there also shall My minister be with Me".<sup>13</sup>

2. *Concerning Silence.* The Rule of silence must be diligently observed, for it is written: "The service of justice shall be quietness and peace".<sup>14</sup> All superfluity of words must be avoided; except in cases of necessity or utility, the monk must be silent, because, according to the Scripture, "in the multitude of words there shall not want sin".<sup>15</sup> Hence our Saviour says: "By thy words thou shalt be justified, and by thy words thou shalt be condemned".<sup>16</sup> Justly indeed shall they be condemned who would not, though able, speak just words, but preferred in their garrulousness to speak wicked, unjust, ungodly, vain, injurious, double-meaning, false, quarrelsome, abusive, shameful, absurd, blasphemous, harsh, and crooked words. These and such like words must never pass the lips

<sup>8</sup> Luke 10:16.

<sup>9</sup> See Rufinus's translation of the Rule of St. Basil. Pat. Lat., t. 103, p. 487. Greek text, Pat. Graec., t. 31, pp. 1162-3.

<sup>10</sup> Ibid.

<sup>11</sup> Phil. 2:5-8.

<sup>12</sup> Luke 14:27; Matt. 10:38.

<sup>13</sup> John 7:24; 12:16. Columban is fond of combining parts of different texts in one quotation.

<sup>14</sup> Ecclus. 32:17.

<sup>15</sup> Prov. 10:19.

<sup>16</sup> Matt. 12:37.

of the monk, whose tongue must ever be governed by prudence and right reason, lest by his talkativeness he be betrayed into detractions and contradictions born of pride.

3. *Concerning Food and Drink.* The food of the monks shall be coarse, consisting of cabbage, vegetables, flour mixed with water, and a biscuit, and taken toward evening.<sup>17</sup> Surfeiting must be guarded against in eating, and drunkenness in drinking, so that what is partaken may sustain, not injure, the body, for by overloading the stomach the mind becomes stupid. Those who look out for the eternal reward should satisfy only their real needs in this life. True discretion requires that food and work shall be duly proportioned. It is reasonable to promote spiritual progress by bringing the flesh into subjection by abstinence, but if abstinence is practised to excess, it ceases to be a virtue and becomes a vice. Hence the monk must fast daily, but also daily refresh his body with food; since he must indulge his body, he must do so sparingly and by means of the coarsest food; for only to this end does he eat daily that he may be able to make daily progress in virtue, pray daily, work daily, and read daily.

4. *Of Practising Poverty, and of Treading under Foot all Covetousness.* Monks to whom for Christ's sake the world is crucified and who are crucified to the world,<sup>18</sup> must sedulously guard against covetousness, seeing that it is wrong for them not only to be possessed of superfluities, but even to desire them. It is not what they possess that matters, but rather how their wills are affected by their possessions. Those who have left all things to follow Christ the Lord with the cross of daily fear have treasure in heaven. Therefore, as they are to possess much in heaven, they ought to be content with little, nay, with the barest necessities on earth, remembering that in monks covetousness is a leprosy, as it was in Giezi, of the sons of the prophets; and the cause of treason and perdition, as it was in the disciple of Christ, and of death, as it was in Ananias and Sapphira, the half-hearted followers of the Apostles. Utter nakedness, therefore, and contempt of earthly goods is the first perfection of the monk; the second is the cleansing of the heart from every vice; the third, perfect and unbroken love of God and of divine things, which is the fruit of renouncement of all things of earth. Few

<sup>17</sup> The monks of St. Martin of Tours also took their modest meal toward evening. From the *Reg. Coenobialis* we know that the ordinary beverage of the monks was beer. The ancient Irish monks lived most frugally. "Cum sedent ad mensam adferantur herbae sive radices aqua lotae in mundis scutellis; item pomacervisia et ex alveario mellis ad latitudinem pollicis, id est aliquot favi." (Colgan, *Acta Sancti. Hib.*, I, 328, note 7, ex regula S. Ailbei, a contemporary of St. Patrick.)

<sup>18</sup> Gal. 6:14.

indeed are the things that are really necessary to us to sustain life, or rather, according to the words of the Lord, but one thing, food. We need, however, to have our senses purified by the grace of God to understand spiritually the words of our Lord to Martha.

5. *Of Spurning Vanity.* The danger of vanity is shown by the few words addressed by our Saviour to His disciples, whose joy that spirits were subject to them was mingled with thoughts of vanity: "I saw Satan like lightning falling from heaven";<sup>19</sup> and to the Jews who justified themselves before men He says: "That which is high to men, is an abomination to God".<sup>20</sup> From these words and the well-known instance of the Pharisee whose works, though good in themselves, were not acceptable in the sight of God because he vaingloriously boasted of them (whereas the sins of the Publican, humbly confessed, were forgiven), we may gather that vanity and self-exaltation are the ruin of every good work. Therefore let no boastful word ever proceed out of the mouth of the monk, lest even his greatest work be rendered useless thereby.

6. *Concerning Chastity.* The chastity of the monk is judged by his thoughts. To him as well as to the disciples who heard them spoken these words of the Lord are addressed: "Whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart".<sup>21</sup> Let him anxiously watch, lest He to whom he is consecrated, looking on him, find in his heart that which is abominable; lest, according to the words of St. Peter, he have eyes full of lust and adultery.<sup>22</sup> What does it profit him to be chaste in body if he is not chaste in mind? For God is a spirit and makes our spirit His dwelling-place, if He find it undefiled, free from adulterous thoughts and all stain of sin.

7. *Concerning Discretion.*<sup>23</sup> How necessary discretion is to the monk is shown by the errors of many and the ruin of not a few who, beginning their course without discretion, and persisting in it without this guiding knowledge, failed to bring it to a praiseworthy end. For, just as those who journey away from the path must necessarily go astray, so also will those who live without discretion of necessity fall into excess; which is opposed to virtue, for virtue is the mean between two extremes. On the right and the left of the path of discretion the enemy places divers stumbling-blocks and snares. We must therefore pray to God to grant us the light of true discretion to lighten the pathway of our life, surrounded as it is on all sides by the dense darkness of the world.

<sup>19</sup> Luke 10:18.

<sup>20</sup> Ibid., 16:15.

<sup>21</sup> Matt. 5:28.

<sup>22</sup> 2 Pet. 2:14.

<sup>23</sup> For this chapter cf. Cassian, *Conf.*, II, 1-5.

Discretion comes from the word *discernere*, which means to separate, to distinguish; it is the faculty by which we distinguish what is good from what is bad, what is mediocre from what is perfect. Just as light and darkness, so also were good and evil divided from the beginning, after evil had entered into the world through the devil, God having enlightened men to distinguish between them. Thus Abel, the God-fearing, chose good; Cain, the godless, evil. All the things that God made were good, but the devil, with deceitful cunning, oversowed evil among the good. What things, then, are good? Those which have remained whole and uncorrupted as they were created, which God, according to the Apostle, "hath prepared that we should walk in them, the good works in which we are created in Christ Jesus",<sup>24</sup> which are, goodness, integrity, piety, justice, truth, mercy, charity, salutary peace, spiritual joy, with the fruit of the Spirit: all these with their fruits are good. The things that are contrary to these are evil, which are, malice, impiety, injustice, lying, avarice, hatred, discord, bitterness, with the manifold fruits born of them. For the fruits of both good and evil are innumerable. . . .

We who have the assistance of God must at all times hold fast to what is good. In prosperity as well as in adversity we must implore the divine help that we may not be puffed up with pride when it goes well with us, nor be cast down with despair when it goes ill with us. True discretion is the inseparable companion of Christian humility and opens the way to perfection to the true soldier of Christ. . . .<sup>25</sup> If we weigh all our actions in the just balance of true discretion, we shall never be betrayed into error; if we walk by the divine light of true discretion, we "shall not go aside neither to the right hand, nor to the left",<sup>26</sup> but keep ever on the straight way, chanting with the conquering Psalmist the words: "O my God, enlighten my darkness, for by Thee I shall be delivered from temptation".<sup>27</sup> For "the life of man upon earth is a temptation".<sup>28</sup>

8. *Concerning the Mortification of the Will.* Mortification is the most important part of the monastic rule. "Do nothing without counsel," says the Holy Scripture.<sup>29</sup> Wherefore, if nothing is to be done without counsel, everything must be done with counsel. Hence Moses commanded: "Ask thy father, and he will declare to thee, thy elders and they will tell thee".<sup>30</sup> Though this may appear hard

<sup>24</sup> Eph. 2: 10.

<sup>25</sup> St. Benedict, *Reg.*, c. 64, calls discretion "the mother of the virtues." Bede says of St. Aidan: "He was found to be endued preëminently with the grace of discretion, which is the mother of virtues." H. E., III, 5.

<sup>26</sup> Deut. 5: 32.

<sup>27</sup> Ps. 17: 29-30.

<sup>28</sup> Job 7: 1.

<sup>29</sup> Eccclus. 32: 24.

<sup>30</sup> Deut. 32: 7.



to the hard heart, viz., that a man be always dependent on the will of another, it is nevertheless sweet to those that fear God, if it be practised to the letter and not in part only; for nothing is sweeter, nothing gives greater peace and security to the mind than a peaceful conscience, and nothing is better calculated to procure this peace of conscience than the renunciation of one's own judgment. "There is greater danger in judging," some one has said, "than in being judged."<sup>31</sup> The monk who always seeks counsel and acts on it, will never go wrong; for even though the counsel he receives be wrong, his faith and obedience will be right and will be rewarded. But if a person, whose duty it is to ask counsel, acts on his own impulse, he errs by the very fact that he presumes to judge for himself when he should have allowed others to judge for him; and even if what he does be good, it will profit him little, seeing that he swerved from the right course while doing it: he whose sole duty it is to obey, never dares to judge for himself.

If this be so, the monk must fly all pride of liberty, and learn to obey with true humility, without hesitation, without murmuring, for only then will the yoke of Christ be sweet and His burden light. Until he has learned the humility of Christ, he cannot taste the sweetness of the yoke of Christ nor the lightness of His burden. For the soul, harrassed with sin and toil, finds repose only in humility. Humility is its sole refreshment amidst so many evils. The more it withdraws itself from the vanity and uncertainty without, the more rest and refreshment will it find within. What before seemed bitter, and hard, and painful, will now be light, and smooth, and pleasant. Mortification is indeed intolerable to the proud and hard of heart, but a consolation to him who loves only what is meek and lowly. No one, however, it must be remembered can attain to the full possession of the felicity of this martyrdom unless all his desires, all his aspirations be directed toward it, to the exclusion of every other aim whatsoever.

The mortification of the monk is threefold: he must never think what he pleases, never speak what he pleases, never go where he pleases. No matter how distasteful the command imposed on him may be, he shall always say to his superior: "Not as I will, but as thou wilt",<sup>32</sup> after the example of our Saviour, who says elsewhere:

<sup>31</sup> "Majus enim periculum judicantis quam ejus qui judicatur." Sixtus, Sent., 174. Sixtus, a Pythagorean philosopher of the second century, wrote Aphorisms, which Rufinus of Aquileia translated and published under the name of St. Sixtus, Pope and Martyr. They are condemned in the Decree of Pope Gelasius. St. Augustine pointed out Rufinus's mistake in ascribing them to Pope Sixtus.

<sup>32</sup> Matt. 26:39.

"I came down from heaven, not to do My will, but the will of Him that sent Me".<sup>33</sup>

10. *Concerning the Perfection of the Monk.* The monk shall live in a monastery under the rule of one father and in the company of many brethren, in order that he may learn humility from one, patience from another. One will teach him silence, another meekness. He shall not do what pleases him; he shall eat what is set before him, clothe himself with what is given him, do the work assigned to him, be subject to a superior whom he does not like. He shall go to bed so tired that he may fall asleep while going, and rise before he has had sufficient rest. If he suffers ill-usage, he shall be silent; he shall fear the head of the monastery as a master and love him as a father, being ever convinced that what he commands is profitable to him; nor shall he criticize the words of the elders, because it is his duty to obey and to do what he is bidden, as Moses says: "Attend, and hear, O Israel".<sup>34</sup>

Columban's Rule, as the reader will have remarked, is no monastic constitution in the strict sense of the word, but rather a treatise on the monastic life, a vade-mecum for monks, a mirror of perfection. With such a rule alone no monastery could have been governed even by a man of Columban's marvelous energy. It does not contain a word about the election of the abbot or the other persons in authority in a monastery; nor about the relations of the abbot to the individual monks and to the communities subject to him. Prescriptions in regard to the daily occupations of the monks are entirely wanting. Neither the time for rising nor the time for retiring to rest is fixed. The direction quoted from St. Jerome, that the monk should go to bed so tired that he may fall asleep while going, and rise before he has had sufficient rest, aside from the fact that it was not contained in the original draft of the Rule, could not have been followed out to the letter. The time for the only daily meal is rather vaguely specified as "vesperinus", in the afternoon. The monks are told that they must work and pray and read daily, but there is not the remotest allusion to the amount of time to be devoted to each of these duties. Only in regard to the order of the Divine Office did Columban think it expedient to put down in

<sup>33</sup> John 6:38. Cf. Rule of St. Francis of Assisi, 10: "The brothers shall remember that, before God, they have discarded their own wills."

<sup>34</sup> Deut. 27:9.

writing definite and detailed regulations, which, as we have seen, were afterward incorporated in the Rule itself.

He has been induced, he says,<sup>35</sup> to commit to writing certain points to be observed in regard to the daily psalmody, because the practice in this matter is by no means uniform.<sup>36</sup> Some divide the night into four vigils, viz., nightfall, midnight, cock-crow, and early morning, at which twelve psalms are recited or chanted throughout the year. For the long nights of winter this office seems too short to Columban, and for the short nights of summer he thinks the "frequent expeditions" from the cells to the church too burdensome and exhausting. Besides, he is of opinion that the length of the nocturnal office should vary not only according to the length of the nights, but also according to their sacredness; for with the Irish Fathers he makes a distinction between the ordinary nights and the "holy and most reverent vigils of Saturday and Sunday."

Columban prescribes three night offices, which were chanted in common in the church. At nightfall and at midnight twelve psalms<sup>37</sup> were the rule for the whole year, but for Matins the cursus was regulated as follows. On ordinary or ferial nights from 25 March until 25 September twenty-four psalms were chanted, sixteen by all the monks in unison, eight as antiphons,<sup>38</sup> that is, by two choirs alternately. From 25 September the quantity gradually increased until, on 1 November, thirty-six was reached, which number was kept up throughout the winter months. From 1 February, when the nights begin to grow shorter, the number of psalms gradually decreased

<sup>35</sup> Reg. Monach. (ed. Seebass), chap. 7.

<sup>36</sup> For the different practices obtaining in the fourth and fifth centuries in the East and West, see Cassian, *Instit.*, II, pp. 1 ff.

<sup>37</sup> From the *Vita S. Brendani* we learn that in Ireland in his time (sixth century) 12 Psalms were sung at Vespers—Ps. 112, 103 and ten gradual psalms beginning with Ps. 119. (*Acta SS. Hib.*, p. 133) The practice of singing 12 psalms at nightfall (and at midnight) is of Egyptian origin.

<sup>38</sup> *Ἀντιφωνεῖν* = ex adverso, reciproce et alternatim canere. Antiphonal singing is of Oriental origin and can be traced back to St. Ignatius of Antioch. (Baeumer, *Geschichte des Breviers*, p. 122.) The Irish ascribed its introduction to St. Mark. At the time of St. Jerome and Cassian the verses of the Psalms were not sung or recited alternately by the monks, but each one, when his turn came, recited or chanted a whole Psalm, while the rest listened. Cf. Jerome's *Letter to Rusticus*, c. 15: "Sing your Psalm when it is your turn." See Cassian, *Conf.*, VI, 5.

until the summer cursus was reached at the time of the vernal equinox.<sup>39</sup> At the Saturday and Sunday Matins thirty-six psalms were sung from 1 May until 25 July; with the summer solstice the cursus was gradually lengthened, at first by selecting longer hymns and psalms, then, beginning with 1 August, by adding three psalms each week until, on 1 November, the maximum of seventy-five was reached, which was the winter cursus. With 1 February the cursus was shortened by three psalms a week until the summer cursus was reached on the first of May.

The day office was the same all the year round. Several times during the day, between the hours of work—how often or at what hours, we are not told—the monks assembled in the church and recited or chanted three psalms. These were interspersed with special prayers<sup>40</sup> offered up “for their own sins, for the whole Christian people, for the priests and the other consecrated servants of God, for their benefactors, for the peace of kings, and, lastly, for their enemies, that God may not lay it to their charge as a sin that they persecute and calumniate them, for they know not what they do.”

These prayers, or versicles, as Columban calls them, are identical in scope with the third series of Collects in the famous Antiphonary of Bangor,<sup>41</sup> a copy of which (in its earlier form, of course) had been brought to Gaul by Columban. From the same source we learn that a lesson from the Scriptures was read at the Sunday Matins, and that hymns were sung at the midnight and matin service on the feasts of the holy martyrs and on all Saturdays and Sundays of the year. One of the most beautiful hymns in the whole Antiphonary is the following,<sup>42</sup> which, as the opening line implies, was chanted at the midnight office:

<sup>39</sup> 25 March according to the Celtic computation.

<sup>40</sup> “Cum versiculorum augmento intervenientium, pro peccatis. . . .” These prayers are called *Capitella* or *Capitula de Psalmis* in the Rules of Cæsarius and Aurelian, and by the Council of Agde (506). In the Rule of St. Benedict (c. 9) they are called “supplicatio litaniae.”

<sup>41</sup> Antiphonarium Bench., Fol. 20 & 21: “Pro baptizatis pro fraternitate, . . . pro pace populorum et regum . . . pro impiis, pro benefactoribus, pro elemosynam facientibus. . . .”

<sup>42</sup> Some attribute this hymn to St. Ambrose. Cf. Baeumer, *Gesch. des Bre-viers*, p. 167.

## 1.

Mediae noctis tempus est;  
Prophetica vox admonet;  
Dicamus laudes Deo  
Patri semper et Filio,

## 2.

Sancto quoque Spiritui,  
Perfecta enim Trinitas  
Uniusque substantiae  
Laudanda nobis semper est.

## 3.

Terrorem tempus hoc habet,  
Quocum vastator angelus  
Aegypto mortem intulit,  
Delevit primogenita.

## 4.

Haec justis hora salus est,  
Et quos idem tunc angelus  
Ausus punire non erat,  
Signum formidans sanguinis.

## 5.

Aegyptus flebat fortiter  
Tantorum diro funere,  
Solus gaudebat Israhel  
Agni protectus sanguine.

## 6.

Nos vero Israhel sumus,  
Laetamur in te, Domine,  
Hostem spernentes et malum  
Christi defensi sanguine.

We read of Fathers of the Desert who were accustomed to recite the entire psalter every day, but no monastic rule of which we have knowledge prescribes a psalmody even remotely as long as that of Columban. St. Benedict, following the practice of the Egyptian monks, appointed twelve psalms for each night, and commanded that "under all circumstances the entire psalter, to the number of 150 psalms, be said every

week"; the Rule of St. Columban exceeds this measure by far, for during the winter months 330 psalms were chanted each week at Matins alone and 252 at the other canonical hours—an average of more than 83 for each day.

It was not on his own initiative that Columban prescribed such a vast number of psalms for the Divine Office, for he tells us expressly that in this matter he was following the tradition of his countrymen. "Far from becoming weary of singing so many psalms, the Celtic monks", he says, "experienced the greatest sweetness in this exercise." We know that the primitive Irish saints were passionately fond of music and singing. When the songs of the bards had been consecrated and transfigured by the true faith, they became so beautiful, says an ancient writer, that the Angels leaned over the battlements of heaven to listen to them. "In the early ages of the church many of the ecclesiastics took great delight in playing on the harp; and for this purpose commonly brought a small harp with them when on the mission, which beguiled many a weary hour in the intervals of hard work."<sup>43</sup> In the seventh and eighth centuries Irish teachers of music were as much in request on the Continent as those of literature and philosophy, and it was under the direction of the monk Maengal or Marcellus, an Irishman, that the music school of St. Gall attained its highest fame.

The Antiphonary of Bangor, also, bears striking testimony to the great esteem in which sacred music and song were held in the ancient Irish church; for in all the hymns to the Fathers of the Faith mention is made of their having promoted sacred chant: "Patrick," we are told, "sang hymns and psalms to God"; "Comgall offered sacrifice to the Most High God with hymns and canticles", and "Cronan sang hymns to Christ".

But the ancient Irish saints were passionately fond of the Holy Scriptures, too, especially of the Psalms, no doubt because they were intended to be sung. Do we not read of Ossian, the son of Finn, that he complained to St. Patrick because his psalms and sacred hymns had silenced the harps of the bards? St. Columban himself studied the Psalms assiduously in his youth and at the School of Sinell in Cluain-Inis wrote a commentary on them which is still extant. If we bear all this in

<sup>43</sup> P. W. Joyce, *A Smaller Social History of Ancient Ireland*, p. 251 (2d ed.).

mind, we can readily understand why Columban devoted so much space in his Rule to psalmody and wished his monks to look upon it as one of their chief occupations.

Lest however the monks might think that long prayers alone were pleasing to God, he reminds them that they will be heard, not for much singing and long standing, but for purity of heart and intention. Nor should they be content with the prayers in common: their every movement should be a prayer, for "we are commanded by the Author of our salvation to watch and pray at all times", and St. Paul tells us: "Pray without ceasing".

## 2. THE REGULA COENOBIALIS.<sup>44</sup>

In the *Regula Monachorum* Columban tells his monks what virtues they must practise in order to attain perfection, insisting not so much on the reasons why they should be cultivated as on the degree in which they must be aimed at—obedience unto death, absolute poverty, daily fasting, chastity in thought as well as in action, complete mortification of the will and the judgment, prayer without ceasing. But, as Professor Hauck says, Columban was not content with the energy of command: in the second part of his Rule he displays an energy of punishment never equaled, much less surpassed, by any monastic legislator.<sup>45</sup> The high ascetical ideal which he had traced for his followers was not to remain a dead letter, but was to be realized at all hazards.

Although the *Regula Coenobialis* is not found in all the older manuscripts under Columban's name, the evidence in favor of its authenticity is nothing short of conclusive. Even a cursory glance at the contents of the *Regula Monachorum* will make it clear to anyone that this cannot have been the famous Rule of Columban which was so widely observed and which raised up such a violent storm of opposition. A monastic Rule without sanctions to enforce its prescriptions is sim-

<sup>44</sup> Seebass, the editor of the *Regula Monachorum*, has also edited the *Regula Coenobialis* in *Zeitschr. f. Kirchengeschichte*, XVII, 218-234. He divides it into 15 chapters, combining the two recensions—a shorter and a longer one—and distinguishing the older from the younger by bolder type. The first nine chapters are genuine; the rest show numerous interpolations. (Cf. Krusch, *Vit. Col.*, Introd., p. 25.)

<sup>45</sup> *Kirchengeschichte Deutschlands*, I, p. 271.

ply unthinkable. Now the Rule of St. Columban which was known to his biographer, Jonas of Bobbio, did contain disciplinary as well as ethical and ascetical directions. Speaking of the manner of life of Columban and his companions, he says: "The vice of discord was held in abhorrence by them. and pride and arrogance were visited with severe corporal punishment . . . No one dared to contradict another or to speak a harsh word to him. . . . They had all things in common, and if anyone attempted to appropriate anything for his own use, he was cut off from the company of the others and subjected to penitential discipline."<sup>46</sup> Corresponding regulations are contained in the first and fifth chapters of the *Regula Coenobialis*.

After Columban's death, Agrestius, a former monk of Luxeuil, began a vehement agitation against his Rule.<sup>47</sup> Summoned before a synod of Gallic bishops and called upon to specify his charges, he said that the monks of Luxeuil were obliged to make the sign of the cross over the spoon with which they ate, and to kneel for a blessing when going out or coming in. Turning to the *Regula Coenobialis*, we read in Chapter I: "Whosoever shall not make the sign of the cross over the spoon with which he eats, shall be punished with six strokes of the lash"; and in Chapter 3: "Whosoever shall not kneel for a blessing when leaving the monastery or returning to it, shall be chastised with twelve strokes of the lash."

In his life of Attala Jonas tells us that immediately after Columban's death many of the monks of Bobbio left the monastery because, as they said, "they could no longer bear the weight of the rigorous discipline prescribed by the Rule", and it required all the zeal and energy and tact of Attala to prevent the disruption of the entire community.<sup>48</sup> Surely these monks could not have acted as they did unless some other Rule besides the *Regula Monachorum* of Columban had been in force in Bobbio.

About twenty-five years after the death of Columban, Donatus, a pupil of Luxeuil and since 624 bishop of his native town of Besançon, compiled a monastic rule for a monastery of women founded by his mother Flavia on one of her estates. In the preface he expressly states that his Rule is based on the

<sup>46</sup> *Vit. Col.*, I, 5.<sup>47</sup> *Vit. Col.*, II, 9.<sup>48</sup> *Vit. Col.*, II, 1.



Rules of St. Benedict, St. Cæsarius, and St. Columban. The chapters on the Divine Office and on Silence are taken verbatim from the *Regula Monachorum*, and a large number of disciplinary regulations from the *Regula Coenobialis* of Columban.<sup>49</sup> Hence there can be no doubt that Donatus, when he wrote his Rule between the years 640 and 650, had before him a written copy not only of the Monastic Rule but also of the Cenobitical Rule of his master, and that he looked on both as integral parts of one and the same Rule.

Much more evidence, external and internal, could be adduced in favor of the Columbanian authorship of the *Regula Coenobialis*, but what has been said is amply sufficient, we believe, to settle the question.

But the two Rules, it will be urged, are so radically different from each other as to make unity of authorship impossible. It is indeed hard to believe that the man who wrote the chapter on Discretion in the one could have laid down penalties whose severity is out of all proportion to the offences in the other. It is perhaps still harder to conceive that the tender-hearted father of his children who, when forced into exile, wrote to his successor: "Give Waldelenus for me the kiss which, in the hurry of departure, I could not give him myself", could ordain that these his beloved children should be punished with six, ten, twelve, or fifty stripes for coughing at the beginning of a psalm, or for forgetting to pray before setting about the fulfillment of some task assigned to them, or for excusing themselves when reprimanded. We must remember, however, that there were two sides to Columban's character. Like most of the Celtic saints he possessed a full share of tenderness of character, but like them, too, he was eager, wilful, dauntless and passionate. The severity of the Rule of Bangor, under which he had lived so many years, his own ascetical life and character and his hot indignation at the prevalent corruption of morals in the Frankish dominions, doubtless influenced him to put so keen an edge on his penitential regulations. He saw that self-mortification and penance, without which a reformation of morals was out of the question, were no longer practised by the mass of the clergy and the people. Not being himself

<sup>49</sup> See the Rule of St. Donatus in Holstenius, *Codex Regularum*, VI, 377 ff. (also in Migne, *Pat. Lat.*, t. 103).

clothed with any ecclesiastical jurisdiction, he could not enforce discipline outside his monastery: he could exhort, denounce, but not pronounce sentence or inflict punishment. So he determined to carry out his plans of reform where alone he could do so without let or hindrance—in the monasteries subject to his authority. From their sacred precincts preachers of penance would then go forth in all directions and by their word and still more by the example of their mortified lives gradually change the face of the land.

The penitential discipline to which Columban subjected his monks, the old ones as well as the young ones, the priests as well as the lay-brothers, the sons of the Frankish and Burgundian nobles as well as the sons of the tradesmen and the peasants, was anything but flattering to the animal man. Besides confessing their sins to a priest before assisting at Mass and receiving Holy Communion,<sup>50</sup> the monks were obliged to accuse themselves of their sins against the Rule to their superior or to one of the older brothers at least once a day, either before the repast, or before retiring to rest, or at some other convenient time.<sup>51</sup> "We must accuse ourselves," says Columban, "not merely of our grievous sins but also of our lesser faults, because confession and penance save the soul from death, and the Scripture tells us: 'He that contemneth small things, shall fall by little and little' ".<sup>52</sup> After confession the penitent was subjected to severe correction, which served the double purpose of making atonement for past infidelity and of preventing as far as possible a relapse into the same defects.

If he sinned against poverty by calling anything his own, he received six strokes of the lash; if through covetousness he appropriated anything for his own use, it was confiscated, and he was punished with two hundred stripes. If through carelessness he caused the loss of food or drink, he had to remain

<sup>50</sup> It is impossible to say with certainty how often Mass was celebrated in the Celtic monasteries. At Iona, in the time of St. Columba, Mass was sung on Sundays and feast days and when a benefactor of the monastery died. (Adamnan, Vit. Col., II, 12, 23, 45.) In the Columbanian monasteries Mass was celebrated on Sundays and on the 30th day after the death of a member of the Community. (Jonas, V. Col., II, 12, 16.)

<sup>51</sup> St. Basil recommends examination of conscience and public accusation every evening. "Εἰ τι γέγονε παρὰ τὸ δέον . . . τῷ κοινῷ ἐξαγγελλέτω. *Sermo asceticus*, 5.

<sup>52</sup> Ecclus. 19:11.

standing in the choir during the Night Office without moving hand or foot whilst the others chanted twelve psalms; and, if the quantity spoiled exceeded a measure, he was condemned to drink water instead of beer until the total loss was made up.

If the penitent was distracted during grace before dinner, or did not answer Amen; if he talked without necessity, cut the table with his knife, or neglected to make the sign of the cross over his spoon before using it, he received six or even ten stripes.

If he visited others in their cells without permission, or entered the kitchen after dinner, that is, after three o'clock in the afternoon, or went outside the enclosure of the monastery, the penalty consisted of an extra fast, called a *superpositio* (superimpositio). If he did not ask a blessing from the superior or from one of the senior monks before leaving the monastery or on returning to it, or did not make a profound inclination to the cross erected at the entrance, he was punished with twelve stripes. The same penance was prescribed for omitting to pray before beginning or after finishing any task.

Coughing at the beginning of a psalm, or singing badly, or smiling when another made a mistake, or omitting to make the prescribed inclination at the end of each psalm, was visited with six stripes; laughing, unless for some excusable reason, was punished with an extra period of silence or fasting.

Whoever touched the Chalice—all the monks except the novices received Communion under both species—was punished for his irreverence with six strokes of the lash. The same punishment was inflicted on the priest who celebrated Mass with uncut nails, and on the deacon who officiated with unshaved beard. Under the same penalty priest and deacon were cautioned not to allow their eyes to wander about during the Holy Sacrifice. Twelve stripes were inflicted on those who received the *eulogia*, or blessed bread, with unwashed hands, and a hundred on those who did not make the oblation before the time for beginning Mass was at hand. Whoever did not have the *Chrismal*, that is the little vase with the holy oils,<sup>53</sup> about him when doing some work at a distance

<sup>53</sup> Some authors say that the *Chrismal* was a small, patin-shaped vessel in which the monks carried the consecrated species about with them on their journey.

from the monastery, was punished with twenty-five stripes; if he lost it in the field, but found it again immediately, the penalty was fifty stripes; if it remained in the forest all night, a longer fast was imposed.

If the penitent told idle tales to another and did not immediately reprehend himself for it by saying: "I was in fault; I am sorry", but tried to excuse himself, he was condemned to a period of silence, or punished with fifty stripes. The same correction was administered to a junior brother if he said to a senior: "What you say is not true", and to anyone who reprimanded the brother porter in a loud voice for some neglect of duty. Whoever was guilty of a sin of pride and obstinacy was confined to his cell until he acknowledged his fault and humbly begged to be readmitted among the brothers. If anyone presumed to say to the Provost: "You shall not decide my case; I appeal to the Father Abbot or to the whole community", he was condemned to fast on bread and water for fifty days, unless he straightway fell on his knees and begged pardon for his fault, saying: "I repent of what I said."

Whoever criticized the work of others, or told a pupil that he should learn his lesson or do the task assigned to him by his instructor with more diligence, was subjected to three periods of fasting or silence. Whoever spoke ill of others or failed to rebuke those who did so, was visited with the same punishment. Lying was punished with a two days' fast.<sup>54</sup>

Talking alone with a woman, or sleeping under the same roof with a person of the other sex, was punished with a hundred stripes or a fast of three days on bread and water. No penalties were laid down for actual sins of the flesh. Columban regarded them in the same light as Solon did parricide. When asked why he had not enacted punishments against those who take the lives of their parents, the Athenian legislator replied: "Because no one is capable of committing such a crime."

No matter how toilsome or sordid the work might be in which he was engaged, the penitent was not allowed to wash his head during the time that his penance lasted, except on

<sup>54</sup> In the Rule of St. Cæsarius of Arles lying is punished with 39 blows of the rod. The same Rule prescribes punishment on the spot for those who come late for the Divine Office: "statim de ferula in manus accipiat" (c. 11).

Sundays, or when, for reasons of cleanliness, the superior thought it advisable to permit him to do so. The Provost could impose smaller penances at table; he was also empowered to remit one half of the penalty prescribed by the Rule for any offence. More than twenty-five strokes of the lash could not be given at one time.

Such is a brief summary of the penitential prescriptions of the *Regula Coenobialis*. They are characteristic of their author. In them Columban's utter contempt of all earthly things, his ardent thirst for self-renouncement, his indomitable energy, and his inexorable logic assume palpable shape, as it were. Every moment of the life of the true monk, "to whom the world is crucified, and who is crucified to the world," must be an act of worship of God. Obedience is the foundation on which the edifice of monastic perfection must be reared. There must be nothing unpremeditated, nothing spontaneous in the daily actions of the aspirant to sanctity: nothing must be done without a previous command; every assertion of the individual will must be mercilessly suppressed. By curbing, breaking, annihilating his will, by subjecting it unhesitatingly to the will of his superiors, the monk will gradually obtain that perfect mastery over his passions which is the final object of all asceticism.

To attain this object Columban went beyond the bounds of prudence and discretion. He thought that virtue in its sublimest degree could be forced upon poor weak human nature, and that vices and imperfections of every kind could be ground to pieces.

If we compare the Rule of St. Columban with that of St. Benedict, we must concede the palm of superiority to the latter. The Benedictine Rule has, in the first place, the advantage of greater moderation. Corporal punishment is also prescribed, but sparingly, and to be applied only to the "unruly, the hard-hearted, the proud, and to boys and those under age". Benedict makes allowance for the weak and infirm, permitting them the use of meat and other indulgences; in Columban's Rule relaxation of any kind is not even hinted at.

But the Benedictine Rule is not only the work of a man of great prudence; its author was also possessed of an extraordinary talent for organization. Columban was one of those

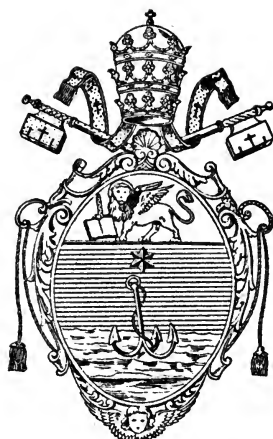
men who cannot bear to be hedged in by written statutes: he was absolute monarch in his monasteries; his personality, his activity, his vigilance, and spirit of initiative supplied the place of definite constitutions. This is why the administration of his monasteries remained in a rudimentary state. The Rule refers to provosts named by the abbot and in his absence invested with the same absolute power as he; there is a vague allusion to a body of consultors or a chapter of monks, and to an econome, or steward, and his subordinates; and we learn incidentally that there were such functionaries as cooks, refectorians, cellarers, masters of manual labor, doorkeepers and regulators. The monks were divided into two classes: seniors and juniors, but no distinction is made between novices and professed members, priests and lay-brothers. Intellectual pursuits were certainly not neglected, for we know that the school of Luxeuil was famed far and wide, but there is only a passing mention of instructors and pupils. We can infer from certain prescriptions that the three vows which constitute the essence of the monastic life were taken by the monks, and that perseverance in their vocation was required from them, but there is not a word about the requisites for admission or the time of probation. In the Rule of St. Benedict, on the other hand, all these matters are carefully regulated, thus supplying what the Rule of St. Columban lacked, viz., eminently practical statutes for any association of monks. No wonder that, when once it became known, it was welcomed with alacrity.

Even in his own monasteries the Rule of St. Columban was gradually supplanted by that of St. Benedict.<sup>55</sup> From what has been said it will be seen that this was not due to external causes, nor to the action of any one man whose influence could be compared even remotely to that of the great Celt; it was rather the natural consequence of the peculiar character of the Columbanian Rule.

GEORGE METLAKE.

*Cologne, Germany.*

<sup>55</sup> The Rule of St. Columban was probably observed in Luxeuil and Bobbio together with that of St. Benedict till 817, when the Council of Aix-la-Chapelle, at the request of Louis the Pious, made the Benedictine Rule obligatory on all the monasteries in the Carovingian dominions.



## Analecta.

### S. CONGREGATIO RITUUM.

DECRETUM DE VIGILIIS AD RELIQUIAS MARTYRUM PERSOLVENDIS IN NOCTE ANTE DEDICATIONEM ECCLESIAE.

Sacrorum Rituum Congregationi sequens quaestio, pro opportuna solutione, proposita fuit; nimirum:

Iuxta Pontificale Romanum tit. *de ecclesiae dedicatione seu consecratione*, celebrandae sunt vigiliae ante Reliquias sanctorum Martyrum quae in altari consecrando includentur; et canendi Nocturni et Matutinae Laudes in honorem eorundem sanctorum; quaeritur:

Nocturni et Laudes in casu sumendine sunt e novo Psalterio Breviarii Romani per dies hebdomadae disposito; an e Comuni plurimorum martyrum; et quo ritu canendi?

Et sacra Rituum Congregatio, audito Commissionis Liturgicae suffragio, praepositae quaestioni ita respondendum censuit: "In casu vigiliae persolvantur cum Matutino trium nocturnorum et Laudibus de Comuni plurimorum martyrum, sub ritu duplici, cum Oratione de III loco *Deus qui nos,*

omisso verbo *annua*, et nominibus reticitis, iuxta decretum n. 2886, *Cenomanen.*, 14 iunii 1845."

Atque ita rescripsit ac declaravit. Die 18 augusti 1913.

FR. S. CARD. MARTINELLI, *Praefectus*.

L. \* S.

\* PETRUS LA FONTAINE, Ep. Charyst., *Secretarius*.

## S. CONGREGATIO S. OFFICII.

(Sectio de Indulgentiis.)

### DECRETUM.

Indulgentia jam concessa Fidelibus se invicem salutantibus per invocationem Nominis Iesu, etiam Mariae adjecto nomine, manet.

## APOSTOLICA DELEGATIO STATUUM FOEDERAT. AMERICAЕ SEPTENTRIONALIS.

### EXTENSIO FACULTATIS CIRCA SOCIETATES SECRETAS.

*Eme ac Rme Domine,*

Excepi aestimatissimas litteras Eminentie Tuæ Rmæ datas die 15 Maii decurrentis anni circa Societates secretas "Knights of Pythias", "Odd Fellows", et "Sons of Temperance", ac petitionem Illmorum et Rmorum istius Reipublicæ Archiepiscoporum, ut extendatur scilicet ad singulos Ordinarios facultas concedendi fidelibus qui memoratis Societatibus adscripti sunt licentiam in iis passive remanendi, iudicio Emorum ac Rmorum DD. Cardinalium una mecum Inquisitorum Generalium confestim subjeci. Qui, rebus diligenter perpensis, in Congregatione habita feria IV, die 26 nuper elapsi mensis Junii decreverunt:

Firmis manentibus Facultatibus Delegati Apostolici, supplicandum SSmo pro extensione Facultatis ad singulos Archiepiscopos, ad unumquemque pro sua respectiva provincia, servatis prorsus omnibus conditionibus decreti IV diei 19 Januarii 1896, onerata eorum conscientia. Et insequenti feria V die 27 ejusdem mensis Junii Sanctitas Sua petitam extensionem juxta Emorum ac Rmorum Patrum suffragia benigne concessit.



Haec ego Eminentiae Tuae significans impensam Tibi observantiam atque existimationem obtestor, ac summa veneratione manus humillime deosculor.

Eminentiae Tuae Rmae Humillimus ac Addictissimus

M. CARD. RAMPOLLA.

EMO AC RMO DNO CARD ARCHIEPISCOPO BALTIMOREN.

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#### PONTIFICAL APPOINTMENTS.

*2 August:* Mgr. Joseph Holder, Vicar General of the Diocese of Dunkeld, made Provost of the Cathedral Chapter.

*3 August:* Peter Darey and Paul Lagier, residents of Peterborough, Canada, made Knights of the Order of St. Gregory the Great (civil class).

*6 August:* The Right Rev. Joseph Mary Koudelka, titular Bishop of Germanicopolis, made Bishop of Superior.

—— The Rev. J. G. L. Forbes, pastor of St. John's Church, Montreal, made Bishop of Joliet.

—— The Rev. Francis Xavier Brunet, Secretary of the Archbishop of Ottawa, made Bishop of Mont Laurier (Canada).

*14 August:* John Sutton, of the Diocese of Lincoln, Nebraska, made Knight of the Order of St. Gregory the Great (civil class).

# Studies and Conferences.

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## OUR ANALECTA.

The Roman documents for the month are:

S. CONGREGATION OF RITES decides the rite to be observed and the Nocturns and Lauds to be sung on the eve of the dedication of a church.

S. CONGREGATION OF HOLY OFFICE (Section of Indulgences) confirms the indulgence to be gained by the faithful who in saluting each other invoke the Holy Name, and add the name of the Blessed Virgin.

APOSTOLIC DELEGATION OF THE UNITED STATES announces the extension to the Archbishops of the Union of the faculty whereby, under given circumstances, passive membership in the condemned secret societies may be permitted.

ROMAN CURIA gives a list of recent Pontifical appointments.

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## THE FACULTY OF ABSOLVING PASSIVE MEMBERS OF SECRET SOCIETIES.

By a Decree of the S. Congregation of the Holy Office, 20 June, 1894, certain Secret Societies, allied, by reason of the absolute secrecy to which their members bind themselves, to the Masonic societies, were condemned by name as dangerous alike to the commonwealth and to religion. Among these were the Orders of "Odd Fellows", "Knights of Pythias", and "Sons of Temperance". Catholics are forbidden to join these Orders under pain of separating themselves from the Catholic Church, and of forfeiting thus the right of participation in her Sacraments, as well as burial in her communion. In the carrying-out of this decree it became plain that numerous Catholics had joined in good faith the Societies named, and for the sole reason that these Societies were also beneficial and insurance associations, which guaranteed to their members a certain sum upon the payment of periodical premiums, to be disbursed to them in sickness or, in case of death, to their designated kin. Such Catholics would naturally, by voluntarily withdrawing from the Society, forfeit the benefits to which their membership in good standing entitled them.

This would not only entail positive loss of the premiums paid to the Society, but in many cases would cause serious hardship to those who depended upon such relief.

Accordingly it was asked of the S. Congregation whether such persons might retain their nominal or passive membership in the Society, for the purpose of obtaining the benefit of their payments, provided they did not coöperate with the aims of the society in any other way which their conscience would disapprove.

The Holy See sanctioned this arrangement under the following conditions:

1. that such members had actually joined the Society in good faith, not knowing that it was wrong;

2. that the retention of membership in the forbidden society would not become a source of scandal to others; or at least that an adequate statement be made to the effect that membership is retained solely for the purpose of obtaining the benefits to which the member is entitled in equity; and that such member has no intention of participating in the activities of the Society by attending its regular meetings, etc.;

3. that the absolute withdrawal from membership would be a real hardship to the parties concerned;

4. finally, that there be no danger of the parties thus benefited being drawn away from their faith, or of being forced to accept non-Catholic burial service.

Where these conditions were simultaneously verified, a dispensation to retain passive membership in the Society was to be obtained by an appeal to the Apostolic Delegate, who was made the judge whether the circumstances of the case submitted warranted such dispensation.

This was declared in a decree addressed to the Apostolic Delegate, Cardinal Satolli, 18 January, 1896.

Some time during the summer of last year the American Bishops, through the Cardinal Archbishop of Baltimore, made representations to the Holy Office that, since in nearly every instance it was necessary to consult the Ordinary as to the details of such cases occurring within his jurisdiction, it would simplify matters if the Faculty hitherto reserved to the Apostolic Delegate were extended to the Bishops of the country.

The answer comes from Cardinal Rampolla to Cardinal Gibbons, to the effect that the said extension is granted, not indeed to all the Ordinaries, but to the Archbishops for their respective Provinces. The Apostolic Delegate retains the same rights as heretofore, and would probably use them in case of appeal or dispute. All the conditions set down in the original faculty are to remain intact, and the Archbishops are referred to the terms of that faculty as binding in conscience. We give here the decree of 1896 to which reference is made, for the greater convenience of the reader.

### S. R. U. INQUISITIO.

DECRETUM CIRCA SOCIETATES "ODD FELLOWS", "KNIGHTS OF PYTHIAS", "SONS OF TEMPERANCE".

Quaesitum fuit an *remota quavis alia earundem sectarum participatione*, hoc saltem liceat, nomen proprium in sociorum catalogis retinere, nec non in praefatae taxae vel aeris alieni solutione stato tempore perseverare. Quod dubium sane gravissimum cum SS.D.N. Sacrae huic Supremae Congregationi commiserit enucleandum, eadem sacra Congregatio, re mature perpensa, respondendum censuit: *Generatim loquendo non licere*: et ad mentem. Mens est quod ea res tolerari possit sequentibus conditionibus et adjunctis simul in casu concurrentibus, scilicet:

1. Si *bona fide* primitus sectae nomen dederint antequam sibi innotuisset societatem fuisse damnatam.
2. Si absit scandalum, vel opportuna removeatur declaratione, id a se fieri ne jus ad emolumenta vel beneficium temporis in aere alieno solvendo amittat; a quavis interim sectae communione, et a quovis interventu, etiam materiali, ut praemittitur, abstinendo.
3. Si grave damnum sibi aut familiae in renunciatione obveniat.
4. Tandem ut non adsit vel homini illi vel familiae ejus periculum perversionis ex parte sectariorum, spectato praecipue casu vel infirmitatis vel mortis; neve similiter adsit periculum funeris peragendi a ritibus Catholicis alieni.

Quae cum SSmo D. P. Leoni XIII relata fuerint in totum approbata et confirmata fuerunt. Verum cum de re gravissima atque periculorum et difficultatum plena agatur, quae plurimas non modo dioeceses sed et provincias ecclesiasticas respicit, idem SS.D.N. jussit ut uniformis regulae servandae causa casibus particularibus Eminentia Tua et in Apostolica Delegatione successores providere possint.

Romae die 18 Jan. 1896.

R. CARD. PAROCCHI.

*Emo ac Rmo P. SATOLLI, Del. Apostolico.*

**EXTENSION OF JURISDICTION OF THE RUTHENIAN BISHOP  
FOR THE UNITED STATES.**

By Apostolic Letter dated 16 September, 1907, the Right Rev. S. S. Ortynski was appointed Bishop of the Ruthenian Catholics in the United States, receiving his jurisdiction directly from the Holy See, yet with the understanding that its exercise was dependent on the consent of the local Ordinary of the Latin Rite, and that as Ruthenian Bishop he was to render an account of his administration to the Apostolic Delegate as the immediate representative of the Holy See.

By a recent letter of His Eminence Cardinal Gotti, Prefect of the S. Congregation of Propaganda, the American Bishops are instructed that the exercise of Bishop Ortynski's jurisdiction is no longer dependent on the consent of the Ordinary within whose limits he may administer the affairs of the Ruthenian Church in America, but that hereafter he enjoys full and ordinary jurisdiction as Ruthenian Bishop over the clergy and faithful of that Rite in the United States.

APOSTOLIC DELEGATION,  
UNITED STATES OF AMERICA.

WASHINGTON, D. C., 25 AUGUST, 1913.

*Your Lordship:*

His Eminence Cardinal Gotti, Prefect of the Sacred Congregation of Propaganda, in a letter dated the 28th of May ult., instructs me to announce to the American Hierarchy that the Holy Father has conferred upon the Rt. Rev. S. S. Ortynski full and ordinary jurisdiction over all the faithful and clergy of the Ruthenian Rite living within the United States.

Upon the receipt, therefore, of this letter all the jurisdiction that you have had over the clergy and laity and over all the affairs of the Ruthenian Rite will cease to exist.

I beg you in this transition to do your best in arranging with Bishop Ortynski all financial questions pending in the Ruthenian parishes, to make sure in accordance with the laws of your State the validity of title to all the property involved; and finally, I beg you to exhort the Ruthenian clergy and people to accept with docility the change brought about by this Decree, and to recognize Bishop Ortynski as their own proper Bishop.

In case there are no Ruthenian Catholics at present in your diocese, this disposition of the Holy See will serve as a guide for you in the future if they should ever come to the diocese.

Kindly acknowledge the receipt of this letter.

With sentiments of profound respect and best wishes I remain,

Sincerely yours in Xt,

✠ JOHN BONZANO,  
*Archbishop of Melitene,  
Apostolic Delegate.*

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#### MEMBERS OF RELIGIOUS ORDERS AS DIOCESAN CONSULTORS.

*Qu.* Would you give me some further information as to whether Regulars who, being in parishes and lawfully approved as such, enjoy the same rights as the secular clergy, have likewise the right to vote for diocesan consultors; also whether they may lawfully be chosen to that office?

Sometime ago THE ECCLESIASTICAL REVIEW published an article on the subject by Dr. Meehan, who seems to maintain that Regulars, although lawful pastors, have nothing to do with such elections, and should not hold such offices. I think the contrary practice prevails in many dioceses throughout the United States, where Regulars are established as parish priests. It seems to me I have read in some past number of the REVIEW on which I cannot at this minute put my hand, that the question was submitted to Rome and that the answer was to the effect that religious pastors may hold the office of consultors.

L. S.

*Resp.* The functions of a diocesan consultor are to safeguard by his advice to the Ordinary and by his vote the special interests of the diocesan Church. His fitness for the position rests not merely upon the possession of certain priestly virtues, pastoral prudence, and practical experience, but also upon the fact that he is a permanent part of the diocese, subject directly and immediately to the diocesan bishop, and as such interested in all that concerns the welfare of the diocese. The members of Religious Orders, however efficient and wise they may be, are not permanently attached to the service of any diocese, but are subject to removal by their superiors *ad nutum*. They may therefore be sent out of the diocese at any time, regardless of the requirements of special service as counsellors to the Ordinary or voters in diocesan affairs. In all cases Regulars who happened to be consultors would normally be dependent upon the will of one

who himself might be wholly out of touch with the needs of the diocesan clergy among whom he sends his own subject. Moreover, it can hardly be expected that the special interests of Religious Communities will always allow their members to take account of the local needs of diocesan government, so as to pledge one of their subjects in the same manner as the secular or diocesan clergy are pledged permanently to the service of the same diocese and bishop. This and kindred reasons account for the general legislation to which Dr. Meehan refers.

The disability of religious to act as consultors admits of course of exceptions, either through necessity or by special arrangement. In no case can it be said to be a reflection on the ability of the regular clergy; and, apart from granting the right of voting, the bishop is of course likely to avail himself of the advice of experienced pastors among the regular clergy.

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#### MARRIAGE DISPENSATIONS ACCORDING TO THE NEW LEGISLATION.

The rector of a large city parish is requested by a young couple to marry them immediately. They explain that they are from another State, but that they have been living in his city for the last month; also that they are second cousins. Taking their statement to be true, and being desirous to aid them in their apparent predicament, the priest applied to the bishop for a dispensation, and having obtained it, duly witnessed the marriage.

Later on it becomes known that the reasons advanced for the urgency of the marriage were false, as also the statement of the young couple that they had resided in the city for a month previous to the marriage.

Is the marriage valid in the eyes of the Church?

The marriage is *invalid*, for the following reasons:

1. because the dispensation was obtained from a bishop who had no jurisdiction over the parties concerned, inasmuch as neither of them had resided at least one month in his diocese.
2. because even if one or both had been subject through domicile to the bishop's jurisdiction, the fact that the dispensation was obtained on false representation would make the marriage null and void.

## REASONS FOR INVALIDITY EXPLAINED.

When there is question of a diriment impediment, as in the present case, the dispensation granted is valid only if the reason or reasons advanced for it are true. If there are several reasons alleged, at least one of them, and that one of sufficient importance, must be true.

As regards the nature of the reasons alleged for obtaining a dispensation the following is to be kept in mind:

1. It is not necessary that the reasons be strictly *canonical* reasons, since both the S. Congregations and the Ordinary dispense for what is commonly deemed a good reason under a given set of circumstances.

2. According to a rule laid down by the Constitution *De Romana Curia*, dispensations obtained from the S. Congregations are valid, even if they have been obtained under false pretences, provided they concern impediments of—

(a) consanguinity and affinity in the third or fourth degree of the collateral line, either equal or unequal; that is to say, in the fourth degree mixed with the first; and the fourth or third mixed with the second;

(b) affinity in the first degree and in the second, either simple or mixed with the first, when such impediments arise from unlawful relations;

(c) spiritual relationship of any kind;

(d) public honesty arising either from valid engagement or from a *matrimonium ratum* which has already been dispensed from.

## USEFUL OBSERVATIONS.

The Bishops of the United States have very extensive faculties for dispensing from impediments of marriage, and so the pastor can safely apply to the episcopal chancery for dispensation in most cases.

If however the dispensation has to be obtained from the Roman Curia, the application must be addressed to the S. Congregation of the Sacraments. Only cases involving dispensations from impediments of mixed religion or of disparity of cult, and of the so-called Pauline Privilege, are reserved to the S. Congregation of the Holy Office.



Dispensations regarding the *forum internum* are granted by the S. Poenitentiaria. Under this head are classed the following impediments:

1. affinity arising from illicit intercourse;
2. the *impedimentum criminis*;

provided these impediments are actually occult.

All former regulations touching the faculty of dispensing, given formerly to other S. Congregations and Offices, have been revoked.<sup>1</sup>

Any Catholic may appeal directly to the S. Congregation in the matter of occult<sup>2</sup> or even of public impediments, although in the latter case the more direct way is to make the application through the episcopal chancery, since the bishop would have to be consulted by Rome in such cases.

In making the application it is necessary to state with conscientious exactness the particular impediment in question; or, if there are several, their number and kind. As it is customary to impose upon the parties who demand a dispensation some sort of penalty in the form of alms, and as it is proper that, if possible, they should bear the curial expenses involved in the adjustment of the dispensation, a statement as to the disposition or ability of the parties applying for dispensation, to undertake the responsibility of these expenses, is to be made in the application. It is however distinctly stated in the "Normae" (Chap. XI, 3) that this demand is in no wise to interfere with the gratuitous granting of dispensations in all cases in which the latter is necessary to prevent sin, even when the parties are able to bear the expenses, yet refuse to accept the responsibility of paying them, or in cases where they are guilty of misrepresentations as to their ability to pay.

Applications for dispensations addressed directly to the S. Congregation by the parties concerned are of course likely to be remitted either for authentication or for execution to the Ordinary or some other ecclesiastic, who is in such cases provided with due faculties to apply the dispensation. Even when the Holy See sends the dispensation directly to the

<sup>1</sup> Const. Apost. *De Romana Curia*, 29 June, 1908 (*Act. Apost. Sedis*, Vol. I, pp. 1 ff.).

<sup>2</sup> See "Normae Communes" of the above-mentioned Constitution, Chap. X.

parties who have made the application, it becomes incumbent upon the latter to obtain the assent of the Ordinary whenever there is question of some public impediment. This assent is called a "rescriptum in forma gratiosa," and the necessity of obtaining it is usually expressly mentioned in the dispensation itself or in an accompanying instruction. Sometimes this "rescriptum" is issued in what is termed "forma commissoria," which means that the execution of the dispensation is reserved to an officer specially appointed for the purpose.

The usual method of the Roman Curia is to send the dispensation to the Ordinary of the parties who apply for the same, with instructions to verify the alleged facts and conditions upon which the dispensation is granted. If these conditions are found true, the dispensation is granted; if they are found to be false or erroneous, the dispensation is to be withheld, and report of the reasons for the withholding is to be made to the Holy See.<sup>3</sup>

In cases where the impediment arises from sin or guilt, and involves secrecy ("impedimenta occulta"), the rescript is privately sent to the confessor of the party applying for the dispensation.

The fact that the parties requiring dispensation happen to be under ecclesiastical censure does not prevent the dispensation from taking effect, unless it were a question of public excommunication or excommunication by name, in which case the parties are considered as being outside the pale of ecclesiastical privilege.

A bishop can use his faculties of dispensing from impediments of marriage in favor of his own subjects only. Persons become legitimate subjects of the bishop by living in his diocese, that is to say by having therein a permanent residence or by having acquired a canonical domicile after a *bona fide* residence of at least one month. Persons who have no permanent domicile, being "vagantes" or travelers, are subject to the Ordinary in whose diocese they may happen to be at the time the dispensation is called for.

Dispensations from impediments that affect both parties, such as consanguinity or affinity, may be asked for or applied by the Ordinary of either party; the recognized preference

<sup>3</sup> Const. Apost. *De Rom. Curia*, Normae peculiares, Chap. III, 3 and 4.

however devolves upon the bride's Ordinary. It suffices to have the dispensation of the bishop of one of the parties.

In cases where the impediment is either of mixed religion or of disparity of cult, the dispensation must always be obtained from the bishop of the Catholic party.

The Ordinary, in granting dispensations, is bound to follow the rules of the Roman Curia in virtue of which he obtains his faculties. Dispensations granted by means of telephone or telegraph are illicit, although not necessarily invalid, since they may be called for by urgent conditions.

Dispensations granted for insufficient reasons, or without any reason, are invalid, although the supreme lawgiver may in particular cases expressly dispense from the ordinary reasons as well as from the law itself.

The bishop, like the S. Congregations, may dispense for any good reason, even though it does not come under the head of so-called canonical reasons.

FR. STANISLAUS, O.F.M.

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### VALIDITY OF CIVIL MARRIAGE FOR CATHOLICS.

*(Communicated.)*

In the spring of 1906, Anna, a Catholic girl, well informed in the doctrine of the Church, and practical in the observance of its laws, was married to John, by a Justice of the Peace. John had been baptized a Catholic, but was brought up a Methodist. For urgent reasons Anna left her native town to be married. John faithfully promised her they would be married by a priest on their return home. Neither in their home nor in the place of their marriage was the Tridentine law in force. However they never returned home, nor were they ever married by a priest. Two years after that, Anna was divorced by John. She went to her original home and there became engaged to Henry, a practical Catholic.

Her marriage to John troubled her. She consulted a priest, telling him the whole story. She assured him under oath that she never considered civil marriage anything but a formality of law, necessary for legal results. "I knew," she added, "the civil marriage could be divorced. I had been taught and firmly believed that it is no marriage before God and the Church."—"Why then did you continue to live with him?" asked the priest.—"Because," she replied, "I thought that would be pardoned me if only we were married later on by a priest."

The priest decided her civil marriage invalid, and that she was free to marry Henry. It was not necessary, he assured her, to adduce the witnesses whom she volunteered to bring in favor of her assertion.

Without pausing to correct the priest, who should have referred the matter to his Ordinary for settlement in the diocesan matrimonial court, as Canon Law and the Third Council of Baltimore prescribe,<sup>1</sup> it may be admitted as unquestionable that the priest's decision would have been affirmed, if he had heard reliable witnesses, as required by Canon Law. The case however merits some discussion, for the question principally involved is whether civil-law marriages are valid.

Readers who are desirous of extended argument on this matter may consult the *Acta Apostolicae Sedis* (Num. 10, of 1912, Vol. IV, Annus IV, pp. 377-92), where the Rota decides a similar case. The decision there affords a solid basis for our case.

First, then, it must be remembered that since the *Ne temere* law, which went into force at Easter, 1908, no marriage is valid unless it is contracted "coram Ordinario loci vel parocho et saltem duobus testibus." Where the *Provida* obtains, clandestine mixed marriages are valid. But as the *Provida* indult has never been extended to this country, the *Ne temere* has undisputed sway.

Secondly, the case given above occurred before the *Ne temere* came into force, and, in a locality in which the decree of Trent, invalidating clandestine marriages, had not been published. It must therefore be adjudicated according to the general canon law.

It may for that reason seem idle to discuss it in the REVIEW. However, besides its historical and academic value, it has practical bearings. It especially commends the wisdom of the new law of the *Ne temere*. The bulk of commentary on the Tridentine law had grown with time and changing social conditions. The adjective "proprio" crept ever closer to "parocho" of the Tridentine decree, and finally was held to be original. Cases of disputed marriages increased. The meaning of *domicilium* and *quasi-domicilium* became so in-

<sup>1</sup> Appendix of Council, p. 262, § 1.

volved by the establishment of new parishes and changing abodes of the people, that ways to decide them ended in a very labyrinth of difficulties. Others besides the officials of matrimonial courts are thankful for the new law.

1. The case under consideration touches the very nature of marriage, and the first question before us is: What is the nature of civil-law marriage as compared with the nature of Christian marriage?

Marriage is in origin, nature, and purpose, a contract indeed according to civil law, but not a sacrament. By Christian law, however, it becomes a sacrament. Christian marriage is a unit of contract and sacrament,—indivisible. The sacrament is of course effected by the consent of those marrying and not by the law. Hence where there is no form of marriage prescribed under pain of nullity, parties to a marriage enter it sacramentally if they only intend true marriage, as shall be shown below.

Again, Christian marriage is indissoluble. In truth, its indissolubility results from the very nature of marriage; it is not a concomitant quality. That is why marriage is dissolved only by death. Civil law, however, not only grants complete divorce, but supposes marriage divorceable. The reasons for granting divorce are not everywhere the same, but the supposition and practice of divorce are common in civil law. Some legislators and judges concede that it were better for the commonwealth if marriage were indissoluble. And the concession reveals the mind of the law, that marriage is radically dissoluble. Polygamous marriage is abhorred by civil law, which therein accords with Christian law. "Marriage is the civil status of one man and woman, legally united for life," says Bishop; and municipal law deals with this status only as a civil institution. Justice Story speaks of it as "an institution of society founded upon the consent and contract of the parties."<sup>2</sup> This certainly justifies the conclusion that in civil law marriage is neither a sacrament nor indissoluble. *Objectively* at least, we may conclude, civil law does not imply indissolubility to be an inherent quality of marriage, while *subjectively*, that is in the intention of those contracting civil-law marriage, it may be both sacred and

<sup>2</sup> *Catholic Encyclopedia*, Vol. IX, Art. Civil Marriage, p. 691.

indissoluble. Hence it is possible that, objectively, civil law marriage is invalid, but subjectively valid, because the parties intend true marriage. "Si enim contrahentes (aut alteruter eorum) matrimonium ecclesiasticum a civili distingui norunt, atque in civili matrimonio *merum civilem actum* exercere intendunt—quod non possunt non intendere, si ipsis licet falso *persuasum est* se verum matrimonium inire non posse—matrimonium validum non contrahunt. Si autem solum dubitantes vel etiam putantes, se non posse contrahere, volunt tamen ambo, *quantum* possunt verum matrimonium inire, matrimonium valet." <sup>3</sup>

2. Civil law marriage is forbidden to Catholics. It is a grievous sin for them even to attempt such a marriage. In some countries indeed they are permitted to submit to civil law marriage, in order to secure its civil effects; but this is by no means an approval of the validity of civil law marriage on the part of the Church.

According to the teaching of the Holy See and of canonists civil law marriage is invalid as well as sinful. Benedict XIV declared: "Matrimonium mere civile inter Christianos esse nullum et irritum, sive ratione sacramenti sive ratione contractus." Pius IX in a letter to Victor Emmanuel, 25 July, 1852 and Leo XIII in the Encyclicals *Inscrutabili* (21 April, 1878) and *Arcanum divinae* (10 February, 1880) are unusually emphatic: "Similiter omnibus exploratum esse debet, si qua conjunctio viri et mulieris inter Christifideles extra sacramentum contrahatur, eam vi ac ratione justī matrimonii carere." <sup>4</sup> Among propositions condemned in the Syllabus of Pius IX we find: "Vi contractus mere civilis potest inter Christianos constare veri nominis matrimonii." This leaves no doubt as to the mind of the Church with regard to civil law marriage. <sup>5</sup>

3. It is very important then to know whether civil law in this country has in mind only a legal formality, necessary to secure the legal effects of marriage, or whether it actually provides marriage sound and thorough in nature and substance.

<sup>3</sup> Lehmkuhl, Vol. II, p. 437, num. 3.

<sup>4</sup> *Acta Apost. Sedis*, l. c., p. 381.

<sup>5</sup> See De Becker, *De Sponsalibus et Matrimonio*, pp. 127-132; and III Council of Baltimore, Cap. II. De Matrimonio, Num. 125.

According to accredited commentators on the civil law, marriage is entirely a civil institution in the mind of the law. Its consequences are those of a bilateral contract. The bride and groom bind themselves according to law; and in the sight of the law marriage is dissoluble. "Dissolubilitas igitur est elementum matrimonii civilis et qualitas eidem iuridice inhaerens," the Rota concludes.<sup>6</sup>

Now, in this country citizens are not compelled by law to enter the contract according to the civil form. They must take out a license and can be married by any authorized minister who unites them both legally and religiously. This would seem to give the sense of our law a wider scope. It manifests indeed a spirit of tolerance and of acknowledgment akin to religious sentiment. Civil law marriage itself must however be judged by the character the law gives to it. The view which the different creeds take of marriage does not enter into the mind of the civil law. Marriage, according to the teaching of the Socialists, marriages of affinity, trial marriages even in some localities, are likewise tolerated. Civil law, though it prescribes a legal form of requiring consent in marriage, takes no cognizance of the intention which the parties, when marrying, may have. It supposes that marriage is a dissoluble union. "E contra, matrimonium civile est *objective dissolubile*, ergo, qua tale in se invalidum."<sup>7</sup> The intention, the conscience of parties marrying according to civil form by a Justice of the Peace may thus make their marriage before God and the Church valid, unless of course the Church prescribes a form for valid marriage, as she actually does by the law *Ne temere*. Since the view Protestants take of civil law marriage does not concern us, I refer the reader to the *Acta Ap. Sedis* (p. 388) for quotations from noted German Protestant theologians. How far American authorities agree with their German confrères in this matter does not concern us here. They commonly teach that marriage is dissoluble even on Scriptural ground (Matth. 19:9), it may be safely said. Their error does not however invalidate their civil law marriage, for the Rota, quoting Benedict XIV, says: "Subjectivus error objectivae veritati ac realitati non ob-

<sup>6</sup> *Acta Ap. Sed.*, l. c., p. 381.

<sup>7</sup> *Acta Ap. Sed.*, l. c., p. 381.

trectat.”<sup>8</sup> It is presumed that they intend “verum matrimonium.”

4. Can Catholics in this country consider a civil marriage valid? Catholics are forbidden, wherever they are compelled by law to contract civil marriage, to have the intention of contracting a valid marriage; their intention should be only to secure the legal effects of marriage. “Nam intentio maritalis, seu intentio contrahendi per actum civilem matrimonium verum, in locis tridentinis involveret matrimonium attentatum i. e. abusum sacramenti, et in locis non-tridentinis matrimonium quidem revera contraheretur, sed sacramentum susciperetur contra claram et severam prohibitionem Ecclesiae; ita ut in utroque casu committeretur sacrilegium.”<sup>9</sup> It should be borne in mind that in the last case the marriage would be valid “propter intentionem contrahentium.” Not because of the sacrilege alone is it forbidden, but principally because civil marriage is invalid. “Certum pariter est peccare omnes,” says Cardinal Gennari,<sup>10</sup> “habentes matrimonium civile, quatenus tale, uti verum matrimonium.” Hence, Catholics who have been married in places where the *Tametsi* was not in force, but who intended civil marriage only (“conjunctionem maritalem solubilem, ideoque per se nullam”; l. c. p. 384), are not married before God and the Church; if they intended true marriage, they sinned, but are validly married. This is clear from the clause attached to the “sanatio in radice” of such marriages: “dummodo constet de perseverantia consensus.” This postulates the genuine intention of contracting true marriage.<sup>11</sup>

What then becomes of the canonical ruling: “In dubio praesumptionem stare semper pro validitate matrimonii?”

Is the *intention* of Catholics when contracting marriage civilly always presumed to be a rightful one? or, is civil law marriage always presumed to be valid? Certainly not the latter, as we saw above. The presumption is rather against civil law marriage. Have we sufficient evidence then that Catholics always intend true marriage, valid before God and

<sup>8</sup> De synod. dioc. I, XIII, c. 22, n. 7.

<sup>9</sup> *Acta Ap. Sed.*, l. c., pp. 385-6.

<sup>10</sup> *De Matrimonio*, II, n. 1222.

<sup>11</sup> De Becker, l. c., p. 130.



His Church, when contracting marriage before a civil magistrate? Assuredly they know that marriage is a sacrament and indissoluble, and that it is neither in the eyes of the civil law. A rightful intention is therefore incompatible with such knowledge, and their civil law marriage is null and void. If however their mind is not clear on the subject, either for want of instruction, or because of indifference in religious matters, even if they have an aversion to the Church and despise the Catholic creed, their intention is justly presumed to be rightful and their civil law marriage valid. The Rota establishes this criterion: "Quare pro Germaniae Catholicis ut regula in praxi statui potest: *In genere* praesumptio stat *pro invaliditate* matrimonii civilis, si contrahitur a veris Catholicis, qui officia religionis implent; praesumptio e contra stat *pro validitate* matrimonii civilis, si initur a Catholicis indifferentibus vel Ecclesiae ac vitae religionis alienis, qui celebrationem matrimonii in facie Ecclesiae explicite negligunt." <sup>12</sup>

Believing that our Catholic people understand the emptiness of a civil law marriage, I yet contend that general presumption favors the validity of a civil law marriage in non-Tridentine places, for the following reasons. It is the common belief that clandestine marriages, although illicit, are valid wherever the *Tametsi* is not in force. Our diocesan matrimonial courts, presuming such belief, decide in favor of its validity. That belief might have entirely originated from instruction given to our people and seminarians. Civil law marriage was everywhere taught to be very sinful, but valid, if only there was no prohibition by the Church against its validity. Since the *Ne temere*, of course, there is such a nullifying prohibition. There is no longer an advantage of a valid marriage, even for a mixed marriage in this country, when contracted outside of the Church—"nisi coram facie Ecclesiae."

In conclusion, it should be said that the decision of the priest was in our case substantially correct. The girl was well informed. Her conscience was settled. She had no doubt. She sinned and lived in the sin of concubinage. Neither could her civil marriage have been healed in its root,

<sup>12</sup> *Acta Ap. Sed.*, l. c., p. 387; De Becker, l. c., p. 129.

since her consent was radically deficient and never adjusted. The decision should however have come by the regular juridical procedure. The case was public.

About the consent of her non-Catholic partner the same decision could not be given. Presumption favors the validity of the civil law marriages of non-Catholics, as stated above. However, as marriage is a unit, its validity fails if one of the parties fails in consent. "Neque dici potest," for the same reason, "matrimonium convalidatum fuisse maritali affectu per habitam copulam."

JOS. SELINGER.

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### THE ARCHBISHOP OF ST. JOHN'S CRITICISM OF EPISCOPAL ARMS.

(A Reply.)

To the Editor, THE ECCLESIASTICAL REVIEW.

The communication of the Archbishop of St. John's in the September REVIEW obviously calls for a word of explanation from me of the arms of the three Bishops to which he objects. In a footnote to an earlier letter (July, 1910) His Grace refers to *The Art of Heraldry* by A. C. Fox-Davies (London, 1904), as "the latest, most exhaustive and undoubtedly very best book published on Heraldry". I cannot at all agree with His Grace in his encomium, but I am willing for the moment to invoke Mr. Fox-Davies's "authority" as one so wholly satisfactory to my critic.

To the shield of the Bishop of Lead His Grace makes several objections. "(a) The pile is treated as a charge on the shield, whereas it is not a charge but an ordinary; that is to say, a division of the shield on which a charge may be placed."

Mr. Fox-Davies, in his *Complete Guide to Heraldry* (London, 1909, p. 107), speaking of "charges" and "ordinaries" says: "Each can be charged, and each furnishes an excellent example of the futility of some of the ancient rules which have been coined concerning them. . . . To my mind the ordinaries and subordinaries are no more than first charges, and though the bend, the fess, the pale, the pile, the chevron, the cross, and the saltire will always be found described as honorable ordinaries, whilst the chief seems also

to be pretty universally considered as one of the honorable ordinaries, such hopeless confusion remains as to the others (scarcely any two writers giving similar classification), that the utter absurdity of the necessity for any classification at all is amply demonstrated."

Proceeding, the Archbishop writes: "(b) A pile issues from the chief and points downward." [The absolute nature of this statement must be carefully noted.] "In the present case the three (I do not know what to call them)—let us say charges, which are intended to represent piles, issue from the base and point upward."

Mr. Fox-Davies writes: <sup>1</sup> "A *single pile* cannot issue in base *if* it be unaccompanied by other piles, as the field would then be blazoned *per chevron*." That Mr. Fox-Davies is wrong here is beside the point: his statement, while incorrectly denying the privilege of a single pile to issue from base, correctly admits the possibility of more than one so issuing. But now remembering the Archbishop's more absolute statement, let us follow Mr. Fox-Davies further: <sup>2</sup> "The arms of Henderson show three piles issuing from the sinister side of the escutcheon. A disposition of three piles which will very frequently be found in modern British heraldry is two issuing in chief and one in base."

Let us consider for a moment a more learned and more widely accepted work than even Mr. Fox-Davies's, *A Glossary of Heraldry* by J. H. Parker, 1847, reprinted much expanded in 1894. I quote from the later edition (pp. 457-8): "Piles are to be drawn in a perpendicular position, with the points downwards, reaching to, or nearly to, the *base point*, unless otherwise directed; but they are to be found *in bend* and *in fesse*, and it is not uncommon to designate some point in the edge of the shield from which they should start. . . . If the pile is simply reversed, i. e. with the point upwards, it is blazoned as *transposed*." Later he himself blazons: "Azure, a pile issuing from the base in bend sinister or—Kagg."

It will be seen from the foregoing that in English heraldry the practice is to regard this pointed figure, alone, in pairs, or in threes, as susceptible of a pretty free disposition on the

<sup>1</sup> *Ib.*, p. 125, the italics are mine.

<sup>2</sup> *Ib.*, p. 126.

shield. *Only* when the blazon is unaccompanied by a qualifying description of position does the pile start from the top of the shield, descending perpendicularly. The French practice is just the reverse of this, so completely so that the French heralds will usually call the unqualified pile from chief a "*pointe renversée*". Cf. Parker, p. 469: "The French *pointe* frequently signifies a figure rising up to the chief point, like a *pile* reversed." Consider the arms of Saint Blaise de Brugny: "*D'azur à la pointe d'argent.*" Here precisely is the single pile from base which Mr. Fox-Davies says may not exist. But let us take an older and more classic authority, *La Vraye et Parfaite Science des Armoiries . . . de feu Maître Louvan Geliot* by Pierre Palliot, Paris, 1664 (a superb folio), p. 542: "Pile, c'est une pointe renversée." P. 545: "Pointe, piece de blason, montante du bas en hault de l'Escu, et plus estroite en sa largeur que le Chappé, occupant seulement les deux tiers de la pointe de l'Escu. . . Bredel au Tyrol porte d'argent à trois Pointes d'azur, à la Champagne de gueules." An older authority still, John Bossewell, in his *Workes of Armorie*, 1572, fol. 100 (b) gives as illustration a shield on which a single pile issues from the base (peace to Mr. Fox-Davies!), and blazons it "a pile in poyncte."

The Archbishop continues: "(c) Whatever likeness they may be supposed to have to piles, is entirely destroyed by the strange device of placing a trefoil on the point of them."

Again turn to Mr. Fox-Davies: <sup>3</sup> "Piles terminating in fleurs-de-lis or crosses patée are to be met with, and reference may be made to the arms of Poynter and Dickson-Poynder. Each of these coats has the field pily counter-pily, the points ending in crosses formée." (If fleurs-de-lis and crosses, why not trefoils?)

Now as a matter of fact, to give a list of authentic arms with their blasons which contravene the absolute rule enunciated by His Grace would well nigh exhaust the space of a whole number of the REVIEW. I may be permitted, however, merely to name a few. First those with single piles reversed: Boutren de Franqueville, Faudran, Sainte Blaise de Brugny, Hermannsdorf, Tesauró; with two piles reversed: van Omphal, Rehligen; Schönfeld zu Wachau, Frauentraut.

<sup>3</sup> Op. cit., p. 126.

Heyerling zu Winkl, Ebner-Eschenbach; with three reversed: Biug, Fumel, Froben, Rindtfleisch, Sparenborg, Giron, Remilly, Tellez-Giron, Eggl, Seybolt, Sieghofer de Segenberg, Schirnhofen d'Ehrenhof, Pflugk.

Now as to the "strange device" on the points of the Lead piles. Mr. Fox-Davies has already mentioned piles terminating in fleurs-de-lis and crosses pattées or formées. Let me refer to a few others from my own larger collection: the arms of Germanstorf, where the pile terminates in a Latin cross; of Hermannsdorf, terminating in a linden leaf; of Sefftingen, terminating in a "fleur à 6 feuilles"; of Rembow-Sabinski, stars; of Kunrath, terminating in a "fleur-de-lis renversée". Finally I would adduce as precedents for my own "strange device" the noble Swiss family of Moss and the extinct Bavarian house of Feurer von Pfetrach, both of whose piles terminate in—trefoils! I must therefore be acquitted on this point of anything approaching heraldic innovation. How "strange" an accepted, traditional heraldic device may appear to the amateur depends wholly on the range of his study.

"(d) We are told that 'The trefoil honors St. Patrick', but the trefoil of St. Patrick (shamrock) is in the form of three hearts, while the trefoils on this arms [sic] are in the form of spades (cards), which do not at all represent the shamrock."

Mr. Fox-Davies<sup>4</sup> illustrates the trefoil with a drawing practically indistinguishable from my own, as the traditionally accepted type, but says: "Of late a tendency has been noticeable in paintings from Ulster's Office to represent the trefoil in a way more nearly approaching the Irish shamrock, from which it has undoubtedly been derived." My own concern is not so much to follow the recent innovations of Ulster's Office as to follow the best medieval traditions. In the notable collection of works on Heraldry,—manuals, facsimiles of rolls of arms, seals, etc., in the Harvard Library, with the formation of which I have been concerned and consulted for nearly twenty years, I can find no example other than the most recent, of the form of trefoil which His Grace advocates, whereas His Grace's own authority, Mr. Fox-Davies, accepts as I do the form to which he objects. In my own

<sup>4</sup> Op. cit., p. 267.

collection of armorial book-plates is that of "✠ George Conroy, Bishop of Ardagh"; here the four trefoils which canton the cross of the Ardagh arms have precisely the same shaped leaf as have those of Lead.

His Grace's objection to the Cheyenne arms hinges on a question of taste about which dispute is classically impossible. My long experience as a designer leads me to prefer in a strictly counterchanged shield a uniformity rather than a diversity of charges as more in accordance with the best medieval examples.

"3. In the arms of Richmond. The stag should be countercharged as well as the trefoils." "Countercharged", in this connexion, means nothing and is possibly a misprint for "counterchanged".<sup>5</sup> The arms of the sinister impalement of the Bishop of Richmond are simply his inherited insignia, O'Connell quartering Wray. What particular version of the O'Connell arms His Lordship should use depends wholly upon his own wishes. In my own copy of Burke's *General Armory* (ed. 1842) there are two different versions of the O'Connell arms, and I daresay that in the MSS. of Ulster's Office there are undoubtedly by this time several more. What the original O'Connell arms were I do not know, but I am of opinion that they were precisely as His Grace observes. But it is a commonplace of heraldry that the plain unaltered coat of a family belongs of right only to the Chief of the House and then his direct senior male line. Cadet branches are expected, and in many countries are required to "difference" these arms. Differentiation by change of tincture is a practice very nearly as old as heraldry itself; and to alter a "counterchanged" stag into a "proper" one is merely an example of this. Why it was first done I don't know, but His Eminence, Cardinal O'Connell, has always borne his stag "proper", in this following the example of Sir Ross O'Connell, a print of whose very charming heraldic book-plate is in His Eminence's collection. If the Bishop of Richmond was content to follow the example of His Eminence, he was quite within his rights. If, on the other hand, he had wished to use the unaltered arms of the head of the O'Connells, here

<sup>5</sup> The Archbishop of St. John's MS. has "counterchanged".—EDITOR.

again he would have had precedent, as Clement VII used the full arms of the Medici family.

In speaking of the sinister impalement of the arms of the Bishop of Matanzas, His Grace says: "There are too many quarterings and sub-quarterings, which give it the appearance of an overcharged family coat, differentiating the branches and cadences of a family. It is altogether out of place and meaningless in an ecclesiastical coat and results in a veritable hotchpotch."

This criticism is based upon a misunderstanding of the laws of "marshalling" arms. The arms under discussion are a perfectly proper combination by impalement of two wholly distinct coats; at dexter, the extremely simple and effective coat of the See of Matanzas, designed by the Rev. J. A. Nainfa, S.S.; at sinister, the inherited, family coat of Bishop Currier. That the Bishop inherited a very complicated coat may be his misfortune, but not his fault surely, just as it is not Father Nainfa's fault, who had but to accept the Bishop's family shield as it came to him. This family shield, personal to the Bishop irrespective of his See, is itself a combination of two coats, that of the Currier family and that of the Heyliger family. The Currier arms are simple. The Heyliger arms are themselves quartered. These latter are a singular combination of saintly ("heilige") objects, and the arms reflect the taste of a somewhat late and florid period of heraldry. But such as they are they were used by the family of the Bishop's mother from whom he inherits, and the Bishop supplied Father Nainfa and myself with photographic copies of a charmingly quaint eighteenth-century painting of the arms in his possession. To combine by quartering a simple coat with an already quartered coat is not unusual,<sup>6</sup> and the combination is strictly in accordance with the laws of marshalling, Father Nainfa being a thoroughly accomplished herald. The result of this logical working out of heraldic laws, however interesting, was not esthetically pleasing to either of us, but both the Bishop's wishes and his heraldic inheritance had to be considered, and certainly neither of us had the temerity to suggest that this inheritance was "a veritable hotchpotch".

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<sup>6</sup> Cf. the royal arms of the Stuarts.

## THE ENGLISH TE DEUM.

It may be of interest to note here some additional information about the Te Deum in English verse, furnished by readers of the articles in the August and September issues of the REVIEW.

1. The writer of the articles had quoted some lines from "a very interesting and vigorous translation of the Te Deum in the form of an irregular, rhymed ode" found in the *Lyra Catholica* (New York, 1851), to which no author's name was signed, although many other poems gave the names of their authors; and had hazarded the conjecture that the ode in question was from the pen of James Clarence Mangan, because "its style of phrase appears to us quite pure Manganesic."

Appropos of this conjecture, the Rev. W. Hickey writes from Leeds, England: "The version of the Te Deum you quote in your footnote at page 148 of the August number of the ECCLESIASTICAL REVIEW is by James Clarence Mangan. I find it in my copy of Duffy's *Catholic Magazine*, February, 1847, over the signature of 'J. C. M.'"

The ode is not found in the editions of Mangan's poems compiled and edited by John Mitchel and Miss Guiney. The present writer does not possess the editions edited by Father Meehan and Mr. O'Donoghue, and would be pleased to learn if some reader who may have access to one or other of them could locate the ode there.

2. Father Ludwig Bonvin, S.J., has kindly communicated to us some highly interesting views of his concerning various points touched in the article on the tune of the "Holy God, we praise Thy name." He remarks, *inter alia*: "You are perfectly right in your footnote, page 293 . . . The reason why, in *Sursum Corda* and *Hosanna*, I have assigned two tunes [see September issue, page 301] to the 'Holy God, we praise Thy name' is a twofold one: (a) in Europe there are some critics who (wrongly, however, in my opinion) condemn the traditional tune because it is in  $\frac{3}{4}$  and, as they pretend, waltz-like (!); (b) because I like the second tune (Brosig's), which those who do not like the first one may sing if they please. As to your last remark (page 308), the fact that our separated brethren employ so largely the form



of Leipzig, 1819, . . . could not prevail upon me to abandon this *much nobler* melodic version (VIII). Besides, if I am not entirely mistaken, this version (VIII) is the one most largely employed by Catholics in Germany, and here by German Catholics (VIII and, unfortunately, IX; the latter has two tasteless 'Schnörkel' [the eighth notes mi-sol and fa-la] in the second line: in VIII, also, the half-note in measure 7 is an improvement on the corresponding measure in IX, as it interrupts agreeably the too frequent repetition of quarter-notes found in IX, and measures 9 and 11 of VIII are better than the same measures in IX)."

3. Since the articles were put into print, five other hymnals than those mentioned in the various lists there given, have come under our notice. Herder (St. Louis) has sent a copy of the *Hosanna*, edited by Father Bonvin (3rd revised edition, 1912). Its melodic contents are those of *Sursum Corda* already noticed in the articles. A more fully revised edition of *Hosanna* will appear before long, perhaps within six months or a year.

The new hymnal, *The Oregon Catholic Hymnal*, edited by Frederick W. Goodrich (Portland, Oregon, and New York, 1912), will be reviewed in the November issue. It gives three stanzas of our hymn, and has one error ("singing" for "raising" in the second stanza).

*Laudis Corona* (New York, 1885) gives (p. 214) three stanzas (1st, 2nd, 7th) with correct text. The melody is Form IX.

The *Catholic Hymnal* (Philadelphia, 1905) uses (p. 59) Form VIII, with repeats, and has holds indicated at the end of each line. The words are those of No. 15 (*Cantate*; see August number, p. 139), with "lyre" and "choir" as dis-syllables in the second stanza.

*The Catholic Tune Book*, edited by John Storer (London, 1892), does not include either the text or the tune.

4. The Rev. Charles Kotlarz, Wagner's Point, Md., has been so good as to send us a copy of an excellent Polish hymnal (*Spiewnik Koscielny*, etc.) compiled by Mgr. Josef Surzynski, of Kosten (Posen, Germany). Unlike the two Polish hymn books mentioned in the articles, it does not give, within its ample limits of 430 pages, a version of the "Grosser

Gott, wir loben Dich", nor does it use the tune. It is not necessary, however, to consider this omission by the editor (who is, writes Father Kotlarz, "the Polish Palestrina of to-day") as a verdict against either text or tune. It is more probable that the editor preferred to confine his inclusions to Polish melodies and to plainsong settings.

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### CEPHAS—PETER.

To the Editor, THE ECCLESIASTICAL REVIEW.

The objections made by Father Sheahan in the August issue of the REVIEW,<sup>1</sup> to my presentation of the Cephas—Peter controversy in the May number of *The Catholic University Bulletin*,<sup>2</sup> may be classified as of minor and major importance.

#### MINOR OBJECTIONS.

1. "When we consider the *significance* of a word, it is not a proper name but a common noun."

R. Do you not mean *signification* rather than *significance*? The proper *name* "Cephas", when conferred by our Lord, had a "rare significance" over and above its signification.

2. St. Peter was not "exonerated" when distinguished from Cephas.

R. Not even from the blame and censure due to Cephas?

3. Cephas, James and John were not "pillars of the Church".

R. Of what, then, were they "pillars"? St. Paul calls them by this title, *στῦλοι*.

4. If a father called his son Cephas, wouldn't the boy *accept* the name?

R. An *ethical* consideration like this would not alter the *philological* fact assailed, viz., that in current usage Cephas was "*not accepted as a proper name* until our Lord introduced it".

5. Hardouin does not mention Chrysostom or Gregory at all.

<sup>1</sup> Pp. 232-7.

<sup>2</sup> Pp. 355-63, to which the reader is directed for all references made or implied in these lines.

R. It was Vallarsi to whom I directly ascribed the mention, not to Hardouin.

6. Hardouin does not speak of the Council of Trent.

R. Vigouroux, secretary of the Biblical Commission, says he *did*—"disait-il". Dom Calmet, a contemporary of the Jesuit savant, says the same: "*Quam quidem lectionem Ecclesia rejecit, cum in Tridentino Concilio probaverit Vulgatam*", etc. Since the works of Hardouin are not accessible to me, I regret my inability to verify the assertions of these usually reliable authorities.

#### MAJOR OBJECTIONS.

1. The Chronicon Paschale which transmitted the Dorothean catalogue to posterity, was "a famous work".

R. That does make the catalogue it contains less "spurious". Du Cange, who edited the document for Migne, styles the latter the work of "idle Greeks".

2. Why does Dorotheus, or the unknown hand, get the credit of inserting Cephas into a catalogue of the Seventy, when Clement read or heard of it centuries before?

R. Dorotheus gets no credit. He never existed. The unknown hand gets credit, for he produced the catalogue. Clement never dreamed of the catalogue, living, as he did, five centuries before it appeared. A century and a half after his time Eusebius affirmed that *no catalogue* of the disciples was to be found. Is it any wonder that the Dorothean catalogue, unheard-of until the seventh century, should be regarded as "spurious"?

3. Father Sheahan entitles his nineteen objections "Marcion's opinion: Cephas and Peter are one". Reason: "The heretic Marcion was the first to say that Cephas was St. Peter."

R. The unbroken chain of Fathers, Saints, and Doctors, whom the reader will find linked together in my article, far from suspecting they were under the leadership of Marcion, thought rather with St. Gregory the Great that *the text itself* of Galatians was its own best explanation. St. Gregory writes: "*Sunt vero nonnulli qui non Petrum apostolorum principem, sed quemdam alium eo nomine qui a Paulo sit reprehensus accipiunt. Qui si Pauli studiosius verba legissent, ista non dicerent*".<sup>3</sup>

<sup>3</sup> Hom. in Ezech. ii., hom. vi., 10 (MPL. lxxvi, 1003).

In our own day, nearly every text-book of apologetics, and every reliable work of introduction to the New Testament placed in the hands of seminarists, Bible dictionaries, lives of the saints, and of St. Peter in particular, church histories, theologies, commentaries, and the *Catholic Encyclopedia* (art. St. Peter) either openly defend this opinion, or represent it as traditional, or take it for granted. Vigouroux (*D. B.*, s. v.) hesitates not to say that Clement's view cannot be sustained on historical grounds. And yet

4. Father Sheahan describes for us two historic personages, Cephas and Peter, each the "very opposite" of the other. The attempt looks like an immature and misplaced bit of higher criticism. It seems but proper thus to designate an abusive process by which texts are first artificially grouped together because of a similarity of word-sounds, expressions or ideas, and then, being separated from others *not just like them*, are taken as distinct sources of distinct historical phenomena, it mattering little whether these last be traditions, places, persons or events.

5. Nor are the Greek menologies in any way helpful in authenticating a Cephas-double. Liturgy directly represents tradition, but the historicity of this or that particular local tradition is in dozens of cases a distinct problem in itself that must be solved independently of liturgy. It is curious that the Cephas defended by Father Sheahan has nothing to recommend him as a saint.

6. Just why the adherents of Clement and his far-away disciples—who, with the exception of the Reformation outburst, gave scarcely any audible signs of life until after the definition of papal infallibility—should hold that Cephas became Simon's proper name, not in its Aramaic, but its Greek form, "Petros," cannot be easily understood unless by the fact that all extant copies of the Gospels and Epistles are in Greek and were intended for Greek-speaking peoples. But St. Matthew's original was in Aramaic, and was prepared for those among whom St. Peter first exercised his apostleship and papal sovereignty. Are the defendants so sure that in *that* gospel and among *those* people, "Petros" was the form used? Even though this point be set aside, was not Aramaic the native tongue of Christ and His Apostles?

Add to this that in Gal. 1: 18, where there is manifestly question of the Prince of the Apostles, Πέτρον of the *textus receptus* has been supplanted by Κηφᾶν in recent critical editions (Lachmann, Tischendorf, etc.). This change makes the traditional view of Gal. 2: 11 *extrinsically* more probable, and the contention of Vincenzi and his followers proportionately more untenable.

7. Although one choose designedly to waive the bearing of this and other textual emendations, the full import of the discussion at Antioch is obscured if Cephas were only a disciple, and inferior to St. Paul. What courage was in that case required for St. Paul's resistance to him? What was there to boast of? What deed calling for heroic imitation? How could Barnabas, the head of the flock, have been drawn by him into "dissimulation" in Paul's very presence? How could an inferior "*compel* the gentiles to live as do the Jews"? Why should the Galatians be urged to resist even "an angel from heaven" on the plea that Paul had resisted a subject, and the latter had obeyed?

Truly, an analysis of words and texts that does not lead to synthesis in life and objects falls short, and is destructive.

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## Criticisms and Notes.

THE NEW TESTAMENT. Vol. III. St. Paul's Epistles to the Churches.  
Part I. THE EPISTLES TO THE THESSALONIANS. By the Rev.  
Outhbert Lattey, S.J. Longmans, Green & Co., New York, London,  
Bombay, Calcutta. 1913. Pp. xxi and 21.

Dr. Lingard, the English historian, published in 1836 a new version of the Four Gospels which was reprinted twice (1846 and 1851, London). It was meant to be a critical version and to correct some of the popular readings of the Vulgate; hence he made his translation directly from the old Greek text. But at the time the valuable critical editions of Tregelles, Westcott and Hort, Lachmann, and others, had not yet made their appearance, although Tischendorf's work was available in its first impression. Some fifteen years ago an American scholar, Father Francis A. Spencer, O.P., undertook a new translation of the Four Gospels from the Greek with due reference to the Peshitto and to the labors of the English and American revisers of the King James Bible. The result was an excellent translation, which might have replaced at once the older version if it had not been for the feeling that it was departing from the Vulgate text which the Council of Trent had authorized as a typical edition for public service. Moreover there is a certain natural prejudice that clings to old familiar forms; although Father Spencer had kept closely enough to the Vulgate where the critical text permitted it. A similar prejudice prevented Kenrick's version, which adhered to the Vulgate, from becoming popular. Father Spencer died before he could see through the press the remainder of his translation of the New Testament. He deserves the credit of having paved the way to a recognition of the practical value of Biblical criticism, and to the movement which calls for a revision of our English translation on the ground that the old forms are not only defective but often unintelligible to the modern English reader. For words in the course of time lose their original meaning, and new words are coined to express more accurately the sense of the ancient idiom, since the latter no longer calls forth images and thoughts that correspond to actual phenomena. Of course there is danger of modernizing expression to such an extent as to sacrifice the dignity inherent in old forms. Modernity is close to familiarity which begets the sense of triviality, and the translator of ancient documents and most of all of the sacred writings must take account of this element. One feels the contrast when reading "The XX-Century New Testament" (Fleming H.

Revell Co.), or Dr. Hayman's translation of the Epistles into "current and popular idiom". It has always been so; even before Godfried Sigismund Jaspis (Lipsiae, 1797) attempted to put the Epistles of St. Paul into Ciceronian Latin.

Fathers Lattey and Keating have adopted the middle course of giving an accurate translation from the original Greek, while preserving the archaic phraseology where it has not become wholly obsolete.

The first instalment of the new version contains the two short Epistles to the Thessalonians. Salonica has special interest for the modern student, in view of the recent troubles in Macedonia, and Fr. Lattey in his introductory remarks gives us an interesting glimpse of the ancient spirit of that community. It was here, in all probability, that St. Paul, accompanied by Silas and young Timothy, began his literary activity as a writer of pastorals. The two letters, despatched within a few weeks of each other, present the peculiar polemical difficulties which the Apostle of the Gentiles had to meet from the Greek converts, and in another sense from his own countrymen who were bent on stirring up strife against the Christian missionaries. The introduction to the Epistles gives us a succinct and intelligible account of the early history and genius of the people of Thessalonica, of the establishment of the first Christian community organized as a church, and of the character of its government. There was one or several delegates, it would seem, with episcopal powers, but under the immediate jurisdiction of the Apostle. An account is given of the date and place as well as the occasion of St. Paul's writing to the Thessalonians. The latter centres round the disputed subject of the resurrection from the dead and the last Judgment. This topic is further developed in the Appendix, so that the reader gets a good account of the *status quaestionis*, whereby the exegetical difficulties that have so long puzzled students of St. Paul's theology are smoothed away. In his interpretation the author largely follows P. Prat's admirable French work on the subject. The text of the Epistle is divided so as to give the reader an intelligent survey of the general argument.

The typography is clear and agreeable, and the footnotes add important light to the interpretation. As to the general merits of the series and its availability for practical use we must await the appearance of other parts before forming a definite judgment. The translators engaged are known to differ widely in their style of writing and in quality of scholarship. To unify these elements will be no small task. All well-wishers of the scheme to produce a true English version with due regard to idiomatic differences of language

of the inspired writers, will look with interest for the continuation of the work.

Since the editors make a special disclaimer of not wishing to give a substitute for the old and familiar Douay Bible, but aim rather to furnish students (chiefly the clergy and the educated laity) with a suitable edition for study, would it not be as well to say a brief word on the authenticity and canonicity of the parts, for the questionings on these subjects are becoming more and more the common property of all intelligent readers of sacred literature? The way for the gradual substitution of a more perfect translation of the Bible than the Douay version would thus be paved, and we think wisely; for the Vulgate itself is clamoring for revision. Thus the spirit of the Council of Trent in this matter is being interpreted by a sane and a feasible practice.

**THE BOOK OF HYMNS WITH TUNES.** Edited by Samuel Gregory Ould, O.S.B., and William Sewell, A.R.A.M. London. 1913.

The texts of the *Book of Hymns* were published three years ago in a very neat and portable volume, small in size, compact, attractive in format. The thin paper of the present volume of 572 pages (cloth) permits the inclusion of texts and tunes of 277 hymns within the covers of a small volume such as is naturally desired for use in the services of the church. Meanwhile, the printing is clear and the engraving of the music is attractive, deep black in impression and not too closely packed for easy reading. So much for the externals of the *Book of Hymns*—not a negligible matter in the case of a hymn book.

The editing has been done apparently with very great care and success. Dom Ould combines literary power and appreciation with a well-approved musical ability. The volume has indexes of Subjects, Metres, Authors, Composers, First Lines. The compiling of these last three indexes must have been a task of no small magnitude, in view of the general disregard of such important details by our hymnal editors in the past. Good work has been done in this line, it is true, by Dr. Tozer (in his *Catholic Church Hymnal*) and Dr. Terry (in his *Westminster Hymnal*), but our American hymnal editors have not given sufficient attention to such important matters, and we must therefore welcome with gratitude and lively appreciation the efforts of our brethren on the other side of the Atlantic to meet the hymnological needs of English-speaking Catholics in this regard.

A real catholicity is evidenced in the selection of the texts and the tunes. There are eighty-five entries of different composers, and one



hundred and nineteen entries of different authors in the appropriate indexes. Not a few tunes are taken from German, French, and Italian hymn books. Dom Ould contributes six hymns and twenty-three tunes, and Mr. Sewell, his co-editor, eighteen tunes. In general, the melodies in the volume impress us as dignified and churchly without being tame or tuneless, and the harmonization is carefully done in pure hymnal manner.

The texts cover all needs of the church year and of special occasions. A highly interesting feature is the large number of translations from ancient, medieval and modern Latin authors from St. Ambrose to Leo XIII (this last being an English versified rendering of the prayer to St. Michael recited daily after low Mass, which is a finished piece of work that we should wish might replace the cumbersome English prose translation in vogue). The ample range of translators drawn upon is an enlightening and gratifying exhibit for Catholic eyes.

We think it would have been better to have indicated in the texts themselves, rather than in a prefatory note, the repetitions necessary for eking out the melodies in the few cases where these occur; and, in this connexion, we permit ourselves to express a wish that the cumbersome and hardly rhythmical refrain of Hymn 114 had either been much simplified or entirely omitted. Hymn 9 requires a repetition not noted in the foreword to the volume. The *Adeste Fideles* is printed only in the Latin text (eight stanzas)—doubtless a judgment of the editor that no adequate and singable translation of it in English exists; and the words are very carefully placed under the tune, stanza after stanza—an important matter in the case of this very irregular hymn.

Editors of Catholic hymn books hesitate to use the file in removing poor rhyme or unsuitable rhythm; but we think that the interests of the melody and of the congregation that must sing it are here paramount. Although Hymn 12 is by Caswall, we nevertheless regret the rhyming of "dawn" with "morn" in the refrain, the more so as it must be heard after everyone of the seven stanzas. Similarly, stanza 5 of Hymn 13 rhymes "song" with "Dominum"; and Hymn 67 (an anonymous translation of the *Anima Christi*) concludes by rhyming "ay" (meaning "ever") with "high". Hymn 51, also, abounds in false or assonantal rhyme and no-rhyme (in places where the scheme calls for rhyme): "make me" and "create me", "redeem me" and "save me", "descended" and "cleansèd", "saved me" and "serve Thee".

We think the file would have had a justifiable use also in smoothing the metre in several places. Thus in Hymn 29 the opening

words of lines 9, 10 ("Fully" and "David") have the musical accent on the second syllable, while still further unpleasant clashes occur in this hymn between the rhythmical license granted to poets and the musical exactions of the tune. Hymn 26 (a translation of the *Adoro Te*) uses both masculine and feminine rhymes for feminine melodic cadences. Are there not translations of this hymn which use no such metrical liberty, and yet render the Latin text with sufficient grace and exactness? Hymn 100 has the first seven lines in each stanza in iambic pentameter, but incontinently bursts out, in each eighth line, into dactylic tetrameter—a metrical extravagance skilfully hidden by the tune. One might well hesitate to amend, even for hymnal ends and needs, Cardinal Wiseman's hymn (No. 106), and yet it offers several very unpleasant clashes of metrical and musical accent. On the other hand, an example of excellent editing is furnished by Hymn 163 (a translation of the *Stabat Mater*), in which the versions of several pens have been combined to form a single version having a single proper scheme of rhythm. Hymn 79 is apparently a very popular one. Five of the six stanzas preserve the rhythmic scheme:

To Jesus' Heart all burning  
With fervent love of men,  
My heart with fondest yearning  
Shall raise its joyful strain.

An exception to this scheme is stanza 2:

O Heart, for me on fire  
With love no tongue can speak,  
My yet untold desire  
God gives me for Thy sake.

The tune compels the congregation to sing "fi-er" and "desi-er". The stanza should be amended or omitted. The hymn abounds in merely "permissible" rhymes ("strain" and "men", "speak" and "sake", "sin" and "again", "dove" and "prove", "done" and "own"). Hymn 80 ("I rise from dreams of time") seems also to have proved a popular hymn. But it might well have been omitted, as it is sentimental, rhythmically irregular and difficult to handle melodically, and opens with a poor echoing of Shelley's "Indian Serenade". But the devotion to the Sacred Heart has not been favored with many good hymns.

It is a source of gratification to the reviewer to have found, in such a large collection of hymns, so few blemishes as those noted above—if, indeed, they may be called blemishes.

H. T. H.

VESPERALE ROMANUM excerptum ex Antiphonali S. R. E. jussu SS. D. N. PII X. Pontificis Maximi restituto et edito. Editio Ratisbonensi juxta Vaticanam. Pustet: 1913. (832 pp. leather.)

The volume contains not only Vespers but Complin as well, for all Sundays, feasts, ferias, together with Offices peculiar to certain places—a complete Vespéral, for service throughout the ecclesiastical year. The typography is excellent, the heavy jet black impression serving admirably for use in the sometimes feeble light of churches, for the facile reading of both the notes and the Latin texts; while the cream-tint of the paper, the elegant engraving of the notes, the red edges of the volume and the strong binding make an attractive and very serviceable volume. It is one of the best issues of a press which has always been noted for its output of elegantly printed liturgical books.

H. T. H.

SOCIAL RENEWAL. By George Sandeman. London: William Heinemann. 1913. Pp. 150.

Books treating of social renewal fall broadly into three groups: those that deal with principles; those that offer ways and means; those that seek to unite theory with practice. To the first of these categories belongs the volume before us. And be it noted, the work—and a *work* it is, though small in compass—has to do with “the renewal”, not with “the reformation” of society. It is not a mere reshaping, whether of the outer or the inner constitution of the social organism; but a revitalizing, a return from senility to youthfulness, a rejuvenation of man's social life—this is the desideratum. But how is this seeming Utopia to be reached? By getting back theoretically to true social principles, and by effectively living up to them. Simple enough surely, as thus stated. But how get complex and wayward humanity to walk by this single road to the ideal? By inducing mankind to see that at heart it is not complex, and is wayward only because it perversely wants to be so—by getting back to the simple life and to love for the brotherhood. Individual selfless simplicity, fraternal charity—herein lies the solution of the social question, and the renewal of society. All easily said, and many times it has been said; but it needs to be said again and again, and to be said in the thoughtful, inspiring, hopeful way in which it is repeated in the present book.

A perfect awareness of the disorders with which society is affected, an intimate acquaintance with the countless remedies that have been and are being proposed by social reformers—remedies that are generally merely palliatives, affording at best alleviation but no

cure—and above all a deep insight into man's social nature, its constitution, tendencies, motives, and withal a strong healthy optimism pervade the thought throughout the little volume. So strong indeed is this optimism that the author confidently believes "that children now living will see the renewal of our civilization; that youth will come again in place of senility, 'the garment of praise for the spirit of heaviness'." The basis of this confidence is "the fact that the contrary movement has proceeded to a point at which it has become intolerable to human nature. Of this the enormous flood of discontent . . . is only one of several kinds of evidence. In every respect—physical, nervous, economic, intellectual, moral, spiritual—humanity cannot any longer stand the strain and the oppression, the emptiness and dreariness and cruelty of a virtually atheistic civilization and social system." This is one fact; the other is that "the powers of regeneration, the sources of youth and vitality which have renewed society in the past, are eternally the same and cannot fail" (p. 147). There are obvious difficulties, of course, confronting this halcyon outlook. These Mr. Sandeman foresees and answers satisfactorily, no doubt, to his own optimistic spirit. Would that all might share in this encouraging spirit and the vision it so brightly favors!

One of the author's controlling ideas is "the realist theory of society"—the idea namely that society is not merely "a sum of its constituent individuals", but "a real, organic, living thing with a design of its own and principles of its own . . ." (p. 33). Doubtless this is the true conception of society. On the other hand it is possible to overstate the intimacy of man's embodiment in the living social organism. It seems an exaggeration to say, for instance, that "to this higher life [the life of society] than his a man belongs more closely than to mother and father or to wife and children, and to them only because to it. In real society he is one with all the others, past, present, and to come, with a concrete, vital, inward unity . . . The individual is utterly dependent [on society] and insufficient; in himself he is nothing and owes all. Together with all his fellows he is immersed in a common life which is from far above them all, opulent, wholesome, infinitely recuperative," etc. Sociality is indeed a necessary "property", not an essential constituent of man's nature. Its effectual expression engenders society, the life of which is not higher than the life of the individual, but is a providential means to the completing and perfecting of the latter. And indeed this is just what Mr. Sandeman elsewhere asserts: "Social welfare cannot be a true end of endeavor because human society is itself not an end, but is a means to the fulfillment of personal life; and in proportion as this, its immediate purpose, is for-

gotten so that the interests of personal life are subordinated to the collective needs of the community, or to the will of the majority, in that same proportion must liberty pass away from our land, and with liberty, all hope of social renewal" (p. 142).

The author writes with his eye on the economic and social conditions prevailing in England, where all manner of palliatives for social ills—pensions, insurance, and the rest—have been tried. However, he is treating mainly of remedial *principles*, and the disorders to which they apply are as wide as present-day civilization. The chief of these principles is *cohesion*, and "cohesion is the first condition of all human society and is in itself sufficient to heal all social ills and to bring forth all social fruits. . . Moreover, it has to be sought for its own sake [relatively speaking; see page 141]; no legislative adjustments, nor economic changes, nor anything of lower order than its own can restore charity" (p. 76). This liberation of charity was once effected by early Christianity, which "renovated human life in all its relations and interests to a freshness like that of a summer dawn" (p. 139). The same power is still at work in humanity, and upon it primarily must depend the renewal of society. This is Mr. Sandeman's leading thesis and he develops it with a wealth of suggestive ideas clothed in a style that is both virile and graceful.

**THE CURE OF ALCOHOLISM.** By Austin O'Malley, Ph.D., LL.D.  
St. Louis, Mo. London and Freiburg: B. Herder. Pp. 318.

Our readers are already familiar with Dr. O'Malley's work, not merely as a controversialist and critic of methods that are unsound, whether in medicine or in ethics, but likewise as a scientist alive to the moral and religious interests of the present generation, to whom the field of theology is as familiar as that of physics. Thus in applying the remedies that are to cure the ills of the body he takes account of those sources of disease which lie hidden in the will. Since sickness is usually the symptom of ill-regulated passions, either immediate or antecedent, as in the case of heredity, the cure of disease must trace the evil to that weakness of the will which permits, or that malice which urges, it to surrender the body to the service of sin. As a physician he seeks not merely to mend the instrument of action, but to strengthen the force that moves it.

In the present work Dr. O'Malley applies his method of treatment to those who suffer from the effects of alcoholism. The system is not new, of course, since it is recognized in the whole moral code of Catholic teaching, in the use of the sacraments, and in the principles of Catholic reform; but the modern tendency toward

specialization has made us lose sight of the more essential requisite by which to effect the cure of our social evils, one and all. Drugs and purely mechanical applications to the organism have taken the place of training the interior faculties which give it vitality, and we expect evils to be radically removed by amputation of a limb, rather than by restoring the right use of the limb. In the matter of alcoholism the effects are of such a nature that surgery cannot as a rule reach them, and if we apply external means to neutralize the effects of stimulants, it is too often nothing more than shifting the position of the irritant, a process which procures a new sensation without procuring relief or cure. To effect a true cure of the habit of drunkenness we must put the drunkard in the way of acquiring the virtue which will beget the habit of deliberate resistance to the temptation to drink. To this end medicine will do something for the drunkard. It will eliminate the physical poison which tends to weaken the organism and prevents it from offering a fair opportunity to the renewal of moral strength. Accordingly this physical treatment must precede the moral, and free the patient from the impediments which his physically injured condition presents to the effective operation of the moral treatment.

The volume naturally falls into two parts. In the first the author deals with the physical symptoms and the medical treatment required to put the patient into a proper physical condition for the real and permanent cure of the habit of alcoholism. This permanent cure is brought about by the moral treatment. To this latter he devotes the second half of the book.

The author consistently addresses himself to both physicians and priests. He furnishes the latest summary results of the study of alcoholism and its medical cure. The reader will find a sufficiently clear outline of the pathology of alcoholism to serve him in gauging the effects of over-indulgence in stimulants, which nature intended to be employed only under exceptional conditions. The priest obtains moreover a pertinent and complete indication of the medical remedies that tend to withdraw the drunkard from his self-destructive habit. Of particular value to the clerical student and pastor is the chapter that deals with the morality of general anesthesia. Therein much that supplements our pastoral theology may be discovered. An appendix treats briefly of morphinism, cocaineism, and other drug addictions which require treatment similar to that of alcoholism. The book needs to be in every well-appointed private library of pastor and physician, as it adds a distinctly new and important chapter to pastoral medical theology.

**VOX TEMPORIS.** Der Volksverein—Documents sur l'Union Populaire pour l'Allemagne catholique. 8° (104) Volksverein, M. Gladbach (Allemagne), (or Brussels: Misch & Thron).

The German "Volksverein" is endeavoring to teach its lessons of organization to other nations. *Vox Temporis* is a collection of rules, statistics, illustrations, and experiences which are intended to serve the readers of French as a guide in social action and as a help toward popular union among Catholics. It outlines methods of organization, with statistics of results. The total number of members of the Verein is at present nigh to 800,000, the growth within one year (1912-1913) being 47,240. The most marked features of operation are the establishment of popular Catholic libraries and reading rooms, the organization of men's guilds, and the interest taken in the interpreting of the Catholic position to the intelligent workmen. The activity that utilizes the influence of the home and of women is well exemplified by the establishment of "Women's Auxiliaries", which at the end of last summer counted 26,786 active members. There is a breadth about the whole movement which commends it to all nationalities, without exception, in which Catholics have to struggle for the maintenance of their religious prerogatives. The critic might balk at the occasionally exclusive terminology of the German methods, and wish that German names had been translated into more conventional forms. But as we have got used to "Kulturkampf" and "Weltgeist" and similar expressions, and as the "Volksverein" is so eminently a pattern of right Catholic activity, this peculiarity may not be an objection in the eyes of any but literary critics. At all events we have much to learn from the movement, and *Vox Temporis* helps us to understand and appreciate it more and more.

**JUS DECRETALIU** ad usum Praelectionum in scholis textus canonici, sive Juris Decretalium. Auctore Francisco Xav. Wernz, S.J. Tom. VI. Jus Poenale Ecclesiae Catholicae. Prati: Ex Officina Libr. Giacchetti, Filii et Soc. 1913. Pp. 478.

The *Jus Decretalium* of the eminent Jesuit General has for some years been the standard of ecclesiastical jurisprudence taught in the ecclesiastical schools of Rome. The four volumes published in a revised edition down to the year 1911 included, beside the general Introduction, the matter dealing with the constitution and administration of the Catholic Church and the *Jus matrimoniale*. What was still needed to make the work complete as a summary text of the *Corpus Juris* of the Church was the section *De Judiciis eccles-*

*iasticis contentiosis et criminalibus*, and the matter *De Jure Poenali*. The former is being prepared and will probably appear before the end of next year. The latter is now at hand and covers the subject of penal jurisprudence within the jurisdiction of the Church. Fr. Peter Vidal, who succeeded Fr. Wernz in the chair of Canon Law at the Gregorian University when the latter was elected General of his Order, in editing the work, had merely to arrange and revise the MS., in harmony with the method of the preceding volumes. The author presents the subject-matter in three principal sections introduced by the customary "Prolegomena". The latter defines the nature and scope, and points out the material and literary sources of the study of ecclesiastical penal law. Then follows the part treating of "Delicta Ecclesiastica in Genere", and the application of the penal law to such "delicta". The second section examines the nature of ecclesiastical punishments, punitive and corrective, together with the penal remedies or penances attached to censures and absolutions. The third part treats of delinquencies and their penalties in detail, grouping them under the head of "Delicta contra fidem, contra religionem, contra ecclesiasticam auctoritatem, contra vitam et corpus hominum, contra bonam fortunam, contra honorem et bonam famam." A further section treats of these matters when they refer to members of the clergy exclusively.

**MARY THE MOTHER OF JESUS, IN HOLY SCRIPTURE.** Biblical Theological Addresses by the Right Rev. Dr. Aloys Schaefer, Bishop of Dresden, Saxony. Translated from the second German edition by the Very Rev. Ferdinand Brossart, V. G., Covington, Ky. Frederick Pustet and Co.: Ratisbon, Rome, New York, and Cincinnati. 1913. Pp. 271.

**MARIA, DIE LIEBE UND WONNE DES MENSCHENGESCHLECHTES.** Den Marianischen Congregationen besonders gewidmet von P. Philibert Seeboeck, O. F. M. Innsbruck: Felician Rauch (L. Pustet). 1913. Pp. 188.

Filial affection based upon reverence is a link in the chain that binds us to God. In an analogous way devotion to the Mother of Jesus binds us to Christ as the Son of God, our Redeemer and Judge. Hence that devotion has become an integral part of the religious life of the Church. Whilst the Gospels contain very little about Our Blessed Lady, and that little gathered for us by one who was not an immediate disciple of Christ, the devout mind of the Fathers of the Church and of ascetical writers interprets the words of Holy Writ in the spirit of the Church which takes the place of



the apostolic teachers, throughout the centuries. These interpreters have found innumerable prophetic allusions and echoes in the inspired words of the Old and New Testaments which picture for us the fair image of the Virgin Mother of the Messias, under whose guardianship the Saviour of mankind was to pass the greater part of His earthly life.

Dr. Schaefer, while lecturer at the University of Muenster, conceived the fruitful idea of gathering these pertinent passages of Scripture under different heads so as to illustrate the dogmatic teaching of the Church concerning the Mother of Christ in her virginal conception and life. He thus outlines for us in didactic, yet attractive, form the prerogatives of Mary in her character as Mother of the Son of God made Flesh, in her special gifts as the one Woman "full of grace," and as the coöperating mediatrix in the work of man's Redemption. This he has done by a process of analytical exegesis in harmony with the dogmatic teaching of the Church and in such a way as to offer the reader material for solid reflection, and, in the case of priests, for conferences and sermons. Vicar General Brossart, whose labors in making German pastoral and ascetical literature accessible to English and American readers have established for him a recognized place of merit as an intelligent interpreter, has done his work in this case with singular tact and fidelity to the spirit of the original. The book, which is well printed and beautifully bound in blue and gold, has an analytical index and reference pages to the Scriptural passages cited in the volume.

*Maria*, by Fr. Seeboeck, is a collection of seventy-two stories of devotion to Our Blessed Lady as illustrated in the lives of the great, ancient and modern. It is not only fresh and suitable reading for sodalists, but also a repertory of interesting material for those who have to speak to sodalities or preach in honor of Our Blessed Lady. It will do good service to priests in German parishes during May and October.

**NOMENCLATOR LITERARIUS THEOLOGIAE CATHOLICAE**, theologos exhibens aetate, natione, disciplinis distinctos. Tomus E. Edidit et commentariis auxit H. Hurter, S.J. Cum Approbatione debita. Editio III aucta et emendata. Pars II: Theologiae Catholicae Aetas Recens, complectens theologos novissimos. Ab Anno 1870—1910. Oniponte: Libraria Academica Wagneriana. 1913.

This latest volume of Fr. Hurter's contains brief biographical sketches of the eminent theological writers of the last forty years,

as well as chronological tables of the different branches of study in which each writer excelled. The student is supplied with information about the work of each writer, and also a ready survey for any given period of the prominent authors in scholastic theology (philosophy), polemical and positive theology, patrology, Church history, pastoral theology and ecclesiastical literature in general. There is an exhaustive *Index rerum*, as well as a full *Index theologorum*.

**BREVIOR SYNOPSIS THEOLOGIAE DOGMATICAÆ.** Auctore Ad. Tanquerey, cooperantibus E. M. Quevastre et L. Hebert. Desclee & Socii, Romae, Tornaci, Parisiis. 1913. Pp. 680.

Father Tanquerey understands the needs of missionary priests, and his method of teaching in preparing them for their work in the seminary is sure to commend itself to the professor of dogmatic theology. The *Brevior Synopsis* of Moral Theology has already proved that it answers a practical need, and we would recommend the present volume as a most acceptable text-book for theological students in America. It is the nearest approach to a complete handbook that the professor may follow without wasting the valuable time of his students. We have pleaded for this sort of text in missionary seminaries; and the answer comes at least for two important branches of our theological curriculum in the form of these summaries. They are moreover up to date in matters that relate to apologetic theology. Other similar attempts to summarize dogmatic and moral theology, such as that by Cardinal Vives, have failed in this that they cover only part of the ground, or are merely statements of facts and doctrines. Here we have an organically disposed survey of the entire field, including both general and special theology. The professor who wishes to enlarge on his subject finds ample indication of further development, and he may easily supplement the concise, yet complete, treatment of the fundamental themes by referring to the larger works which have served us hitherto as compendiums of Dogmatic Science.

The typography and division of the matter into paragraphs are excellent, and the indications of references show a wide knowledge of the pertinent literature.

Let our students try this book and see if they do not get clearer notions of theology, and that in much shorter time than by the old method of interminable polemics and references to issues that have a purely speculative and historical significance and ought to be reserved for the post-graduate courses at the University.

## Literary Chat.

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It was true priestly zeal that prompted the compilation of the tiny booklet *Catholic Soldiers' and Sailors' Companion*. None more than they who follow the flag, whether on sea or field, need the truths of religion to keep them firm amidst the many temptations to which their state of life is singularly exposed, and as Dr. Chidwick, who speaks with much experience in these matters, says in his neat preface, "the present little volume will serve to maintain and further strengthen and exalt the ideals of our soldiers and our man-o-war's men," and thus keep them loyal to God and therefore to country. The booklet contains brief counsels adapted to the soldier's and sailor's circumstances, as well as pertinent prayers. Perhaps the prayers chosen for Holy Communion might have been made more direct and personal. It would have been gracious if Father McGrath who is both the compiler and the publisher (363 East 145th Street, New York) had given due credit to the German booklet *Wer da*, whence he drew both inspiration and matter.

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*My Prayerbook*, "a Manual for School Children," by Fr. Lawrence Hoyt, O.S.B., and *Child's Prayer Book*, by Fr. Roderick McEachen, are the latest efforts to supply our little ones with a suitable manual of devotion. Both contain the chief prayers in use among Catholics. Fr. McEachen's manual is printed in bold type, and has a formula of renewal of Baptismal Vows. But there is no reason for the heading "Saint Bernard's Prayer to the Blessed Virgin", for St. Bernard had nothing to do with the composition of the "Memorare", though at one time there was a general belief that he had originated it.

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Canon Sheehan writes somewhere of the Feasts of Our Lady as flying "like the lights on a line of railroad. Let us watch them well, making them landmarks of grace upon our great journey to eternity." The words here emphasized have given the title to a small volume recently compiled from various approved sources by "a member of the Ursuline Community, Sligo". Extracts, both in prose and verse, are woven into a garland to enwreath Our Lady's Feasts, while many a bright flower is entwined to commemorate her special favors or privileges. (Benziger Bros., New York.)

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Catholic students of social questions feel sorely the lack of a periodical devoted specifically to their particular pursuits. We have no such organ in the English language to discuss social problems from a Catholic viewpoint. Fortunately those who read French enjoy a splendid help in the International Catholic Review entitled *Le Mouvement Social* (Action Populaire, Rheims; Lecoffre, Paris). The July number contains an article in English entitled *English Socialism of To-day* by Mr. Henry Somerville. It is a thoughtful and well-informed essay. The writer declares that "Socialism is a declining force in England and no signs of a revival can be seen. Yet the social problem remains more acute than ever! A solution must be found, but I would not like to attempt any prophecy as to the nature of the solution that will be adopted in England." Would that the longed-for solution both there and with us might follow the principles laid down in Mr. George Sandeman's inspiring little volume *Social Renewal*, elsewhere reviewed in the present number.

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One of the stock arguments of Socialists is that the early Christian Fathers taught their doctrines. The charge has been thoroughly discussed and answered by Dr. John A. Ryan in a small volume entitled *Alleged Socialism of the Church Fathers* (B. Herder, St. Louis. Pp. 81). The booklet comprises all the important passages cited by Socialists, as well as "typical extracts from all the strongest statements made by all the Fathers on the question of

private wealth". The volume is thus at once an answer to the Socialist allegation and a complete summary of Patristic teaching on private property.

The Report of the Commissioner of Education for the year ending 30 June, 1912, is a document full of valuable information. The presentation, at the very opening of the first volume, of the heads of criticism that have recently been directed against the public school system by competent judges, deserves the attention no less of the friends than of the opponents of that system. One misses, however, in the summary of arraignments the objection that tells most strongly against a Godless plan of education, namely, its moral or rather immoral consequences. The other, chiefly the intellectual deficiencies, are accidental to the system and may with no substantial alteration be corrected or supplied; but the immoral entailments are *per se* the inevitable effects of the system. However, it fell not within the purview of the framers of the Report to mention the grounds of criticism upon this head.

The statistics relative to our Catholic schools were compiled by Mr. Herbert F. Wright, Instructor at the Catholic University, Washington, and are as accurate and as full as the sources of information (chiefly the *Official Catholic Directory* and the Catholic Educational Bulletins) permit. It may be worth mentioning here that the total enrollment of "children in Catholic institutions" in 1912 was 1,593,316, an (official) increase of some 53,000 over 1911. It may also be interesting to note that the statistics for Catholic "private high schools and academies were: 755 schools, 3,794 instructors, 41,079 students. For other denominational institutions (Methodist, Lutheran, Presbyterian only are given) the figures are: 94 schools, 727 instructors, 10,047 students.

The Report gives a full account of the various summer schools throughout the country. The Catholic institutions of the kind, however, are omitted. This is unfortunate.

Most of Alice Meynell's poetry (Chas. Scribner's Sons) will be caviare to the average reader. Its exclusiveness is not merely due to the personal note which pervades the "Preludes", but to her manner of treating subjects around her. The texture of her thought is always fine, as is also its grain; but the weaving is intricate and the figures are often in patterns which a delicate fancy constructs from clouds in the heavens. Renunciation is often the dominant note of the charm of her thought, and nature speaks to her and through her with a voice that invites to introspection. Her intellect sees in God's will the effulgence of His love. Yet through all this verse there runs the echo of a strange aloofness which she interprets as existing in the creatures whom she would love, whereas it is the poet herself who stands upon too high a plane to reach down to them. It would be difficult to quote any single poem to give the reader not already familiar with Mrs. Meynell's genius a true idea of her gift and manner, and we merely repeat for the lesson it conveys to the Catholic heart the following under the head of "The Unknown God".

"One of the crowd went up,  
And knelt before the Paten and the Cup,  
Received the Lord, returned in peace, and prayed  
Close to my side; then in my heart I said:

"O Christ, in this man's life—  
This stranger who is Thine—in all his strife,  
All his felicity, his good or ill,  
In the assaulted stronghold of his will,

"I do confess Thee here,  
Alive within this life; I know Thee near  
Within this lonely conscience, closed away  
Within this brother's solitary day.

"Christ in his unknown heart,  
His intellect unknown—this love, this art,  
This battle and this peace, this destiny  
That I shall never know, look upon me.

"Christ in his numbered breath,  
Christ in his beating heart and in his death,  
Christ in his mystery. From that secret place  
And from that separate dwelling, give me grace."

The *Stimmen aus Maria Laach*, that admirable periodical of Catholic culture conducted by the Jesuit Fathers in Germany (B. Herder, Freiburg), now in its eighty-fifth volume, publishes an Index of its third series, embracing Volumes 51 to 75 (and Volumes 18 to 25 of the Supplements). The Index covers 716 pages and consists of a list of the authors and the titles of their contributions, besides a list of the criticisms of books, and a general topical and nominal index. The price of the book is \$3.25, which is insignificant considering the immense labor involved and the practical value of the *Register* as a source of reference for the use of writers, speakers, and others interested in Catholic apologetics.

Father P. J. Donovan, of Hamilton, Ontario, has published (Thos. Anderson) a pleasing and not at all difficult air to the *O Salutaris*.

*The Story of Mary Dunne* by Mrs. Frances Blundell (Longmans, Green & Co.) points out the danger for Irish girls emigrating to England, of falling into the hands of agents of the "white slave traffic". The story is well told, though the moral, it seems to us, is urged in a somewhat artificial and strained fashion. One can hardly realize as a fact the over-scrupulous attitude and advice of the parish priest who needlessly exposes the misfortune of the wholly innocent girl to her lover and family for the sole purpose of having the outrage avenged by having it made public. If vice is thus branded, virtue, which can never be lost by mere misfortune, is made to pay a double penalty of sacrifice and degradation, and this through the oversensitiveness of a pastor who would be expected to protect his children from needless scandal.

Sister Mary Wilfrid la Motte, of the Loretto Motherhouse, Kentucky, has enriched the "hortus conclusus" of Catholic poetry by her attractive *Flowers of the Cloister*. There are genuine culture and genial grace in the thoughts here presented in rhyme. The love of Jesus and Mary is the central theme of these songs, though they take their occasion and coloring from the cloistral surroundings of the nun such as the convent garden, the chapel, the classroom, her visits to shrines at home and abroad, the memories of friends, saints canonized and to be, her pupils, etc. The "Legend of Antioch", a tale of the East, would readily lend itself to dramatic setting. (Benziger Bros.)

*Christ's Cadets* is the title of a neat volume by Fr. C. C. Martindale, S.J., which inaugurates an English "Sodalists' Library". As such it appropriately contains biographical sketches of that trinity of saintly youths, St. Aloysius, St. Stanislaus, and St. John Berchmans, who have become the typical representatives of religious dedication to the service of Our Blessed Lady. It may be said that in our day the military spirit that inspires the Society of Jesus adapts itself with a new significance to the genius of our modern youth as it manifests itself in such movements as the Boy-Scout organization, with its revival in our age of that old-time sense of chivalry once so fruitful of natural and supernatural virtue. Let our boys march under the banner of Our Lady and train themselves in the quality of Christian self-denial shown in the lives of these "Cadets" of Christ. Father Edmund Lester writes a spirited Preface to the book which indicates a fresh vitalizing of the Sodality spirit originated and supported by the zeal of the sons of St. Ignatius. (Benziger Bros.)

For the benefit of inquiring pastors who wish to study the Boy-Scout methods as in use in the United States at present, we may mention that a reliable edition of the Official Handbook for Boys may be had under the title of *Boy Scouts of America* (Doubleday, Page and Co., New York). The book contains not only the laws and customs of Scoutcraft, but also a chapter on Patriotism and Citizenship, another on First Aid and Life Saving, with many useful hints of a practical nature. A proper adaptation of all that is good and helpful in the system should commend itself to every priest who has at heart the welfare of our youth, many of whom are being attracted by the good features of the Boy-Scout movement, and this at times at a sacrifice of what is infinitely more important than health of body or patriotism.

"The Beatification of an Indian priest would without doubt," writes the Most Rev. Ladislav Michel, late Apostolic Delegate of the East Indies, "give a new impulse to the missions in the Indies." With this thought in mind he has published a brief biographical sketch of Fr. Joseph Vaz, the Apostle of Ceylon who labored in that island during the last half of the seventeenth century. The process of Beatification was begun soon after his death, but was subsequently abandoned. In 1894 Archbishop Michel made a report regarding the cultus of the holy Oratorian to the S. Congregation. Three hundred copies were printed for private circulation. The biographical part has been translated by Fr. Ambrose Cator of the London Oratory. It is wholesome reading. The statement that the saintly missionary "added upward of thirty thousand converts from the heathen" is no doubt due to the printer's misdirected zeal.

Among the annuals sent us the *Regensburger Marien-Kalender* (Pustet and Co.) and *Der Familienfreund* (St. Louis, Herold des Glaubens) maintain their excellence. The former will publish its golden jubilee number next year, and the latter will then be thirty years old. Both are deservedly popular among the Germans. The editors of *St. Anthony's Almanac* issue a German and Polish edition of their year book. The contents, like those of the English edition, contain contributions by some prominent scholars and churchmen in America, such as Fr. Paschal Robinson, Dr. James J. Walsh, Fr. Zephyrin Engelhardt, Mgr. O'Hara and others, and are well worth reading. This kind of literature is not to be held as insignificant, for often it goes into the homes of people who read little else and whose practical Catholicity depends on the impulses given by some chance story in an almanac.

## Books Received.

### SCRIPTURAL.

HOLY LAND AND HOLY WRIT. By the Rev. J. T. Durward, author of *Sonnets of Holy Land, A Primer for Converts, The Building of a Church*, etc. Pilgrim Publishing Co., Baraboo, Wisconsin. 1913. Pp. xiv-786.

DIE ESDRAS BUECHER DER SEPTUAGINTA. Ihr gegenseitiges Verhaeltniss untersucht von Dr. Bernhard Walde. (Biblische Studien von Prof. Dr. O. Bardenhewer, Muenchen. Bd. XVIII, n. 4.) B. Herder, Freiburg in Breisgau und St. Louis, Mo. 1913. Seiten 164. Preis, \$1.35.

THE CATHOLIC CHURCH THE TRUE CHURCH OF THE BIBLE. By the Very Rev. C. J. O'Connell, Dean St. Joseph's Church, Bardstown, Ky. B. Herder, St. Louis. Pp. 346. Price, \$1.25.

### THEOLOGICAL AND DEVOTIONAL.

IUS DECRETALIMUM ad Usus Praelectionum in Scholis Textus Canonici sive Iuris Decretalium. Auctore Francisco Xav. Wernz, S.I. Tomus VI. Ius Poenale Eccles. Catholicae. Ex Officina Libraria Giachetti, Filii & Soc. 1913. Pp. xiii-479. Pretium, 7 fr.

CATHOLIC SOLDIERS' AND SAILORS' COMPANION. The Rev. Thomas S. McGrath, 363 E. 145th St., New York. 1913. Pp. 134. Price, \$0.35; \$0.40 *postpaid*.

LE DÉPLACEMENT ADMINISTRATIF DES CURÉS. Commentaire du Décret "Maxima Cura" (20 Août 1910). Par l'abbé A. Villien, Professeur à l'Institut catholique de Paris. P. Lethielleux, Paris. 1913. Pp. viii-287. Prix, 3 fr. 50.

MARIA DIE LIEBE UND WONNE DES MENSCHENGESCHLECHTES. In schönen Zügen aus dem Leben grosser Verehrer der sel. Jungfrau. Den Marianischen Kongregationem besonders gewidmet von P. Philibert Seeböck, O.F.M. Mit Gutheissung des f. b. Ordinariates Brixen und Erlaubnis der Ordensobern. F. Rauch, Innsbruck; Fr. Pustet & Co., New York. 1913. Seiten 188. Preis, \$0.65.

OUR CATHOLIC SISTERHOODS. By the Rev. Ambrose Reger, O.S.B., Sacred Heart Church, Corbin, Kentucky. 1913. Pp. 35. Price, \$0.05 per copy; 20 copies, \$0.50; 50. \$1.00.

MY PRAYERBOOK. A Manual for Children. By the Rev. Lawrence Hoyt, O.S.B. Mission Press of the Society of the Divine Word, Techny, Illinois. Pp. 120.

LANDMARKS OF GRACE, or The Feasts of Our Blessed Lady. Compiled by a Member of the Ursuline Community, Sligo. Benziger Bros., New York. 1913. Pp. x-230. Price, \$0.90 *net*.

LE COURAGE DU CHRIST. Par Henry C. Schuyler, S.T.L. Traduit de l'anglais par F.-J. Bonnassieux. (*Les Vertus du Christ*. I.) 1913. Pp. 173. P. Lethielleux, Paris. 1913.

DER MANN NACH DEM HERZEN JESU. Vorträge des zweiten schweizerischen Herz-Jesu-Kongresses (gehalten vom 19.-21. August 1912 in Einsiedeln). Herausgegeben von J. Hättenschwiler, S.J., Redakteur des Sendboten des göttl. Herzens Jesu. Felizian Rauch (L. Pustet), Innsbruck; Fr. Pustet & Co., New York. 1913. Seiten 140. Preis, \$0.55.

AUS ZEIT UND LEBEN. Ein Buch noch nicht edirter zuverlässiger Beispiele und Zitate fuer Prediger, Konferenzredner, Katecheten und Erzieher. Gesammelt und herausgegeben von Otto Haettenschwiler. Fr. Pustet & Co., Regensburg, Rome und New York. 1913. Seiten 572. Preis, \$1.65.

SAINT RITA'S TREASURY. A Book of Pious Exercises in the Spirit of St. Rita of Cascia. By the Rev. Andrew Klarmann, A.M. Fr. Pustet & Co., New York. 1913. Pp. 270. Price, bound, \$0.75.

#### LITURGICAL.

LA LITURGIE CATHOLIQUE. Essai de Synthèse suivi de Quelques Développement. Par Dom M. Festugière, Moine Bénédictin. Extrait de la *Revue de Philosophie*, No. de mai-juin-juillet 1913: "L'Expérience religieuse dans le Catholicisme." 2e. série, pp. 692-886. Abbaye de Maredsous, Belgique. 1913. Pp. 200. Prix, 3 fr. 50.

MESSA A TRE VOCI D'UOMO (Tenore I, Tenore II e Basso). Con Accompanimento d'Organo. In Onore di Santa Agata del Presb. P. Branchina, Direttore della Schola Cantorum di Siracusa (Italia). Opus 40. Edizione Fischer 3705. J. Fischer & Bro., New York. 1913. Pp. 32. Prezzo: partitura, \$0.80; ciascuna parte di canto, \$0.25.

DIE DIAKONEN- UND PRIESTERWEIHE. Nach dem römischen Pontifikale deutsch und lateinisch nebst Weihe-Unterricht. Bearbeitet von Christian Kunz, Priester der Diözese Regensburg. Fr. Pustet, Regensburg, Rom und New York. 1913. Seiten 99. Preis, \$0.30.

EPITOME E VESPERALIS ROMANI EDITIONE RATISBONENSIS. Sumptibus et Typis Friderici Pustet, Ratisbonae et Romae; Apud Fr. Pustet & Co., Neo Eboraci. 1913. Pp. xx-539. Pretium, \$1.35.

INSTRUMENTATIONS-LEHRE. Mit Besonderer Beruecksichtigung der Kirchenmusik. (Sammlung: *Kirchenmusik*. Herausgegeben von Dr. Karl Weinmann.) Fr. Pustet & Co., Regensburg, Rom und New York. 1913. Seiten 256. Preis, geb. \$0.60.

PARTITUR BEISPIELE ZUR INSTRUMENTATION'S-LEHRE. Mit besonderer Beruecksichtigung der Kirchenmusik. Von Fr. Hoefer. 1913. Fr. Pustet & Co., Regensburg, Rom und New York. 1913. Seiten 31. Preis, \$0.30.

### PHILOSOPHICAL.

PRAELECTIONES PHILOSOPHIAE MORALIS seu Ethica quas Alumnis Institutendis exaravit P. Irenaeus a S. Ioanne Evangelista Congregationis Passionis Presbyter. Volumen Unicum complectens Ethicam et Ius Naturae. Desclee et Socii, Romae. 1913. Pp. vii-430. Pretium, 5 L. 50.

VOX TEMPORIS. 1. Der Volksverein. Documents sur l'Union Populaire pour l'Allemagne catholique. 1891-1913. Volksvereins-Verlag GmbH., M. Gladbach. 1913. Pp. 105. Prix, 1 M. (1 fr. 25).

A POLITICAL HISTORY OF THE STATE OF NEW YORK. 1865-1869. By Homer Adolph Stebbins, LL.D., Ph.D. (*Studies in History, Economics and Public Law*. Edited by the Faculty of Political Science of Columbia University.) Longmans, Green & Co., New York. 1913. Pp. 446. Price, \$4.00.

INDIAN SLAVERY IN COLONIAL TIMES. Within the Present Limits of the United States. By Almon Wheeler Lauber, Ph.D. (*Studies in History, Economics and Public Law*. Edited by the Faculty of Political Science of Columbia University.) Longmans, Green & Co., New York. 1913. Pp. 352. Price, \$3.00.

PRIVILEGES AND IMMUNITIES OF THE CITIZENS OF THE UNITED STATES. By Arnold Johnson Lien, Ph.D. (*Studies in History, Economics and Public Law*. Edited by the Faculty of Political Science of Columbia University.) Longmans, Green & Co., New York. 1913. Pp. 95. Price, \$0.75.

### MISCELLANEOUS.

THE STORY OF MARY DUNNE. By M. E. Francis (Mrs. Francis Blundell). Longmans, Green & Co., New York and London. 1913. Pp. 312. Price, \$1.35 net.

THE SEVENTH WAVE AND OTHER SOUL-STORIES. By Constance E. Bishop. R. & T. Washbourne, London; Benziger Bros., New York. 1913. Pp. 228. Price, \$1.20 (3/6) net; \$1.32 postpaid.

ON A HILL. A Romance of Sacrifice. By F. M. Capes, author of *A Poet's May*, etc. Benziger Bros., New York. 1913. Pp. 111. Price, \$0.50 net.

LESSONS IN ENGLISH LITERATURE. By John O'Kane Murray, M.A., M.D. Revised and enlarged by P. J. Lennox, B.A., Litt.D., Professor of English Literature in the Catholic University of America. Twenty-first edition. John Murphy Co., Baltimore. 1913. Pp. vi-509.

FAMILIENFREUND. Katholischer Wegweiser fuer das Jahr 1914. Herold des Glaubens (B. Herder), St. Louis. Seiten 112.

A VISION. Romantic Operetta in Five Acts. By the Rev. Andrew Klarman, A.M. Vocal Score by Charles A. O. Korz. Eight male and four female characters, with chorus of angels, servants, etc., soprano, alto, tenor and basso voices. Fr. Pustet & Co., New York. 1913. Pp. 44 and 75. Price: text, \$0.25; music, \$0.75.

THE KINGDOM. A Novel. By Harold Elsdale Goad. Frederick A. Stokes & Co., New York. 1913. Pp. 336. Price, \$1.25.

VENGEANCE IS MINE. A Drama in Four Acts. Containing nineteen male characters and four female characters. B. Herder, St. Louis. 1913. Pp. 44. Price, \$0.25.

THE AVERAGE MAN. By Robert Hugh Benson. P. J. Kenedy & Sons, New York. 1913. Pp. 374. Price, \$1.35.



# THE ECCLESIASTICAL REVIEW

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## THE DEPARTMENT OF PHILOSOPHY IN THE SEMINARY.\*

### THE STATE OF THE QUESTION.

THE purpose of the present paper is to offer some thoughts concerning the organization of studies in the ecclesiastical seminary. That the prevailing system and methods do not produce an ideal net profit is probably very generally recognized. Nor is the discrepancy between the actual and the ideal in this matter to be wondered at. With the very best programs and methods the average youth cannot be expected to assimilate a great deal of philosophical wisdom within the brief space of two years, in view especially of the fact that, in the first place, he often enters upon this higher stage of study with very inadequate preparation, and in the second place is obliged in the meantime to divide his somewhat limited supply of mental energy amongst a multitude of studies more or less alien to philosophy. Nevertheless, those who have devoted serious attention to the subject feel that the philosophical department could and probably should turn out a better product: and the question here is how this can be best effected. The problem is always urgent, but perhaps never more so than at the present time when outside the Church the world of philosophy seems to be in almost hopeless chaos.

### AN ATTEMPTED SOLUTION.

Although a solid and thoroughly constructed and workable system of studies will go far to solve the problem, the substance of the things to be hoped for must principally depend on the

\*The substance of this paper was read at the Convention of the Catholic Educational Association, in New Orleans, last summer.

professor. Here, as elsewhere, it is the man back of the machine that counts; but here, more than elsewhere, the man needs to be a thorough craftsman, well endowed, and well trained. Perhaps it is in one sense true of the philosopher as of the poet—*nascitur non fit*; but in another and a much fuller sense the philosopher needs the manufacturing process more than the poet—a process that is never completed; is ever *in fieri*. All this by the way, however. The question now is not of the man, but of the system only.

Occupying as it does a middle place in the training of the seminarian, the philosophical department is conditioned on the one side by the nature and range of studies previously made—and thoroughly made—by him; and on the other side, by the studies he is going to pursue in the department of theology. Now, what amount of knowledge may, or should, the student be supposed to have acquired before his entrance into philosophy? If for an answer to this question we refer to the *Ratio Studiorum* devised by Dr. Micheletti, “juxta decretum et normas S. C. Episcoporum et Regularium pro Reformatione Seminariorum,” we find the following program drawn up for a course in the gymnasium, college, or preparatory seminary.

STUDIES.	HORARIUM.				
	I YEAR.	II YEAR.	III YEAR.	IV YEAR.	V YEAR.
Catechism . . . . .	2	2	2	2	2
Vernacular . . . . .	9	9	7	6	6
Latin . . . . .	9	9	9	5	5
Greek . . . . .	—	—	—	4	4
Modern Language (German or French) . . . . .	—	—	2	2	2
Natural History, Botany, Zoology . . . . .	—	—	—	2	2
Mathematics (Elementary) . . . . .	2	2	2	2	2
History . . . . .	2	2	2	2	2
Caligraphy . . . . .	1	1	1	—	—
Summary of hours per week . . . . .	25	25	25	25	25

Taking this schema as a suggestion and adapting its spirit, not its letter, to educational arrangements in this country, we may answer the above question regarding the preparatory studies as follows.

Without placing the standard too high the student entering on philosophy should possess—

1. A fairly thorough knowledge of English, including herein rhetoric, and the history of literature.
2. Ability to read and understand at sight the average Latin manual; to follow easily a Latin lecture and to answer, in correct Latin, questions thereon.
3. A fair acquaintance with classical Greek.
4. Mathematics, as far at least as plane geometry (inclusive).
5. An elementary knowledge of physics and chemistry.
6. A fair acquaintance with general history, sacred and profane.

Upon these foundations it is possible to erect an adequate superstructure of philosophy and its related studies.

But what studies should the philosophical department itself comprise? Turning to Professor Micheletti's *Ratio* we find the following program:

STUDIES.	I YEAR.	II YEAR.	III YEAR.
Apologetics . . . . .	2 Hours.	2 Hours.	2 Hours.
Philosophy . . . . .	4 "	5 "	5 "
History (Natural) . . . . .	2 "	2 "	2 "
Mathematics (Higher) . . . . .	2 "	2 "	2 "
Physics and Chemistry . . . . .	2 "	3 "	3 "
Natural History (Biology, Physiology, Geology, etc.) . . . . .	2 "	2 "	2 "
Vernacular . . . . .	4 "	4 "	4 "
Latin (Higher) . . . . .	4 "	3 "	3 "
Greek (Higher) . . . . .	3 "	2 "	2 "
Summary of hours per week . . .	25 Hours.	25 Hours.	25 Hours.

In examining this schema it should be noticed that, whilst it is based on the above Italian program of preparatory studies, it supposes not only a three years' course of philosophy but likewise a post-philosophical course of one year, which is organized as follows:

STUDIES.	HOURS.
Introduction to Theology (Fundamental Theology) .....	6
Philosophy (Higher) .....	8
Introduction to Church History (Historical Criticism).....	3
History of Philosophy .....	2
Biblical Greek .....	2
Plain Chant .....	2
<hr/>	
Summary of hours .....	23

Since the organization of the philosophical department of our Seminaries must (unfortunately) be based upon a two years', instead of a three years', course, and since the one year of special introduction to theology provided for in the Roman schema is for us a seemingly impossible luxury, we are obliged by circumstances to merge as best we can the studies corresponding thereto, partly with the philosophical, partly with the theological department.

#### PRINCIPLES OF ORGANIZATION.

But upon what definite *principles* should our program be based? The word *principles* is here emphasized, since obviously these ought to control any organization that is to be really efficient; and it is probably owing to the absence of definitely apprehended formative principles, and consequently to the control of a short-sighted utilitarian policy, that the weaknesses of this department in large measure obtain.

The principles in question should of course be derived from the intrinsic nature and purpose of philosophical studies. The relation of these studies to theology must indeed be held in view and be allowed some shaping influence. At the same time it should be recognized that philosophy and its related disciplines have an autonomy of their own which cannot be denied them without sacrificing much of their educational value. To regard them as simply subsidiary to theology, as

the *ancillae reginae*, is to deprive them of their fundamental vitality and efficiency.

But what is the real purpose of the philosophical department in the Seminary? Or, perhaps we should ask, what are the purposes (for they are many) corresponding to the various included studies and the multiple objects of each? On the whole they may be reduced to two, each of which is divisible into several subordinate purposes. First, there are the intrinsic; second, the extrinsic. The intrinsic objects are: (1) disciplinary, (a) the training of the mind in accurate and vigorous thinking; this is chiefly accomplished by the self-reflective, and regulated and sustained mental activity demanded by philosophy itself; (b) the steadying of the will and character which is or should be effected by habitual converse with fundamental truth; (2) the informing function of philosophical studies, the generation of the philosophical habit, which is simply the distinct and permanent realization of the meaning and the bearing of primary principles as pervading the universe of experience.

Heretofore the student has been engaged with branches of knowledge more or less sundered or fragmental. Elementary sciences and arts, they have lain apart, the *disjecta membra*, the organs rather than the organism of knowledge. In the present stage of his preparation he should be taught to see all these branches in their organic relations, each as a vital part in a larger whole.

He should carry away from his philosophical studies an habitual sense of the unity that is at the heart of the infinite complexity of the world of reality; an abiding sense that every department, every kingdom, order, class, genus, species, nay every atom and every aspect of the universe of being, is interrelated with each, and each with all, and all with the First and Final Cause of the whole; that

No lily-muff'd hum of summer bee  
But finds some coupling with the spinning stars;  
No pebble at your feet but proves a sphere:  
Earth's crammed with heaven,  
And every common bush afire with God.

Nor will this habitual haunting sense of unity in variety comprise only the physical and the metaphysical orders. It

will embrace no less the mental and the moral. Possessed by the philosophical habit, the student should be abidingly aware that the order in the workings of his own mind and will—the logical and the ethical laws—are but the application of principles which he sees controlling the order and harmony of the universe. Now this unified world-view is obtained by a study in the first place of philosophy proper, in the second place of synthetic physical science, and in the third place of anthropology, including herein a comprehensive survey of history.

But whilst engendering in his mind this comprehensive awareness of the universe of being, the student must be informed that though his own philosophical synthesis is the nearest approach to complete truth, since it is both internally consistent and the only one that accords with God's supernatural revelation, nevertheless the restless mind of man has constructed along the course of ages countless other world-views more or less divergent from that of Catholic philosophy, as well as more or less inherently inconsistent and likewise discordant from divine revelation. The rise and fate of these manifold world-views he should study in the History of Philosophy.

In the light of the foregoing principles relative to the functions of the philosophical department in the seminary, it is evident that that department should comprise: 1. Philosophy proper; 2. Higher Synthetic Science of the Universe; 3. Anthropology, including general history; or better the Philosophy of History; 4. History of Philosophy.

Since however the same department has to prepare the student for theology, it ought to contain a course of general introduction to the Bible and likewise adequate courses in the Biblical languages, Hebrew and Greek. To these should be added sufficient instruction in Plain Chant to enable the student to take part intelligently and decorously in the liturgical services.

#### THE PROGRAM OF STUDIES.

To put the various studies, thus far justified, in their logical order, the department of philosophy should comprise the following:

1. A full course of Philosophy.
2. A parallel course in Synthetic Science.

3. A parallel course in Anthropology (Philosophy of History).
4. The History of Philosophy.
5. Biblical Introduction.
6. Greek (Biblical).
7. Hebrew.
8. Plain Chant.

Or, to place these studies in tabular form :

#### FIRST YEAR'S PHILOSOPHY.

1. Philosophy	5	hours	per	week.
2. Synthetic Science	5	"	"	"
3. History of Philosophy	2	"	"	"
4. Biblical Greek	2	"	"	"
5. Plain Chant	1	"	"	"

#### SECOND YEAR'S PHILOSOPHY.

1. Philosophy	5	hours	per	week.
2. Anthropology	3	"	"	"
3. Biblical Introduction	5	"	"	"
4. Hebrew	2	"	"	"

The course in Philosophy might pursue the following lines :

#### I. INTRODUCTION.

1. Philosophy, its meaning and divisions—their order.
2. An outline of Logic—the structure of arguments.

#### II. COURSE PROPER.

Philosophy may be viewed theoretically and practically.

#### *Theoretical Philosophy.*

Theoretically viewed, philosophy is a fundamental and comprehensive interpretation of the world of human experience. The fundamental and comprehensive ideas employed in this interpretation should be first explained. They are comprised in the part of philosophy known as Ontology, and are as follows :

1. Being—its divisions and properties; consequent principles.
2. Substance.
3. Phenomena—the categories thereof.

The world of experience may be classified as follows :

1. The Inorganic World :

*Bodies.*

- |   |             |
|---|-------------|
| (1) Extension.                                  | (2) Motion. |
| (3) Qualities (forces)                          | (4) Action. |
| (5) Finality.                                   | (6) Laws.   |
| (7) Numerical and specific divisions of bodies. |             |
| (8) Nature of bodies.                           |             |

2. The Organic World—the plant.

3. “ “ “ —the animal.

4. Man.

5. The World as a whole.

6. The Author of the world.

*Practical Philosophy.*

1. Training of the intellect—Logic and Epistemology.
2. Training of the will—Ethics, General and Special.
3. Special Ethics, including the principles of Economics and Sociology.

*History of Philosophy.*

Did space permit, the courses in Synthetic Science and the Philosophy of History might be similarly outlined. Suffice it to say that these two studies are meant to be supplementary to philosophy, so as to give a fuller and more concrete content to the unified world-view which the higher abstract science establishes and inculcates.

SOME OBJECTIONS.

Obvious objections may of course be made against the above program. In the first place, it seems rather brief; it contains but fifteen hours of class a week, as against twenty-five hours in the program of the *Ratio Studiorum*. It may be answered (1) that the above studies require wide reading and consequently adequate time; (2) that the classes should be supplemented by *seminaar* work, which likewise calls for more time directly, as well as indirectly in the shape of preparation. Moreover, it is in the *seminaar* supplementing the “disputations” that the critical powers of the student will be developed and his familiarity with opposing opinions enlarged.



Again, it may be urged that the program suggested assigns no place for the study of English. And to this it may be replied that the studies above indicated suppose the preparation of papers, which affords practice in English composition, and perhaps this will suffice, seeing that the college is supposed to have furnished a fairly thorough education in the use of English.

The presence of Hebrew on the program has been objected to by some seminary directors. Well, on this subject there is room for difference of opinion. *Unusquisque abundet in suo sensu.*

F. P. SIEGFRIED.

*Overbrook Seminary, Pa.*

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### ISOLATION OR FEDERATION.

THE best way of treating a bad thing is to learn something good from it, and it is often indolence that makes us say there *is* nothing good to be learned from it. We are content with perceiving that the thing *is* bad, and, if it cannot be mended, avoiding it where we can. Whereas most bad things have something good to teach us, if we like to make them, and not necessarily in the negative way only. The chicanery of the unjust steward was thoroughly bad, but the lesson our Lord drew from it was a positive one.

To many, who have been attentive observers of the history of Catholicism during the period that has followed the French Revolution, it appears undeniable that the progress achieved has not been proportionate to the power displayed: that, considering the zeal, capacity, and devotion of the forces engaged on the Catholic side, the victories have been more partial, less decisive, less brilliant and striking than might have been reasonably expected.

After the cataclasm of the Revolution a truly significant and astonishing Catholic Revival did, indeed, take place, not only in France itself, but in Germany, England, and elsewhere. The impetus of that Revival is not spent in any of those countries: in France it is at present being followed up by a deep and wide secondary Revival, since the events, of quite recent date, intended, by those who engineered them,

to stamp out the Catholic Revival, and the Catholic Church, in France, altogether. In England, and in English-speaking America, no one can deny that the Catholic Revival is in active operation, in a state of thoroughly healthy vigor and life. No one can deny this, and to deny it is not desired: on the contrary we wish in the first place to insist on this, or what follows will have little force or appeal.

Admitting, then, or urging rather, the strong fact of that wonderful rejuvenation of Catholic energy and purpose to which the name of Catholic Revival has long been given, a name we borrow here for its convenience, in spite of some objections we can conceive being made to the term,—ought we not to be very thankful and content? Thankful to God we must be; contented with ourselves we may not be altogether.

In England, to leave aside France, Germany, etc., from considerations of brevity only, the Catholic Revival was illustrated by conversions peculiarly striking and significant. One great name, by its very greatness, may make us a little apt to forget the large number of other names, standing for men of incomparably less renown, but men whose conversion to the Church had a singular significance by reason of their intellect, learning, influence, and piety.

The conversion of all those men was expected, by ourselves and by those who viewed it with horror and dismay, to have an enormous effect: Lord Beaconsfield spoke of the English Church as reeling from the blow of Newman's defection from it. There was an enormous effect, and no doubt it is to a wide extent in operation still.

Nevertheless, it seems to the present writer that, in spite of that effect, the results were not what was anticipated, either by ourselves or by outsiders who looked forward to them with dread: and it seems to him also that the effect, admitted to be operative still, has died down. English-speaking believers, outside the Church, in great numbers, learned a more respectful attitude toward the Catholic Church and her teaching from Cardinal Newman's conversion and writings: many, no doubt, owed, humanly speaking, their own conversion to him and his luminous, winning exposition of Catholic faith. And what Newman's conversion, writing, and preaching did was done by others, by Manning, Oakely, Faber, Lockhart, Dalgairns,

etc. To each of these men, and to many besides, groups of converts owed under God the Catholic faith they came to prize. Nowadays, too, numbers of devout men, at every cost of worldly prosperity, and at costs much dearer, lay down their ministry in some non-Catholic body, and enter the Church: they also are followed by converts, due, in human fashion of speech, to their example and influence.

But has all this result been what would be expected, what *was* expected, by ourselves and by those outside? To say No, is to say what our friends dislike hearing; and to say No may provoke an unanswerable criticism—"Are God's Providences to be measured by our human calculation? Are we to lay down for the operations of Divine Grace a program of our own, and then to be troubled because it has not been carried out?"

Of course, God's hand cannot be forced: we have to do what we can and not grumble at our own results, with peevish arrogance. But that is not the point. We are not discussing any doings of our own. We are considering other people, their weight, their influence, their energies, and their great capacity: was there any waste?

Such a question is meaningless if it be simply contended that the results, as we have called them, *have* been all that could be wished and anticipated. But certainly everybody does not make that contention: either among ourselves or among those who would like as little of the results in question as possible. If Lord Beaconsfield were alive now, it may be surmised that he would say the reeling he spoke of on the part of the Church of England had proved a temporary *vertigo*, and that she had now recovered her characteristic equilibrium—between contraries. Certainly some Catholic writers express disappointment at the measure of those results.

Assuming, as we frankly do, that, considering the power, influence, energy, and capacity engaged on the Catholic side, the results have so far fallen short of just expectation, some human explanation should be sought, in the first place, in order to the provision of some remedy.

We do think that there was waste: and we also believe that the waste was mainly due to Isolation: or, to say the same thing in another phrase, to neglect of Confederation.

And now we may bring what we have been saying into connexion with the opening paragraphs of this paper.

Freemasonry, in the instinctive belief of Catholics throughout the world, is a bad thing. That point we need not labor: for it is enough to say that Catholics are convinced that the international energies of Freemasonry are directed to the subversion of religion; and that the shrewd appreciation of that body perceives in the Catholic Church the real and ultimate enemy, for undogmatic faith will, it sees quite clearly, do its own business, and kill itself without any extraneous fatigues of the executioner; and dogmatic faith finds in the Catholic Church its only uncaptured citadel as its supreme expression.

But from what Catholics know to be a bad thing they may learn a good lesson.

Freemasonry has, we dolorously confess, a huge force. Whence is it derived? We will, if it be allowed to us, not now deal with the reply that the force confessed to be there is derived from those evil powers that have always been in rebellion against God. For, when the worst is said and done, the power of God remains infinite, and the most incalculable force of evil is finite.

For our present purpose we deal merely with the human forces concerned.

Is Freemasonry stronger than the Catholic Church numerically? We do not know: but we much doubt it. Is it stronger in intellect, in the moral force of its members, and in the influence always exercised by intellectual supremacy and obvious moral superiority? To that question our answer is an unhesitating negative. Even the incalculable force of *conviction* is immeasurably greater on the Catholic side: for the Freemasons have no conviction that God does not exist like the Church's conviction that He does: all they have is an irritable certainty that they know they do not want Him to exist. They have vast control of international funds, and of international patronage; they have an unwearied policy of intrigue, unhampered by conscience or scruples, and they have, or are supposed to have, a Secret. That last, real or imaginary, possession is of immense practical service to Freemasonry in attracting to itself the vagrant and morbid fancy of large numbers of people: for societies that have ceased to believe

in the august mysteries of faith are peculiarly liable to be seduced by the notion of an Esoteric Secret.

But in addition to these things, wealth, patronage, and a "secret", Freemasonry has something else, and to it the power of the organization is, we believe, in the main due: and that is its stringent, close, and silent Confederation. We believe that there is in Freemasonry itself nothing to justify its position of world-wide dominance except that—its singular exercise of the weapon of Confederation. We must repeat that we do not at all believe in the intellectual eminence of its members, still less in any influence due to their moral power and weight. We are much tempted to believe that their real secret amounts to no more than their wonderful appreciation of the force of international confederacy. We know the stale and stupid accusation of the Church's accusers that Catholics cannot be sincere patriots, an accusation that conveniently ignores the fact that the nations of modern Europe arose in the arms of the Catholic Church: it is odd that the same accusation has nowhere been urged against Freemasonry, whose spirit, though uncatholic, is incompatible with sincere nationalism. But, perhaps, the accusation against Catholics may have been oftenest pressed and reëchoed by writers and talkers who were themselves Freemasons, who would naturally not accuse themselves.

May we not, who think Freemasonry a bad thing, learn something good and useful from it—the necessity, if isolation and waste are to be avoided, of conscious, intelligent, industrious, disciplined, obedient, and unwearied Confederation; of a Confederation not merely implicit, nor merely local or national: but definite and explicit, international and active?

Every "interest" makes use of it. Does anyone suppose that the wealth or intellect of the Labor Class would have secured by the implicit force within it what the Trades Unions have secured? Does anyone believe that the Nonconformists, as they are called in England, or the Free Churches, as they call themselves here and elsewhere, owe their political importance to the sheer weight of their numerical strength, or to their extraordinary intellectual power? But the Free Churches have been long awake to the truth that their strong-

est weapon is to be found in definite, explicit, articulate, and watchful Confederation. In England Catholics are only awaking to that truth. For centuries they were oppressed by Penal Laws, and for generations they were further weakened by the spirit opposite to that of Confederation among themselves. The story of their domestic squabbings makes dismal reading, and can only be suffered by readers who admire historic honesty, and are ready to admit that regrettable facts may convey necessary warnings, and suggest useful lessons. That parochial spirit has been conquered in England, and very largely forgotten among English Catholics. But the idea of a wide and strong Confederation of Catholics has only recently begun to gain ground.

Apart from more supernatural ends the Catholic Congresses of the last four years have done a very great work in fostering the Confederation idea in England: they have been marvellous object-lessons, but the lesson is not yet fully learned.

We have had two sorts of Congresses: an annual National Congress in England, and an annual International Eucharistic Congress held in different countries of Europe and America. The former have done much to bring the Catholics of one whole country into "touch" with each other: and will do more as the National Congresses are more largely attended. The latter have done more in bringing together Catholics of divergent race and language—apart, we must repeat, from the initial, primary object of honoring the Divine Eucharist.

But (1) is there not room for a third sort of congress—a congress of Catholic Interests in general, not national, but universal, and not necessarily annual? (2) Is it not to be remembered that a congress, however important, is an episode, and a passing fact, though its effects be not passing and transient? In modern days, when intercommunication is so swift, easy, and cheap, between men of different races and nations, could there not be a standing International Confederation among Catholics? The confederations outside the Church, whose efficacy for their several purposes we have noted, are not episodic and confined to periodic congresses, but owe their power and results to their permanent character, and continuous action. We perceive objections to such a scheme. The Church herself is a confederation, and all

Catholics are members of it. (Some of them extremely inactive members.) She herself is a confederation, world-wide and of a very high and perfect organization, an organization perfected by the experience of twenty centuries, and essentially of Divine institution; whose officials are not of human invention; and the Church is infallible; whereas any confederation of Catholics would be new, and untried, with experience all to learn, in place of having the authority of experience to teach; it would be experimental; it would be a human expedient; it would be liable to all the failings of temporary, human devices and expedients. Of course: but so has every confraternity been, and the Church has never refused her blessing to them, or been suspicious of their usefulness. The Religious Orders themselves, of incomparably higher status than confraternities, have been human institutions, and some among them—and noble ones—have served their turn and gone.

What a confraternity may be, such a confederation of Catholics may be: and it should be noted that confraternities are seldom or never of national character, or merely local use: within the Church, which is Catholic and Universal not only in extension but in aim and operation, they play their part, temporary in some cases, partial in all; and their health lies in the Church's blessing and good-will toward them. The test is obedience. So long as they have one mind with her, and give way to no idiosyncrasy; so long as their aim is hers, and their methods submissive to her guidance, she favors and fosters them for her children's good. Some are of very closely specialized motive; some of a nature to appeal only here and there: the Church does not complain of their narrow scope: others have objects almost coëxtensive with her own, and the Church does not warn them they are aiming too wide and encroaching on her universal mission: they are only acting as her adjutants as she is the Vice-Gerent of God Himself.

It all reduces itself to a question of loyalty and obedience. Anybody claiming to act within the Church, but betraying symptoms of idiosyncrasy, of something heterogeneous, odd, unsympathetic, headstrong, with queer aims, with dubious methods, she watches cautiously and presently disavows and suppresses—because the crucial test of obedience has failed.

And disobedience shuns contact, loves isolation and a remote sphere: it likes to work on its own lines, and far from observation, to keep its own counsel, and avoid inspection and explanation. It makes its own odd friends, and they are not those of the Church. It dotes on popularity, and cares little for approbation from central authority. It sees with independent, conceited eyes, and has no wish to see what the Church and her head see. It has private motives. It is not content with the eternal, unchanging, and simple aims of the unchanging Church. It inevitably tends to local gains, for which it will throw over universal principles: for a temporary, private, and local success it will barter a concession involving departure from the Church's demand everywhere in every age. To sum up, it has the taint of idiosyncrasy and disloyal ambitiousness or conceit.

No such confederation as we imagine could have a free hand, or an independent program of its own: it would be simply another instrument in the hands of authority to aid in carrying out the plans approved by that central authority itself. Its headquarters would be in Rome, or where Rome chose to assign them near at hand for inspection and control: it could have no existence till the proposals for its constitution, scope, and objects had received approval; its agenda would require constantly to be submitted for approval; whatever regulations of prudence and restraint the wisdom of authority might impose would be adopted for its guidance.

What we feel sure of is that the *material* is not wanting: all that is wanted is the competent selection of the material, and the bringing of it together in special association for these special purposes. It would not be a new idea, but the embodiment in a more permanent form of the idea already expressed by every Congress and almost every "Meeting".

There is no denying that such an embodiment would be laborious, as every great work done for the Church has been. It would call for great energy and great prudence. Some initial failures might occur before the completely successful embodiment of the scheme. If attempted as the "hobby" of any individual, or clique of individuals, its failure would be secured.



All this and much more should be thoroughly understood and admitted: what we will not readily believe is that, where the forces of unbelief or of half-belief have succeeded, the forces at the disposal of the Church need fail. The loyalty of Catholics cannot be less than that of sectarians and unbelievers; the willingness to combine for defence cannot be weaker than the eagerness we see outside, among men of divergent race, language, and class interests, to unite strongly for assault. What we have to keep must be dearer to us than any whim of theirs for destruction and robbery can be to them. Are we to confess our indolence greater than theirs?

Our Lord's parable did not commend injustice, but He instanced the prudent energy of the unjust: a bad man, to avoid the risk of temporary inconvenience, could bring all the wisdom of this "generation" to bear; should not good men, to avoid eternal loss, arouse all the activities inspired by Supreme Wisdom to their guidance and encouragement?

Our Lord certainly did not wish His hearers to be like the unjust steward: in one only thing was he an example—in diligence and a cautious consideration of means to an end. His end was purely selfish, his means bad, his diligence godless and tainted: but there is an end higher than selfish temporal advantage; honest means can be used as industriously as dishonest; and diligence can be exercised on God's side. But the "wisdom" of the children of this world "in their generation" is not always reflected by any corresponding, though essentially different, exercise by the children of light of the Other Wisdom that would be lent them if they chose. The parable does not complain that the children of light are not wise in this generation, but warns them against the folly of indolence in their own.

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#### ST. COLUMBAN AND THE SCHOOL OF LUXEUIL.

**D**ESPITE the severity of his discipline, the number of Columban's followers increased from day to day. "The fame of the man of God," says Jonas, "spread into every part of Gaul and Germany, and his praise was in the

mouth of all.”<sup>1</sup> Not merely the common people, but the Frankish, Alamannian, and Burgundian nobles as well regarded him with reverential admiration. The celebrity which to-day attaches to the names of the learned and the wealthy, of the great discoverers and inventors, was reserved in the ages of faith to the saints. A man or woman illustrious for virtue was the cynosure of all eyes. Columban’s almost superhuman austerity, his manifest gift of prophecy, the miracles wrought through his intercession, the strict discipline that reigned in his monasteries, the power of his preaching—all this was calculated to awaken in the youth of the land the desire to see him, to hear him, and to range themselves under his leadership in the militia of Christ. Those who found the peace and rest they had sought hastened to tell their relatives and friends of their happiness and to invite them to come and share it. And thus it happened that, before Columban had been ten years in the Vosges, his monasteries were peopled by more than two hundred monks.

But the aspirants to monastic perfection were not the only ones who flocked to Luxeuil: the sick, the infirm, the afflicted, came from far and near to seek relief, and not one but went away from the man of God healed or consoled, for under the Celtic pilgrim’s somewhat harsh and brusque exterior beat a heart full of tenderness and compassion for suffering humanity.

There lived at that time, relates Jonas,<sup>2</sup> a certain duke, Waldelenus by name, who ruled over the territory between the Alps and the Jura. In the early days of Luxeuil—in 595 or 596<sup>3</sup>—this man came with his wife, Flavia, to Columban and begged him to pray to God for them, for they were blessed abundantly with this world’s goods but had no son to leave them to after their death. “If you promise,” replied Columban, “to consecrate to the Most High the child with whom He will bless you, and to choose me to be godfather at its baptism, I will implore God to grant you not only the child you will offer to Him as the first-fruits, but as many more pledges of His clemency as you shall desire.” They gladly agreed to this condition and Flavia had scarcely returned to

<sup>1</sup> V. Col. I, 18.

<sup>2</sup> V. Col. I, 14.

<sup>3</sup> St. Donatus was made bishop of Besançon in 625 or 626, and as he could not have been consecrated bishop before his thirtieth year, he must have been born in 595 or 596 at the latest.

Besançon when she felt the first joys of maternity. Waldelenus did not forget his promise: his first-born was baptized at Luxeuil and received from Columban the name of Donatus. God is never outdone in generosity: another son, Chramnelenus,<sup>4</sup> was born to Waldelenus and Flavia, and then two daughters; all were afterward remarkable for wisdom and piety and repaid their benefactor by constant fidelity and devotion during his lifetime and by zealously propagating his Rule after his death.

When still a mere child Donatus was entrusted to the monks of Luxeuil to be trained in "wisdom and piety" under the eye of his godfather. It was not unusual in the early Middle Ages for parents to dedicate their infant children to the monastic life.<sup>5</sup> Bede<sup>6</sup> tells of "a little boy, not above three years old, called Aesica," who was received into the monastery of Barking; Bede himself entered the monastery of Wearmouth at the age of seven; St. Boniface joined the sedate ranks of the Saxon Benedictines at five; Walafrid Strabo was brought to the monastery of Reichenau when he could just talk, and Paul of Verdun passed literally from the cradle to the cloister.

How did Donatus and his little fellow-pupils spend their time in the monastery? Clothed in their tiny white-hooded gowns, they would observe the monastic rule to the best of their very limited ability; sit in choir with the older monks, go to the refectory and the recreation grounds with them, and, when the hours for study came, some learned brother would teach them their letters. When the mysteries of the Roman alphabet had been mastered with the aid of letters cut out of wood or stone, or written or impressed on sweetmeats, reading and writing were taught them, not simultaneously, as is done to-day, but successively in the order named. For the

<sup>4</sup> Cf. Fredegar IV, 78, where Chramnelenus is mentioned among the dukes who took part in Dagobert's expedition against the Basques, 636-37. In 642 he was instrumental in bringing about the downfall of the proud Patrician Willebad, of Burgundy, and his following, under the walls of Autun. (Ibid., 90.)

<sup>5</sup> See *Rule of St. Benedict*, 59, for ceremony of consecration. St. Chrysostom was of opinion that boys should be received into the monastic schools as early as possible. (Adv. oppug. vit. monast., 3, 17.) "All children brought to the monks to be educated," says St. Basil, "shall be received; none, not even the youngest, shall be turned away."

<sup>6</sup> H. E., IV, 8.

writing exercises wooden tablets were used on which the children wrote with ink or chalk; the more advanced pupils were allowed waxed tablets and styles, or parchment and goose quills. The reading and writing lessons were followed by some rudimentary instruction in arithmetic and the use of the abacus, or calculating frame, and then the pupils were ready to begin the curriculum of the Seven Liberal Arts by a study of Grammar.

Grammar meant more in those days than it does now. It was universally regarded as the queen of the sciences and was defined as the "science of interpreting poets and historians," and the "rule of speaking and writing well." As Latin was still a living tongue, being the language of the Church and the State, and as the monks were permitted to use no other in their daily intercourse, the medieval boy could gain a working knowledge of it even from the grammatical treatises of a Donatus or a Priscian. Besides, the Latin which he learned to speak and write was not that of the Augustan age, which our collegians with much fear and trembling strive to acquire, but a language formed on purpose, as it were, to suit the new civilization springing up out of the ruins of the Roman world—the language in which St. Benedict and St. Columban wrote their Rules and the hagiographers of the sixth and seventh centuries the life-stories of their saintly heroes.

The first reader of a seventh-century schoolboy was not a picture book about cat and dog and bird, but the Psalter, or Book of Psalms. The one hundred and fifty glorious songs of David and the other Hebrew lyrists had to be learnt by heart. Bible stories replaced the nursery tale, and the Psalms and the Alleluia supplanted the pagan nursery rhyme. Such had been the practice of the Church since the days of Basil, Chrysostom,<sup>7</sup> and Jerome.<sup>8</sup>

With the great Fathers of the Church, whom he admired so much, Columban shared a noble enthusiasm for the literature of ancient Rome and recommended its study to his

<sup>7</sup> "The child must be made acquainted with the Sacred Scriptures as early as possible. The teachings of the Bible are a wholesome antidote against the evil inclinations that manifest themselves even at this tender age; they are the fountain that waters the soul." (St. Chrysostom, 60 Hom. in Matth.)

<sup>8</sup> See St. Jerome's *Letter to Laeta*.

monks. In a metrical epistle, saturated with quotations from Virgil, Horace, and Ovid, he tells his friend Sethus to despise the transitory pleasures of life and to strive instead after treasures that will never moulder or decay, to wit, "the dogmas of the Divine Law, the chaste life of the holy Fathers, and whatever the learned masters wrote of old or the eloquent poets sang".

Dispice, quae pereunt, fugitivae gaudia vitae.  
 Non fragiles secteris opes et inania lucra,  
 Nec te sollicitet circumflua copia rerum.  
 Sint tibi divitiae divinae dogmata legis  
 Sanctorumque patrum castae moderamina vitae,  
 Omnia, quae dociles scripserunt ante magistri  
 Vel quae doctiloqui cecinerunt carmina vates.  
 Has cape, divitias semper contemne caducas.

—*Versus S. Columbani ad Sethum*, 8-15.

The Adonic verses *To Fidolius* display a familiarity with classic poetry and mythology such as is found, in the seventh century, only in the writings of Aldhelm of Malmesbury. Columban invites his friend to attempt similar verses, giving him at the same time a minute description of their mechanism. "If you wish to write verses such as those with which that illustrious poetess of the Greeks, Sappho by name, used to charm her contemporaries, let a dactyl always be followed by a trochee; but it is also permitted to replace the final short syllable by a long one":

Si tibi cura  
 Forte volenti  
 Carmina tali  
 Condere versu,  
 Semper ut unus  
 Ordine certo  
 Dactilus istic  
 Incipiat pes;  
 Inde sequenti  
 Parte trocheus  
 Proximus illi  
 Rite locetur;  
 Saepe duabus  
 Claudere longis  
 Ultima versus  
 Iure licebit.

The encouragement given by Columban to the study of the classics bore abundant fruit. His monks imbibed his respect, if not his enthusiasm, for the works of the ancients; and if they were not very successful in imitating the style of Virgil, Cicero, Horace, and Livy, they were at least careful to hand down to posterity copies of the masterpieces of these writers. In every monastery there was a well-stocked library, and the abbots took care to keep the books in good order by having them regularly rebound.<sup>9</sup>

By good fortune a ninth-century catalogue of the library of the monastery of Rebais in Burgundy has come down to us. As Rebais was founded by St. Agilus, a disciple of Columban, a glance at this catalogue will give us a fair idea of the books used by the pupils of Luxeuil. Besides a large number of sacramentaries, antiphonaries, legends, lives of saints, and passionals, there are listed commentaries on Genesis, Josue, Jeremias, and Daniel; the Dialogues, the *Liber Regulae Pastoralis* and the Homilies on Ezechiel of St. Gregory the Great and an Index to his Letters; most of the works of St. Augustine and of St. Jerome; St. Ambrose's *De Officiis*; the writings of Prosper of Aquitaine, St. Bede, and St. Isidore of Seville; a collection of Patristic Homilies, a Lectionary and a Missal; the Poems of Sedulius (two copies), Arator, and Aldhelm; two large and two small Priscians and two Donatus; two copies of Virgil and Horace and one of Boëthius; Cicero's *De Senectute* and *De Amicitia* and the Comedies of Terence; a pharmacopeia and a book with Irish text ("unus textus scoticus"), &c.<sup>10</sup>

The study of Grammar was followed by a course in Rhetoric. This consisted chiefly of practical exercises in composition, especially in writing letters and drafting legal documents. The training of the intellect, in the more restricted sense of the word, was left to Dialectics, with which the Trivium, or triple key to the world of the mind, was brought to a close.

Those who showed aptitude for mathematical studies then took up the branches of the Quadrivium: Arithmetic, Geom-

<sup>9</sup> V. Col., II, 60. On the eve of his death, Athala had the books of the Bobbio library bound: "libros ligaminibus firmat."

<sup>10</sup> Greith, *Gesch. der altirischen Kirche*, p. 291.

etry, Astronomy, and Music. As the Arabian numerals were as yet unknown to the Western world, neither master nor pupil could advance very far in the science of numbers; an elementary knowledge of Arithmetic, however, was considered indispensable for a proper understanding of the Holy Scriptures. Instruction in Geometry such as is imparted in our higher schools to-day was probably unknown throughout the Middle Ages, but the triumphs achieved by the medieval architects prove that geometrical knowledge must have been both thorough and widespread. From his letters on the Paschal controversy and from the seventh chapter of his Monastic Rule we know that Columban was well versed in the astronomical lore of his day, and he no doubt insisted that the scholars of Luxeuil should be made familiar with "the course of the sun, moon, and stars" so as to be able to fix the date of Easter and the chief festival days of the year, and to account for the frequent changes in the length of the canonical hours.

Very special importance was attached to the study of Music. Music was considered so excellent and useful that a person ignorant of it was in general held to be unfit for the sacred ministry. As notation was still very defective, consisting of *pneumes* or *neumes*, that is, points, dashes, and hooks to indicate the pitch of the tones, proficiency in the musical art was acquired only with much difficulty, and the singing-master appears to have used his baton quite as often to beat his pupils as to beat time. "How many blows and pains," we read in a sermon attributed to St. Columban, "must they submit to who wish to learn music."<sup>11</sup> Very severe punishment was meted out to those who stumbled through the Psalms or spoiled the singing by unnecessary coughing or laughing. Alcuin records this saying of the Venerable Bede: "I know that angels visit the canonical hours and the congregations of the brethren. What if they do not find me among the brethren? May they not say, 'Where is Bede?'" St. Benedict assigns the same reason for the necessity of singing the Divine Office properly. "Let us always be mindful", he says, "of the words of the Prophet: 'In the sight of the Angels I will sing

<sup>11</sup> *Instructiones sive Sermones Sti. Columbani*, IV (Migne, Pat. Lat. t. 80, p. 233). The real author is a disciple of Faustus of Riez. (See below.)

unto Thee.' Therefore let us consider how we ought to conduct ourselves before the face of the Divinity and His Angels; and let us so stand and sing that our voice may accord with our intention." <sup>12</sup>

If the liberal arts were fostered in Luxeuil, the non-liberal arts were by no means neglected. "If a brother cannot apply himself to the study of letters, sacred or profane," says Cassiodorus in his treatise on the Liberal Arts, "let him remember that it is no mean and ignoble occupation to cultivate the gardens, to sow the fields, to gather the beautiful fruit of the trees, for we read in the Psalms: 'Thou shalt eat the labors of thy hands: blessed art thou, and it shall be well with thee.'" Columban went a step further than the sage of Squillace and enjoined manual labor on all his monks. Daily prayer, daily study, daily manual labor—this was his educational program. Although St. Valery, who entered Luxeuil about the year 600, displayed remarkable talent for study, he had to spend several hours each day in the large monastery garden, weeding it and ridding it of the worms and insects which had settled there in alarming numbers.<sup>13</sup> St. Amatus, another pupil of Luxeuil, was so skilful in the management of bees that his services as instructor in this difficult art were sought far and wide. His aptest pupils were the nuns of a neighboring monastery who could catch a swarm with ease by spreading a mixture of milk and sweet-smelling herbs over a vessel, or cause a hive to swarm by striking a kettle with a stick.<sup>14</sup>

As in other points of the Rule so also in regard to manual labor Columban set the good example. In spite of his office and his years, he would sally forth at the head of the monks to clear the forests, till the fields, and harvest the crops. From the neighboring farms and villages people came to see the unwonted spectacle of scores of white-gowned monks toiling like serfs or hired servants to turn the wilderness into a cultivated landscape. One of these, the parish priest Winioc, took home with him a lasting memorial of his first visit. Columban and his monks were felling trees in the

<sup>12</sup> Reg. S. Benedicti, c. 19.

<sup>13</sup> Vit. S. Walarici, abb. Leucon, c. 6.

<sup>14</sup> V. S. Amati, c. 22.



forest and as he was looking on, astonished at the ease with which they drove the wedges into the trunk of a knotty old oak, a flying wedge struck him with such force in the forehead that the frontal bone was laid bare and the blood gushed forth in streams. Columban hastened to his side and, after kneeling for a moment in fervent prayer, took a little spittle and put it on the gaping wound, which closed up so well that it hardly left a scar.<sup>15</sup>

How with only one meagre meal a day the monks were able to do the hard work that pioneer farming calls for, is one of the many problems presented by early monasticism. It seems, however, that the daily fast enjoined by the Rule was relaxed for those who worked in the fields. Visiting Fontaine one day, Columban found sixty of the brethren engaged in breaking with their hoes the heavy clods in a freshly ploughed field, and when he saw how difficult their work was he told them to take some refreshment. "But we have only a few loaves and a little beer left," was their answer. "Bring what you have," said the abbot; and when he had blessed the scanty store, it proved sufficient for all.<sup>16</sup>

And what a blessing in disguise hard work could upon occasion prove to be! Once when he had retired into the solitude of the great wilderness, Columban learned that during his absence a virulent disease had invaded Luxeuil and attacked so many of the inmates that hardly anyone was well enough to attend to the others. He returned to the monastery without a moment's delay and commanded the sick brothers to get up and beat out the grain on the threshing-floor. Many obeyed and were cured, and for these the abbot ordered a special meal to be prepared. Those, on the other hand, who had listened to the dictates of human prudence rather than to the voice of obedience recovered only after a long and dangerous illness.<sup>17</sup>

This was not the only case in which unhesitating obedience was promptly rewarded. Whilst reaping corn with the brothers in a field near the hamlet of Baniaritia, Theudegisil wielded his sickle so awkwardly that he all but cut off one of the fingers of his left-hand. Attracted by his cries for help, Columban bound up his wound and told him to go on with

<sup>15</sup> Vit. Col. I, 15.<sup>16</sup> Ibid., 17.<sup>17</sup> Ibid., 12.

his work as usual. He did so, and to his great joy found that his finger was completely healed. "Theudegisil himself related this incident to me," says Jonas, "and showed me the finger in question."<sup>18</sup>

In such and similar labors did the monks of Luxeuil spend the greater part of the day; for, besides its social usefulness and, under the circumstances of the times, its absolute necessity, severe labor was regarded by Columban as a penitential exercise and an excellent means of gaining self-control. Of course only the older and sturdier boys could be set to this kind of work, the younger ones being variously employed according to their capacity. A clever lad like Chagnoald,<sup>19</sup> the future bishop of Laon, would be selected to act as private secretary to the abbot or his provosts. Others, like Domoal<sup>20</sup> and Sonichar,<sup>21</sup> were attached to the personal service of Columban, accompanying him on his expeditions into the forest, gathering the herbs and wild apples that were his sole nourishment during his periods of solitary retirement, or, in the absence of all other food, angling or netting for fish in the L'Ognon or the Breuchin.

Like all true educators, the abbot of Luxeuil rated training higher than instruction, moral discipline higher than mental culture. No pupil of his was spoiled for sparing of the rod, as a glance at his Cenobitical Rule, to which young and old alike were subjected, will show to evidence. He strove to imbue his disciples with a deep sense of their dignity as children of God, a dignity which required of them humility, fraternal charity, forbearance, politeness.<sup>22</sup> Let nothing be done through contention, he tells them, quoting the words of the Apostle,<sup>23</sup> neither by vainglory, but in humility let each esteem others better than themselves. Lying, idleness, curiosity, quarreling, meddling with the concerns of others, were punished with the rod or by the imposition of a fast on bread and water. During times of silence the boys were not allowed to communicate with one another through the medium of a third party. If a boy was told by a senior to do what was against the Rule, he was to answer: "You know I am

<sup>18</sup> Ibid., 15.

<sup>20</sup> Ibid., 9 and 19.

<sup>22</sup> Col. Reg. Coenob., 5.

<sup>19</sup> Ibid., 17 and 26.

<sup>21</sup> Ibid., 11.

<sup>23</sup> Phil. 2:3. Reg. Coenob., 5.

not allowed to do this"; if the other insisted, the boy was to say: "I will do as you command", in order not to be guilty of an act of disobedience; his bad councillor, however, was punished with three fasts or condemned to keep silence during three recreations.<sup>24</sup>

But Columban made use of more effectual means than fasting or the rod to train his charges to become "the light of the world and the salt of the earth". He prescribed daily confession and frequent Communion for them, and in numerous conferences<sup>25</sup> he reminded them of the nothingness of earthly life with all its goods, of the strict account that must be given at the end, of the wretched state of those who not only live in the world, but, so to speak, carry the world about with them, of the heavy load of sin that bears man down, a load hard indeed to get rid of, but one which must be shaken off, if they

<sup>24</sup> Reg. Coenob., 8, the only chapter of the Rule in which boys ("juven-culi") are expressly mentioned.

<sup>25</sup> In spite of the well-nigh overwhelming external evidence for the Columbanian authorship of the seventeen *Instructiones Variæ, sive Sermones* (Migne's Pat. Lat., t. 80, 23 Oss.), only a limited number can be ascribed with certainty to the abbot of Luxeuil. Professor Albert Hauck, of Leipsic, was the first to draw attention to the fact that the quotation from Faustus in Instruct. II is found in one of the *Homiliae ad monachos*, published by Migne (t. 50, 833-859) under the name of Eucherius. Taking for granted that Columban was the author of the Instruction in question, Fleming reasoned that, as Comgall was Columban's teacher, Comgall and Faustus must be identical. His opinion is confirmed by a notice in the so-called Martyrology of St. Gall (A. D. 894). Under V Id. Jun. (9 June) Notker Balbulus says of St. Columba of Iona: "Qui cum plurimos discipulos vel socios sanctitatis suae pares habuisset, unum tamen Comgellum, latine Fausti nomine illustrem, praeceptorem beatissimi Columbani, virtutum reliquit heredem". Whether Comgall was also called Faustus is a question of minor importance—one thing is certain: the quotation in Instruct. II, beginning with the words: "Si quando terrae operarius" is from Faustus, abbot of Lérins and bishop of Riez (400 or 405 to 485), and to him, and not to Eucherius, of Lyons, must be ascribed the authorship of the *Homiliae ad monachos*. (For Faustus see Engelbrecht, *Studien über die Schriften des Bischofs von Reji Faustus*, 1889; Koch, *Der h. Faustus*. The letters of Faustus are published in M. G. H., Auct. Antiq., VIII; his other works in *Corpus SS. Eccl. lat.*, XXI.) Hence it is certain that the author of Instructio II, when he spoke of his "master Faustus", could have had in mind no one but Faustus of Riez. The author of Instruct. II is also the author of Instruct. I, as a glance at the style and contents will show. Hauck was at first inclined to attribute all the Instructions to a disciple of Faustus or to Faustus himself (*Zeitschrift für kirchliche Wissenschaft*, 1885, 357-364), but Seebass convinced him of the authenticity of Instruct. III, XI, XVI and XVII (*Zeitsch. für Kirchengeschichte*, 1892, 513 ss.; Hauck, *Kirchengeschichte Deutschlands*, I, p. 261, 3rd ed.). In a Fleury MS. of the eleventh century these four sermons are bound together under the title: *Ordo S. Columbani, abbatis, de Vita et Actione Monachorum*. They have been edited with a critical apparatus by Seebass in the *Zeitschrift für Kirchengeschichte*, 1893, pp. 78 ss. It is this edition that is quoted in the text.

do not wish to be lost eternally; and directed their attention to the choicest and most hidden of all possessions, divine grace, and showed them how to acquire it and how to keep it.

Columban's manner of preaching was as simple as the character of his audience. His instructions are of unequal length, but even the longest does not exceed twelve hundred words. Although in some manuscripts they are called *Sermones*, they might be more fittingly described as addresses or allocutions. Their aim is not to teach doctrine, but simply to drive home some practical truth, to bring the listener to self-knowledge and to hatred of sin. Columban seldom stops to develop a thought or to prove a statement. With short, oftentimes epigrammatic, sentences, with questions and exclamations he closes with his hearers and forces them to take to heart what he tells them.

In the first Instruction <sup>26</sup>—"Cogita non quid es, sed quid eris"—he draws a parallel between the rapidity with which this world is swept away and the everlastingness of the goods of the world to come, to show thereby that this life is not life indeed, but merely a brief moment given us in which to purchase, by selling ourselves, the eternal life beyond the sky. He begins with characteristic abruptness:

Consider not, poor man, what thou art, but what thou wilt be; what thou art lasts but for a moment, what thou wilt be is eternal. Be not slothful for thyself, but rather acquire in a short time what thou wilt possess forever. Overcome the dislike for present exertion by thinking of the reward to come. If the world beckons thee, remember that it flees from thee, that your pursuit of it is vain. Why dost thou not follow after that which never flees from thee? What doth it profit to gaze at a shadow reflected in the water? What do joy and happiness tasted in a dream profit thee? After all, dreams, be they never so long, are shortlived; and life's joys are like dreams in a dark night. Awake, therefore, O my son, out of the night, and seek the light that thou mayest see and be seen; light your lamp and read. Awake; be not seduced by dreams and deceived by false imaginings. Thy life is a wheel that is ever turning and running on, and never waits for thee. It is thy duty to keep up with it. Thou hast nothing on earth, O man; thou wilt die naked as thou wert born into it. Thou hast nothing on earth

<sup>26</sup> Ed. Seebass. It is the sixteenth in Migne.

but the prospect of Heaven, which is thy inheritance, provided thou dost not forfeit it on earth. But if thou hast lost it already, sell thyself in order to regain it. What do I say, Sell thyself? Sell thy vices, and buy life. Thou mayest perhaps wish to know what these vices are. Above all things sell pride, the root-vice, and buy humility, and thou wilt be like unto Christ, who saith: "Learn of Me because I am meek and humble of heart." <sup>27</sup>

The second Instruction <sup>28</sup>—"Quid in mundo optimum est?"—treats of contempt of the world and of self, and of the love of things eternal. The choicest thing in the world, says Columban, is to please Him who made it. The world together with the goods it offers is transitory and therefore to be despised. It deceives us, because it does not show itself as it is. It will pass away; it is daily passing away. What can it boast of that will not some day disappear? In what does contempt of the world consist? In the renouncement of pleasures and riches; in contempt of self. "He is victor over the world who, while still in the flesh, dies to himself, to his vices, to his passions; no one who spares himself can hate the world, because he must love or hate the world in himself. Only he lives well who either never has to repent or is ever repenting." The wise man will love nothing in the world, because there is nothing lasting here below: "the world rests, as it were, on pillars of vanity". The sole object of his love must be the eternal. This is the only true good. "O wretched state of man! We are bound to love that which is far from us and uncomprehended by us and hidden from our eyes while we live in the prison-house of this body. But it will not be always far, and hidden, and unknown; for he would assuredly have been born in vain to whom the eternal were to remain unknown forever. Therefore even now we must long after it and love it: far better an hour's patience here than an eternity of fruitless remorse hereafter."

At the end of his first Instruction Columban enumerates the vices that we must sell in order that "the flesh may be destroyed and the spirit saved in the day of our Lord Jesus Christ: gluttony, fornication, covetousness, anger, sadness,

<sup>27</sup> Matth. 11:29.

<sup>28</sup> The third in Migne.

sloth, vainglory and pride; "which", he adds, "it were a gain to lose even though we got nothing in exchange". In the third Instruction<sup>29</sup> he reverts to these eight principal or capital sins,<sup>30</sup> "which drag man down to destruction", contenting himself, however, with simply setting before his hearers the Scriptural texts bearing on them and indicating briefly how they must be combated.

Of gluttony it is said: "Take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness."<sup>31</sup> Of fornication: "Fornicators and adulterers God will judge."<sup>32</sup> Of covetousness: "The desire of money is the root of all evil."<sup>33</sup> Of anger: "Whosoever is angry with his brother shall be in danger of hell fire."<sup>34</sup> Of sadness: "The sorrow of the world worketh death."<sup>35</sup> Of sloth: "Idleness hath taught much evil."<sup>36</sup> Of vainglory: "His stench shall ascend, because he hath boasted of his works."<sup>37</sup> Of pride: "God resisteth the proud,"<sup>38</sup> and "Whoever shall exalt himself shall be humbled."<sup>39</sup>

According to the Holy Scripture, therefore, these vices are source and cause of all evil, and must be cured by the practice of the virtues opposed to them. Gluttony is overcome by fasting from the ninth hour to the ninth hour and by the sparing use of the plainest food. "Fornication and all uncleanness, let it not be so much as named among you, as becometh saints":<sup>40</sup> guard against it by an ever solicitous and apprehensive chastity and continence. Covetousness is vanquished by our having nothing that we call our own and by possessing all things in common. Anger is bridled by patience and meekness. Sadness is conquered by spiritual joy and the hope of future blessedness. The fickleness engendered by sloth is corrected by remaining in one place, as the Scripture says: "If the

<sup>29</sup> Ed. Seebass. The seventeenth in Migne.

<sup>30</sup> Evagrius Ponticus (c. 390) was the first to enumerate *eight* capital sins (Migne, P. G., 40, 1271-1278): γαστριμαργία, πορνεία, φιλαργυρία, λήπη, ὀργή, ἀκηδία, κενοδοξία, ὑπερηφάνια, which he calls λογισμοί. Columban took his enumeration from Cassian (Coll. V). Gregory the Great (Moralia, 31, 45, 87) counted seven; Peter Lombard (Sent. 2 Dist., 42, 8) made one sin of *acedia* and *tristitia*, and since his time all theologians speak of only seven capital sins. (Cf. Rauschen, *Eucharistie und Buss sakrament in den ersten 6 Jahrhunderten*, Freiburg, 1910, p. 190.)

<sup>31</sup> Luke 21:34. Columban evidently had this text in mind when he wrote "Nolite seduci in saturitate ventris,"—a sentence not found anywhere in Holy Writ.

<sup>32</sup> Heb. 13:4.

<sup>33</sup> I Tim. 6:10.

<sup>34</sup> Matth. 5:22.

<sup>35</sup> II Cor. 7:10.

<sup>36</sup> Eccclus. 33:29.

<sup>37</sup> Joel 2:20.

<sup>38</sup> I Pet. 5:5 (Prov. 8:34).

<sup>39</sup> Matth. 23:12.

<sup>40</sup> Eph. 5:3.

spirit of him that hath power ascend upon thee, leave not thy place".<sup>41</sup> Vainglory, finally, and self-exaltation and pride are put down by humility, compunction of heart, and fear of God.

The fourth Instruction <sup>42</sup>—"Moyses in lege scripsit"—appears to be a commentary on certain points of the Monastic Rule, especially those relating to fraternal charity. Columban bases the obligation of loving God on the fact that we are made to His image and likeness.

Consider the grandeur of this word, God, the almighty, the invisible, the incomprehensible, the ineffable, the inestimable, formed man of the slime of the earth and ennobled him with the dignity of His own image. . . By loving Him, we are but giving back what we received from Him at our creation; for love of God is nothing but the renewal of His image. However, to be true, this love must not be "in word alone, nor in tongue, but in deeds", which prove it to be true.

Let us give back to our God, to our Father, His image undefiled; let us give it back to Him in holiness, because He is holy; in love, because He is love; in godliness and truth, because He is holiness and truth. Let us not be the painters of an image that is not His! He who is ungovernable, prone to anger, and proud, is painting the image of a tyrant. Therefore, lest perchance we make tyrannical images of ourselves, let Christ paint His image in us, the image which He painted with the words: "Peace I leave with you, My peace I give unto you."<sup>43</sup>

But what does it profit to know that peace is good, if we do not keep it with all diligence? The best things are commonly also the most fragile, and the more precious a thing is, the greater care must be bestowed upon it. Such a precious and fragile thing is charity. . . . He who would preserve it must be careful not to say what he pleases nor to move his tongue in response to every motion of his mind. Therefore, do not make many words, but be content to speak what is necessary, for we must give an account not only of every injurious word, but also of every idle word. Men love nothing so much as to carry on idle conversations, to speak ill of others in their absence and to meddle in their affairs. Hence let those who cannot say with the Prophet: "The Lord hath given me a learned tongue, that I should know how to uphold by word him that is weary,"<sup>44</sup> be silent, or, if they do speak, let their words be peaceful; for, no-

<sup>41</sup> Ecclus. 10:4.

<sup>42</sup> Ed. Seebass; the eleventh in Migne.

<sup>43</sup> John 14:27.

<sup>44</sup> Isaias 50:4.

matter how wise a man may be, he will offend less with few words than with many. . . . When a person lies, reviles, slanders, he stabs himself with his own sword. "Speak not ill of others", says the Scripture, "lest thou be rooted out".<sup>45</sup> Let each one see to it that for his slandering of others he be not rooted out from the land of the living. No one ever slanders one whom he loves, for slander is the first-born of hate . . .

A house from which these sins against charity have not been banished is beset with many dangers; for, as the Apostle says: "If you bite and devour one another, take heed you be not consumed one of another".<sup>46</sup> If "he that loveth not abideth in death". where will his place be that speaks ill of others? . . . What is more emphatically, more repeatedly inculcated by the divine law than love? And yet, how rarely do we find anyone who fulfills this law? What can we say to excuse ourselves? Can we say: It is a hard, a toilsome law? But love is not toil; on the contrary, it is sweet; it is a soothing, salutary medicine for the heart. Nothing is dearer to God than spiritual love, which is the greatest and the first commandment in the law, according to those words of the Apostle: "He that loveth his neighbor, hath fulfilled the law".<sup>47</sup> Now he who fulfills the law of charity, has life everlasting, as St. John says: "We know that we have passed from death to life, because we love the brethren; he that loveth not, abideth in death. Whoever hateth his brother is a murderer; and you know that no murderer hath eternal life abiding in himself".<sup>48</sup> Therefore we must either have charity or hope for nothing but eternal pain; for "love is the fulfilling of the law".<sup>49</sup> With this love may He in His mercy fill us more abundantly, He who is the Giver of peace and the God of charity, our Lord and Saviour Jesus Christ, to whom be glory for all ages of ages. Amen.

Columban continued his loving solicitude for the spiritual welfare of his disciples even after they had bidden farewell to the hospitable roof that had sheltered them during the days of their boyhood and youth. With a number of them he kept up a correspondence in verse and in prose, encouraging them to persevere in the practice of the Christian virtues, especially temperance and chastity, or tracing for them a program of monastic perfection. Only five such letters have come down

<sup>45</sup> Prov. 20 : 13, according to the Septuagint; *μη ἀγάπα καταλάλῃν ἑνα μη ἐξαρθῇς*. The passage is not found in the Vulgate. (Seebass.)

<sup>46</sup> Gal. 5 : 15.

<sup>47</sup> Rom. 13 : 8.

<sup>48</sup> I John 3 : 13-15.

<sup>49</sup> Rom. 13 : 10



to us, three in verse addressed to Hunald, Sethus, and Fidolius (to which reference has already been made), and two in prose, to two young men whose names have not been preserved. The latter are so characteristic of Columban and his educational ideals that we cannot help hoping the reader will be pleased, in spite of the rudeness of the translation, to have the main part of them.

COLUMBAN TO A YOUNG FRIEND.<sup>50</sup>

Though I have often written to you on the principles of morality and the formation of character, you ask for still further instruction. You know the saying: He who is not satisfied with a little, will not profit by much.<sup>51</sup> But as exhortation is a safeguard for some, a consolation for others, and a means of acquiring perfection for those who take it to heart and put it into practice, our dear young men must be frequently instructed in order that the pleasures of epistolary intercourse may help them to overcome the bitterness of the war waging within them.

Conquer in this war, conquer the beast within you, viz. pride and concupiscence. Be strong in humility and humble in authority, simple in the spirit of faith, well-bred in manners, inexorable toward yourself, kindly to others; be pure in friendship, cunning amidst snares, hard against effeminacy of every sort, eager to bear hardships; joyful in adversity, not elated in prosperity; unshaken in tribulation, slow to anger, swift to learn, "slow also to speak", and, as St. James says, "swift to hear"; slow to revenge, prompt in action; be amiable to the good, uncompromising with the wicked, gentle with the weak, severe with the foolish, upright with your superiors, humble toward your inferiors; sober always, chaste always, modest and patient at all times, and full of zeal; never covetous, but always generous, if not in deed at least in intention; fast at the proper time, watch at the proper time; be punctual in fulfilling your duties, persevering in your studies, undismayed in storm and stress, bold in the defence of the truth, wary of quarrels. In the presence of the good let your manner be humble; in the presence of the wicked, inflexible. Be gentle in giving, unremitting in charity, just in all things; forget injuries, but remember benefits. Be obedient to the aged, obliging to the young, not overweening to your equals. Vie with the perfect, never envy those who are better

<sup>50</sup> *Instructio XIV* in Migne. Fleming (*Collectanea sacra*) also published it among the Instructions, but remarks that it is out of place there.

<sup>51</sup> The same quotation occurs in Instr. II, ed. Seebass; the author is unknown.

than yourself; do not be angry with those who have outdistanced you; do not speak slightly of those who linger on the way; give ear to those who urge you on. When you are weary and cast down, do not lose heart; weep over your failings, but rejoice in the hope that is in you. Though you see that you are making progress, harbor a wholesome fear of the uncertain issue of life.

This, my dear young friend, is the advice I have to give you. If you follow it out, you will be exceedingly happy, because you will be ever the same in good fortune or ill; you will be prepared to meet every attack of the enemy with a steady eye, checking all cupidity, nurturing the seeds of good, always growing in virtue, always acquiring greater perfection, always aiming at higher things, always wrestling for the palm of victory, always thirsting for divine things. Follow this teaching to the best of your ability, and you will be happy. Put away all childish passionate desires, bring your body into subjection to your mind, and after a brief period of warfare you will receive an eternal recompense!

The second letter is a poetical amplification or paraphrase of a portion of the instruction on the vanity and misery of human life.<sup>52</sup> Though not a poem in the strict sense of the word, Usher<sup>53</sup> assigned to it the first place among Columban's poetical compositions.

#### COLUMBAN TO A FRIEND.

The world passes away; it is daily on the wane. No man lives always: "as all men came into the world, so shall they return". All the proud, all the fleet are overtaken by death. What they would not give up for Christ, the avaricious lose to the last farthing at an unseasonable time. Others gather after them. In their life they hardly dare to give a trifle to God; in death they leave all and nothing remains to them. The present life, to which they cling, is daily slipping away from them; but the punishment which they are preparing for themselves, they cannot escape. The delights of the fleeting hour they strive to gather, and to the seducer they lend a willing ear. "They love darkness rather than the light",<sup>54</sup> and do not trouble to take the Master of Life for their guide. . . Blind

<sup>52</sup> Instr. II, ed. Seebass.

<sup>53</sup> Ep. Hib., p. 6. It is written in a loose kind of rimed prose, which the French call "prose carrée". This perhaps explains why Migne printed it twice; once among the *Letters* (Epist. XV, p. 283), and again among the *Poems* (Carmina, V, p. 294).

<sup>54</sup> John 3: 19.

as they are, they do not see what is in store for the sinner after death, nor what wickedness brings upon the wicked.

Think well on all this, my friend. Love not the glare and gaudiness of the world. "For all flesh is grass", however it may blossom and smell sweet, "and all the glory thereof is as the flower of the grass. When the sun rises, the grass fades, and the flower thereof falls off."<sup>55</sup> So also is the time of youth, if it is not clothed with virtue. The beauty of men grows old, and withers, and is blotted out by sorrows and cares. The shining face of Christ is lovely beyond compare and deserves infinitely more love than the frail flower of the flesh. Be not deceived, my son, by the beauty of woman, by whom death came into the world. Many have fallen victims to the penal flames because they would not renounce their sinful lusts. Taste not of the drink of wickedness; many indeed, intoxicated by it, laugh gaily; but know that, though they rejoice now, they will in the end weep bitterly.

Remember, dearest friend, that lust is like unto a deadly bite that puts an end to all sweetness. Walk not rashly the path of life; think how many have suffered shipwreck. Thou dost tread amidst snares, in which many an unwary one has been caught; take heed whither thy feet carry thee. Lift up the eyes of thy heart above the earth; love the dear company of the Angels. How blessed the family that dwells there above—where the aged groan not, nor infants cry; where no voice is silent in the praise of the Lord; where neither hunger nor thirst is known, where the heavenly inhabitants are fed with heavenly food; where no one dies, because no one is born; where a royal banquet is spread; where no discord is heard; where life is fresh and enduring and consumed by no fear of death nor any other care. Rejoicing that life's troubles are over, they will look on the King of Joy: they will reign with Him who reigns, rejoice with Him who rejoices. Then pain and sorrow and trouble shall be no more. Then the King of kings, the King of purity, shall be seen of the pure of heart.

Thus did the Celtic pilgrim, by word and writing, but above all by his example, train the sons of the Gaul and the Teuton to become, under the impulse of the Divine Spirit, what those troubled times needed most—pioneers of civilization, teachers of the people in agriculture and the trades, missionaries of the Gospel, preachers of penance. The contemplation of the marvels they achieved in the world of nature and of grace caused a Protestant poet to exclaim:

<sup>55</sup> Ecclus. 14: 18; I Pet. 1: 24.

Gegrüsset seid ihr mir, ihr Morgensterne  
 Der Vorzeit, die den Alemannen einst  
 In ihre Dunkelheit den Strahl des Lichts,  
 In ihre tapfere Wildheit Milde brachten!—  
 Beatus, Lucius und Fridolin  
 Und Kolumban und Gallus, Magnoald,  
 Othmar und Meinrad, Notker und Winfrid—  
 Ihr kamet nicht mit Orpheus' Leierton,  
 In phrygisch-wilden Bakchustänzen nicht,  
 Noch mit dem blutigen Schwert in eurer Hand:  
 In eurer Hand ein Evangelium  
 Des Friedens und ein heilig Kreuz, mit ihm  
 Die Pflugschar war es, die die Welt bezwang.<sup>56</sup>

GEORGE METLAKE.

*Cologne, Germany.*

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### OUR COLONIAL BISHOP.

THE recent splendid and worthy celebration of Maine's tercentenary of Catholicity (1613-1913) brought to public notice much valuable and hitherto little known history of colonial struggles in matters of religious worship. One of the genuine surprises of Dr. Edwin Burton's *Life and Times of our colonial Bishop Challoner (1691-1781)* is the twenty-ninth chapter of Volume II, which treats exhaustively and exclusively of the relations which the Vicar-Apostolic of the London District maintained with the English colonies, and island possessions in America. With deep interest many an American Catholic learns that the venerable Bishop Challoner had sole charge of spiritual affairs over the 25,000 Catholics scattered from Newfoundland to the British West Indies, including therefore Mount Desert and the entire diocese of Portland, Maine.

It will be apposite and pertinent to review this captivating chapter of Challoner's biography. It lends a new meaning and infuses personal pride into this scholarly section of Dr. Burton's work when we realize that he is teaching us a chapter of colonial history hitherto but vaguely known. Even Gilmary Shea's valuable *Life of Archbishop John Carroll* is mute on this special period of colonial Catholicity. For twenty-three years Bishop Challoner was the sole spiritual ruler over New England and over the diocese of Portland of

<sup>56</sup> Johann Gottfried Herder: *Die Fremdlinge*.

whose very name he had no notion. His geographical acquaintance with his remote American flock was indeed of the scantiest. The spiritual desolation of these his little ones in Christ, his *pusillus grex*, was not the least of the heavy burdens borne during his long and troubled life. His daily Mass in his obscure London chapel, his private prayers, never omitted a memento for his neglected American children in Christ. What a marvelous harvest of souls, what a vintage, what a fruitage, his humility would never have prompted him to hope for, is the visible result of these prayers.

When the Declaration of Independence severed all political connexion betwixt England and her thirteen rebellious American colonies, unknown to many a rejoicing patriot, one feeble old Englishman, a Roman Catholic Bishop to boot, still continued to exercise undisputed jurisdiction over these same thirteen American colonies from New Hampshire to Georgia (Maine being still a portion of Massachusetts Bay Colony). Bishop Challoner died the January before Cornwallis surrendered at Yorktown, 19 October, 1781. He was ninety years old. The Gordon Riots hastened his death. It was that horrible mob misrule enkindled by Protestant fanaticism that drove the poor enfeebled old Bishop to the Convent of Hammersmith whence his body was buried. Up to a few days before the London riots Bishop Challoner had issued faculties, Lenten regulations, official dispensations and all sorts of episcopal mandates to his loyal and devoted Catholic priests and people of Pennsylvania and Maryland, then the centre of Catholic colonial life. These documents were posted to America from his exceedingly humble lodgings in a dingy and deserted quarter of London, near Fetter Lane, John Wesley's stronghold of Methodism. Full forty years had the quaint trim figure of Bishop Challoner gone in and out of these London lodgings with the price of penal persecution ever tagging his footsteps. It was not until 15 August, 1790, that the Benedictine Bishop Walmesley, Senior Vicar-Apostolic of England's Western District, consecrated John Carroll, Jesuit, the first American Bishop of the See of Baltimore. As Father Carroll, he had been acting bishop under the title of Prefect Apostolic since 1784, three years after Bishop Challoner's death. Bishop Carroll's consecration took

place on English soil, at Lulworth Castle, the historic ancestral home of Thomas Weld, one of George III's most intimate Catholic advisers and friends.

With our present American hierarchy of three Cardinals, fourteen Archbishops, and over a hundred Bishops, and with thousands of the lesser clergy, it is no easy matter for us to experience an intelligent adequate sympathy with poor old Bishop Challoner's weepings and worryings over his 25,000 Catholics of the Atlantic seaboard and with his attempt to govern them by means of occasional formal documents sent from far-off London at a constant risk of their seizure by the British government. Still the picture of that anxious old British Bishop with his immense periwig and his snuff-brown small clothes cut in the pattern of Dr. Sam Johnson's own, with his silver-buckled shoes, and long silk stockings, beseeching every stray traveler to give him news of his American Catholics, is pathetic. With British pertinacity he besought Propaganda to relieve his old age of its major burden by taking off his shoulders the responsibility of his American diocese. Propaganda paid no heed to his entreaties. It is well for us to remember that American Catholicity was fostered by the pious tears and fervent prayers of one who may yet be raised to the altars of the universal Church by Papal canonization, of one who has not ceased to watch and to pray over the interests of his American flock from his heavenly home. May God reward the twenty-three years' solicitude of Bishop Challoner over his Catholics on the Atlantic seaboard.

Before Innocent XI, in 1688, reconstructed ecclesiastical affairs in England by the creation of four Districts, London, Midland, Northern, and Western, with Vicars-Apostolic as their heads, no English Bishop held jurisdiction over the American colonies. All missionaries (and these were mostly Jesuits) then or previously working among the colonists yielded spiritual obedience to their regular superiors. In 1722 Bishop Gifford, Vicar-Apostolic of London, since his consecration in 1703, appears, judging from the Westminster Archives, to have approved officially of colonial regulations for the observance of holidays, likewise for matrimonial dispensations. He also seems to have granted to all Catholics

in America the privileges enjoyed by his English flock, thus tacitly asserting that the colonial Catholics in America belonged to his London District.

In September, 1756, Challoner, then coadjutor to Bishop Petre of the London District, appears in the Propaganda Archives with a letter reporting in detail the spiritual state of American Catholics. He notes with keen regret that but one priest is accredited from Newfoundland to Jamaica, outside of the twelve apostolic Jesuits working untiringly in Maryland and administering to the straggling Catholics of Virginia. Challoner specially commends these twelve Jesuits and the five Fathers of the same Society then among the 7,000 Catholics of Pennsylvania, for their braving every danger and surmounting every obstacle, for their courage in laboring stealthily and secretly and even in secular dress. Just pause here and ask one question: Is it any wonder so many Catholics in the colonies lost the faith? One priest working from Newfoundland to Jamaica! Seventeen Jesuits trying to keep together the scattered congregations in Pennsylvania, Maryland, and Virginia, and this in 1756 at the very climax of colonial prosperity nine years before the Stamp Act! Knowing this fact, we cease to speculate why so many of our Protestant families have Irish names, however patent and thin the disguise in which these names are clothed. It was such a melancholy dearth of priests that cracked the apostolic heart of Bishop Challoner with true grief in meditating on the spiritual apathy and desolation of his flock in the colonies of America. Challoner computes the Catholics of New England, New York, New Jersey, the Carolinas, and Georgia to have been over 2,000 without a single priest. He complains with characteristic candor and British bluntness that the Catholics of New York and New England must be a sorry set, with bad dispositions, judging from their sad neglect of religious duty, for he writes Propaganda that no priest appears to be wanted or would be welcomed by these strange colonial fallen-away Catholics.

This makes amusing reading to New York and New England Catholics of 1913. Surely even Bishop Challoner himself could find no fault with the disposition of the New York and Boston cardinalates and archdioceses. His com-

pliments, deserved and unstinted, to the successful work of the Jesuits in Maryland and Pennsylvania sound like Francis Thompson's superb testimony to the Society of Jesus in his splendid posthumous *Life of St. Ignatius of Loyola*. If Ignatius, as Thompson writes, fought the Reformation in German towns, if Ignatius grappled with the monstrous heresy of Protestantism by swaying the Council of Trent in 1545, if Ignatius cast fire and kindled it with St. Francis Xavier on the Indian coast, in Malaysia, Japan, and the outposts of China, can we not add with Bishop Challoner that Ignatius was his bulwark in America during the long lonely years of his London episcopate. Forty years—a long span in such penal days.

When Clement XIV suppressed the Jesuits in 1773, nobody felt the dread blow more bitterly than Bishop Challoner. What was he now to do with his American Catholics? The Boston Tea Party showed George III and his impotent cabinet what American independence meant soon to do politically. What was the dismay of George that same year of 1773 compared with the utter desolation of Bishop Challoner when Clement XIV's Bull suppressing the Society of Jesus was taking away the sole hope for the successful preservation of the Catholic faith in his colonial dependencies?

The letter of inquiry written by Challoner to Propaganda in 1756 elicited the disconcerting reply that there was no Roman record proving the English colonies in America to have been assigned formally and canonically to the London District. Early in 1757 Bishop Petre saw with satisfaction his faculties extended once and for all time to all colonies and island possessions under English dominion in America. When Challoner ultimately succeeded Bishop Petre as Vicar-Apostolic of the London District he doubted, moved by conscientious scruples, whether all the faculties granted to his predecessor actually would revert to him. On 31 March, 1759, Propaganda set his mind at rest by committing to him the entire control of all American Catholics under English sway. We of the great country of America now fully realize the magnitude and the import of the grant and of the spiritual charge imposed on Bishop Challoner with his jurisdiction extending from Newfoundland to Jamaica. Still it lightens the



load thus flung on his already overweighted shoulders to reflect that but 25,000 Catholics lived in this tract and that these were well served by seventeen devoted Jesuits, each one ready and willing for a martyr's crown.

It is a pitiful parody on the spirit of tolerance and personal liberty ostensibly practised by our colonial settlers when Bancroft acknowledges that in the entire stretch of colonial domain subject to British sovereignty no Mass might be read publicly, no Catholic bishop or priest might have legal authority to exercise his ecclesiastical jurisdiction, no lay-Catholic might teach the young the tenets of his faith. With such restrictions it is small wonder that Bishop Challoner's New England and New York subjects appeared to him lamentably indifferent to the lack of priests and the absence of churches. Knowing colonial conditions we are moved to marked admiration for the invincible courage of the Catholics who remained faithful to traditional teachings under such overpowering odds.

The Treaty of Paris in 1763 marked the termination of those intermittent struggles for supremacy by the French and English colonists on colonial battlefields and granted England complete control of Canada and of several islands in the Lesser Antilles. On 9 July, 1763, Propaganda requested Bishop Challoner to draw up in collaboration with the Bishop of Quebec as full an account as possible of the actual condition of their American Catholics.

The report as given by Challoner in 1763 is an exact duplicate of the one he forwarded to Rome in 1756 when he was coadjutor of the London District. The same complaint of no priests save in Maryland and Pennsylvania, the same complaints of so many living and dying without the benefits of Confirmation. Poor Bishop Challoner in his zeal suggests to Propaganda that the Bishop of Quebec, living so close to Baltimore and Philadelphia, could conveniently confirm in his name all the Catholics scattered from Newfoundland to Florida. Quite a confirmation circuit in the days of colonial transportation! Challoner adds to his 1763 report that three Irish missionaries were trying to keep Catholicity aflame in the West Indies and that one Irish priest had settled in Newfoundland, but the Protestant authorities promptly ousted

him. Challoner sent this document to the Nuncio at Brussels hoping by this strategic course to get it safely to Rome. After months of weary waiting he learned that the British government had captured his report. Again he compiled his statistics couched in the identical complaining terms, 28 August, 1764. This time he directed it to Dr. Christopher Stonor, the English agent of Propaganda at Rome. After persistent correspondence Propaganda granted Bishop Challoner, on 24 December, 1764, all the necessary faculties and consoled him by the intimation of an appointment, then under consideration, of an American Vicar-Apostolic. The Jesuits of Maryland and Pennsylvania promptly besought Bishop Challoner to forward their emphatic protest against this proposal to Rome. So promptly and effectively did he accede to their wishes that nothing of the sort was done until Father John Carroll in 1784 received the title and powers of first Prefect Apostolic to the American Catholics of the English-speaking colonies. In 1771 Bishop Challoner had again besieged Propaganda with the plea of being relieved from his responsibilities over American Catholics. In this same set of prayers for relief he urged the assignment of an Irish Vicar-Apostolic to look after Irish interests and a French Vicar for the French-speaking colonists on the islands recently ceded from France. From 1771 to the end of his long life, 1781, Bishop Challoner, saintly and mortified though he was, never ceased to fret over his unsolved difficulties overseas.

With the Declaration of Independence a hope that his deplorable doubts would have a speedy solution came to solace the old Bishop. Though but four of the thirteen new States abolished religious and political disabilities, the spirit of freedom soon leavened the large lump of intolerance. Gradually, in fact so slowly that now it seems nothing short of miraculous, there developed around us from coast to coast the truly astounding Catholic life in these United States, a Catholic life so complete and so admirable in its activity and intensity of purpose that it is a marvel to the entire world, being one of the triumphs of the nineteenth century. With our present constantly-growing Hierarchy watching over America with that fatherly love and spiritual zeal that dominated the great

apostolic heart of our first Bishop, Richard Challoner of London, nobody need fear for the future of Catholicity in these our United States.

PATRICK N. McDERMOTT.

*Massena, Iowa.*

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### FATHER PARDOW AS A PREACHER.

The Rev. William O'Brien Pardow, S.J., was born in New York City, 13 June, 1847, was graduated from St. Francis Xavier's College in the same city in 1864, and entered the Society of Jesus, 31 August of that year. He afterward was Rector of his Alma Mater, was Provincial of the Maryland-New York Province of his Order, acted in various other offices of responsibility and trust, and at the time of his death was superior and pastor of the Church of St. Ignatius Loyola in New York City. His chief work was that of preaching and giving retreats which he carried on for thirty years in all parts of the United States and Canada. He died 23 January, 1909.

FATHER PARDOW'S vocation was that of a preacher. It might be said that he lived for preaching. How early in life this idea took possession of him may not perhaps be easily determined. His weak health during his first years as a religious may have disposed him to turn his thoughts to the pulpit if he had not already done so. The years devoted to teaching by the young Jesuit before priesthood were not spent by Father Pardow in the class-room. His health did not permit him to teach. This exclusion would naturally turn his zealous energy toward another outlet. The impossibility of continued application did not encourage in him the hope of being a teacher or a writer. So he would be a preacher. He read many hours a day during that time and, as he said, was especially fond of history, probably the history of the Church, which fostered, no doubt, his turn for controversy on historical subjects.

Wherever or whenever he conceived the idea of occupying the pulpit, certain it is that every detail of his life was influenced by it. He took walks daily and daily exercised his lungs with deep breathing. His cold-water bath before retiring was especially directed, as he admitted, to keep from colds and so preserve his voice from hoarseness. From the very first he welcomed all criticism and wrote down the most minute details concerning voice, gesture, and language, which his critics pointed out to him. The practice itself is

characteristic of the man, and his frankness in facing these faults and his persistence in working at their removal are worthy of note. For twenty-five years he kept up this practice, noting failures to prevent their recurrence and successes to ensure their repetition. Nothing shows so clearly Father Pardow's complete devotion to preaching than this collection of favorable and unfavorable criticisms.

The principal work of his life was done in retreats and sermons, and his theory and practice were to accept all possible invitations to speak. His apostolic ardor in this line and his resolute courage, which prompted him from the beginning never to bring a note into the pulpit, never to write a sermon, found it hard to make allowances for others who did not have this confidence. He was good enough to think others capable of doing what he did. The same enthusiasm for the spoken word led him, when in the office of Instructor of the Tertiaries, as it is called, he explained the constitutions of his order, to dwell enthusiastically on the Society's work in preaching. He used to point with great satisfaction to the fact that St. Ignatius first intended his order for the missions and that teaching was forced upon him by circumstances. One reason, too, we may believe, why Father Pardow showed a marked liking for St. Francis Xavier was the fact that the professor of Paris became a preacher and the Apostle of the Indies.

Scarcely for a moment of the day did Father Pardow forget that he was a preacher. He was always preparing for his next sermon. Books were read with that purpose in view; papers and magazines were made to yield up clippings to be filed away for future use. His walks furnished him with illustrations and examples to clarify an idea or enforce a point. In Washington, it is said, he went into a store to examine a cash-register in order to illustrate from its workings the practice of the examination of conscience. When going to Woodstock, Md., once to give a retreat, he rode part way on the trolley-car. He noticed that the lights burned brighter when the car stopped. That fact suggested to him, as he explained to one who was asking him about the art of illustration, that the grace of God may be displayed in men's lives by giving them power, even if they are in desolation.

A decrease of sensible devotion would not argue a lessening of God's grace but a diverting of its energy to other work. The young Jesuit who sought information and was trying to learn how to make comparisons, sorrowfully admitted that he never would have thought of all that or anything like it as the incandescent lamps faded and flared. His thoughts had not one direction as Father Pardow's had. Every place Father Pardow visited furnished him with new material to give fresh treatment to old truths. The Niagara Falls, California and the long ride there, a voyage to Jamaica, a journey to Rome, all were pressed into service in sermons and retreats.

He liked to make his sermon titles striking. This practice hurt him perhaps a little in the appreciation of conservative judges and conveyed the impression to some who drew their conclusions often from these startling head-lines, that his preaching was sensational. He was indeed picturesque and very modern in his illustrations, but that his language was undignified or low is not at all true. In the enthusiasm of the moment, in order "to point a point", as he frequently exhorted himself to do in his notes, he was led to use words which he was himself the first to condemn. In his long career as a public speaker there are few lapses from good taste to be recorded. In the two dozen or more sermons which survive and which were taken down in shorthand, there is nothing which could be so characterized. The vocabulary has no slang.

His sermons were not in the least what would be called literary in the choice of words or turn of sentences. A very rare instance in which he departed from his custom in this matter occurred at the end of a retreat where in explaining the apparition of Jesus at early morning to the disappointed disciples, he alluded to the rising sun of the new day. One who had often heard him preach remarked with surprise at a phrase or two savoring of impassioned prose. Father Pardow was essentially a preacher, a talker. He was simple, direct, and preëminently clear. You might disagree with his position or conclusions; you could not mistake them. His thoughts disengaged themselves from all unessential or superfluous details and stood out in bold relief. He "pointed his points". The same quality characterized his delivery. He

was distinct almost to a fault and yet reproached himself if a single person missed a single word. Distinct articulation was helped by correct and perfect emphasis. A professor of elocution, on hearing one of his sermons, remarked with enthusiasm on the clear-cut prominence of the right words.

He was sensitive to the slightest inattention and watched his audience as a doctor would a patient. It was this desire to hold his hearers that may have led him to use phrases which conservative critics viewed with displeasure. He was always in touch with his audience, congratulated them on their attention, relieved the strain by a humorous description, arrested and fascinated wandering thoughts with an illustration from sources familiar to all and went home to their hearts with vivid sketches of personal experience.

He was better at exposition than argumentation and more skilled in argumentation than in appeals to emotions, at least of the tenderer kind. The range of subjects which he touched upon was not wide or varied but it embraced within its compass the most vital topics of the day, the Bible, the Church, education, divorce. These were his great subjects. He had no profound views or new theories to expound. He was not a great theologian or philosopher. He was content to move in a lower circle. He loved the practical art of popularizing. He had a clear grasp of the few essential truths connected with his favorite topics, and he had the faculty of driving them home and making them stick. It has been the experience of many to remember Father Pardow's sermons longer than those of any one else.

It is more than twenty-five years ago since the writer first heard Father Pardow in a retreat to the students of Fordham College. His thin frame, his short, incisive gestures, his earnest efforts to be distinct, but most of all his flashes of humor and his power of exciting fear, stand out distinctly in my memory to this day. The two last points go back to a prime quality in Father Pardow's preaching, his force of imagination. Writers and speakers are recommended to describe with their eye on the scene. Father Pardow's lively imagination not only saw the scene but was an actor in it and dramatized it for his listeners. His famous sermon on the General Judgment was a signal instance of his power in

this regard. The old college chapel at Fordham became the stage of that tremendous tragedy. The students took their places, received their sentences and shivered with horror at the arming of the great Judge and the piteous appeal of the speaker to Him not to enclose His Heart in a breast-plate of steel. The words of Wisdom (5: 18 ff) were paraphrased, enacted with a vividness which drew from all a sigh of relief as the preacher reassured his audience, what his graphic language had made them forget, that it was but a rehearsal after all.

The same imaginative powers helped his faculty of illustration. He never used a trite comparison in a trite way. He saw distinctly and vividly, as if it was present, what he used for comparison; more than that, as far as such a thing could be, he became for the time being the object serving for illustration. You could detect it in his eye, feel it in his voice, and witness it in his gesture. For this reason his exposition of passages of Scripture took on a special vividness and an unhackneyed fulness of detail. The Gospel story was enacted anew. The Gospel parables and mysteries disclosed countless lessons and novel applications, which delighted the listeners, though surprising the matter-of-fact critic. One thought of St. John Chrysostom, St. Augustine, Pope St. Gregory, rather than of the scientific expositors of more recent times. Father Pardow's exposition was popular and practical and more inclined to find figurative lessons in the pall-bearers of the Widow of Nain's son than to furnish a small-sized gazeteer for the mother's town. His imagination reveled in foundations of rock and sand, in discoveries of fruit and leaves and the varying proportions of these which every soul might be considered to have, and he discussed with ingenious fulness where the rain-storms might occur in daily life and what periods of the day grew more leaves and what reared fruits for the Gardener's blessing. Some who heard him on retreats considered him a great Scripture scholar; others, hearing fanciful interpretations, thought little of his knowledge of the Bible. He used to tell of a bishop who characterized his work as displaying a diligent use of the concordance. Both sets of critics missed the point. Father Pardow took the Bible as a book to be taught, not one to

write encyclopedias about. He had mastered its lessons in daily meditation and strove to convey that lesson to others. The revelation of Holy Writ was more to him than its antiquities. His exegesis was occasionally at fault; his fancy ran riot at times, but he taught his listeners how to contemplate and brought them close to Christ, our Lord. He was in that sense patristic and medieval.

The lighter side of Father Pardow's preaching found its source also to some extent in his powers of imagination. He was a most interesting speaker. It is a test to speak to a body of priests four or five times a day for thirty days and not bore them. This test was successfully met by Father Pardow, year after year, when he conducted the Spiritual Exercises of St. Ignatius for thirty days, and a large factor in this success was his saving sense of humor. A favorite phrase of his was: it is better to laugh than to sleep, and when his watchful eye detected any weariness in his hearers, he immediately enlivened his words by something in a lighter vein. His imagination supplied him with an incongruous detail or his dramatic powers suggested a characterization of some person or scene, verging upon caricature, and with the relief of a smile the weariness of prolonged seriousness passed away.

Perhaps to the same faculty of imaginative realization may be ascribed Father Pardow's ability to satirize. The wide difference between resolution and performance was something which he often described in withering irony. Perhaps his own inflexible determination and sincerity kept him from making the allowances he might for the weakness of human nature. It was this trait in his character which contributed to make the confessional especially onerous. He found it hard to conceive that a sincere purpose of amendment is not inconsistent with future relapses. He was somewhat scrupulous on the point and was inclined to question the firmness of the penitent's resolution, and so it was that this sad inconsistency of our nature became the target for his irony. The writer remembers two instances among others where this faculty of irony was strongly displayed. In one case St. Peter's boast and his unhappy sleep were depicted in a way hard to forget. It was in a retreat where Father Pardow's powers of impersonation had greater scope. The apostle's



very attitude was taken off as he murmured in sleepy tones: "Wake me up when you want me to die." On another occasion when giving the Contemplation on the Love of God at the close of an eight days' retreat, the pitiless exposure of our essential smallness and meanness was simply terrible. The impression was profound. It may have been discouraging to some, but to others the probing disclosure of their real selves, like the surgeon's knife, was humiliating but profitable. On that occasion, one, at least, found it hard to sleep during the night, just as at another time many of the Georgetown students after one of his sermons refused to go to bed until they had seen their Father Confessor and relieved their consciences. Father Pardow had made eternal truths present and effective by vivid presentation, and sleep became a menace to students of careless conscience.

In the structure of his sermons he rarely followed the conventional arrangement of matter which the great French preachers elaborated. Here, too, he was patristic. His style was more akin to the homilies of Chrysostom and St. Augustine than to the fixed divisions and methodical development of a Bourdaloue. He admired and appreciated such preaching and possessed the requisite powers of analysis to carry through such a sermon, but he claimed to have satisfied himself by actual observation that such a style of preaching might appeal to himself but left the congregations, as he witnessed, passive. How far these observations are correct, and whether passive and dull listeners are necessarily to be found where the sermon is methodical, does not concern us here; at all events, Father Pardow never followed that style. His sermons, in most cases, did not form a strict unit. Rather they gave the impression of a series of thoughts, developed through several paragraphs and presenting a central topic from various points of view. It might be said that at his best he produced a unity of impression, though lacking in perfect unity of expression. You went away, not with one proposition explained, established, defended against all objections and driven home by vigorous enforcement. You had rather a number of such truths, some of which remained with you a long time and all helped to lift your mind to higher ideals and braced you for vigorous exertion. In his retreats

this effect was still more evident. His explanations of the mysteries did not divide logically and group themselves under heads. He was essentially homiletic here, presenting the various phases of the Gospel record in succession.

Father Pardow lacked many of the natural gifts we look for in a great orator. His presence was not commanding; his voice was not rich or musical; his action was vigorous but somewhat stiff and angular. One would say, "What a strong speaker!" not, "What a graceful speaker!" Indeed, it can be truly said that he succeeded in spite of difficulties of mind and body which would have deterred or wearied a less determined character. Most people knew Father Pardow through his appearance in public, and it can be safely said that the estimation of him formed in that way gave a true picture of the man. The best qualities of his sermons were the true expression of his daily life and a reflection of his religious experiences. His very careful distinctness, his selection and enunciation and repetition of strong and favorite phrases, were not qualities put on in the pulpit. All his prayers had these qualities and at Mass his measured distinctness of tone was quite noticeable. Even if there was only the acolyte present, he wished him, as he said, to be able to follow. It is known that for a whole year he took the words of the Mass for his daily meditation.

The Spiritual Exercises of St. Ignatius, which entered so largely into his life, calls for that loving study of the force of words. The methods of prayer there explained are very much concerned with dwelling on the meaning of words. The same Exercises would develop, if not initiate, the habit of illustrating. Comparisons figure prominently in the meditations, and the making of them is even inculcated as part of the Second Method of Prayer. There, it may have been, that Father Pardow began or strengthened the habit of looking for illustrations which figured so prominently in his sermons and was exemplified in everything he read and commented upon. The handling of Scripture in the living and practical way which characterized Father Pardow was also encouraged, if not actually originated, by St. Ignatius's method of contemplation. Through the practice of that method he was brought into touch with the traditional contemplation of the

Church, exemplified especially by St. Bonaventure, whose ways in prayer he spoke of as being exactly those of St. Ignatius in many of his exercises and most of all in the Nativity.

That Father Pardow in the pulpit did not appeal to all is not remarkable. Very few preachers do. It is remarkable that he appealed to so wide a circle of hearers for so many years. His name attracted crowds wherever he was announced to speak. He never failed to draw and draw largely. The Confessional is a good gauge of the effectiveness of sermons and Father Pardow's sermons successfully stood that test. Those who were least in sympathy with his style bore cheerful witness to the fruitfulness of his words.

No analysis of word or gesture or study of style will disclose the secret of Father Pardow's admitted success as a preacher. Emphasis, distinctness, comparisons, telling epigrams, were but means and instruments. It was the man, the religious, the saintly character, which attracted and persuaded. His appearance, his life, his intense convictions, his palpable sincerity, were the factors in his preaching which were most effective. All else was little, however helpful or even necessary. He perfected himself in the accessories of eloquence, but never sought them for themselves. If the idea ever suggested itself to him that this or that means or style would put him in or out of the category of orators, he would have dismissed the thought as frivolous and would have deprecated any discussion of such topics as academic. Father Pardow saved souls by preaching God's word as best he knew how. Any further classification is unprofitable theorizing.

*Poughkeepsie, N. Y.*

FRANCIS P. DONNELLY, S.J.

## WHEN DOES THE INTELLECTUAL SOUL ENTER THE BODY?\*

TECHNICALLY, with the embryologists, from the moment the nucleus of the spermatozoön joins the nucleus of the ovum until the end of the second week of gestation the product of conception is called the *Ovum*; from the end of this second week to the end of the fourth week it is the *Embryo*; from the end of the fourth week to birth it is the *Fœtus*. At what moment during these three stages does the human soul, the substantial form of man in the full comprehension of the term, enter the product of conception? When does the thing become a living human being?

The question is evidently one of great importance. If the intellectual soul does not enter until the ovum has developed into an embryo, or only after the embryo has passed on into the foetal condition, the destruction of this ovum or embryo, by artificial abortion or otherwise, would be a very different act morally from such destruction after the soul had turned the new growth into a living man. If the product of conception has first only a vegetative vital principle, and this is later replaced by a vital principle that is merely sensitive, and this again is finally replaced by a vital principle that is rational, the destruction, by abortion or otherwise, of the vegetative or sensitive life would not be the destruction of a rational life.

In this article the proposition is that at the very moment the human ovum is fertilized by the spermatozoön the rational soul, not derived from the parents, nor from any cause but the direct creative act of God, enters the single cell, and raises

\* This article is an answer to the following inquiries regarding the "anima intellectiva" addressed to the Editor of THE ECCLESIASTICAL REVIEW.

"Dr. O'Malley, in the current [September] number of the REVIEW, sets down as a fact which no one who has any knowledge of embryology at all now denies, that, 'when the nucleus of the spermatozoön fuses with the nucleus of the ovum, the "anima intellectiva" is infused'. Of course it is a fact that there is life in the embryo. But what proof does the embryologist furnish that this life comes from the 'anima intellectiva'?" A. M. D."

"In the September number of the REVIEW on page 322 Dr. O'Malley says that 'no one who has any knowledge of embryology at all denies this fact', i. e., the fact of the infusion of an 'anima intellectiva' at the moment of conception. What is his meaning here? Does embryology substantiate the infusion of an 'anima intellectiva' so conclusively that Dr. O'Malley can call that infusion at the moment a fact?" J. C."

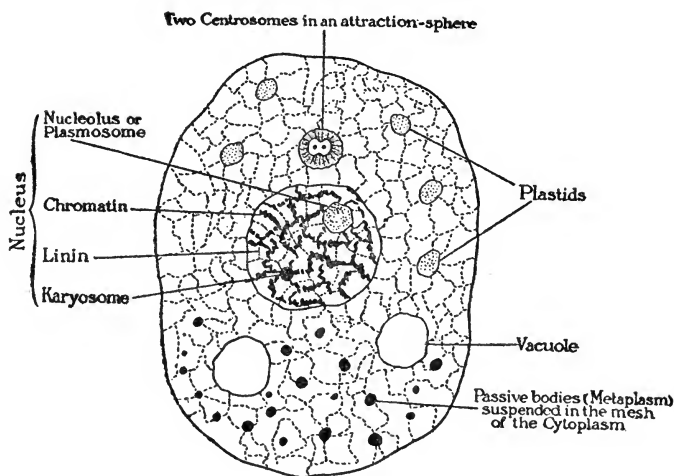
that cell to the state of a living human body. The wilful destruction of this single microscopic cell, or rather this partly formed cell, is as much murder as would be the killing of a nursing baby, for the state of that cell is the only possible normal condition a human being can be in at the beginning of life in the present order of nature. The argument here, however, involves a partial description of the development of a cell and of the growth of a human being during intrauterine life; but unfortunately it is difficult to make such an explanation intelligible to readers not familiar with biological investigation from actual experience in the laboratory: if I fail in the first courtesy of a writer, which is clarity, the fault is in the technical nature of the material under discussion.

The human body is made up of millions of microscopic living cells, all of which are derived by fission and differentiation from the nuclei of two original single germ cells, the ovum and the spermatozoön. In the body are also various liquids which are not cellular, as water, saliva, tears, urine, blood and lymph plasma, and the gastric, intestinal, and glandular juices, and these are secreted or excreted by the somatic cells. The cells assimilate nutritive material, carried to them by the blood, excrete refuse substances, secrete glandular products, and are the media for all human operations below certain acts of the intellect.

A typical animal cell is commonly spherical in shape, but it may take a great variety of forms. It has a cell-body or protoplasm, which is also called cytoplasm (especially when contrasted with the nuclear karyoplasm) and a nucleus. A few cells, like fat cells and the human ovum, have an external covering membrane or cell-wall. There is a part called the Centrosome observable in many cells, and this is made up of one or two minute dots surrounded by a radiating aster called the Attraction-Sphere. The centrosome is concerned in the process of cell-division and in the fertilization of the ovum: it is an important agent in the production of cell from cell, though its full nature and function are not yet known.

The Plastid or Protoplast is another part found in certain cells; and this by enlargement and differentiation forms starch, pigment, and in some cases chlorophyll. Vacuoles are seen in cells, and there is an opinion that these may be a special kind of plastid.

Fig. I



A CELL.

Throughout the Cytoplasm is a mesh containing numerous minute granules called Microsomes.

The Nucleus is the most important part of a cell, the controlling centre of its activity. A part of a cell deprived of the nucleus may live for a time and move coördinately, but it can not assimilate, grow, or repair itself. Constructive metabolism depends on the nucleus, or, at the least, metabolism certainly ceases when the nucleus is lost. In the nucleus are many elements, the chief among which is Chromatin, which takes various forms, but commonly it is an irregular network. From the chromatin is derived the Chromosome, in the pro-phases of indirect cell-division, which is the process of cell-production in the human body. Indirect cell-division is called also Mitosis and Karyokinesis. In the male and female chromosomes, according to the theory of the modern biologists, all the elements of parental and racial physical heredity are sent down to the embryo.

Any individual cell in the human body is an elementary organism or organic unit, but not an independent element as in unicellular animals and plants. The germ cells appear to be independent elements, but at certain stages of their formation they are connected with the somatic cells. The autonomy of the somatic cells is merged in the general life of the organ-

ism. Biologists deem the coördination of cells a very important fact in the transmission of acquired characteristics and in development. Schwann, the founder of the theory of cells, thought the whole organism subsists only by means of the reciprocal action of elementary parts. Virchow and others elaborated this notion, but now biologists reverse the statement and talk of the influence of the entire body on the local activity of the cells. Certain cells show a high degree of physiological independence in the advanced stages of embryological development, but the life of the body even from the biologist's point of view, which is commonly materialistic, is a unity binding all cells in being and act. Protoplasmic cell-bridges have long been known, and these exist in nearly all kinds of epithelium, probably in muscle, cartilage, and connective-tissue cells, and in some nerve cells. These cell-bridges are most probably the media of physiological interaction among cells. Townsend<sup>1</sup> has practically demonstrated in plant cells this interaction by the bridges. There is physical proof, then, that a vital principle coördinates all cells in the body, apart from any metaphysical argument.

The vital phenomena of cells are movement, irritability, metabolism, and reproduction. Movement is shown by streaming of the cytoplasm, variation in the position of the nucleus and microsomes, amœboid shape-changing of the cytoplasm, ciliary waving in ciliated cells, and so on. Irritability is a reaction to external stimulation, such as electricity, light, heat, mechanical and chemical agents, and other forces. Metabolism in cells is the faculty they have of assimilating nutritive material (anabolism or constructive metabolism) and of excreting refuse substances, or secreting glandular products (katabolism). The reproduction of cell from cell is accomplished either by direct splitting of the nucleus and cytoplasm into two new cells, or by indirect division through a series of stages. Direct division, or Amitosis, is observable in lymph cells and white blood corpuscles in the human body, and it is an exceptional or rare form of cell-production. In a typical amitotic division the nucleus contracts in the middle and divides into two daughter-nuclei. These by amœboid move-

<sup>1</sup> *Jahrbuch für wissenschaftliche Botanik*, XXX.

ment withdraw toward the poles of the cell; the cell finally divides between them, and thus two cells are produced. These, again, split into four, the four into eight, and so on. An amœba by direct division can separate into two distinct new animals in ten minutes.

Fig. II

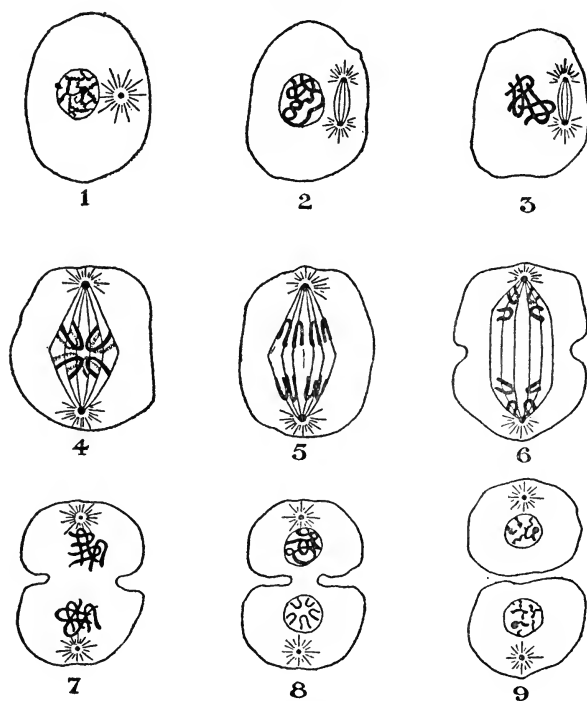


DIAGRAM OF MITOSIS.

1. Cell with resting Nucleus. 2. Prophase: Chromatin in thickened convoluted threads, beginning of Spindle. 3. Prophase: Chromosomes. 4. Prophase: Spindle in long axis of the Nucleus, Chromosomes dividing. 5. Anaphase: Chromosomes moving toward the Centrosomes. 6. Chromosomes at the poles forming the Diaster, beginning splitting of the Cell-body. 7. Telophase, Daughter-Nuclei returning to resting state. 8. Daughter-Nuclei showing Monaster below. 9. The two new Cells.

Mitosis, Karyokinesis, or Indirect Division, the ordinary cell-division in the production and fertilization of germ-cells, and the production of other bodily cells, is a much more complicated process. As in direct division, the nucleus splits first and the cytoplasm secondly; but before the nucleus



divides, its content undergoes a series of changes. The chromatin loses its reticular arrangement and gives rise to a definite number of separate bodies, usually rod-shaped, known as chromosomes. In this process the chromatin becomes a convoluted thread, called the Skein or Spireme. The thread thickens and opens out somewhat, and finally breaks transversely to form the chromosomes, which may be rods, straight, curved, ovoid, and sometimes annular. Commonly the nuclear material fades away and leaves the chromosomes in the cell plasm (Fig. II, Nos. 2 and 3).

It is almost an established fact that each species of animal and plant has a fixed and characteristic number of chromosomes, which regularly recurs in the division of all its cells. In forms arising by sexual production the number is even. The number of chromosomes in the human cell is not definitely known: some observers say sixteen, others twenty-four. Wilson<sup>2</sup> gives the number of specific chromosomes for 74 animals and plants. Germ-cells as differentiated from the somatic cells have in the perfected cell always half the number of chromosomes found in a somatic cell.

While these changes are going on in the chromatin the Amphiaster forms. This consists of a fibrous spindle-shaped body, the Spindle, at either pole of which is an Aster made up of rays. In the centre of each aster is a centrosome, and this may have a centrosphere about it. As the amphiaster grows the centrosomes are grouped in a plane at the equator of the spindle, forming the Equatorial Plate (Fig. II, No. 4). The process so far makes up the prophases of the mitosis.

Then the metaphases of the karyokinesis begins the actual division of the cell. Each chromosome splits lengthwise into exactly similar halves, and these, in the Anaphases of the mitosis, drift out to the opposite poles of the spindle to form the daughter-nuclei of the new cells. The daughter-nuclei receive precisely equivalent portions of chromatin from the mother-nucleus, and this is an important fact in mitosis. As the chromosomes go toward the poles the cell-body begins to constrict at the equator.

In the final phases, the telophases, the cell divides in a plane passing through the equator of the spindle, and each daughter-

<sup>2</sup> *The Cell in Development and Inheritance*, p. 207.

cell receives half the chromosomes, half the spindle, and one of the asters with its centrosome. A daughter-nucleus is reconstructed in each cell from the chromosomes. The aster commonly disappears and the centrosome persists, usually outside the new nucleus, but sometimes within it. Every phase of mitosis is subject to variation in different kinds of cells, but the outline of the division given here is the fundamental method.

The germ-cell differs from the body-cells in general by containing half the number of chromosomes characteristic of a given animal or plant. If the body-cell has, say, twenty-four chromosomes, the spermatozoön of the animal or plant from which the cells are taken will have twelve chromosomes, and the ovum will have twelve. When the nuclei of these two cells fuse in fertilization the resulting primordial cell will have the twenty-four chromosomes restored, the specific number for this plant or animal. In oögenesis and spermatogenesis the phases of "Reduction", wherein the ovum and spermatozoön get rid of half the chromosomes during the stages of maturation of these germ-cells, is somewhat similar for both sexes. The process is very complicated, but it is of importance in the theories of inheritance. All the physical characteristics in a human being that come to him from his parents and remoter ancestors are supposed, by the biologists, to reach him through the chromosomes in the nuclei of the parental single germ-cells. The maternal physical heredity is handed on through the chromosomes in the ovum. The foetus in the womb is a parasite, autocentric, feeding at the start from the deutoplasm, or yolk, in the ovum and later from the supplies brought to it by the maternal blood. The physical material it gets directly from the mother is very probably all in the chromosomes of the fecundated ovum. Some weeks elapse, and the embryo is quite advanced, before it begins to draw food from the mother at all. As far as the father is concerned there is no doubt whatever that every physical and pathological characteristic that can be handed down, and there are many such qualities, must come through the chromosomes of the paternal spermatozoön. Certain physical characteristics can be passed on for centuries in a family—the Norseman's body in northeastern Ireland, the lip-for-

mation in the Hapsburg family, skin-pigment in the American negro, and so on indefinitely—and these qualities can not come down except through the chromosomes, unless we suppose a miracle. The immeasurable distances of the astronomers are to my mind less wonderful than the amazing minuteness of the vehicle for human physical heredity, wherein a bit of material so infinitesimal that it can not be found at all except by the help of a modern high power microscope passes on a gesture, a trick in a smile, a fierceness of courage, once held by an ancestor who stood before the face of the great God of the infinitely small (blessed be His Holy Name!) when the world was young. The same germ-plasm, which is deathless until the final curtain will fall before all the world, has come to each of us directly from the first man, and it went to Nazareth; therefore, again, are we brothers of the Man that was lifted up for our healing; uterine brothers through His graciousness.

In the reduction of the germ cells, if the primordial cell that finally produces the ovum has, say, four chromosomes, these four chromosomes first split longitudinally and reduce into two tetrads, or two groups of four chromosomes. Outside the nucleus is a spindle toward which the two tetrads move; they pass out of the nucleus and become the equatorial plane of the spindle; each tetrad divides into dyads (pairs of chromosomes), and one pair of these dyads remains in the ovum, while the other pair leaves the ovum entirely and becomes the nucleus of an abortive cell, called the First Polar Body. Later a second polar body forms and carries another dyad (two chromosomes) out of the ovum, leaving only one dyad, or two chromosomes, in the germ-cell; that is, half the number of chromosomes that were in the primordial cell.

The reduction-division in spermatozoa is similar, but the end-process leaves four active spermatozoa, whereas in the ovum the final result is one ovum and three practically inert and cast-off polar bodies. The reduction-division in both ovum and spermatozoön is in reality far more complicated than the broad summary given here. In parthenogenetic insects and animals a polar body takes the place of the spermatozoön, and fuses with the egg-nucleus to start mitosis.

In general, the new nuclei in the cells formed by division are not made *de novo*, but arise from the splitting of the nucleus in the mother-cell. The new nucleus assimilates material, grows to maturity, and divides again into two daughter-nuclei. Whatever be the number of chromosomes that enter a new nucleus as it forms, the same number issues from it in mitosis. Boveri said,<sup>3</sup> "We may identify every chromatic element arising from a resting nucleus with a definite element that enters into the formation of that nucleus, from which the remarkable conclusion follows that in all cells derived in the regular course of division from the fertilized egg, one half of the chromosomes are of strictly paternal origin, the other half of maternal". It is not strictly true to say that the germ-nuclei fuse: they send in two sets of chromosomes that lie side by side, as has been frequently demonstrated since 1892<sup>4</sup> in many of the lower forms of life, and this law with practical certainty extends also to man.

The primordial germ-cells appear in the human foetus, and finally mature at puberty. Then an ovum at menstruation breaks out through the surface of the ovary, and is taken by the fimbriae of the Fallopian tube into the lumen of this tube. Fecundation happens near the outer or ovarian end of the Fallopian tube, and the fecundated ovum finally is passed on to fasten on the wall of the uterus. The spermatozoön is a ciliated cell with the power of locomotion, through the movement of the tail of the cell. It can move 0.05 to 0.06 mm., or its own length, in a second. It thus passes up through the uterus and out through the Fallopian tube, against the ciliary motion of the tubal cells, until it meets the ovum.

A human ovum is a typical cell, but it has a covering membrane, and a minute quantity of deutoplasm or yolk, which is not alive, and is food for the growing embryo before the embryo begins to draw sustenance through the placenta. The eggs of birds have a large quantity of food stored in the yolk, since their embryos live in the ovum and draw food therefrom during the entire period which corresponds to the time of gestation in mammals. The "white" and the cal-

<sup>3</sup> *Jenaische Zeitschrift*, 1891, p. 410.

<sup>4</sup> See Wilson, *op. cit.*, p. 299.

careous shell of a hen's egg are adventitious parts, added in the oviduct after the egg leaves the ovary.

The spermatozoön is a complicated organism. The head is partly covered with a thin protoplasmic cap, and it contains the nucleus with the chromatin. In the neck are two centrosomes. The tail is in three parts with an axial filament throughout, which is a bundle of extremely minute fibrils. In the middle part the axial filament is surrounded by an inner sheath; outside this sheath is a spiral filament lying in a clear substance; and outside the spiral filament is a finely granular layer of protoplasm, called the Mitochondria. This organism is a living animal cell, and it can live in an incubator, or in the Fallopian tube for two or three weeks, altogether removed from the living male body that produced it. Sir John Lubbock<sup>5</sup> says he kept a queen ant alive for thirteen years. This ant, which died in 1888, had been fertilized in 1874, and never afterward. She laid fertile eggs for thirteen years; that is, the spermatozoa in her oviduct retained their vitality for thirteen years.

The human spermatozoön is a living cell: it has (1) the requisite structure; (2) the chemical composition of an organic being; (3) a figure in keeping with its species; (4) an origin from a living progenitor; (5) the *explicatio naturae*; (6) the power of assimilation; (7) the *duratio viventium*; (8) the power of reproduction; (9) motion and locomotion. As soon as the ovum breaks through the surface of the ovary it has all the qualities of the spermatozoön except locomotion. These two cells are animal cells, not vegetable; just as single-celled protozoa, like Actinophrys, Actinosphaerium, Closterium, Stentor, and the Amoebas are animals, not plants. It is not possible in our present knowledge to sharply differentiate ultimate forms of plants from animals. To say that animals have the qualities of plants plus a sentient vital principle is not enough. It is very doubtful that even the so-called sensitive plants feel, and it is practically certain that many low forms of animal life do not feel—they have no sentient mechanism. Plants have the qualities enumerated above plus the power of drawing nutriment directly from inorganic ma-

<sup>5</sup> *Journal of the Linnean Society*, vol. xx, p. 133.

terial, while animals can draw nutriment directly only from organic material; yet some fungi, bacteria for example, will grow and thrive only on organic material, and animals will take up mineral drugs. It is questionable, however, that minerals which thus find a way into animal cells are really assimilated. They excite or irritate these cells into intenser action, and thus cause growth, rather than effect development by direction. The so-called mineral tonics used in medicine act by irritation.

This irritation, stimulation, by drugs, can in certain very low forms of animal life start mitosis in the unfertilized ovum, and thus build up part, at the least, of a specific embryo parthenogenetically. Here probably a polar body takes the place of the spermatozoön. Loeb by treating the unfertilized egg of *Arbacia* (a sea-urchin) with magnesium chloride started mitosis that resulted in a perfect *Pluteus* larva.<sup>6</sup>

The human ovum is about half the size of the dot on the lower-case letter *i* in the type of this REVIEW, and 250 human spermatozoa will fit side by side along the horizontal diameter of the lower case letter *o* here. The nuclei of these cells are extremely minute: they must be stained and be observed with a high power objective on the microscope before they become visible. This small nucleus of the spermatozoön penetrates the covering membrane of the ovum, enlarges, and becomes the male pronucleus. The pronucleus unites permanently with the pronucleus of the ovum, and together they form the Cleavage or Segmentation-Nucleus of the fertilized ovum. This new nucleus gives rise by division to the innumerable myriads of nuclei in the growing body. Hence every nucleus of the child apparently contains nuclear material derived from both parents, as has been said.

The two perfected germ-cells before fecundation are in a state of nuclear rest after the numerous mitotic changes that have taken place in the maturation of these cells. When these nuclei unite in the ovum an intense activity at once is set up. Biologists have very many theories to explain this awakening force. Herbert Spencer, Herting, and others, held that protoplasm when perfected tends to pass into a state of

<sup>6</sup> *American Journal of Physiology*, 1899, iii, 3.

stable equilibrium and consequent lessened activity, but fertilization restores it to a labile state. This and similar theories are verbose amplifications of the obvious fact that the cells start to divide and the biologists do not know the cause. The soul, of course, can not have anything to do with the matter, because you can not smell a soul; anyhow souls are medieval. "Senescence and rejuvenescence" is another sonorous explanation that does not explain, used by Minot, Engelmann, and Hansen. Weismann rejects these theories for his own "Fertilization as a Source of Variation". Anyhow the fertilized cell starts to divide regardless of the biologists. Adult cells may be stimulated to divide by chemical irritation, by mechanical pressure as in the formation of calluses, by traumatism, by any agency that brings about an abnormal condition of the body, but this fact does not explain the normal fission of the fecundated ovum.

In about fifteen days from the date of fertilization the ovum passes through the following stages: 1. The ovum, with a full series of mitotic changes of the ordinary somatic type described above, divides, subdivides, and grows within the cell-wall until a rounded mass of cells is formed, which is called the Morula or Blastula—the original cell-wall, of course, stretches to hold these new cells. They are of unequal size, and they divide at unequal rates.

2. An albuminous fluid collects within the morula, and thus the Vesicle or Blastocyst is formed. The blastocyst is called more commonly the Cleavage-Cavity or the Segmentation Cavity. As this cavity widens the cells are seen to be arranged in two groups—(a) an enveloping layer, the epiblast, from the outmost plate of which develops later the Trophoblast, or the nourishing and protecting covering of the embryo; (b) an Inner Cell Mass, made up of granular cells, attached to the epiblastic layer at the Embryonic Pole of the Vesicle. These two stages probably take place in the Fallopian tube, and thereafter the embryo is in the cavity of the uterus.

3. In the third stage the Inner Cell-Mass separates into two layers derived from the inner cell-plate of the blastula. The mass flattens and spreads peripherally, until finally it is divided into two layers. The outer is the Ectoderm and the

inner is the Entoderm or hypoblast. The three steps just described have not yet been seen in the human species by any one: they are inferred very confidently from what is well known of the development in mammals most closely resembling man in physical formation.

4. By the conversion of the one-layered blastula into two layers of cells, the Gastrula stage of the embryo is attained. The Gastrula consists of two layers of cells surrounding a central cavity, which is the Archenteron or intestine-body cavity. During the past twelve years many specimens of human gastrulas have been observed. The earliest form was that seen in 1908 by Teacher and Bryce.<sup>7</sup> This embryo was 1.95 mm. in length by 0.95 mm. in width, about twice the size of a pin-head. It showed on section the endoderm, the ectoderm, and the beginning mesoderm, enclosed in a spherical mass of trophoblastic cells. The mesoderm is a plate of cells lying between the endodermic and ectodermic plates. When the mesoderm develops into two plates, a cavity, called the Primitive Coelom, appears between the plates. The Coelom becomes the space between the viscera and the body walls in later development.

From the primary embryonic layers of cells, the ectoderm, entoderm, and mesoderm, all the parts of the body are built up. From the ectoderm are produced the skin, nails, hair, the epithelium of the sebaceous, sweat and mammary glands, the epithelium of the mouth and salivary glands, the teeth-enamel, the epithelium of the nasal tract, of the ear, of the front of the eye, and the whole spinal cord and the brain, with their outgrowths.

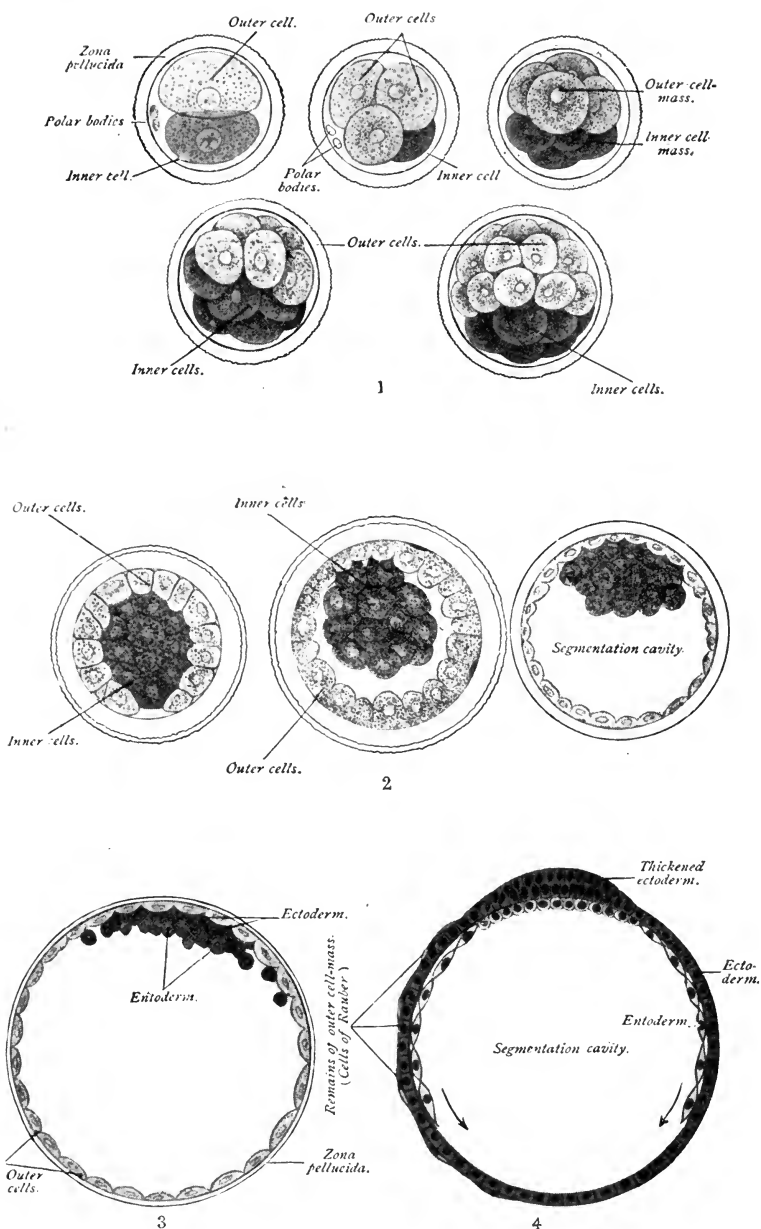
From the entoderm come the epithelium of the respiratory tract, of most of the digestive tract with the liver and pancreas, the epithelium of the thyroid body, the bladder, and other minor parts.

From the mesoderm are developed bone, dentine, cartilage, lymph, blood, fibrous and alveolar tissues, muscles, all endothelial cells, as of joint cavities, blood vessels, the pleura, and peritoneum; the spleen, kidneys and ureters, and the reproductive bodies.

<sup>7</sup> *Contributions to the Study of the Early Development and Embedding of the Human Ovum.* Glasgow, 1911.



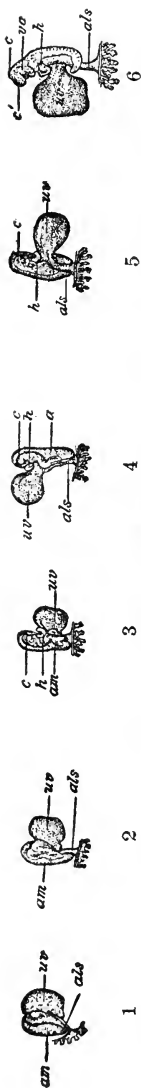
FIGURE III.



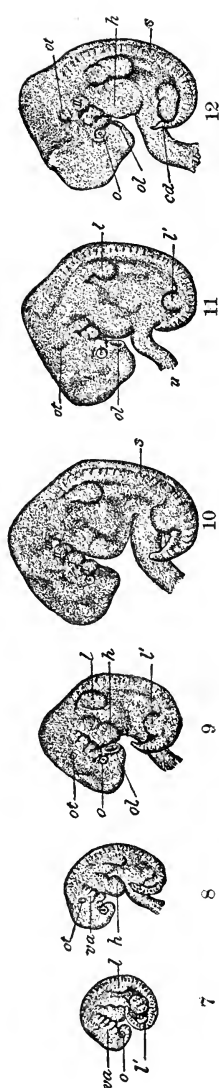
Diagrams 1, 2, 3 illustrate the segmentation of the mammalian ovum (Allen Thomson, after van Beneden).—Diagram 4 illustrates the relation of the primary layers of the blastoderm, the segmentation-cavity of this stage corresponding to the archenteron of amphioxus (Bonnet). (Courtesy of the W. B. Saunders Co.)

FIGURE IV.

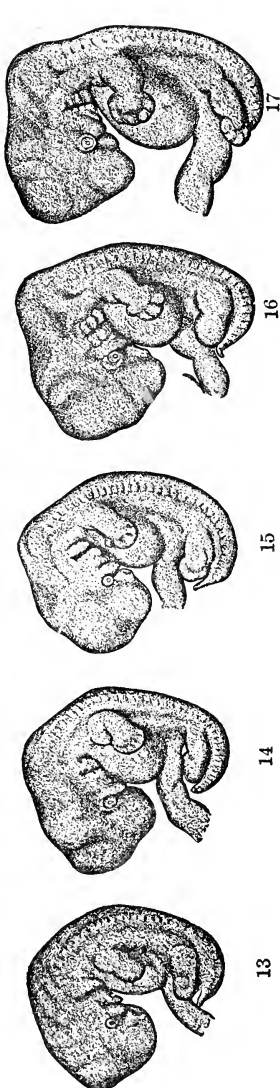
A. Second and Third Weeks.



B. Fourth Week.



C. Fifth Week.



Early Human Embryos, enlarged about two and a half times (His).

*Am* = Amnion; *uv* = Umbilical or Vitelline Vesicle; *als* = Allantoic or Abdominal stalk;  
*c*, *c'* = Brain Vesicles; *h* = Heart; *va* = Visceral Arches; *o* = Optic Vesicle; *ot* = Otic Vesicle;  
*ol* = Olfactory Pit; *l*, *l'* = Upper and Lower Extremities; *s* = Somites; *cd* = Caudal Process;  
*u* = Primitive Umbilical Cord. (Courtesy of the W. B. Saunders Co.)

The epiblast now with its mesoblastic lining begins to form the Chorion, an embryonic intrauterine appendage; and the entoderm encloses the Archenteron or primitive gut. Before the end of the second week of gestation the heart is indicated as two tubes in the mesoderm, and the blood vessels begin to be produced in the yolk-sac. About the twelfth day the mouth-pit shows, and the gut-tract is partly separated from the yolk-sac. The medullary plate of the nervous system is laid down about the fourteenth day, and the nasal area is observable. The maternal blood escapes into spaces about the embryo enclosed by masses of embryonic cells, which have not separated from one another, but which are known collectively as Syncetium.

5. With the third week the stage of the embryo, technically so called, begins. During this week the body of the embryo is indicated. There are three layers of cells, already mentioned, the ectoderm, mesoderm, and entoderm, and these lie on the floor of the enveloping Amnion. The amnion is a loose fluid-filled sac (the caul) enveloping the foetus to protect it from jarring. The fluid in it is the "waters" that escape in parturition when the infant breaks through the caul. The archenteron in the third week shows the beginning of a division into two parts: the part that will go to the body proper of the embryo, and the part outside the body of the embryo which will form the yolk-sac, or umbilical vesicle, from which the embryo will draw sustenance until the placental vessels have been formed. The part of the archenteron that remains within the embryo proper begins in this third week to be moulded into the head-cavity. The forepart of the archenteron will later make the alimentary tract from the mouth to the middle of the duodenum, or small intestine beyond the stomach. The other part of the archenteron will make the Allantois, the hind gut and the bladder. The allantois becomes a part of the foetal umbilical cord after the formation of the placenta.

During this third week the dorsal outline of the embryo is concave; the heart has a single cavity, which will begin to divide during the fourth week; the vitelline blood circulation begins, and the blood-vessels of the visceral arch are laid down. The digestive system is advanced to a gut-tract, which

is a straight tube connected with the yolk-sac. The liver evagination is present and the oral pit is a five-sided fossa. The respiratory system is represented by the *anlage* of the lungs, a longitudinal protrusion of the ventral wall of the oesophagus. The genito-urinary system begins as the Wolfian bodies. The mesoderm starts to segment to form the skin, and the neural canal (from which develop the spinal cord and the brain) for the nervous system forms. The fourth ventricle of the brain is indicated, and the vesicles of the fore brain, mid brain, and hind brain are recognizable. The ears, nose, and eyes, muscular system, skeleton, and limbs are also beginning to be recognizable. At about the sixteenth or eighteenth day of gestation the various parts of the embryo rapidly differentiate.

In the fourth week all these parts advance. The atrium cavity of the heart begins to divide; the alimentary tract shows the pharynx and oesophagus, stomach, and gut; the pancreas starts; the liver diverticulum divides, and the bile-ducts appear. The lung *anlage* bifurcates and the primitive trachea is seen. The ventral roots of the spinal nerves appear, the interior ear is indicated, and the eye is deeper. The buds of the legs and arms appear about the twenty-first day—by the thirty-second day even the fingers are present.

The child now has reached the foetal stage, and its living body is made up of myriads of cells all derived from the original fertilized ovum. The foetus is then one centimetre, or two-fifths of an inch, in length—about the length of the word “foetus” in the lower-case type of the REVIEW.

The whole process is an uninterrupted growth from the primordial living cell, and the cell material as furnished is disposed by an invisible force or principle, which builds up the body as a mason builds a house by ordering piles of stones. Moreover, the process at the end of the first day is the same identically with the process at the end of the first week, the first month, the first year; and the house that the soul builds up for its own habitation is not completed until about the twenty-third year after birth. There is always an orderly sequence and correlation of the phenomena from the beginning until a typical result ensues—from one cell a worm, from another an oak, from a third a man.

The embryo in the stages represented by Fig. IV can be readily differentiated from any other animal by the biologist. We may rest the description of the embryo's growth at this point, but much might advantageously be added, if space permitted, by what is known concerning the localization in the early blastomere of the foundations of adult organs. By injuring or destroying a particular single cell in the early embryo it is possible to prevent the growth of part or even half of a foetus in the lower forms of life. Roux<sup>8</sup> punctured with a hot needle one of the cells in the two-cell stage of a frog embryo without killing the embryo, and it grew into a half frog larva. Analogous results were obtained by operating in the four-cell stage. Later Schultze, Endres, and Morgan corroborated this work by Roux. Whitman, Rabl, and many other observers of late have shown that in the cleavage of annelids, mollusks, platodes, tunicates, and several other animals, every cell has a definite origin and destiny, and plays a definite part in the building-up of the body. There is a distinct promorphology to be seen in the egg itself before segmentation begins.

How is the human body in all its marvelous complexity developed from the microscopic germ-cell? There has been much labor expended by biologists in striving to solve this mystery. The early Preformationists guessed that the ovum contained an embryo fully formed in miniature, and development was a mere unfolding of what had already existed. Herbert Spencer<sup>9</sup> offered the Theory of Physiological Units. Four years later Darwin<sup>10</sup> gave out the first draft of his theory of Pangenesis. William His in 1874 proposed the Theory of Germinal Localization, and ten years later Nägeli, the Idioplasm Hypothesis. We have also the Roux-Weismann theory, the Perigenesis of the Plastidule by Haeckel (the Baron Munchausen of Biology), and many others. Weismann's essays on heredity have been translated into English.<sup>11</sup> These are all very ingenious and erudite explanations, and the only objection to them is that they do not explain.

<sup>8</sup> *Virchow's Archiv.*, 114, 1888.

<sup>9</sup> *Principles of Biology.*

<sup>10</sup> *Descent of Man.*

<sup>11</sup> *Weismann on Heredity.* Oxford, The Clarendon Press, 1891.

Probably we shall have to go back to Animism in the long run, despite its medieval air. The soul can affect the adult body profoundly in our emotional and volitional life. Digestion influences intellectual work, and intellectual work can inhibit physiological digestion; mental grief causes bodily decadence, peace of mind brings health of body, and so on through innumerable instances. These facts make at least plausible a direct influence of the soul on the growing embryo. Moreover, since the soul is the substantial form of the body, or the agent that makes the mass of cells a human being, and not a horse or a tree, why can it not so determine the primordial cell (even apart from any notion of preformation or hereditary predeterminism in the chromosomes) that this cell will develop in concord with that substantial form, or nature, of a man into a man? A mass of cell arranged in a particular manner does not constitute a man—the advent of the specific form does.

A human being is made up of a passive and recipient element, which is the matter or the body, and an active and determining element, which is the form, the soul, the vital principle. This form determines the essential nature of the human being, and from the form proceed all specific activities. It is not necessary here to prove these platitudes; they are demonstrated in any text-book of scholastic philosophy. I say *scholastic* philosophy for clearness—there is no other kind of philosophy. Now, since all specific activities proceed from the form, why should we exclude the specific activity that determines a set of cells so to develop that they become a human body?

The soul, as St. Thomas<sup>12</sup> says, is united with the human body not as a mere mover, not through phantasms, not as a predisposition, a temperament, a harmonizing force, another body, a sense, or an imagination, but as a subsistent intelligence united with that body in one being as its formal principle. It is not the body's efficient principle; the soul is the formal cause, not the efficient cause of humanity; it does not make the primordial cell, for that cell has been handed down from the first man created, and God unites the soul with that

<sup>12</sup> *Contra Gentes*, cap. 68.

cell; but when this has been done, why can not the soul be a principle determining the development of the body from the beginning along the line of humanity, as that soul is an efficient principle in other vegetative acts? If you do not like the notion of an efficient cause here, consider the specific human substantial form as a kind of exemplar upon which the cells grow and are determined by the Great Efficient Cause *ad corporietatem humanam*. A formal cause can be such intrinsically, and also extrinsically, and a formal cause considered extrinsically is an exemplary cause. "Forma est causa materiae in quantum materia non habet esse nisi per formam". The body is the particular sheath that fits the sword of the spirit, and the sheath must be made according to the form of the sword, not efficiently, but after the exemplar, or the extrinsic phase of the formal cause. God is the efficient cause of the body but He starts the operation, and sustains it later whilst letting the substantial form act efficiently as it acts in the vegetative life of the adult. This efficient causality in the vegetative life of the adult is an operation of the *anima intellectiva* although the *anima intellectiva* is altogether unconscious of the act. If in the adult stage of the body, why not in the embryonic stage? This embryonic stage differs from the adult condition only in the accidental quality of age.

The human soul is a simple substance with vegetative, sentient, and intelligent faculties. It is the form of the body directly in these vegetative and sentient faculties; and since these faculties are attached to the soul's substance, its substance is the body's form. Moreover, as the intellect is attached to the substance of the soul, the intellect also, indirectly at the least, informs the body. Since the intellectual soul informs the body, is the body's vital principle, in some stage of intrauterine life, there is no reason why it should not be such at all stages. The operations are always the same at every stage, and we have no means of judging a substance except by its actions. To have another vegetative life, which would be replaced by the human soul is a *multiplicatio entium sine necessitate*. The life operations at the first cell stage of the embryo, the seventy-fifth cell stage, the millionth cell stage, the eighth month stage, are all exactly the same life

at different ages—we can *see* the operations with the microscope, and thus reach the conclusion. The perfected detached spermatozoön may have an independent vegetative form, but the impregnated ovum has not; it at once is the beginning of the human being formally as such; the only possible condition, I repeat, in which a human being, in the present order of nature, can be at the beginning of existence; the ovum can not develop but as into a human being.

If the *anima intellectiva* is not present in the primordial cell solely because its formal facultative action is not needed, that soul is not in the new-born babe for the same reason. If a sentient being must have sensory nerves, then the human embryo has an intellectual soul that has not yet had occasion to exercise its sensitive faculty, as the soul may not take on the faculty of adoration until it has been on earth for some years.

One of the reasons for existence of the soul is that it should be a principle communicating substantial being. If the soul does not give the body of the human embryo from the very beginning its corporal existence, it never gives it that substantial being. Substantial existence is the primal existence for anything. You can not interpolate anything between substance and accident, which presupposes a substance. Now, if the embryo has first a *forma corporietatis* and later the *forma substantialis*, this substantial form, this intellectual soul, would evidently not confer the primal existence, would not be a *forma substantialis* at all, but an accidental form. “Ad cujus evidentiam,” says St. Thomas,<sup>13</sup> “considerandum quod forma substantialis in hoc a forma accidentali differt, quia forma accidentalis non dat esse simpliciter, sed esse tale; sicut calor facit suum subjectum non simpliciter esse, sed esse calidum. Et ideo cum advenit forma accidentalis, non dicitur aliquid fieri, vel generari simpliciter, sed fieri tale, aut aliquo modo se habens; et simpliciter cum recedit forma accidentalis, non dicitur aliquid corrumpi simpliciter, sed secundum quid. Forma autem substantialis dat esse simpliciter; et ideo per ejus adventum dicitur aliquid simpliciter generari; et per ejus recessum simpliciter corrumpi. . . . Si igitur ita esset quod

<sup>13</sup> I. Q., 76, corp.



praeter animam intellectivam praeexisteret quaecumque alia forma substantialis in materia, per quam subjectum animae esset ens actu, sequeretur quod anima non daret esse simpliciter, et per consequens quod non esset forma substantialis, et quod per adventum animae non esset generatio simpliciter, sed solum secundum quid; quae sunt manifeste falsa."

If the soul does not become the *forma substantialis* at the very beginning of the embryo's life, then the soul uses a mass of vegetable or animal cells as *materia prima*, and turns them into a human being at say, the eighty-sixth cell stage. One could cut this *materia prima* into sections with a microtome. Very interesting, but this is not a tale written by Hans Andersen. Whether the soul develops, builds up, evolves the body from the germ cells or not is beside the question, but the soul as a substantial form must get into the starting embryo at once, or never, and the starting embryo is the fertilized ovum. A Scotist *forma corporietatis* may or may not be a permissible substitute for a *forma cadaverica* (I do not think it is), but it will never serve as a substitute for the life in a human fertilized ovum one second old.

Dr. Alexis Carrel now successfully grafts human tissues taken from one person upon the living body of another person. He substituted a piece of the popliteal artery taken from the amputated leg of a man for a part of the aorta of a small bitch, and the dog lived four years afterward and died in parturition. This piece of artery was alive when it was taken from the man's leg, otherwise it would not join with the dog's aorta. Here is a complication of forms for disentanglement. First we have the leg separated from the man's body, and this leg remained alive for a while; then the piece of artery parted from the leg, next the piece of artery living a dog's life, a subsequent *forma cadaverica*, or *forma corporietatis*, according to your school, and a final collection of disintegrated elements. That may be a *casus belli* in the recreation hall of some monastery, but I can not see in it any bearing upon the possibility of life in the human ovum *before* the advent of the human soul.

AUSTIN O'MALLEY.

Philadelphia, Pa.

## CANON SHEEHAN OF DONERAILE.

17 March, 1852—6 October, 1913.

THE death of Canon Sheehan within the past month calls for a note of grateful sympathy in these pages in which the principal works from his pen made their first appearance. He was, to use the words of Father Matthew Russell, "the most literary of Irish priests since the author of the Prout Papers". But the distinctive merit of his work lies, to our thinking, not so much in the literary excellence in which he clothed his high moral aims, as in the fact that he addressed his unique appeal in behalf of his lofty ideals before all to the clergy, his brother priests of Ireland and of other English-speaking countries. *My New Curate*, *Luke Delmege*, *The Blindness of Doctor Grey*, all of which were in the first place addressed to the exclusively priestly circle of THE ECCLESIASTICAL REVIEW, have for their central characters the pastoral figure of the priest. *Glenanaar*, and *Under the Cedars and the Stars* were published first in the "Dolphin" supplement to the REVIEW. The latter was chiefly a literary and philosophical excursion in the cultured company of the English-speaking clergy, and though its thoughts must interest many an educated layman, the papers are in substance nothing more than reflections of the student who has made good use during the early years of his priestly career of the philosophy imparted to him in the Seminary.

It was the knowledge of the generous and cordial reception accorded to these writings by his brethren among the clergy, and particularly by the priests of America, that cheered Father Sheehan, the author of "Daddy Dan", for many years, and gave him continually fresh impulses to continue his labors in the same field. He was a sufferer from ill health in some degree from the time of his student days, and whilst this drawback hardly interfered with his pastoral duties, he found in his literary work the relief he needed and it kept alive in him that joy of spontaneous creation which is the prerogative of true genius.

His first book, *Geoffrey Austin*, was published about the time of his appointment as parish priest. It appeared anonymously in 1895, and met with scant recognition, until, in 1897, it became known that its author was the writer of *My New*

*Curate*. Messrs. M. H. Gill & Son, the Dublin publishers, then put his name on the title page. So diffident was Canon Sheehan at first of his own powers and of the reception his work might meet with, that he absolutely refused to consent to signing the chapters of *My New Curate* which appeared at the time in THE ECCLESIASTICAL REVIEW. The mystery that, for a time at least, surrounded the authorship may have sharpened the appreciation; but not until there appeared the evidence of the fullest appreciation of the work both in its form and aim did Father Sheehan acknowledge himself as author. How deeply grateful he was when gradually he began to realize the unstinted welcome which his brother priests in America, and subsequently those in other parts of the English-speaking world, were ready to give him, may be gleaned from his letters to the Editor at the time. On 30 May, 1899, when *My New Curate* was drawing to a conclusion in the REVIEW, and when, with the final instalment of the serial, arrangements had been begun for its wider circulation in book form, he wrote:

DONERAILE, CO. CORK.

30 May, 1899.

My dear Father Heuser,

I am in receipt of your letter and enclosure (£12.0.0), for which accept my hearty thanks. In a higher degree I feel intensely grateful for the last words of your kind letter, assuring me that our little serial has gone to the hearts of the American priesthood, and that its lessons are likely to fructify there. The same mail brought me a letter from far Melbourne, assuring me of the same thing. And I feel very humble, and most grateful to our Dear Lord that he has chosen such a weak instrument for so great a work. As to secular fame, I think I hardly value it; for one is always tempted to cry: "Vanitas Vanitatum"!

But to have spoken successfully to my dear brother priests and to have won their affectionate sympathy is a reward I never dreamed of expecting . . .

With all gratitude and good wishes, I remain, etc.

Again, a month later, on 30 June, 1899, he writes:

DONERAILE, CO. CORK.

30 June, 1899.

My dear Father Heuser,

Your letter with enclosure, for which accept my grateful thanks, has just reached me; and the American Mail leaves in a few hours;

so I am snatching a brief moment to thank you again for all your kindness. We go to retreat to-morrow; and then I go to England for a brief holiday.

As I said before, I feel quite humbled and ashamed at all the praise my few papers have received. But my reward lies not there, for I know only too well what a passing thing is human praise or blame. But I feel great gratitude towards our Dear Lord, for His having vouchsafed to use me for His own sacred cause; and it is a large and generous reward to be assured, as I have been assured so many times, that I have earned the good will and affection of the American priesthood, whom I have always revered since I had the happiness of meeting some of them, during my curacy in Queenstown. This week again Father . . .

Again with all thanks, I am, my dear Father Heuser,  
Yours in Ct.,

P. A. SHEEHAN, P.P.

In a similar strain run many of Father Sheehan's other letters during the course of his connexion with *THE ECCLESIASTICAL REVIEW*. But this is not the time to speak of these matters in detail. We merely wish to record the noble spirit that characterized the work of the deceased priest and scholar and to emphasize the claim he established on the affectionate remembrance of the American Clergy.

Of course his heart was that of a true Irish priest. The occasional criticisms of home conditions which he mingled with the ardor of his patriotism and which gave a sober purpose to his splendid vindications of the attractive traits of his race, indicate the thoughtfulness of the enthusiastic lover. No doubt the misunderstandings he had to endure in the earlier days of his literary career will be forgotten in the abiding charm of his books. Lack of health and the buoyancy a writer needs for success are the causes which lessen the excellent literary qualities of some of the later work of Canon Sheehan; but his generous admirers will remember only the beautiful things he had written in his best days, and will judge him accordingly.

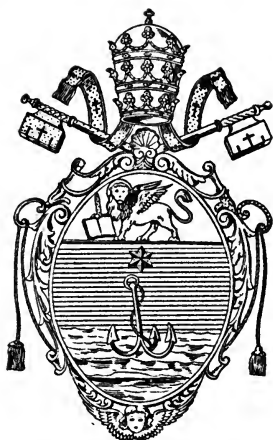
He was proud to be associated with the *REVIEW*, which at the time when we enlisted his services in its aims was at its best from the standpoint of literary excellence. The writers of that special period include Dr. William Barry, then at Dorchester, England; Luke Rivington, London; Bishop

Hedley of Newport; Thomas Hughes, S.J., then in Belgium; Father Henry Ignatius Dudley Ryder of the Birmingham Oratory; Canon Mackey, the English Benedictine who as historian of St. Francis de Sales was then living at Annecy, France; Father Lehmkuhl, S.J.; Father Aertnys, C.S.S.R.; Canon Jules de Becker; Dr. Hogan, S.S.; Father Sabetti, S.J., Bishop Stang; Ethelred Taunton; Herbert Thurston, S.J.; Dr. Hugh T. Henry; Father Anthony Maas, S.J.; Father F. P. Siegfried; and other English and American scholars. But *My New Curate* introduced into this scholarly world a new element, which some deemed a novelty for an ecclesiastical magazine, but which all enjoyed and profited by, intended as it was directly for the elevation of the priestly standard of letters and missionary efforts. Some time we may have occasion to tell the story of the genesis of *My New Curate*. To-day we must confine ourselves to a brief record of the debt THE ECCLESIASTICAL REVIEW owes to the deceased.

Patrick Augustine Sheehan was born at Mallow, Ireland, 17 March, 1852. The little town, he was proud to remember, had given to the Church a saintly American Archbishop, Purcell; a Lord Chancellor, Sir Edward Sullivan, to the State; whilst Sir Richard Quain, Thomas Davis, and William O'Brien represented it in the world of science, letters, and patriotism. Our author attended the National School at Mallow and was noted for his fondness for and proficiency in mathematics. Later he went to Fermoy to attend St. Colman's College. Subsequently he entered the Class of Philosophy at Maynooth. His health during his student days was poor, which may account for the fact that he found his scholastic studies dry and uninteresting. He was ordained to the priesthood in the Cathedral at Cork on the feast of St. Joseph's Patronage (18 April) in 1875. As the diocese of Cloyne was at the time sufficiently supplied with priests, the young levite was sent as curate to Plymouth, England. After some months he was transferred to Exeter, where he remained for two years under the pastorate of the saintly Canon Hobson. In 1877 he was recalled to his native diocese of Cloyne, and labored there for four years as curate, in his native parish of Mallow. In 1881 he was transferred to Queenstown, where he remained eight years. During this

time and after his return to Mallow in 1889 he wrote short stories under the title of *Topsy* for a child's magazine, and occasional articles for the *Irish Ecclesiastical Record* and the *Irish Monthly*. It was during this period, also, that he wrote *Geoffrey Austin*, which was published, as already stated, anonymously in 1895, the year in which Father Sheehan was appointed parish priest of the little town of Doneraile in County Cork. Here he remained to the time of his death, 6 October, 1913.

All his important literary work was done in the little upper chamber where he kept his books, and in his secluded garden with its cedars and rose bushes, of which he was so fond and so proud in his later days. Of his triumphs and failures known only to his intimate friends, we may speak at some future time, at least in so far as they can interest that larger circle of friends whom the creator of "Daddy Dan" won to his heart by the kind and deeply religious humor with which he sketched Irish and especially Irish priestly life. Among his papers are some memoirs which will throw further light on his activity and the deeper sources of that wonderful influence which he exercised as a priest and writer. The late Father Matthew Russell, in concluding a sketch of Canon Sheehan, written at our request some years ago, said: "As the readers of THE ECCLESIASTICAL REVIEW were so far privileged as to make the acquaintance of Father Letheby and his friends long before the rest of the world, it has seemed proper that they should also be the first to learn these authentic but perhaps prematurely Boswellian particulars concerning the author of *My New Curate*." Both of these great and lovable priests, intimate friends for many years, have enriched our Catholic literature of these latter days with a bright and heart-warming light that will comfort generations of Catholic readers, but most of all the priests of English-speaking countries.



## Analecta.

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### S. CONGREGATIO DE PROPAGANDA FIDE

#### Pro Negotiis Ritus Orientalis.

DECRETUM QUO STATUUNTUR MUTUAE RELATIONES DISCIPLINARES INTER EPISCOPOS LATINOS CANADENSES ET EPISCOPUM RUTHENUM ILLIUS REGIONIS, NEC NON INTER CLERUM ET FIDELES UTRIVSQUE RITUS.

Fidelibus ruthenis in regione Canadensi commorantibus superiore anno datus est Episcopus eiusdem ritus qui ordinaria potestate eos regat ac gubernet. Ne autem propter diversitatem ritus ac disciplinae dissensiones oriantur inter fideles ruthenos et latinos, sacra Congregatio christiano Nomini Propagando praeposita pro negotiis Rituum Orientalium, in plenariis comitiis diei 11 huius mensis, omnibus rite ac mature perpensis, quae sequuntur *ad decennium* statuenda censuit ad relationes mutuas episcopi, presbyterorum ac populi rutheni ritus cum episcopis, presbyteris ac populo latini ritus illius regionis componendas.

#### CAPUT I.

##### *De Episcopo rutheni ritus.*

Art. 1. Nominatio Episcopi rutheni ritus pro regione Canadensi, Apostolicae Sedi est unice et omnino reservata.

Art. 2. Episcopus rutheni ritus sub immediata huius Apostolicae Sedis iurisdictione ac potestate est. Plenam autem iurisdictionem ordinariam et personalem exercet in omnes fideles rutheni ritus in regione Canadensi commorantes, sub dependentia tantum R. P. D. Delegati Apostolici 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. Ipsius insuper munus erit vigilare ut tum doctrina et boni mores, tum ritus et disciplina Ecclesiae Orientalis catholicae integre custodiantur.

Art. 4. Episcopus missiones ruthenas frequenter et regulariter visitare districte tenetur, ut gregem sibi concreditum apprime cognoscat, eaque omnia quae ad spirituale eius bonum attinent, melius provideat. Ad quod facilius assequendum utile erit universum territorium Canadense in regiones dividere, prout melius in Domino iudicaverit, quarum unaquaeque subcessive visitetur, ita ut unoquoque saltem quinquennio omnes missiones ruthenae episcopali subsint visitationi.

Art. 5. In visitatione rationes ab unoquoque rectore missionis exposcet administrationis bonorum missionis eiusdem, curabitque ne rector nomine et iure proprio ea retineat, pro quorum acquisitione fideles quovis modo subsidia contulerint. Ut autem securitati bonorum temporalium ecclesiarum summa cum diligentia prospiciatur, eiusdem erit, audito in pertractandis negotiis virorum peritorum consilio, eas tituli possessionis formas adhibere, omnesque praescriptiones servare, quae civilibus legibus singulorum locorum respondeant, quaeque ecclesiasticorum bonorum administrationi, conservationi, ac tutae transmissioni faveant.

Art. 6. Controversiae si quae exoriantur inter Episcopum rutheni ritus et episcopos latini ritus Canadenses, deferantur in devolutivo tantum ad Delegatum Apostolicum Canadensis regionis, salva, item in devolutivo, appellatione ad Apostolicam Sedem.

Art. 7. Ordinaria residentia Episcopi rutheni ritus erit in urbe Winnipeg.

Art. 8. Ad constituendam annuam stipem pro sustentatione Episcopi, donec redditus stabiles habeantur, concurrere debent singulae ruthenae communitates, eidem solvendo, ad instar cathedratici, annuam praestationem certam et moderatam, ab ipso secundum aequitatem determinandam.



Art. 9. 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 Canadensis regionis 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 populiue mores ac disciplinam, animarumque sibi concreditarum salutem pertinent.

## CAPUT II.

### *De Clero rutheno.*

Art. 10. Cum nondum habeantur sacerdotes rutheni qui vel nati vel saltem educati sint in regione Canadensi, Episcopus rutheni ritus, praevia intelligentia cum Delegato Apostolico, omni studio curet ut Seminarium pro clericis ruthenis in Canada educandis quantocius instituatur. Interim vero clerici rutheni in Seminaria latinorum de consensu Ordinarii admittantur. Sed nonnisi qui se coelibatum perpetuo servaturos coram Episcopo promiserint, in Seminarium sive nunc sive in posterum admittantur; et nonnisi caelibes ad sacros ordines in regione Canadensi exercendos, promoveri poterunt.

Art. 11. Ad sacrum ministerium exercendum apud fideles rutheni ritus non admittantur sacerdotes nisi sint caelibes vel saltem vidui et absque liberis, integri vita, zelo ac pietate praediti, sufficienter eruditi, lucri non cupidi et a politicis factionibus alieni.

Art. 12. Antequam habeatur numerus sufficiens presbyterorum ruthenorum qui in Canadensi regione educati fuerint, si providenda occurrat de suo rectore aliqua missio ruthenorum vel vacans vel noviter erecta, Episcopus rutheni ritus idoneum sacerdotem caelibem vel saltem viduum postulet ab episcopis ruthenis vel Galitiae vel Hungariae per tramitem S. Congregationis de Propaganda Fide pro negotiis Ritus Orientalis. Illi vero sacerdoti sive uxorato, sive viduo, sive caelibis, qui proprio marte, neque ab Episcopo rutheno vocatus, neque a S. Congregatione missus, illuc perrexerit, Episcopus ruthenus nullas concedere potest facultates, sive celebrandi

Sacrum, sive administrandi sacramenta, sive munia ecclesiastica quomodocumque obeundi.

Art. 13. Sacerdoti ex Europa mittendo praedicta S. Congregatio tradet documentum quo ipsi concedatur facultas ad assumendam spiritualem curam fidelium rutheni ritus sub dependentia Ordinarii rutheni Canadensis.

Art. 14. Quilibet ruthenus sacerdos ex Europa proveniens et in Canadensi regione commorans pro fidelium rutheni ritus spirituali cura, semper manebit incardinatus dioecesi originis; attamen Episcopus ruthenus originis, iurisdictionem suam in eum nullimode exercebit, quoadusque ipse in Canada commorabitur: omnino et unice pendeat a iurisdictione Episcopi rutheni Canadensis.

In patriam autem supradicti sacerdotes redire aut revocari nequeant absque expressa licentia Ordinarii Canadensis, in scriptis concedenda.

Art. 15. Laici rutheni, cuiuscumque originis ac domicilii fuerint, qui sacros Ordines in Canada suscipere cupient, sub omnimoda iurisdictione manebunt Episcopi rutheni Canadensis, in cuius manus iuramentum missionis seu stabilitatis ad inserviendum in territorio emittent.

Art. 16. Omnes rectores missionum ruthenarum Canadensis dominii sunt amovibiles ad nutum Ordinarii rutheni. Amoveri autem non poterunt absque causis gravibus et iustis.

Art. 17. Datur tamen facultas presbytero amoto, appellationem interponendi, in devolutivo, contra decretum remotionis ad tribunal Delegati Apostolici, qui intra tres menses a die appellationis causam definire curabit, salvo semper iure recursus ad Sanctam Sedem, item in devolutivo.

Art. 18. Sustentationi sacerdotis providebit Episcopus, salarium eidem adsignando assumendum ex omnium ecclesiae proventuum massa seu cumulo.

Art. 19. Iura stolae et emolumenta sacri ministerii in singulis missionibus determinanda sunt ab Ordinario rutheno iuxta probatas diversorum locorum consuetudines. Ea tamen privato arbitrio extendere ad sacras functiones a taxa immunes, aut illa ultra taxam determinatam exigere, omnino vetitum est. Caveant insuper sacerdotes rutheni ne iura illa a vere pauperibus exigant; ac omnino vetitum est ea extorquere sub comminatione dilationis baptismi vel benedic-

tionis matrimonii, aut fidelem solvendi incapacem excludere a quacumque sacra functione.

Art. 20. Sacerdotes latini ritus qui a S. Congregatione de Propaganda Fide facultatem obtinuerunt transeundi ad ritum ruthenum in auxilium Episcopi rutheni pro spiritali adstantia fidelium ruthenorum, quoadusque in ritu rutheno permanebunt, unice et omnino sub iurisdictione Episcopi rutheni erunt. Sacra Congregatio autem vehementer hortatur episcopos latinos Canadenses clero locupletiores, ut Episcopo rutheno in animarum bonum aliquot sacerdotes ad tempus concedant, si ab eodem requirantur.

Art. 21. Si qui vero sunt sacerdotes regulares qui transitum ad ritum ruthenum obtinuerunt, ipsi in his quae ad vitam religiosam spectant, a propriis superioribus regularibus; in his vero quae ad curam animarum et ritum ruthenum pertinent, ab Episcopo rutheno dependent.

Art. 22. Episcopus ruthenus nonnisi in clerum et populum ruthenum iurisdictionem suam exerceat; si tamen aliquo in loco existant fideles rutheni ritus, in eoque nondum sit missio ruthena constituta, aut nullus adsit presbyter eiusdem ritus, poterit tunc iurisdictionem suam in fideles ruthenos presbytero latino loci communicare, certiorato Ordinario.

Art. 23. Poterunt insuper episcopi latini Canadenses, certiorato Episcopo rutheno, iurisdictionem dare presbyteris ruthenis illis in locis in quibus fideles latini ritus adsunt sibi subditi, sed nullus adest presbyter latinus qui curam eorum gerere queat.

### CAPUT III.

#### *De fidelibus ruthenis.*

Art. 24. Fideles rutheni iis in locis in quibus nulla ecclesia nec sacerdos proprii ritus habeatur, ritui latino sese conformare valebunt; eisque eadem facultas conceditur etiam ubi propter longinquitatem ecclesiae suae non eam possint nisi cum gravi incommodo adire, quin tamen ex hoc ritus mutatio inducatur.

Art. 25. Transitus a ritu rutheno ad latinum laicis ruthenis qui verum et stabile domicilium in regione Canadensi constituerint, 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 rutheno Canadensi.

Art. 26. Si vero contingat ut hi quandoque in patriam revertantur, tunc etsi ex pontificio rescripto ritum latinum susceperint, licebit eis, Apostolica Sede exorata, ad pristinum ruthenum ritum redire.

Art. 27. Non licet missionariis latinis, sub poenis ab Apostolica Sede decernendis, quempiam ruthenum ad latinum ritum amplectendum inducere.

Art. 28. Fideles rutheni, etiam in locis in quibus adest presbyter rutheni ritus, apud sacerdotem latinum ab Ordinario loci adprobatum peccata sua confiteri et beneficium sacramentalis absolutionis valide et licite obtinere possunt. E converso fideles latini peccata sua confiteri possunt apud sacerdotem ruthenum ab episcopo suo adprobatum, in locis in quibus adest missio aut ecclesia rutheni ritus. Presbyteri vero rutheni absolvere non poterunt fideles latini ritus a censuris et a casibus reservatis in dioecesi latina in qua sacrum ministerium exercent, absque venia Ordinarii latini. Vicissim idem dicatur de presbyteris latinis quoad censuras et reservationes statutas ab Episcopo rutheno.

Art. 29. Omnibus fidelibus cuiusque ritus datur facultas, ut, pietatis causa, sacramentum eucharisticum quolibet ritu confectum suscipiant; ac insuper, ubi necessitas urgeat nec sacerdos diversi ritus adsit, licebit sacerdoti rutheno ministrare Eucharistiam consecratam in azymo; et vicissim sacerdoti latino ministrare in fermentato; at suum quisque ritum in ministrando servabit.

Art. 30. Quisque fidelium praecepto Communionis paschalis ita satisfaciet, si eam suo ritu et quidem a parocho suo accipiat.

Art. 31. 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. 32. Funerum celebratio ac emolumentorum perceptio in familiis mixti ritus, ad parochum illius ritus pertineant ad quem defunctus pertinebat.

Art. 33. Ad vitanda gravia incommoda quae inde ruthenis evenire possent, facultas eis fit dies festos et ieiunia obser-

vandi iuxta consuetudinem locorum in quibus degunt. Attamen diebus dominicis et festis in utroque ritu in eamdem diem incidentibus, sacrae liturgiae in ecclesia sui ritus, si in loco exsistat, rutheni interesse tenentur.

## CAPUT IV.

*De matrimoniis inter fideles mixti ritus.*

Art. 34. Matrimonia inter catholicos 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 ritus mutatio inducatur.

Art. 35. Soluta matrimonio, mulier proprium ritum originis resumere valet.

Art. 36. Matrimonia tum inter fideles mixti ritus, tum inter fideles ruthenos, servata forma decreti *Ne temere* contrahi debent.

Art. 37. Attamen matrimonia mixti ritus in ritu viri et ab eiusdem paracho erunt benedicenda.

Art. 38. Dispensationes matrimoniales in matrimoniis mixti ritus, si quae sint dandae vel petendae, dentur et petantur ab episcopo sponsae.

Art. 39. Nati in regione Canadensi ex parentibus diversi ritus, ritu patris sunt baptizandi; proles enim sequi omnino debet patris ritum.

Art. 40. 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.

Art. 41. Infantes ad eius parochi iurisdictionem pertinent, cuius ritus est eorum pater.

Haec autem omnia Ssmus Dnus noster Pius div. prov. Papa X in audientia diei 13 augusti vert. anni, referente infrascripto huius sacrae Congregationis Secretario, rata habuit ac confirmavit, praesensque decretum edi iussit. Contrariis quibuscumque non obstantibus.

Datum Romae, ex aedibus huius S. Congregationis, die 18 augusti anno 1913.

FR. H. M. CARD. GOTTI, *Praefectus*.

L. \* S.

HIERONYMUS ROLLERI, *Secretarius*.

# Studies and Conferences.

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## OUR ANALECTA.

The Roman document for the month :

S. CONGREGATION OF PROPAGANDA (for Affairs of the Oriental Rite) issues a decree defining the mutual relations that should exist between the Bishops of Canada and the Ruthenian Bishop of the Dominion, in matters of discipline; also between the priests and faithful of the Latin and Ruthenian Rites.

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### PARAPHRASE OF PSALM 15: "CONSERVA ME DOMINE".

(Feria tertia: Complin.)

*1, 2, 3, 4 Trochaic; 5 Iambic.*

God, do ever have me in Thy keeping  
For in Thee I placed my hope unfailing.  
I have said my God art Thou for ever.  
Me and mine Thou hast no need of,  
But I need Thee.  
Holy Citizens of God's own country,  
O how marvelous the love God shows you—  
All the heart can wish for He doth grant you!  
As to those who hasten after evil,  
How great their pains!  
I shall never join their evil councils,  
Cunning plans to shed the blood of fellows.  
Nay their names my lips shall never mention.  
As my share in life and cup of pleasure  
I choose my God.  
Thou art He, who will restore unto me  
My inheritance; in pleasant places  
Fell the lines that marked my field of labor;  
Grand indeed above the share of many  
My lot on earth!  
Blessed be my God, who gave me wisdom!  
Till the depth of night my inmost being  
Thinks on Him. I have my Lord before me  
In my thoughts, for He is at my right-hand,  
Lest I should fall.

Always therefore is my heart rejoicing;  
 Always is my tongue His praise proclaiming;  
 And when here on earth my life is over,  
 I can lay my body down quite calmly  
     In hope to rise.

For my soul Thou never wilt abandon  
 In the nether darkness, nor relinquish  
 Me, Thy Holy One, to see corruption  
 When my body doth await the morning  
     Of Easter day.

Thou hast shown to me the path to heaven  
 Where to see Thy Face is joy eternal  
 Filling to the utmost all my being,  
 And delights are mine beyond all measure  
     At Thy right-hand.

#### NOTES ON PSALM 15.

Quite recently <sup>1</sup> Father F. Zorell, S.J., published a study on this Psalm which is remarkable for its depth and scholarship. The fact that this Psalm is used in Acts 2:31 and 13:35, and is there applied to our Lord, is the basis of his endeavor to reconstruct its true reading and find its true meaning. Considering that one verse is deliberately put on the lips of Christ, he argues that the remainder must be so translated that it maintains its application to Christ. He conceives the whole as the prayer of Christ in Gethsemane; yet he does no violence to the Hebrew text. He maintains throughout the same Hebrew metre, and in the second verse, which has long been the "crux interpretum", he obtains an excellent meaning by adopting a new division of consonants, reading: "tôbâthi bhal *alei khol kdôshim*" instead of "tôbâthi bhal *aleika likdôshim*." We give a baldly literal translation from Father Zorell's German: I. "Keep me, God, for I take my refuge in Thee. I say to Thee, Jehovah, my lord art Thou. For indeed my welfare does not depend on those in sacred places [the consecrated ones; *in casu*, the high-priest and the Jewish authorities] nor even on the noble band of affectionate friends [*in casu*, the twelve Apostles]. II. Having made their bargain [with Judas], they may increase their tortures, they whose libations of blood I could not share [the Jewish Priest-

<sup>1</sup> *Bibl. Zeitschrift*, January, 1913, pp. 18-23.

hood] as well as they, whose names I would rather pass over in silence [the Apostles], yet nonetheless, thou Jehovah remainest my share and portion and my Cup. III. Yea it is Thou, who keepest my lot in hand: my lines have fallen in pleasant places [i. e. God's Providence, whatever it be, is sweet to me] and my inheritance pleases me well! IV. I bless Jehovah who has given me counsel [in sending the angel that comforted Him]; yea during the hours of night my innermost heart has told me right: ever will I keep Jehovah before me: He is at my right-hand; I stand unmoved. V. Therefore rejoice my heart and exult my innermost being; yea even my flesh may rest in hope, for Thou wilt not leave my body in hell and Thou wilt not allow Thy Holy One to see corruption. VI. Thou wilt show me the path of life, an abundance of joy in Thy presence, and delights at Thy right-hand without end."

The words added in brackets epitomize Father Zorell's annotations and show how natural this Psalm is on the lips of Christ when rising comforted by the angel after His terrible agony. He does no violence whatever to the Hebrew text and though one may leave undecided whether the original inspired writer applied the words of the Psalm to his own circumstances in exactly the same way as Christ did to His Own, yet surely for us Christians it is Christ's meaning which primarily matters. It was surely the direct intention of the Holy Ghost that the ancient Jewish writer should so express himself that in the fullness of time the Son of God could take his words on His lips and make them His Own.

J. ARENDZEN.

*London, England.*

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## TWO MATRIMONIAL CASES.

### I.

Two Catholics contracted marriage before a Protestant minister three years ago. They were never married by a priest. They have no children. The man recently obtained a civil divorce and left the woman. He has become reconciled to the Church, and now wants to marry another woman.

1. Is there any moral obligation on him to marry his divorced wife, even if she is a good woman? There was never any canonical engagement between them.



2. Can his pastor, with full knowledge of these facts, declare the first marriage null, or must the declaration of nullity come from the bishop? All the facts are publicly known.

## II.

Does the rule requiring Catholic witnesses at marriages hold good for all mixed marriages which take place in the rectory, even when it is very difficult to get Catholic witnesses? When Protestant witnesses are brought, would the priest be justified in letting them act as apparently official witnesses, and then put on the register the names of two Catholics who were actually present, as spectators, at the ceremony? Is it necessary to notify these two Catholics that they are going to be registered as the official witnesses to the marriage?

## I.

1. The marriage contracted before a Protestant minister three years ago was certainly null and void in the eyes of the Church, as is clear from Article III and Article XI, § 2, of the *Ne temere*. It is taken for granted that the marriage does not fall under the exceptions mentioned in the said decree, namely that the marriage was not contracted in a district where there was no priest who could be reached by the parties without great inconvenience,<sup>1</sup> and that the marriage was not contracted in Germany or Hungary, where special regulations exist as to mixed marriages.<sup>2</sup>

As no ecclesiastical bond is begotten between a man and woman who enter into a mere civil marriage, the man becomes free when he obtains a civil divorce. There is no direct law of the Church, nor any argument from canon law requiring that the man in question when contemplating a new marriage must marry the woman with whom he had lived in civil marriage, rather than another woman.

It cannot be denied, however, that there is a natural tie between the two through sexual intercourse, for this union is so intimate that it demands the permanent relation of marriage. Otherwise there remains after the act a condition of separation that is as unnatural and abnormal as the separation of the head from the body, or as the immature foetus from the

<sup>1</sup> Cf. Article VIII of the decree.

<sup>2</sup> Cf. Article XI, Sec. 2.

womb. Other considerations, however, may offset or make impossible this ideal acceptation of the former relation of the couple in question.

There may be moral obligations of strict justice obliging the man to give preference to the woman with whom he had lived in civil marriage. The man did no wrong in obtaining a divorce; in fact, he was bound either to leave the woman or have his marriage rectified in the eyes of the Church. If the woman had given serious cause for dissatisfaction, one cannot say that the man was obliged to marry her before the Church. In such circumstances he could probably apply for a divorce.

What is to be said of the case under the supposition that the man had no real cause of complaint, but had obtained the divorce through false statements against her. Is the man obliged in conscience to marry her rather than another woman? I would say the woman has no right or claim on him. The Church attaches no obligation whatsoever to an engagement promise between a Catholic and a non-Catholic if made without a previous dispensation.<sup>3</sup> Again, it has been declared that such engagements beget no obligation whatsoever, even if there is question of a relative led into sin under a promise of marriage. Nevertheless, adds the decree, it is dishonest not to comply with one's promise.<sup>4</sup> These principles should apply here *a fortiori*. The Church supposes that her legislation is universally known and whosoever violates that legislation must bear the consequences. The Church does not consider herself responsible for damages that come to persons who are parties to the violation of her most sacred laws. As there are no children from the civil marriage in question, there are no further obligations so far as the marriage is concerned.

2. Regarding the second question of the case, it must be said that, notwithstanding that the facts which make the marriage invalid are known publicly, the pastor has no right to declare a marriage null and void and to allow a new marriage. That belongs to the *forum externum* of the Church, and the bishop in his diocese is the only official of the Church

<sup>3</sup> S. Officium, 12 Dec., 1888. *Collectanea C. de Prop. Fide*, No. 1696; *Acta S. Sed.*, Vol. I, p. 121.

<sup>4</sup> Giovine, *De Disp. Matr. Consultationes Canonicae*, tom. I, p. 306.

with jurisdiction in matters of religion when they are public affairs. Pope Benedict XIV had minutely described the canonical process to be observed in public impediments for the declaration of the nullity of a marriage. As the formalities of the trial were numerous and difficult of observance, the S. Congregation of the Inquisition, 5 June, 1889, declared that for the declaration of the nullity of a marriage, on account of disparity of cult, "*impedimentum ligaminis*", consanguinity and affinity arising from lawful intercourse, spiritual relationship, and clandestinity, it is enough that there be evidence from authentic documents or other positive proofs that such impediments existed and rendered the marriage null and void. In these cases the formalities prescribed by Pope Benedict XIV need not be observed, as the Ordinary may declare the marriage void after having asked the opinion of the *defensor vinculi* of his court. In a difference of opinion the defender may indeed appeal, but this appeal does not suspend the declaration of nullity issued by the Ordinary.<sup>5</sup>

As this decree simply requires that cases of clandestinity be brought to the diocesan court, the words of De Becker<sup>6</sup> ought to be stronger. He says that *as a rule* recourse to the Ordinary is necessary in declaring civil marriages void in countries where the *Tametsi* (now the *Ne temere*) is in force; for where the law does not distinguish, we should not distinguish between case and case.

## II.

Regarding the assistance of Protestants as witnesses at a Catholic marriage, the Holy Office, 19 August, 1891,<sup>7</sup> answered that non-Catholics should not be admitted as witnesses; but that the Ordinary may permit it for a grave reason, provided there is no scandal given. This is the latest decision on the subject, and, as is seen from the words of the answer, the prohibition is not absolute. As the Ordinary can hardly be consulted beforehand in every case, a good reason, together with absence of scandal, would entitle a pastor to admit Protestants as witnesses.

<sup>5</sup> *Collectanea S. C. de Prop. Fide*, No. 1706.

<sup>6</sup> *De Sponsalibus et Matr.*, p. 482 in nota.

<sup>7</sup> *Collect. de C. de P. F.*, No. 1765.

The pastor's method, as given above, for obviating the selection of Protestants as the official witnesses at a Catholic marriage seems to be quite in conformity with the law. It may safely be asserted that the Catholics present need not be told that they are to act as the official witnesses, or that their names are to be entered on the marriage records as witnesses. It is enough that they are actually present and can from personal knowledge testify, if called upon, that such a marriage was contracted. A decision of the S. Congregation of the Propaganda, 2 July, 1827,<sup>8</sup> is to the point. The case submitted to the Congregation deals with a marriage in China where the *Tametsi* was in force, absolutely requiring two witnesses for the validity of a marriage just as does the *Ne temere*. As the parties had not been able to secure the assistance of a priest they were entitled to contract marriage before two witnesses, even as nowadays may be done according to the *Ne temere* in like circumstances. There were present relatives and friends to witness the marriage, but no one had been asked to act as an official witness. The Vicar Apostolic asks whether such a marriage is valid as long as there were present people who could testify to the fact of the marriage. The S. Congregation answered that the marriage was valid. *Formal* witnesses are therefore not necessary. As the *Ne temere* has not changed the former law regarding the qualifications, etc. of witnesses, formal witnesses are not necessary even under the *Ne temere*.

FR. STANISLAUS, O.F.M.

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### THE CONFESSIONS OF NUNS OUTSIDE THEIR CONVENT.

*Qu.* I suppose it is certain, and in accord with the new regulations, that nuns and sisters, when travelling, may go to confession in any church in which confessions are being heard, even though the priest may not have been designated to hear the confessions of religious.

1. May such Sisters, outside the regular times for confession, go to any church? and may any priest be called? or must it be a priest designated for Sisters' confessions, if such a one is attached to the church in question?

<sup>8</sup> *Collect. S. C. de Prop. Fide*, No. 794.

2. May Sisters who are not travelling, but who are living at home and have a regular confessor, go to confession in any church, to any priest who is hearing confessions? and may this be done without the knowledge of the superior of the convent?

3. May such Sisters arrange by telephone or otherwise, without the superior's knowledge, to go to confession in a church at any time and to any priest, even to one not designated for hearing Sisters' confessions?

It is understood in all the above cases that the priest does not hear the confessions of the Sisters in their own chapel, but in a parish church.

M. L.

*Resp.* The "Normae" published by the S. Congregation of Bishops and Regulars in 1901 for the guidance of Religious Institutes of Simple Vows, make it quite clear that Sisters confessing outside their convent, in a public church, are at liberty to choose any priest approved for hearing confessions, even though he may not have been designated to hear the confessions of religious. ("Normae", art. 149.)

1. Religious are therefore, according to the tenor of their privilege, free to go to any approved confessor, without discriminating between those who, being attached to a church, may or may not be specially approved for hearing the confessions of religious.

2. This rule applies to any religious who is out of her convent for the time being. Hence Sisters, even when they are not travelling, may, in case they happen to be outside the convent by leave of their superior, make their confession to any priest who is hearing confessions in any church; and they need not inform their superior that they confessed.

Cardinal Gennari in his *Casus Conscientiae* answers the question as follows: "A religious who is by permission of her superior outside her convent, is at liberty to confess in any public church without the express permission of her superior or without being obliged to inform her afterward. In such a case neither the consent nor the opinion of the superior is required, since the principle 'utitur suo jure' applies to liberty of conscience without restriction." (*Théologie Morale*, Qu. 639, edit. Boudinhon.)

3. Since then the religious may confess to any priest outside the convent, without informing her superior, it follows,

as part of this liberty, that she may arrange for such an act, either by telephone or in any other way that is *convenient and legitimate*. This liberty does not of course involve any right to violate the ordinary rules of the community life; and it is always supposed that a Sister leaves her convent or makes use of the telephone or other outside communication with the superior's permission.

It is clear that the privilege accorded to the necessities of the individual conscience is not to become an excuse for relaxing conventual discipline, or for affording opportunities to a religious of going out, or of indulging in sentimentalities of scrupulosity. Each community is assumed to have its own regular confessor; there is also an extraordinary confessor who comes at stated times or whenever he may be called on for the purpose of satisfying the need of some individual soul. By way of exception to this rule which answers the average needs of a religious community, there are a number of opportunities for obtaining extraordinary confessors. A nun may go out to confess, or call for a special confessor, according to the needs of her conscience. It would not, however, be in harmony with the spirit of the religious life, but rather would lead to abuses, and destroy the very order which is the essential element of the *vita regularis* of religious communities, to make this privilege the rule for certain individuals.

Hence a priest may refuse to hear the confession of a religious who, either in leaving her convent without proper authorization, or in making her calls upon an extraordinary confessor, follows only the rule of her own humor. He is even obliged, in conscience, under certain conditions, to refer the applicant to the rule of her religious life which bids her make her confession to the regularly appointed and approved confessor of the community.

The Decree "*Quemadmodum*" which deals with this matter is sufficiently explicit, and the S. C. of Bishops and Regulars has moreover definitely decided the point: "*Quoties ut propriæ conscientiae consulant, ad id subditi adigantur.*" The term "*adigantur*" implies that the individual claiming the right of an extraordinary confessor outside the regular intervals provided for by the rule of the institute, is moved by

a sense of real necessity. Hence the S. Congregation, answering a doubt on the subject under date of 1 February, 1892, n. 4, addresses the Ordinary of the diocese as follows:

Moneat Ordinarius moniales et sorores, dispositionem articuli IV Decreti *Quemadmodum* exceptionem tantum legi communi constituere pro casibus dumtaxat verae et absolutae necessitatis, quoties ad id adigantur, firmo remanente quod a Concilio Tridentino et a Constitutione Benedicti XIV *Pastoralis curae* praescriptum habetur.

The same document also states:

Confessarii adjuncti, si quando cognoscunt non esse probabilem causam ad ipsos recurrendi, tenentur in conscientia ad declinandam confessionum sororum auditionem.

And further:

Si quaedam constanter ad aliquem e confessariis adjunctis recurrant, Episcopus debet intervenire, ut salva sit sancita Bulla *Pastoralis* maxima: Generaliter statutum esse dignoscatur, ut pro singulis monialium monasteriis unus dumtaxat confessarius deputetur.

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### A UNIFORM PLAN OF THEOLOGICAL STUDIES.

To the Editor, THE ECCLESIASTICAL REVIEW.

In regard to the article on "Suggestions toward a Uniform Plan of Studies in the Department of Theology for Seminaries in the United States", I venture to submit as the result of fourteen years of teaching Dogma in St. Francis Seminary and ten years of experience in pastoral work, the following observations.

Elimination of useless matter in our text-books of Theology and coördination of studies in Theology as a means to supply priests for efficient work in the ministry of the Church in the United States, seems to be the point in Dr. Heuser's paper published in the September number of THE ECCLESIASTICAL REVIEW. "There is surely something that makes the clerical education of old inadequate to the needs of to-day" (p. 267). If one appeals to European countries one must remember, there is a great difference between religious propaganda here and there. I add, however, it is carried on even in this country on international methods.

Practical priests are those who grasp the situation and efficiently meet it. The seminaries are to furnish such priests. One of the means, I will say a principal one, is the text-book and coördinated study of Theology in our seminaries. There are other defects. But let us not carp too much. Our seminary managements have reformed and improved considerably since the days of the pioneer institutions. Their growth is healthier, if gradual; their adaptation hardier, if thoughtful. Omitting "supervacanea" in text-books of Theology and co-ordinating studies in seminaries engage us at present. Will that really qualify clerics for more efficient work in the care of souls?

There are three concurrent factors in the education of candidates for the priesthood: the teacher, the student, the text-book. They do not work on lines that meet in the end: they act as a unit from the start. Failure in result might be attributed to either one singly while in operation, or to the three combined. Of course, Dr. Heuser points to teacher and student when he refers to defects in the text-book and to lack of arranged course of study of Theology. Both teacher and student are to be helped to more fruitful work by revised text-book and coördinated study. Would elimination and co-ordination entirely clear the way to the end? The suggestions here given in answer will, I hope, be received as they are offered—with no ill will.

1. Besides theoretic knowledge of a superior kind in his specific branch, the teacher of Theology should have a practical knowledge of pastoral work. Not merely do duty, but live through the responsibility of care of souls—financially and spiritually. Otherwise his consciousness of the difficulties that will confront the future priest will come of the book and hearsay. At what time he should gain this practical experience and whether it should be given at intervals, is of course hard to determine. With regard to the teacher of Moral Theology practical knowledge was always desired. Thus qualified for teaching in a seminary, he will with discretion emphasize the important subjects and act in conjunction with teachers of other branches in which the same subjects occur for study. The difference and agreement of those subjects in various branches as well as their varied



bearing in practical life should be impressed on the student. Leave specializing to the seminar. In the reformed plan of studies for seminaries in Italy the professor is not allowed to dwell unduly on one part at the expense of the other parts of theological science. I am fully aware of the difficulty of introducing a "uniform plan of studies," allowing for the different temperaments and qualification of even professors of theology.

2. The student of theology is not to be compared with crude material. He should be moulded in college. If he is not prepared for the seminary, that fact puts him and the teacher at a disadvantage. Here again the reformed plan for seminaries in Italy admirably provides for specific training of candidates for Theology. They need a discipline of mind and soul—"two wings," St. Francis of Sales calls them—distinct from that necessary for secular professions. Somehow this idea is gaining foothold but too slowly in the United States. The obstacle to preparatory seminaries is not so much financial difficulty in maintaining them as a tendency of secular colleges to dispense with them. The student of Theology cannot be supposed, on entering the seminary, to have a good knowledge of social and religious conditions. Though a child of the people he does not yet know what to promote, what to combat in the age in which he lives. "*Discipulus jurabit in verba magistri.*" Neither is he conscious of the pressure of live problems on study and discipline in the seminary. However as he lives and studies in a healthy atmosphere he will come upon the world provided with discretionary powers to labor profitably in the ministry.

There are students slow and students quick of perception. We cannot separate them by a "*Seminarium Rusticum*" and "*Seminarium Urbanum.*" Elimination of the superfluous in text-books of Theology, however, will save them labor, and coördination of studies will spare them useless repetition. Let not theological science be made practical only; that would make clerical culture dull and end in "failure to produce efficiency" (p. 268); it would neglect "sound traditional doctrine."

When finally the cleric is presented for ordination, his bishop, besides the answer to: "*Scisne illum dignum esse?*"

should know where to place him for his first experiences. The reform plan for seminaries in Italy makes special provision in this regard,—a sort of probation. With us the testimonial and information of the seminary faculty should be weighed in the appointment; it will give zest to the student and courage to the teachers.

3. The expurgated text-book and coördinated subject-matter of study in various branches of a theological course are really the main point at issue. They would certainly facilitate the work of teacher and student. Here we candidly admit a fault in the curriculum of seminaries that should be corrected.

Who will compile such text-books? When can the uniform plan be introduced into our seminaries? Both book and plan are naturally of slow growth. Some beginning must however be made. A text-book is very important and should not be changed, except for very urgent reasons. The student should remember, cherish, and consult it later in life. Handling and expounding it, the professor discovers its merits and defects. There are those who deprecate the need of a text-book, as they are of the opinion that the teacher of a theological branch of study should be allowed to prepare his own text-book. That would needlessly multiply text-books and generally leave the student in a quandary. Is there actually so much superfluous matter in recent text-books of Theology? There are faulty quotations, mistakes reprinted from time immemorial, redundant elucubration, in some instances, of obsolete views and of past controversies; a stock-in-trade of certain Scriptural and patristic unverified texts; *argumenta congruentiae* that do not persuade modern minds. But if we compare modern text-books with those of twenty-five years ago we shall find many of those defects eliminated. Perrone, Satolli, Gury, Ballerini, and others should have been replaced long since. The one-time "I read my Theology" is long since out of date. Owing to a wrong interpretation of "Return to Scholasticism," over twenty-five years ago, the *Summa* and the *Homo Apostolicus*, *Natalis Alexander* and compendiums of ancient hermeneutics were made text-books. The new plan of theological studies for Seminaries in Italy will be helpful even in this country with respect to text-books.

There is no text-book of any branch of Theology written for all times. Text-books of Dogma, Moral, Scripture, Canon Law, and Church History should certainly transmit traditional doctrine; in method however they should fit it for the mind of the student who is to preach and exemplify it to children of our century.

The young priest will have much to learn after leaving the seminary, albeit he perused the best of text-books and enjoyed competent teaching during his seminary course. He will find that knowledge and piety are profitably wielded by prudence and tact in the exercise of zeal.

If we have such text-books, there would appear to be no obstacle to a coördination of studies in the seminaries of this country. Joint action is necessary however. With the approval and encouragement of the Hierarchy a uniform plan of study and discipline should be introduced in our seminaries. It would greatly help in forming a clergy one in spirit and action, though they minister to people differing in nationality and custom.

The solution of the labor-saving problem in the training of future priests does not necessarily end in superficial sacred science nor in shallow spirituality. It were well however to guard against such results. The cleric can at no time slacken his hold on the historic chain of sacred science, but the professional layman may keep his eye entirely on present issues of secular science. In this he has the advantage. The suggestions, then, of Dr. Heuser are definite, strong, and workable. If some pastors will lend their advice to the committee to be appointed to bracket the superfluous in our current text-books of Theology and to coördinate studies in our seminaries, the fruit will likely be such as desired.

*Jefferson City, Missouri.*

JOS. SELINGER.

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#### BAPTISM IN CASES OF DIFFICULT PARTURITION.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the very helpful article on "Baptism", by the Rev. W. H. Fanning in the *Catholic Encyclopedia*, I find on pages 270 and 271 a paragraph dealing with cases of difficult parturition. This paragraph should be printed on a leaflet and distri-

buted among our faithful, especially our doctors and nurses. In this paragraph occur the following lines: "In case of the death of the mother, the foetus is to be immediately extracted and baptized, should there be any life in it. Infants have been taken alive from the womb, even forty-eight hours after the mother's death (*Dub. Rev.*, No. 87) . . . . After the Cæsarean incision has been performed, the foetus may be conditionally baptized before extraction is possible; if the sacrament is administered after its removal from the womb, the Baptism is to be absolute, provided it is certain that life remains. If after extraction it is doubtful whether it be still alive, it is to be baptized under the condition "if thou art alive". Physicians, mothers, and midwives ought to be reminded of the grave obligation of administering Baptism under these circumstances. (Coppens, lect. VI.) It is to be borne in mind that according to the prevailing opinion among the learned the foetus is animated by a human soul from the very beginning of its conception. (O'Kane, III. 18.) In cases of parturition where the issue is a mass that is not certainly animated by human life, it is to be baptized conditionally "if thou art a man".

This doctrine suggests several questions: Do our physicians, mothers, and midwives know the grave obligation of securing baptism in these cases? Do we priests sufficiently keep before their minds the remembrance of this grave obligation?

D. P. DUFFY.

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#### BURIAL IN A NON-CATHOLIC CEMETERY.

*Qu.* Would you kindly give me the exact sense of the following clause, found in Decree No. 318 of the Third Plenary Council of Baltimore: "vel etiam de istis Catholicis qui pariter ante legem latam (1853) proprium fundum (in alieno coemeterio) habuerunt, vel certe sine ulla fraude post legem acquisierunt"?

Would you consider the lot acquired without fraud if a Catholic man inherits it from his Protestant father, or a Catholic woman from her Protestant husband?

Suppose the Protestant father or the Protestant husband were still living, and retained possession of the lot, but reserved a portion of it for the burial of the Catholic son or Catholic wife, would you consider that "holding their own lot" in the sense of the Decree?

M. L.

*Resp.* The object of the legislation referred to is to avoid wounding the sensibilities of converts to the faith, by ruthlessly disregarding that mark of kinship which gathers the members of one family in the same burial ground; also to prevent the harsh judgments and bitter feelings arising against the Catholic religion among those who see their closest relatives torn away from them even in death. This motive is plainly stated in Decree 317 of the chapter containing the above mentioned clause: "*Durum ipsis videtur post mortem ecclesiastico ritu funeris omnino privari, nisi sepulturam sibi elegerint ab ea consanguineorum et affinium sejunctam . . . ad haec igitur mala praecavenda*" etc.

It follows that this relationship of consanguinity or even of affinity suffices to establish a claim for burial in a family vault or common grave, though the latter be in a non-Catholic cemetery, provided the relationship as well as the *bona fide* possession of the cemetery ground is sufficiently established. Now a Catholic son who inherits a grave from his non-Catholic father, or a Catholic wife who inherits her husband's right to a grave, must be considered as rightful possessor of that inheritance under the law. Hence whether the testator is still alive or not, the inheritance of the grave is equivalent to a *bona fide* possession acquired without fraud; and therefore entitles the Catholic party to the blessing of the grave and to Catholic funeral rites in a non-Catholic cemetery.

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#### THE JUBILEE ALMS.

*Qu.* In order to gain the Jubilee indulgence, an alms must be given "according to one's means". In order to gain it several times, it is necessary to repeat the prescribed exercises several times. Does this mean that alms according to one's means must be given several times? Would it be sufficient to give alms according to one's means the first time, and a nominal sum each time afterward? Or could a person divide the amount of alms he is able to contribute, and give an equal portion of it each time he makes the Jubilee?

*Resp.* The alms requisite for gaining the Jubilee indulgence consists of the dispensing in charity of a sum of money proportionate to one's income and expenses for suitable life

maintenance. This almsgiving bears no relation to the number of times a person wishes to gain the Jubilee indulgence, but to his or her station in life and ability to set aside for charity a certain proportion of income or possession. Thus, to take a concrete example, if a person has at his disposal an annual income of one thousand dollars, with expenses aggregating, all told, nine hundred dollars, leaving him one hundred dollars for recreation and the various unforeseen calls of charity, etc., he may be able according to his present means to spend in Jubilee alms five or six dollars. Having disbursed this amount, he has exhausted the means at his present disposal for charity. He is surely not to be prevented from gaining the Jubilee a second or third time, because he lacks further means from which to dispense alms as prescribed.

It follows that a person who once and for all has given in charity, for the purpose of gaining the Jubilee indulgence, all he can afford to give, would not be required to give more than a nominal sum in alms on the occasion of a second or subsequent performance of the works for the Jubilee. Or, if he proposes to gain the Jubilee indulgence several times and in so doing apportions the full amount he is able to give, he would do equally well. Either mode satisfies the obligation, if one has the intention of fulfilling the prescriptions of the Jubilee.

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#### ONE CONFESSION AND COMMUNION FOR THE JUBILEE AND THE FORTY HOURS' INDULGENCES.

*Qu.* Some time ago there arose here among a party of priests a dispute as to the requisites of the Jubilee indulgence. Some of the people living in the country find it difficult to come repeatedly a long distance to the parish church to make the several visits required for gaining the Jubilee indulgence this year. As they are all accustomed to attend the Forty Hours' Devotion, once a year, they could probably be induced to make then also the extra six visits to the church required to gain the Jubilee indulgence. Would the one Confession and Communion suffice for both the Jubilee and the Forty Hours?

*Resp.* The question was answered exhaustively in THE ECCLESIASTICAL REVIEW (Vol. XXV, p. 71). Persons who

go to Confession and Communion with the explicit intention of satisfying the requirements of the Jubilee, may at the same time avail themselves of the privileges and indulgences attached to the devotion of the Forty Hours without repeating the Confession. For although the general rule demands that the Confession and Communion for the Jubilee be distinct from the usual Confession and Communion for gaining other indulgences, the intention of satisfying the obligation of the Jubilee prescription in the first place, disposes a person for the gaining of additional indulgences, like the Forty Hours. The *Decreta Authentica S. C. Indulg.*, 15 December, 1841, (n. 296) leaves no doubt of the correctness of this interpretation, in regard to Communion, as appears from a decision in answer to the question:

Utrum lucrari possit indulgentia plenaria a fidelibus, sacra communione peracta, eodemque tempore per ipsam unicam communionem praecepto paschali satisfacere? Et rursum: an idem dicendum sit de indulgentia Jubilaei?

S. Congregatio, auditis Consultorum votis die 15 Dec., 1841, declaravit, respondendum esse: *Affirmative* quoad primam partem, quemadmodum responsum fuit Episcopo Monasteriensi die 19 Martii currentis anni relate ad acquisitionem indulgentiae plenariae papali benedictioni adnexae, quae in Paschate Resurrectionis impertitur, una eademque Communionem tantum in paschalis praecepti adimplementum peracta. Quoad secundam partem similiter affirmative, nisi aliter constet ex Bulla indictionis Jubilaei.

The same rule applies to Confession when made with the intention of gaining the Jubilee.

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#### COMMUNION IMMEDIATELY AFTER CONSECRATION.

*Qu.* The number of communicants is so large in the congregation here and the Masses follow each other in such close succession that it is commonly impossible to make the announcements and give even a brief instruction at the earlier Masses. For this reason the custom has been introduced of another priest beginning to distribute Holy Communion soon after the consecration, leaving the celebrant to continue the Holy Sacrifice. And in order to do this without interrupting him by opening the tabernacle door, the priest gives Communion from the ciborium consecrated at that Mass. It is to be remarked that the consecrated particles in the ciborium in the taber-

nacle will be distributed at a later Mass the same day. Is it permitted to give Holy Communion with particles consecrated at a Mass before the celebrant has himself communicated and thus completed his sacrifice? Some maintain that after the particles have been consecrated they can be given out at any time.

A solution of this question will greatly oblige

A YOUNG PRIEST.

*Resp.* The proposed method has been censured by the Sacred Congregation of Rites: "Valetne sustineri usus aliquarum ecclesiarum, in quibus, ratione concursus ingentis populi, cum non sufficerit multitudini pro sacra Communionem quantitas hostiarum, jam subsequente alia missa, statim a consecratione reassumitur distributio communionis? — *Resp.*: Abusum esse interdicendum." <sup>1</sup>

The reason for this decision is manifestly in the fact that the distribution of Holy Communion in church is a ritual complement of the Holy Sacrifice. As all that precedes Consecration is part of that ritual act, so is all that follows, down to what is properly called Communion. To ignore this order and completeness of the ritual (save in a case of necessity) would be equivalent to declaring the rites and prayers which follow the Consecration to be without special significance or purpose. The very word Communion means participation in the priest's complete offering, and there would be no reason for continuing the Mass at all after the Consecration, if, in order to save time or meet some other emergency, the priest might terminate the act for some by immediately consuming the Sacred Species, on the ground that the particles may be distributed at any time after they have been consecrated.

<sup>1</sup> S. R. C., 11 May, 1878, n. 3448, ad. 7.



# Ecclesiastical Library Table.

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## RECENT BIBLE STUDY.

I. Text. Students of the New Testament will be gladdened by the news that the great work of Hermann von Soden is at last completed.<sup>1</sup> The colossal undertaking has engaged the attention of forty-four specialists throughout the past sixteen years. They started where Gregory left off his most scientific work. Eighteen years of painstaking textual criticism were devoted by him to the gathering of the mass of information published in the Prolegomena to the last edition of Tischendorf's New Testament.<sup>2</sup> The pity is that the earlier scientific work done by Gregory as a text-critic fits in so ill with the later unscientific vagaries of his output as a higher critic.<sup>3</sup>

Von Soden's fellow workers systematically covered the ground of Gregory's textual studies and spread their investigations much farther afield. A special text of the New Testament was printed very much of a sort with that which the Benedictine students of the Vulgate MSS. now use. Between the lines or in brackets, all important variants were noted; the page to the right was blank save that it was properly lined for tabulation of new variants and old. In this wise the epigraphist could quickly judge whether or not a MS. represented the *textus receptus*; and if not, he was to note by arbitrary signs the variations therefrom. The use of such signs economized space and allowed the accurate alignment of variants on the right with the text on the left. A careful comparative study has been made of 165 codices of Gospels and Epistles, 1240 codices of Gospels, 244 codices of Epistles; together with the text given in the MSS. of 170 commentaries on the Gospels, 40 on the Epistles, 40 on the Apocalypse,—in

<sup>1</sup> *Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt hergestellt auf Grund ihrer Textgeschichte.* Von Hermann Freiherr von Soden Dr. Theol. Two parts in 4 vols. (Göttingen, 1913).

<sup>2</sup> *Novum Testament. Graece.* Constantinus Tischendorf. Editio octava critica major, volume iii (Leipzig: Hinrichs, 1884-1894).

<sup>3</sup> Cf. *Canon and Text of the New Testament.* By Casper Rene Gregory (New York: Scribner's, 1907), pp. 479-528, on the early history of the text.

all 1899 codices. The greatest care was naturally given to codices that did not present the received text, called (in the nomenclature of von Soden) K, the *κοινή*; such were 535 MSS. of the Gospels, 180 of Epistles and 40 of Commentary-texts. Moreover, the K codices were grouped into three families of the received text; and some fifty MSS. were scientifically collated in their entirety, so as to show the oldest and most recent of the K readings.

The first part of the work, published between the years 1902 and 1907, is in three volumes. The first volume gives the witnesses to the text; the second and third, the grouping of the MSS. Westcott-Hort had, with far less of a critical apparatus, set the pace of future textual criticism, and valued codices not by their number and age, but by their genealogy. Von Soden does not stop with Westcott-Hort at the arrangement of MSS. in families; but, in the various families, finds types, and, in these types collates various recensions. Loosely corresponding to the Syriac, Alexandrian and Western texts of Westcott-Hort are von Soden's K (*κοινή*), I (Ierosolymitanus), and H (Hesychian) families. Patristic use shows that K was chiefly the text of Antioch and Constantinople; I, of Cæsarea and the rest of Palestine,—a text von Soden claims to have discovered; H, that of Alexandria and the rest of Egypt. H, the  $\aleph$  B text of Westcott-Hort, is not found to exist in various types and recensions thereof; the Egyptian text was uncompromising and held fast against encroachment by its neighbor I; very few I readings and fewer still K readings obtained in the Hesychian text. On the contrary, K and I came into close contact; the I readings crept into the *κοινή* text; K readings into the text of Palestine. The result was many types of both I and K, together with many recensions of these various types.

Von Soden deems the three families of New Testament text were in existence by  $\pm$  300 A. D. He has critically worked back to the fact whereto St. Jerome bears witness,—to wit, that in Egypt the text of Hesychius was used, in Palestine that of Eusebius, in Syria that of Lucian. Secondly his work will serve as a corrective to the lack of esteem, rather the contempt, that the Westcott-Hort theory has at times occasioned in regard to the Syrian readings. The *textus receptus* has

able defenders such as Burgon,<sup>4</sup> and Scrivener.<sup>5</sup> Again, von Soden reinstates the Western family, headed by Codex Bezae (D) and most authentically represented by the Old Latin and Old Syriac versions, particularly by k (Codex Bobiensis) and Syr-Sin.; and links this respectable family with the text used by Justin. Kenyon, though favorable to the neutral text of WH, wrote four years ago: "It must be admitted that individual readings of the  $\delta$  class (the Western text) deserve more respectful consideration than heretofore."<sup>6</sup> And in his *Handbook to the textual criticism of the New Testament*,<sup>7</sup> p. 362, he admits that the Western text has preserved something of the original of the New Testament which "is not preserved in any other form of text".

The new and fourth volume of von Soden's work is the second part,—the text itself. He shows what he thinks to be IKH, the original wherefrom have come the families of Jerusalem (I), *textus receptus* (K), and Egypt (H). The departure from the original in the Gospels he attributes to Tatian; in the Epistles, to Marcion. K he finds is most inclined to the glosses of Tatian and of Marcion; I more inclined than H. Just how the textual critics, such as Burgon, Miller, Nestle, will rate the text of von Soden by contrast with that of Westcott-Hort, is matter of conjecture. Likely enough each will form a judgment colored by the theory that he has hitherto followed. At any rate, all the toil of von Soden and his group of epigraphists will leave a lasting monument in this epoch-making attempt to reconstruct the text of the New Testament.

II. The Biblical Commission. The recent annual session of this important body comprised the same Cardinals as last year,—that is, Rampolla, Merry del Val, Vives y Tuto, Lugari, and

<sup>4</sup> *The traditional text of the Holy Gospels vindicated and established.* By the late John William Burgon, B.D., Dean of Chichester. Arranged, completed and edited by Edward Miller, M.A. (London: Bell, 1896); *The causes of the corruption of the traditional text of the Holy Gospels.* By Burgon. Arranged by Miller (London: Bell, 1896).

<sup>5</sup> *A plain introduction to the criticism of the New Testament* (4th ed., 1894).

<sup>6</sup> Cf. Hastings, *Dictionary of the Bible* (New York: Scribner's, 1909), s. v. *Text*.

<sup>7</sup> 2nd ed., London: Macmillan, 1912.

Van Rossum.<sup>8</sup> Decisions were reached in regard to the Acts of the Apostles and the Pastoral Epistles, and on 12 June last were approved by the Holy Father and ordered to be promulgated.<sup>9</sup>

1. *Acts*. Six *dubia* were answered in regard to the author, time of composition, and historical worth of Acts.

(a.) The Lucan authorship of Acts is established with certainty by the tradition of the universal Church and by a two-fold internal evidence,—that of the book itself and that of its relation to the third Gospel, especially that of the mutual bearing of the prologue of each work (Lk. 1: 1-4; Acts 1: 1-2).

The tradition of the universal Church in favor of Luke's authorship of Acts can be traced, by Patristic evidence, back to the latter part of the second century. Tertullian (A. D. 194-221, according to Sanday), St. Clement of Alexandria (A. D. 190-210), St. Irenæus (A. D. 181-189, according to Harnack) and the Muratorian Fragment (A. D. 195-205 or earlier), all assign Acts to Luke by name.

Moreover the esteem of Acts as Sacred Scripture is clear from the imitation of the canonical by the apocryphal Acts of the second century and from the authoritative use of the former by the Fathers. We cite the earliest. The witness of St. Clement of Rome (Harnack, A. D. 93-95) is undeniable. In his letter to the Corinthians (18: 1),<sup>10</sup> he quotes Acts 13: 22 "I have found David, the son of Jesse, a man according to my heart". In this passage both Acts and Clement conflate Ps. 88: 21 and I Sam. 13: 14 in exactly the same manner. Both substitute *ἄνδρα* for *ἄνθρωπον* of Samuel and *δοῦλον* of Psalms; both take *εὐρον* from Psalms and omit *ζητήσσει* of Samuel; both insert *τὸν τοῦ Ἰέσσαί*, which is found in neither of the conflated LXX passages. Such identity of selection, omission, and insertion could not have been merely haphazard. Clement is quoting Acts as Sacred Scripture. The Rev. A. J. Carlyle, Lecturer in Theology, University College, Oxford<sup>11</sup> is almost moved by this evidence to throw off his rationalistic tendency and to admit that Clement "has possibly been in-

<sup>8</sup> Cf. *Annuario Pontificio*, 1912, p. 547; 1913, p. 553.

<sup>9</sup> Cf. *Acta Apostolicae Sedis*, 26 June, 1913.

<sup>10</sup> Funk, *Patres Apostolici*, I, p. 122.

<sup>11</sup> *The New Testament in the Apostolic Fathers* (Oxford, 1905), p. 49.

fluenced by a recollection of Acts 13: 22"; but in the end falls back upon that last resort of rationalism, Q,—“some collection of Davidic or Messianic passages. It is possible that such collections of Old Testament passages may have been current in Apostolic times. Such a collection might explain the phenomena presented by the passages in Clement and in the Acts without requiring any direct dependence of the one upon the other”. This source is again trumped up in the effort to explain away the fact that Clement cites Acts 20: 36 in Cor. 2: 1, and Acts 26: 18 in Cor. 59: 2.

St. Ignatius of Antioch (A. D. 110-117) uses Acts 1: 25 in Magnes. 5: 1;<sup>12</sup> and Acts 10: 41 in Smyrn. 3: 3.<sup>13</sup> And St. Polycarp of Smyrna (A. D. 110) gives clear proof of dependence on Acts 2: 24,—“Whom God hath raised up, having loosed the sorrows of death” (*λύσας τὰς ὀδύνας τοῦ θανάτου*). Luke is reporting in Greek the sermon Peter delivered on the first Pentecost. The sermon was most likely in Aramaic. Peter must have said “loosed the *fetters* of death”. Cf. Ps. 114: 4, “The *fetters* of death have girded me round about”. Here *heble maweth* is in the Septuagint poorly translated ὀδύνας θανάτου “the *sorrows* of death”. In this change of figure, the meaning of the Psalm suffers little. But “*loosing* the *sorrows* of death” is a mix-up of metaphors which St. Peter is not likely to have substituted for “*loosing* the *fetters* of death”. At any rate, the same sentence containing the same mixed metaphor could scarcely be explained as a mere coincidence in both Acts and Polycarp; one must have got the thought and words from the other. What has the rationalistic Protestant to say to this evidence? As usual he falls back on Q. Writes the Rev. P. V. M. Benecke, Fellow and Tutor of Magdalen College, Oxford:<sup>14</sup> “It is difficult to account for the same mistake being made wholly independently, and so it seems probable that Polycarp is dependent on Acts. But the mistake may also be due to an earlier writer followed both by the author of Acts and by Polycarp.” This is evasion and not historical criticism. The decisions of the Biblical Commission aim to ward Catholic scholars off from the pitfall of such un-

<sup>12</sup> Funk ed., I, p. 234.

<sup>13</sup> Funk ed., I, p. 278.

<sup>14</sup> *The New Testament in the Apostolic Fathers*, p. 98.

scientific method. Other evidence from Polycarp is: Phillip. 2: 1<sup>15</sup> for Acts 10: 42 *κριτῆς ζώντων καὶ νεκρῶν*,—words nowhere else in the New Testament; Phillip. 2: 3<sup>16</sup> for Acts 20: 35; Phillip. 6: 3<sup>17</sup> for Acts 7: 52.

(b.) The second element of the decision has to do with the unity of authorship and rejects the theories of divisive criticism of Acts. The language, style, manner of narration, unity of purpose and of doctrine conspire to prove that only Luke is the author. This decision does not touch upon the theory of a twofold recension of Acts, both by Luke. It is well known that the Western text of Acts (so far as it is evidenced by Codex Bezae, D, a fifth-century MS. now at Cambridge, and by some Old Latin MSS.) presents readings much at variance with the *textus receptus* and neutral readings. Dr. Blass<sup>18</sup> resurrected an old theory of Joannes Clericus, to wit, that Luke made two drafts of Acts, and the Bezan recension was the first. Nestle and Zoeckler favored this view; but it is not widely held. The Bezan Acts are too smooth to be rated a rough draft; its variants often show greater smoothness of style than the supposed second draft.

(c.) Thirdly, and more in detail, the *We-sections* do not favor the divisive criticism of Acts; quite the reverse, they are historical and philological confirmation of oneness of authorship and authenticity. These *We-sections* are those parts in which the author breaks away from the third person singular and describes in the first person plural,—16: 11-17; 20: 5-17; 21: 1-18; 27: 1 to 28: 16. These narratives of personal experiences in travel bear all the marks of being written by an eye-witness. They are vivid and minute in detail, exact and proportionate in matters of place, custom, and other circumstances; and can have been written only by some companion of St. Paul the traveler. This companion must have been Timothy, Silas, Titus, or Luke; there is no trace of any other who could have made with Paul any of the apostolic journeys described in the *We-sections*. But of these four, Timothy

<sup>15</sup> Funk ed., I, p. 298.

<sup>16</sup> Funk ed., loc. cit.

<sup>17</sup> Funk ed., p. 304.

<sup>18</sup> *Actus Apostolorum* (Leipzig, 1896), in preface; also *Neue kirchliche Zeitschrift*, 1895, p. 720.

will not do. He had gone before and "stayed for us at Troas" (Acts 20: 5-6). Silas is out of the question. He was left at Antioch (15: 4) and did not make Paul's third missionary journey. Titus is not mentioned in the book; nor is it ever attributed to him by tradition.

The philological reasons for identifying the authors of the *We-sections* and the rest of Acts are in brief these. The *We-sections* are 97 verses, or one-tenth of the whole book. They contain 67 words or phrases that are common to the rest and are for the most part characteristic of Luke. True, there are 111 words characteristic to the *We-sections* alone. But first, these words are many of them such as could be used only in a narrative of a sea-voyage or a shipwreck; secondly, the writer quite naturally puts himself more intensely into that part of Acts which narrates his own personal experience. Again, there are about 200 words common to the third Gospel and Acts and not found in any other Gospel; and of these 64 are in the *We-sections*. As to style,—for instance, sentence-structure and use of particles,—the *We-sections* conform to the rest of Acts; and all of Acts is equally near to the Gospel of Luke. Although in his *Chronologie der altchristlichen Litteratur*,<sup>19</sup> Harnack set Acts at not earlier than 78 A. D., in his *Apostelgeschichte*<sup>20</sup> he was moved by this philological argument to swing round to the opinion that Acts were written before A. D. 66.

(d). Fourthly, the seemingly abrupt ending (28: 30) does not prove that the author either wrote or intended to write a third work; and that, as a consequence, the composition of Acts may have been long after the first captivity of Paul in Rome. Rather it must be held that Luke wrote Acts toward the end of that captivity,—i. e. about A. D. 64. Ramsay<sup>21</sup> holds the gratuitous theory here condemned.

(e.) The fifth decision has to do with the historical worth of Acts. Luke had at hand sources worthy of all faith; used his sources accurately, honestly and faithfully; and deserves full credence as an historian. He was often in touch with the

<sup>19</sup> Leipzig, 1897, Vol. I, pp. 246-250, 718.

<sup>20</sup> Leipzig, 1908, Excursus v, p. 217.

<sup>21</sup> *St. Paul the Traveler*, p. 351.

leaders and founders of the Church of Palestine; he traveled and preached as St. Paul's disciple and fellow-worker. Moreover his industry and diligence were characteristic in gathering the testimony of others and noting his own experiences. Lastly, there is an undoubted and a remarkable agreement of Acts with the Epistles of Paul and with reliable historical monuments.

(f.) Sixthly, the historical worth of Acts cannot be impugned nor lessened by the fact that Luke narrates supernatural phenomena; nor by the compendious character of some of his speeches; nor by the apparent discrepancies between some of his statements and data provided by history either Biblical or profane; nor by any narrations that seem not to accord with other parts either of Acts or of the rest of Holy Writ.

2. *Pastoral Epistles.* Five *dubia* were answered, in regard to the author, integrity, and time of composition of the Pastoral Epistles of St. Paul,—i. e. those written to Timothy and Titus on the care of souls.

(a.) The Pastoral Epistles were written by St. Paul, are genuine and canonical. This fact is clear from the tradition of the Church. The witness of the earliest Fathers is exceptionally strong, in view of the brevity of these three Epistles. They are used by St. Irenæus, St. Clement of Alexandria, Tertullian (A. D. 194-221), the Epistle of the Churches of Vienne and Lyons, and Theophilus of Antioch (A. D. 181). St. Polycarp, the disciple of St. John (Phillip. iv, Harnack's edition, ii, p. 117) cites verbatim the saying of I Tim. 6: 7-10,—“The root of all evil is love of money; seeing that we brought nothing into this world neither can we carry anything out.” Only heretics have had any doubts about the genuineness of the letters. Marcion and Basilides rejected them from dislike of the doctrine taught by Paul.

(b.) The compilation-theory is rejected. The Pastoral Epistles are not sub-Pauline, thrown together by patching Pauline elements (*reliquiae Paulinae*) to a non-Pauline frame. Moffat<sup>22</sup> distinguishes three stages of development of these letters: (1) the primitive notes from Paul's lifetime; (2) the

<sup>22</sup> *Encyclopedia Biblica*, s. v. Timothy.



incorporation of these notes by the author about forty years after Paul's death; (3) later glosses. Hausrath<sup>23</sup> finds a genuine Pauline letter to Timothy in I Tim. 1: 1 ff; 1: 15-18; 4: 9-18.

(c.) The genuinity of the letters is not at all weakened by the various difficulties of style and language; of Gnosticism full blown at the time of writing; of the ecclesiastical hierarchy fully evolved.

(d.) It may safely be affirmed that the Pastoral Letters were written between the end of the first Roman captivity of Paul and his death. That St. Paul was twice a captive in Rome is a certain opinion. This opinion is proved by historical evidence, ecclesiastical tradition (witnessed to by Fathers of both the East and the West), and such facts as the abrupt ending of Acts, the letters written by Paul at Rome, and the allusions in II Tim. to his chains (2: 9) and to the time of his death (4: 6-8).

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<sup>23</sup> *Neutestament. Zeitgeschichte* (1895), iv, 160.

## Criticisms and Notes.

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THE ORIGIN AND NATURE OF LIFE. By Benjamin Moore. New York: Holt and Company. Pp. 256.

It was probably inevitable that a series such as the "Home University Library of Modern Knowledge," to which the present small volume belongs, should contain works of very unequal merit. The project of putting into interesting form and style summaries of up-to-date information adapted to the average educated reader is certainly a laudable one. It brings Mohammed to the mountain. It is a sort of bookish "University Extension" to the people. The limitations, however, of such a project are too obvious to need mention. Some of them are very patently illustrated by the small volume before us—namely, the danger of superficiality, of putting forward generalities that need much qualification in order to keep them within the bounds of truth; the "*fallacia fictae universitatis*"; the "*suppressio veri*"; the "*suggestio falsi*", and all that brood of "*doli qui latent in generalibus*".

The author, Mr. Benjamin Moore, M.A., D.Sc., F.R.S., is professor of Bio-Chemistry in the University of Liverpool, and as such might be presumed to write with expert and reliable knowledge on the subject of his book, the *Origin and Nature of Life*. And so far as his description of the physical and chemical bases of life is concerned this presumption is justified. His account of the recent theories on the composite structure of the "atom" is quite up-to-date and is interestingly presented. Indeed, generally speaking, when he confines himself to the realm of facts, or to theories more or less probably implied by them, his statements will be generally admitted or at least accepted as plausible. Occasionally, however, he allows his "scientific imagination" undue liberty, in fact flings down the lines and permits it to gallop away with his reason. To cite an illustration: at page 190 we read: "Given the presence of matter and energy forms under the *proper conditions*, life must come inevitably, *just as*, given the proper conditions of energy and complexity of matter in the *fertilized ovum*, one change after another must introduce itself and give place to another, and spin along in kaleidoscopic sequence till the mature embryo appears, and this in turn must pass through the phases of growth, maturity, reproduction, decay, and death." The reviewer is responsible for the italics. Now what are those "*proper conditions*" under which "life must

come inevitably"? If they included some form of germinal life, the consequence alleged is correct and true. But in Professor Moore's mind they do not. They include simply inanimate matter and non-vital energy, and from this point of view the consequence is perfectly gratuitous, a mere leap of "scientific imagination" into the void, unjustified by any rational evidence. Moreover, when the author appeals to what he asserts to be a parallel case ("just as"), to the development of the fertilized ovum, we must hold him guilty of a fallacy, if not a sheer sophism, which we would not like to classify. The "conditions" are not at all the same; not even similar; they are essentially different. There is something more than "matter and energy" (non-vital) in the *fertilized* ovum, without which it would never "spin along in kaleidoscopic sequence", and that thing is life, a principle of spontaneous and "immanent" activity, which is specifically different from the chemical aggregate. Professor Moore's comparison is untrue and misleading.

Immeasurably more so however is the statement made on the page following the above: "... if all intelligent creatures were by some holocaust destroyed, up out of the depths in process of millions of years intelligent beings would once more emerge" (p. 191). Now this, we submit, is not simply a leap—it is a wild dash of the "scientific imagination"; mere fancy "spinning along in kaleidoscopic sequence". Not only is there utter absence of any shred of evidence for the assertion; but it states what never happened and never happens, and that simply because it never *can* happen—a *non posse ad non esse valet illatio*. The principle of causality is inviolable. You cannot get an effect without an adequate cause. And even though it should ever be proved—and the signs of the coming proof are not on the horizon—that the beginnings of life are "away down amongst the colloids", and that the procedure of life from inanimate "matter and energy" "keeps on repeating itself all the time", even "in our generation", nevertheless the procedure of *intelligent creatures* out of "the depths of the colloids" means the emanation of an effect from a source which it essentially and, in a sense, infinitely transcends—a physical and metaphysical contradiction, an absolute impossibility, an intrinsic absurdity. As was said above, so long as Professor Moore adheres to facts and the immediate inferences therefrom, in other words to the realm of physical science, he is at home and writes instructively as well as interestingly; but when he passes to the region of philosophy he loses the sense of direction and his motor gives out.

**CONSUMER AND WAGE-EARNERS.** *The Ethics of Buying Cheap.* By J. Elliot Ross, Ph.D. Devin-Adair Co., New York. 1912. Pp. x-139.

The fabled announcement by the clown in the ancient Greek theatre that what everybody is seeking for is to buy at the cheapest and sell at the dearest, has lost none of its universality through lapse of time. The lure of the bargain sale is more widespread and at the same time is growing in intensity—an exception to the logical canon that the greater the extension the less the intension (comprehension). Possibly, however, in recent times men—perhaps even women—touched by the ever-advancing and widening wave of sociality, are waking up to the consciousness that conscience will not always sanction the bargain, that buying at the cheapest is sometimes morally wrong. But when, under what conditions, is this protest of the categorical imperative really obligatory? Wage-earners, it will be universally conceded, have a right to “a fair wage for a fair day’s work”. Now suppose it be proved that this or that employer does not, when he morally can, respect this right, but pays his employees a wage inadequate for relatively decent living, has the consumer any obligation in conscience respecting the purchasing, or non-purchasing, of goods manufactured or sold by such an employer? The question is not to be solved off-hand. It demands careful sifting of rights and duties and of the variations therein that grow out of varying conditions, industrial and social. A critical study of this kind is embodied in the small volume before us. The ethics of rights and duties is clearly set forth, the conditions regarding wages, health, and morals, as they prevail in the actual industrial world, are adequately described, and from it all is deduced an answer to these questions: (1) Has the consumer any moral obligation in the matter? (2) What should he do? The results arrived at are as follows: (1) Assuming that employers are violating the rights of their laborers, there is a duty incumbent upon the Consuming Class to do what they can to secure these rights. (2) Experience proves that employers are violating the rights of their employees to such an extent as to create a serious social problem. (3) The individual Consumer is bound to do what he can without serious inconvenience to remedy these conditions. He can act individually, or more effectually by joining an organization (e. g. the Consumers’ League), and through legislation (p. 114). The bases of these conclusions are solidly laid down, clearly and manfully presented, and the whole is given a worthy setting by the bookmaker’s art. The work has merited the writer the degree of Doctor of Philosophy from the Catholic University at Washington.

**BANNERTRAEGER DES KREUZES.** Lebensbilder katholischer Missionaere. Von Anton Huonder, S.J. Theil I. Mit 22 Bildern. B. Herder, St. Louis und Freiburg, Brsg. 1913. Pp. 246.

Attention has been called recently to the fact that the activity in behalf of the foreign missions has made such extraordinary progress in German-speaking countries as to leave the efforts of all other nationalities behind. One understands the reason for this immediate advance, in which the zeal of the German missionary bodies is seconded by the colonization enterprises of the Vaterland, when one learns that the propaganda is supported by a number of publications under the name of *Missions-bibliothek*. These publications are not confined to periodical brochures and what is commonly styled missionary literature, but consists of the circulation of attractive popular and scientific works that have a solid permanent value. First of all there is a popular guide to Catholic missionary literature (*Fuehrer durch die deutsche kathol. Missionsliteratur*), which gives a classified survey of pertinent books and periodical literature on the subject. Next come a number of descriptive, statistical, and historical accounts of the foreign countries, their inhabitants, local conditions, etc., such as Florian Baucke's (Bringmann's) illustrated narratives of the Indian missions, Allaire's *Unter den Negern am Kongo*, translations of interesting stories of Alaskan life by the Jesuit Father William Judge, etc. Finally there are works that address themselves distinctly to the clergy, giving directions how to propagate and emphasize the work of the foreign missions in the pulpit and through local organizations. In this latter work no one has done more efficient service to the foreign missions than Father Anton Huonder, S.J. His *Mission auf der Kanzel und im Verein*, *Der Einheimische Klerus in den Heidenlaendern*, and the *Bannertraeger des Kreuzes* make most interesting reading. Without being apologetic or attempting to confine the successes of the foreign mission work to any special class of representative men, he seeks to bring out the cosmopolitan and apostolic character of the missionary vocation which knows no classing of the generous spirit of self-sacrifice for the purpose of winning souls to Christ. Thus in this volume *Die Bannertraeger* he relates the magnificent sacrifices as a Siberian exile of the secular priest Gormadski, of the Dominican Friar Fernandez de Capillas who spent himself in China, of the Capuchin Thirty who evangelized Chili in South America, of Bishop Hamer, a modern martyr of Mongolia, of P. Jacob Tsiu, the first priest of Korea, of the two Carmelite missionaries, P. Dionysius and Brother Redemptus, of

the two Sioux apostles, the Jesuit De Smedt and Marty the Benedictine, and of Bl. Peter Chanel, first Jesuit martyr of Oceania.

These stories are told in simple but convincing language, sure to generate that attraction toward the work of the missions which has given to the world not only great martyrs, but likewise heroes of generous charity, who by their alms and prayers have made the work of the missions in foreign lands possible and successful.

**AN AVERAGE MAN.** By Robert Hugh Benson. New York: P. J. Kenedy and Sons. 1913. Pp. 374.

Few writers of note make such surprising leaps in the choice of topic and scene as does Mgr. Benson. That he can maintain a high standard in divers fields and with a great variety of action is clearly shown in his two most recent novels *Come Rack! Come Rope!* and *An Average Man*, the one before us. We might add *Lord of the World*, if we could admire it as we do the others, alike for their aim, their fine workmanship, and the fascination of a realism which loses nothing of its truth by being bent to serve a spiritual purpose.

In this new volume the author brings before us as chief figures of his play a Capuchin Friar who preaches in St. Francis's Church, London; an irreproachable Anglican rector; an awkward Anglican curate, who is a failure and becomes a Catholic; a London physician with a sufficient practice, the head of whose family is his wife, and whose son becomes the "average man" of the story. Around the latter are grouped other average men and women of different types, in orderly and disorderly fashion. The sudden accession of wealth by inheritance takes the youth out of the ranks of British commercial clerks into the society of the gentry, with a fine house in the country and an ambitious mother to manage it. Through the change of position the youth, who had been before attracted to the Catholic Church, loses his finer sense and nobler aspirations, and gives himself to the pursuit of what he deems his social responsibilities.

The secret charm of the story lies in the subtle analysis and vivid portrayal of the characteristics of self-deception which accompany the progress of the "average man" under the influence of changing fortunes and personal influences, and the emotions these produce; the "average man" is shown to possess wondrous powers in shifting his attitude without exposing the sordidness of his motives, whilst he assumes that they are honorable and conscientious. The reluctance to make real sacrifices on the one hand by those who are weak and worldly-minded, and the unconscious and unrecognized sacrifices made by those whom the world often looks upon as failures, are the two contrasting elements that impress them-

selves on the reader as containing the moral of the story. The work shows a marvelous insight into human nature, and proves that our author, whilst he appears preferably to live now in the historic past, and now in a mystic world of the future, is still keenly observant of what transpires in the streets and the heart of London's complex commonwealth.

**THE OREGON CATHOLIC HYMNAL.** Edited by Frederick W. Goodrich. Portland (Oregon) and New York. 1912.

This interesting hymnal is issued in two forms: harmonized (\$0.80) and with tunes only (\$0.50). It contains 131 hymns (7 of which are Latin, including the *O Salutaris* and *Tantum Ergo*). The elegant engraving and clear, heavy paper, combine to form an attractive volume for congregational use. The editor has gathered his music "from many sources, many countries and ages" with a view to presenting tunes feasible for congregational singing and also for choir-singing in four-part harmony. The tunes are freely taken from Protestant as well as from Catholic sources. We question the desirability, however, of having the *O Salutaris* set to "Old Hundredth", because of the prominently Protestant flavor of the association (three other settings are also given). "The hymns being intended for the use of Catholic people, it has been thought well to limit the selection of words to the works of Catholic writers, and in the case of Latin originals, endeavor has been made to obtain the best translations possible." The translations are not limited to those from Catholic pens. The felicitous Anglican translator, Dr. John Mason Neale, has been called upon frequently in this connexion, although many Catholic versions (especially those of Father Caswall) have also been used.

The volume is furnished with a good index of first lines, authors, composers, but is occasionally vague in ascription. The *Adeste Fideles* (traced back only to 1750) is "ascribed to St. Bonaventure, 1221-1274". "Angels we have heard on high" is simply called a "French Carol". Dom Ould describes it as a tr. by Bp. Chadwick from *Les anges dans nos campagnes*. The *Pange Lingua* is not credited to St. Thomas, but simply "from the Latin". *Sacris Solemnis* is not credited to St. Thomas, nor is the *Ecce Panis Angelorum*. "To Jesus' Heart all burning", although a translation from the German, is apparently ascribed to the Latin. All these matters are of slight importance in view of the general evidence of good care taken to make the index informing and accurate. Caswall's translation of the *Stabat Mater* is poor for musical use, as its rhythm varies. No. 53 closes by rhyming "high" with

"aye" (meaning "ever"). The "Holy God we praise Thy name" has one error ("singing" for "raising" in stanza 2).

H. T. H.

**THE LARGER ASPECTS OF SOCIALISM.** By William English Walling.  
The Macmillan Co., New York. 1913. Pp. 427.

If any reader of this REVIEW still clings to the opinion that the essence of Socialism is State-Collective ownership of productive capital, he may and should be divorced from that idea by Mr. Walling's former volume, *Socialism as It is*, which was published last year (Macmillan Co.) and reviewed at the time in these pages. As the subtitle of that work suggests, "A Survey of the World-Wide Revolutionary Movement," Socialism is essentially a movement aiming at tearing down completely the present industrial and political order and establishing on its ruins an entirely new civilization. Collective ownership is simply one, though an essential, feature of the vast movement itself.

Socialism, as Liebknecht held, means to include "all the life, all the feelings and thoughts of man", or, as Anton Menger says, "the Socialist movement is not confined to the propagation of an economic theory, but "the whole domain of mental life must be filled with the Socialist spirit, philosophy, law, morals, art, and literature". Jaurés insists that "all the great human forces, labor, thought, science, art, even religion and humanity's conquest of the universe, wait on Socialism for regeneration and further development"; while Wells seeks to drive home the idea that "Socialism is a moral and intellectual process . . . only secondarily and incidentally does it sway the world of politics".

In his former book Mr. Walling confined himself to discussing the economic and political features of the Socialist movement; in the present work he treats of its larger aspects, its intellectual and spiritual side. The work is therefore essentially a Philosophy of Socialism, though as regards the conclusions arrived at it is likewise "The Sociology of Socialism". As in the former book so here Mr. Walling claims to record the opinions of Socialists and not his own individual views. However, in both volumes his personal convictions and sympathies are in perfect agreement with those opinions. Indeed, we doubt whether the Socialist movement has a stronger pleader for its cause than just Mr. Walling. And so when we recommend the present work, as we did its predecessor, to students who want to know the latest and the best (the worst?) that Socialism has to say for itself, it is with the strongest opposition against very much, if not most, of what is said, and especially



of what is said in justification and promotion of the revolutionary movement. The more so indeed that so much of it all, whether it be the individual views of the author, or only the reflected views of other authorities, is not only false and illogical, but subversive of the whole social order and consequently of the eternal foundations, the principles of morality and justice. These are very grave charges to make against so obviously a cultured man as the author of the book before us. But they are none the less true, as we think a reflective reading of this book will convince the unbiased reader. It would take a volume larger than Mr. Walling's to substantiate the indictment just made. A few passages, however, will suffice to prove their justice.

The philosophy of Socialism, Mr. Walling never tires of repeating, is pragmatism—the theory that truth is what works, what subserves life; and life means here the purely temporal if not exclusively material existence. Moral and esthetic values are not denied; but they are values, and have genuine worth, only inasmuch as they contribute to present comfortable living. As to a life beyond the present, that is either explicitly ignored or denied. "Immortality, in the light of pragmatism," says Mr. Walling, "could only mean spiritual death, and the longing for immortality can only come from the dead or the dying part of ourselves. To preserve a human being as he is [what a *suppresio veri* and *suggestio falsi* is there not here? The book superabounds in this kind of sophistry] would be to destroy all the meaning he ever had. Nor can any individual wholly intelligent and alive and who knows what we know to-day [was there ever such arrogant egoism?] desire 'personal immortality', any more than he could desire the present age to continue forever" (p. 251).

As regards "the concept of God", the author's attitude is that of utter indifference. "The Socialist and pragmatist," he says, "can be neither an atheist nor an agnostic. As he does not admit the importance or human interest in the question, Is there or is there not a God? he neither agrees with the atheist in taking the negative of this proposition nor with the agnostic in considering that the affirmative has as much chance of being right as the negative" (p. 252). After this profession of faith or of unfaith, Mr. Walling proceeds to deliver himself of some expressions partly patronizing, partly belittling, the intelligence of those who still recognize the existence of their Creator.

The relation of Socialism toward the Christian religion is such a threadworn subject that it need not be rehearsed here; but we may make room for a brief summary of Mr. Walling's views on the subject. He says: "We may slightly paraphrase Bebel's statement

above given [in which the late German Socialist leader asserts that the future State will not "rob the people of their faith", but "religious organization will gradually disappear and the churches with them" (p. 391)] and say that the majority of Socialists are firmly convinced that Socialism and modern science must finally lead to a state of society where there will be no room whatever for religion in any form. Bebel is certainly correct when he denies that the Socialists will make any violent onslaught on religion, even in its crudest form, as long as it remains as it does in some Protestant churches practically a matter of the individual conscience and not an organized doctrine. [In other Churches, what?] But he equally represents the views of the overwhelming majority of Socialists in all countries where Socialism has become an important factor in society, when he expresses the belief that all that we know by the name of religion is likely to disappear *without any violent attack, and when he works to hasten that day*" (p. 391. The author's italics). This will suffice to suggest Mr. Walling's opinion on the present topic. From such principles his conclusions regarding education, morality, and other allied subjects with which he deals may easily be inferred.

One more illustration of the Socialist (including Mr. Walling's) philosophy. In the opening paragraph of the first chapter he says: "Until the period of modern science and industry it was held that 'man' was the purpose of the universe . . . Just as [notice the parallelism!] it had formerly been believed that the sun revolved around our earth, so it was then held that Nature revolved around Man. Then came the beginnings of modern science and industry and the theory of evolution and seemed at first to expel man from this central position . . . In the third period into which we are now entering mankind has again become the center—this time by *hypothesis*, that is because he chooses to place himself there. Man can understand the universe, it is now seen, only as it has a meaning for man, only in proportion as he can make it a part of his life and use it for his purposes. It was not created for him, but it is significant only as he can compel it to serve him; the new view is not anthropomorphic, but it is anthropocentric" (p. 2). "The new philosophy does not hold, as did the ancient and medieval anthropomorphism, that man is the center of the universe, but it regards man as the center, the starting point and the end of all the thinking and activities of man" (ib.).

We have here the primary principles of the Socialist philosophy—the universe is anthropocentric, absolutely not relatively; for this the medieval philosophy taught and still in its modern development teaches, Mr. Walling to the contrary notwithstanding. There is

no Creator; God does not exist; Man is the absolutely final purpose of the world; at least he should try to make or consider himself such; beyond him nothing. All which makes the new philosophy the oldest of all world-views devised by finite intelligence. It is the devil's philosophy; the Luciferian *non serviam; ponam in Aquilone thronum meum*. What destructive consequences must of necessity follow from such self-contradictory principles—it requires no prophetic vision to discern.

**THE PRINCIPLES OF SCIENCE.** A College Text-Book. By William Forbes Corley, B.D., Ph.D. Henry Holt Co., New York. 1912.

In the article which appears elsewhere in this issue on the Philosophical Department of our Seminaries, a suggestion is made favoring the presence on the program of studies of a class on synthetic science. The purpose of this study would be to imbue the student's mind with a sense of the unity of nature, that he might habitually realize the coördination of all the hierarchies of physical phenomena and thus at the same time perfect and concretely develop a comprehensive philosophical synthesis.

A book such as the one at hand might be of some service in securing this unified comprehension of the world. The author's aim is "to bridge the chasm which, at least for undergraduates, too often lies between scientific and philosophical studies; . . . to show how the inquiries of physical science lead inevitably to questions and problems which transcend the field of present-day science, that is, to questions of philosophy".

The work aims to be therefore an application and extension of logic and at the same time a gateway leading from physics to metaphysics. It deals consequently (1) with scientific method; (2) with empirical principles; (3) with basal (hence philosophical) principles. Under these headings the author suggests many things that may prove helpful to a student of philosophy. In saying this much, however, the reviewer would not at all stand sponsor for many other things set down in the book. The author, though instructor in philosophy in Columbia University, is by no means a mature philosopher. Not having been trained in *Catholic*, that is a universal system philosophy, his conspectus of truth is more or less discontinuous and fragmentary, and contains many statements that cannot be brought into accord with any consistent synthesis. Take, for instance, his conception of God. In the first place he does not appear to be quite sure of God's existence, and in the second place his conception of God as Creator is inherently contradictory. "Was there," he asks, "a Maker of the world who foresaw with

equal clearness the ends which the world now actually serves and intended them? This is indeed a doubtful [?] matter, and present-day opinion seems to lean to the negative side" (p. 170). Lest the doubt thus seemingly thrown upon the existence of God be taken too literally by the reader, the author adds as a foot-note: "This, however, is not necessarily a doubt as to the existence or agency of God, but only as to one theory about his agency, the traditional one of eternal, preëxisting design. As to this it is pertinent to inquire whether the present universe is merely the last of a series of like universes which God has constructed; for if it is his first and only attempt [!] then analogy from human construction in the way of first attempts would not lead us to attribute to him any large advance knowledge [!] of the outcome. In new situations man has to feel his way, and adjust himself to new situations as he meets them. The like may well be the case with the Creator [!] constructing a universe for the first time" (p. 171). It is difficult to characterize a philosophy into which a concept of the Creator, the Infinite, such as is here presented, can find lodgment. At any rate the illustration will show that we have done the author no injustice by the above limitations assigned to his philosophy. Similar examples moreover might be easily multiplied.

Besides this the book contains a number of misstatements of fact, that are very sadly out of place in any book, especially in a "College Text-Book". For instance: When did "the Church deny the existence of more planets than five"? (p. 20). Again, when did "Pascal become a clergyman"? (p. 15). Once more, is it true that Darwin's "theory of natural selection" is "now so generally accepted"? (p. 16). Is not natural selection rather more generally rejected?

**AMERICAN SYNDICALISM.** The I. W. W. By John Graham Brooks. The Macmillan Co., New York. 1913. Pp. 264.

A short time ago a small volume entitled *Syndicalism* by the well known Socialist Parliamentarian, J. Ramsay Macdonald<sup>1</sup> was reviewed in these pages. The booklet contains a very good survey, as well as a critical examination, of the advancing revolutionary movement in the world of labor. The chapter, however, devoted to Syndicalism in America is relatively brief. The student therefore who wishes to know more about the I. W. W. will do well to consult Mr. Brooks's recent work on the subject, the volume here introduced. The author's previous work, which made its appearance some ten years ago, is admitted to be one of the best authorities on

<sup>1</sup> The Open Court, Chicago.

the "Social Unrest" then and still more now prevailing in the industrial world. The present volume is devoted to just one current in the vast stream of industrial disturbance, a current turbid with revolutionism, a current that seeks to sweep to destruction the whole fabric of capitalism if not of civilization. Mr. Brooks treats of the origin of Syndicalism, its development abroad and with us; its programs and methods—the general strike, sabotage, violence, anarchism, annihilation of capitalism—as well as the constructive suggestions offered by Syndicalists. He treats of all this with full knowledge gained by personal research, objectively, dispassionately, and withal sympathetically—not indeed for the destructive methods but for the grievances and the agonies that have occasioned if not entirely caused this industrial revolutionism. Nor does he fail to point out most clearly "some duties of our own" in the matter. Foremost among these are to *understand* the movement; secondly, to sympathize with and practically endeavor to relieve the grievances from which the toiling masses are suffering. A remedy suggested is the progressive participation of labor in management; consequently frank publicity of business methods and conditions; for the old absolutist spirit, the "public-be-damned" manner of the earlier magnates of transportation is surely dying if not already dead. "The public" has come to stay as the third partner in industry.

Let us add in conclusion that as a help toward the performance of the first of these duties, the right understanding of what the industrial revolutionism really is and demands, the present volume will be found most efficient, and the more so indeed that the graceful style in which the book has been written makes the reading of it a pleasure as well as a profit.

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## Literary Chat.

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The debate on "Socialism—Promise or Menace" inaugurated in *Everybody's Magazine* for October bids fair to be instructive and interesting. The opponents are both competent, well-informed, and capable of expressing their arguments and interpretations clearly and cogently. Mr. Hillquit defines the issues distinctly. "The dominant factors in the Socialist thought, movement, and ideal" are not simply "of a politico-economic nature". Socialism has its "ethical and spiritual implications". The Socialist philosophy involves certain definite views of right and wrong—which are sometimes at variance with accepted standards. The discussion therefore will embrace "the Socialist criticism and program", but likewise "the Socialist ideal and philosophy, as well as the bearings on morals and religion". Socialism under these three aspects—a philosophy, a movement, and an economic theory—Mr. Hillquit undertakes to defend.

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Dr. John Ryan, on the other hand, no less unmistakably defines his position. (1) As a philosophy, he holds, "Socialism teaches some glimmerings of truth,

but is in the main false. As a living movement, it involves and disseminates so many and such baneful errors, social, religious, and ethical, that it is a constant menace to right principles and a right order of society. As a contemplated economico-political scheme it would bring in more and greater evils than it would abolish." And so the issues are plain—not merely economics and government, but the deepest problems of the philosophy of life, "the larger aspects of Socialism". What these larger aspects of Socialism comprise Mr. Walling's book bearing this title and being reviewed in the present number of the REVIEW clearly shows. Mr. Hillquit will show them too, and as his "authorities" are the same as those of Mr. Walling, we presume the two writers will not differ essentially.

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Socialism is one, though a highly complex, solution of the Social Question. The "Single Tax" is another; simpler, too, its promoters claim; simplest indeed it all becomes in Mr. Fillebrown's *Single Tax Catechism*, which is now in its twelfth revision, in good time for 1914. It is an epitome of the author's larger volume *The A B C of Taxation*. In just fifteen small pages it tells the reader what he wants to know concerning the Single Tax, while what the theory has been doing in recent years he can learn from a small brochure of equal size, by the same author, entitled *Thirty Years of Henry George* (C. B. Fillebrown, 77 Summer St., Boston).

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Father J. T. Durward's *Holy Land and Holy Writ* is an exhaustive and, without pretence to be critical, an accurate account of the sites and conditions of life in the Holy Land. The author depicts present aspects, but in an agreeable framework of Biblical history. Whilst he writes as a traveler, and therefore from the subjective standpoint, his judgments of the things which he describes are sane and without affectation. He appeals to his personal impressions, yet not without a knowledge that comes from wide reading of the literature on the subject; and throughout he varies the natural monotony of descriptive narrative with poetic references and illustrations. Although as a traveler he goes his way rather in the fashion of a tourist than of an historian, he does so reverently and mindful of the sacred associations his experiences provoke. The typography of the book is excellent, as are also the half-tone illustrations. The volume furnishes entertainment of an edifying and instructive nature, and offers a repertory of information on Bible lands; it has a topical index. (The Pilgrim Publishing Co., Baraboo, Wisconsin.)

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The *Constructive Quarterly* (George Doran Co., New York), edited by Mr. Silas McBee, shows admirable editorial management. Its articles are representative, not as authoritative statements by spokesmen of the different churches, but as expressions of opinions held by thoughtful men in the different denominations. It gives trustworthy opinions presented in a dignified way by men of note who desire to see effected the union which Christ commended to His disciples as the typical mark of His followership. At the same time clear light is thrown on the beliefs of opponents, light that is apt to dissipate the false impressions and current prejudices by which religious bodies commonly emphasize their differences and assumed superiority over one another. Catholics are likely to be the gainers in this presentation, since their creed is popularly distorted by the bitterness of bigotry in its insistence upon the contrast between certain facts and Catholic ideals. Mr. McBee offers us a forum for the statement of the truth without assuming to make propaganda for our own teaching. Priests who come into contact with non-Catholics accessible to religious influence need to read such a magazine to realize what others think and feel about the most vital issues of life. Such knowledge is the essential condition of being helpful to men in search of the true faith of Christ.

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Christmas is coming, with its demand for reading matter for the young. The Notre Dame Press issues two new volumes. *The Silence of Sebastian* by Anna T. Sadlier, and *Billy-Boy* by Mary T. Waggaman. The latter is an unusually attractive boys' story, free from preachiness and as wholesome as it is spirited.

P. J. Kenedy & Sons send forth *Little Pilate and other Spanish Stories* by Luis Coloma, S.J. (translated by E. M. Brookes); also *The Children's Hour of Heaven on earth* by Father Vincent McNabb, O.P.

Another book for boys and girls which may be frankly recommended as educative and entertaining is *Saints and Festivals*, a cycle of the year for young people, by Mother Mary Salome, author of *The Life of Our Lord for Little Ones* (Benziger Bros.). The storied presentation of the doings of saintly people is modern without being lacking in that spirit of reverence which is an essential requisite in such books for the young. A further installment of pleasant stories for the young comes to us in *Blind Maureen and other Stories* by Eleanor F. Kelly (Washbourne, London).

*The Seventh Wave and other Soul Stories* by Constance Bishop (Washbourne, London) is a sort of spiritual tapestry work, half memory, half fancy, held together by threads of mystical truths and records of earthly experiences. The ocean movement swelling to a climax by octaves is used to picture the lifting toward God, by the ascents of trial and the gradually growing consciousness of one's own dependence. Some of the stories, like *Lachryma Sancti* and the *Tower of Silence*, have a touch of extravagance, like the spiritist's dream-life; others, such as *A Child Shall Lead* and *The Professor's Awakening*, are full of studied philosophy. The undercurrent of spiritual intuition and purpose which pervades the book fascinates one to read on, and to dwell on the many beautiful reflections that flow out of the writer's soul.

With the increase of devotion to the Blessed Sacrament through the practice of daily Communion, appear new manuals like the *Blessed Sacrament Book*, collated by Father Lasance. It answers the practical demand, not in a perfunctory way such as frequently characterizes books of this sort, but by furnishing a thoughtful collection of devotional reflections and acts (Benziger Bros.).

A delightful edition of the Roman Ritual is the 1913 "Editio Typica" just published by Fr. Pustet. Unlike the pocket forms commonly used by traveling missionaries (forms which, however convenient they may be to carry about, are out of keeping with the dignity of the ceremonial when performed in the church), this Ritual is of a respectable duodecimo size, and is at the same time very portable and attractive by reason of its light weight, little bulk, and tasteful flexible cover. These advantages make the edition preferable to the cheaper and smaller manuals, at least for parochial use.

The October number of the REVIEW contains a paper on "Cephas—Peter" by Father Thomas à Kempis O'Reilly, in which, at page 495, occur the following words: "Du Cange who edited the document for Migne..." The passage implies an anachronism, anent the Paschal Chronicle, which the writer desires to correct. It should read: "Du Cange, whose edition and annotations of the document were revised by Dindorf for Migne. . . ." The correction does not affect the matter discussed.

Two neat volumes for clerics who read German come to us in Christian Kunz's *Die Tonsur und die kirchlichen Weihen* and *Die Diakonen und Priesterweihe*. They are direct appeals in behalf of love for the priestly vocation. The thoughts are well put together (Fr. Pustet & Co.). *Zu den Füßen des Meisters* is a handsome volume of devout considerations for priests by P. Anton Huonder, S.J. (B. Herder).

The Rev. Edward Flannery, of the Hartford Diocese, has written (for private distribution) an interesting pamphlet under the title of *Letters to a Layman*. They are ten lucid apologies for a certain attitude and practices of priests in America for which we are not infrequently criticized by laymen,

inasmuch as they savor of worldly methods apparently incompatible with the spirit of the Gospel and of Christ, whose representative the priest is. The headings suggestive of the contents of the letters will sufficiently indicate their purpose—Church and Money, Collection Methods, Entertainments and Fairs, Partiality to the Rich, Rich Priests, Priests and Trade, The Clergy and the Poor, The Liquor Question, Societies. It is a novel contribution to Pastoral Theology, and properly used will serve an excellent purpose.

Father Henry Schuyler's series of the "Virtues of Christ" appears to have gained a permanent place among popular manuals of ascetical instruction. The first volume has been translated into French under the title of *Le Courage du Christ*, by F. J. Bonnassieux. Two other volumes are in preparation. They are *La Charité du Christ* and *L'Obéissance du Christ*. (P. Lethielleux, Paris.)

The appearance of the third volume of Father Pesch's *Compendium Theologiae Dogmaticae* so soon after its predecessor augurs the speedy completion of the entire work; there being but one other volume to follow. The third volume embraces the tracts on the Incarnation, the Veneration of Our Lady and the Saints, Grace, and the Theological Virtues. Needless to say, these lofty themes are treated with the masterly wisdom and skill for which the author is universally known. Having previously spoken in commendation of the preceding portions of the work we need but extend like praise to the present volume (Herder, St. Louis).

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# THE ECCLESIASTICAL REVIEW

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## POSITION OF THE ADVENT GOSPELS IN THE LITURGY.

FAITH is a telescopic view into eternity. It reveals to us fixed stars and brilliant constellations of which, without it, we might not have the slightest suspicion. Faith opens up to us mysteries, that is to say, stern truths of prodigious magnitude that escape us for the same reason that myriad worlds and celestial bodies escape the naked eye.

Faith is a manifestation of life that is profoundly associated with paradox. We must die to live, and if we live without dying our life itself is death. To the uninitiated the saying is hard, or at least fantastic, but it is the word of Christ and His Church. "Whosoever shall seek to save his life, shall lose it; and whosoever shall lose it, shall preserve it".<sup>1</sup>

Liturgy is the symphony of faith, and its harmonies are throughout paradoxical. Let an unbeliever, for example, take up the gospels of Advent, and he will find them distant, dark, or unentertaining: let the simple faithful ponder them, and they grow clear, illuminating, and uplifting.

The arrangement of the Advent gospels in a group is the direct inverse of chronological. Every Bible harmony places the first last and the last first, the second third and the third second. No historian would usher Christ into infancy by the voice of the full-grown Baptist; nor would a theologian treat of the general judgment preparatory to the virginal birth: yet the liturgy does both.

It is peculiar to give the public life of St. John such prominence in making way for the joys of Bethlehem, and from the

<sup>1</sup> Luke 17:33.

term of the Precursor's career to proceed rearward to its beginning. It is singular to associate with the meek and temporal coming of Christ the destructive signs and harbingers of His final triumph. But there is reason in it all.

It is a study of relations that confronts us. Why have these four gospels been selected for the Sundays of Advent? Why have not their natural order and setting been preserved?

In the liturgy it is the Church that performs, and not an inspired writer or a critic. The drama is of the holiest: it not only signifies, it effects, and the effect is *ex opere operato*. Soaring above time and space, like the Spirit that moved over the primeval waters, the liturgy breathes and hovers, broods and enlivens. Ofttimes through intellectual chaos it pierces the heart and reaches to the marrow of the bones. Without the fold it is meaningless, cold, formal, rigid, but to them that are "born of the Spirit" it is as the voice of One breathing "where He will". Whence it comes or whither it goes they know not, but the interior man is soothed and strengthened by it.

Personal piety and asceticism grow virile in so far as they die upward and expand, like a sprouting but decaying seed, into the larger and more ennobling life of the Church. Catholic is the direct antithesis of individualistic.

Now it is the reading of the Sunday gospels and the proper exposition of them that bring the faithful into intelligible contact with the mind and spirit of the Church. In ancient times the celebrant did little more at Mass than read the collects, preface and canon: the laity did the rest. But today, when the charity of the multitude has grown cold, the memories of the faithful are engrossed with other things, and they understand the Church only as it is explained to them in the weekly sermon or instruction.

The explanation usually revolves around the gospel. This is the "vox Christi" that reaches them "by hearing". It is not an isolated voice, but one of a multitudinous body, the mystical body of Christ. Coming from the Head, it should be worthy of the Head, and at the same time bear the notes and imprint of the whole. The Church's personality should be stamped upon it. The living organism whence it proceeds should be seen between the lines, and on the face, and permeating it through and through.

This is what occurs when the Sunday gospels are grasped in their mutual relations. Cut from their Scriptural context, the incidents they relate are divested of many circumstances; they may even be immolated historically, but only to curl upward like clouds of incense, as symbols of truth in a higher sphere. The Church adapts the gospels to her own sublime purposes. She accommodates sometimes the words, sometimes the sense of an inspired author, to the manifestation of a spirit which he might never have dreamed of or conceived.

On the lips of one unauthorized, accommodation is often volatile and trivial; but the Spouse of Christ may use it at discretion and her utterances are impregnated with unctuous meaning and repose. It is not so much whence the gospels come, as what they signify *when she speaks*, that is to be gleaned from their setting in the liturgy.

We have chosen the Sunday gospels for Advent as an illustration. That these are preëminently an interpretation of fully developed mystic life is evident from the fact that Advent was kept at least two, and perhaps three whole centuries before its liturgy can be traced. Fasting on Mondays, Wednesdays, and Fridays, and the non-solemnization of matrimony were characteristic observances of the season. The enactments of synods merely sanctioned usages which the faithful had first made a law to themselves. Now take these gospels one by one and they are disconnected, unchronological, and fragmentary. Put them together, and they are an exquisite mosaic portrait of the Spouse of Christ. The features and lineaments are true though incomplete. The Spouse is in expectancy.

The first Sunday is the dawn of a new year and "redemption" is in her desires. The Son of Man, so long absent, must come to her again "with great power and majesty", but she may not yet "lift up her head" to greet Him, for the signs are not fulfilled. Her attitude is one of faith and implicit trust, based on the permanence of His own word: "Heaven and earth shall pass away, but my word shall not pass away".<sup>2</sup>

St. John the Baptist is conspicuous in all but the first of these gospels. The middle of the season is devoted to him.

<sup>2</sup> First Sunday: Luke 21:33.

Like the Church, he is in expectation when introduced. He would ascertain from Christ through two of his disciples: "Art thou he that is *to come*, or look we for another?"<sup>3</sup> The Sunday following he testifies of Christ to the equally expectant envoys: "There hath stood one in the midst of you whom you know not. The same is he that *shall come*".<sup>4</sup> A week later his mission is announced with the accustomed solemnity of portentous events, and the import of it is to "prepare the way", for "all flesh *shall see* the salvation of God".<sup>5</sup>

There is a noteworthy correspondence between "the salvation of God" so imminent in the last gospel, and the "redemption" so far away, in the first. Both are ardently longed for; but they are different boons and in accomplishment stand ages apart. The "salvation of God" was predicted by Isaias as the revelation of "the glory of God".<sup>6</sup> The Baptist proclaims that revelation as effected, though not in its fulness. Its perfection will be attained only when the mountains will have been leveled and the depths filled up.<sup>7</sup> The picture in its graphic delineations is a refraction of the violent circumstances attending redemption as it is to be wrought through the Parousia. Those whom faith in the promises of God has not awakened to *hopeful* expectations of deliverance, shall then be distressed, and "wither away" in *doleful* expectation of "what will come upon the world" and upon themselves. This will be the final leveling.

The "salvation of God" was conceived by the Baptist as begun, though the people knew it not, at the moment when He "who was preferred" had first stood "in their midst". This one's very presence was a revelation of God's glory. Yet, even as Isaias had foretold, it was not complete but progressive and would hardly reach its zenith till "all flesh would see it". That will not be, nor can it be, before the Son of Man appears in majesty enthroned upon the clouds of heaven.

The liturgical gospel correlative of that assigned for the first Sunday of Advent is, therefore, not the gospel of the

<sup>3</sup> Second Sunday: Matt. 11:3.

<sup>4</sup> Third Sunday: John 1:26-27.

<sup>5</sup> Fourth Sunday: Luke 3:4-6.

<sup>6</sup> Isaias 40:5.

<sup>7</sup> Luke 3:5; Is. 40:3-5.

fourth Sunday, but the one reserved for the closing Sunday of the liturgical year.<sup>8</sup> The idea obtains popularly that these two descriptions of the last judgment are brought together merely to emphasize each other; or because of a certain vague appropriateness in thinking of the end of the world at the end of the year, and of the second advent of the Son of Man in connexion with the first. There is no soul or vigor in such a conception.

The mystical body of Christ uses mystic language as the expression of mystic life; and that life is not lived superficially, nor by halves or fractions. It revolves in graceful cycles, and each cycle is an ecclesiastical year. With faith as its inspiration it lives what it believes. The "word that shall not pass" sustains it, and confident of that support, its first cry is: "Awake from sleep, for our salvation is nearer than we believed".<sup>9</sup>

To them who heed the summons, Christ's Spouse unrolls in gorgeous panorama the whole economy of redemption from the Incarnation to the Crucifixion, from humble expectation to fullest possession in glory. Advent is only a frontispiece, a panel illuminated with promise. The Church is here beheld with her gaze fixed forward and not behind. She is not commemorating by *four* weeks, the *four* thousand years or time-limit during which the patriarchs and prophets were formerly thought to have sighed and hoped—the history of the season shows us that; but she is earnestly taking to heart in advance the necessity of making salutary preparation for the great things that are to come upon the world.

That the Son of Man has already come serves only to strengthen hope. His first coming is a pledge of His second, so that Advent ceases at Christmas when the pledge is mystically received. From that on, the Church is witness to a steady and pathetic evolution. She rehearses His promises, His teachings, His life: it is her way of watching. She broods over the particular incidents of that life, and discerns them reënacted and verified in herself. Yet she groans not

<sup>8</sup> Twenty-fourth Sunday after Pentecost: Matt. 24: 15-35. There is no assignable reason for transferring this gospel to the last Sunday of the year save the alpha-omega relation here pointed out.

<sup>9</sup> Epistle for first Sunday of Advent: Rom. 13: 11.

under them, nor is she impatient of His return; for the parable of the fig-tree has persuaded her that the time is not yet ripe. If at the end of the cycle she perceives He is far off still, she is conscious of her loyalty. She has not gone out into the deserts, nor ferreted into the closets, for those are the abodes of false prophets and false Christs; but remembering the undying word He spoke to her "beforehand", she is content in having kept the elect from being deceived. Again she iterates before sealing the volume: "Heaven and earth are sure to pass, but His word cannot pass".<sup>10</sup>

The burden of the Advent gospels is before all else spiritual. It ministers to the interior needs of the soul rather than to historical exigency or literary propriety. It bespeaks moral everywhere: "You expect, then prepare". Christmas will be only a pledge, a foretaste, a *beginning* of redemption; but welcome it as you would redemption achieved.

St. John figures as a herald, not in the order of time, but because of the adaptability of his vocation, life, and message to the spiritual edification of the faithful. On the successive Sundays he is eulogized by Christ, he testifies about Christ, he is raised up by God—as is the Church. He is a symbol of the Church's authority. He proclaims the Church's message and baptizes unto the remission of sins. He believes and is opposed; he is loyal and is imprisoned: he is a preacher of penance and a doer of it. The blind may see and the deaf may walk; lepers may be cleansed, and the dead may rise, but he will not so much as ask the Wonder-Worker to release him from his bonds. It is enough for him if the poor have the gospel preached to them. John is a model and was praised by Christ. So shall they be who imitate John.

In a framework like this the gospels cannot fail to be understood. Very little knowledge of the Bible and still less historical precision are requisite to profit by their lessons. They are a communicative manifestation of life that is rarely mistaken by the poor of spirit and the clean of heart. They are a rule and a law that govern by being absorbed. They operate as leaven or by the infusion of sap. Let us be molded then, let us be grafted on, for to the liturgical gospels

<sup>10</sup> Last Sunday after Pentecost: Matt. 24:35.



in particular applies the inmost conviction of St. Paul: "What things soever were written, were written for our learning: that through patience and *the comfort* of the Scriptures we might have hope".<sup>11</sup>

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#### SYMBOLS OF THE APOSTLES AND DOCTORS OF THE CHURCH.

**H**ISTORY reveals the fact that great men are scattered, singly, all down the roll of the ages; but, every now and then, the circumstances or exigencies of an epoch, or of a nation, produce a cluster of great men. The great Greek tragedians were contemporaries; so were the great Greek philosophers; so too were the great Latin poets.

What is true of the intellectual sphere in the world's history is equally true of the moral and spiritual side of its pages. The Christian is, naturally, led to expect that the Kingdom of Heaven (i. e. the Church), which the Divine Will was, from the earliest ages, pleased and careful to foretell in prophecy and type, and which our Lord took such pains to foreshadow in prophecy, parable, and practice—and exemplified such infinite wisdom and patience in preparing—should not be without its heroes, prophets, and lights. And, in no sense, nor in any degree, need the Christian be disappointed in his expectation. God has not left His Church without its witnesses, its great men. The more the Christian studies Scripture history and ecclesiastical history, the more is he struck, and cheered, and ennobled, by the wealth of great and good men who have, in all ages, studded the pages. They scintillate the moral and spiritual firmament, as the spangled heavens sparkle with the stars. In Bible history we have the Patriarchs and Prophets; in Church history we have the Apostles, Martyrs, Saints, and Virgins, a great and glorious company which no man can number. Truly a noble and inspiring roll of great men, a rich harvest of real heroes, a goodly heritage.

The favored Twelve—that small, but zealous and holy band of men, the Apostles of our Lord, who have done more

<sup>11</sup> Second Sunday of Advent: Rom. 15:4.

toward influencing and ennobling the world than all else (save the Master)—were contemporaries. So too the great Fathers of the Church are nearly all included within a century, and the greatest of them were contemporaries. The great African and Alexandrian writers, Clement, Origen, and Tertullian, belong to a somewhat earlier period; St. Gregory the Great to a period rather later; and the great St. Thomas Aquinas to a still later age. Putting these aside, the Fathers may be said to begin with St. Athanasius, and to end with St. Leo the Great, and are included between the dates A. D. 330 and 461.

The evolution of the Apostolic emblems is a subject surrounded with many features of intense interest. The glorious martyrdom of the Apostles has ever ardently appealed to the admiration and veneration of all Christendom, and the instruments of their martyrdom have frequently suggested appropriate symbols.

“The blood of the martyrs is the seed of the Church.” The practical proof of the truth and power of this saying is the scene enacted, every All Souls’ Day, in the Coliseum at Rome. Of all the ceremonies which take place in Catholic countries on All Souls’ Day, none appeals more strongly to the imagination than perhaps the sight of the faithful praying for the souls of the early Christian martyrs on the site of their martyrdom, where so many of the courageous and devoted early followers of Christ were “butchered to make a Roman holiday”.

The earliest symbolism of the Apostles represents them as twelve lambs, with our Lord, as a sheep, in their midst, with a nimbus about His head. They next appear as twelve venerable men, very similar in appearance.

The following is, according to tradition, the origin of the Apostles’ Creed. The Apostles all met together, and, inspired by the Holy Ghost, each uttered an article of the Creed. The early artists seized upon this idea, and represented each Apostle as holding in his hand a scroll on which was inscribed the articles he had uttered. In these representations the number of the Apostles varies. In some pictures, frescoes, and mosaics, Judas is numbered with the Twelve; in others, SS. Paul, Matthias, and Barnabas are included.

As already stated, the instruments of their martyrdom furnished additional symbols whereby to distinguish each Apostle. St. Andrew is recognized by a *cross decussate*; the X-shaped cross that bears his name, and on which he was crucified. St. Bartholomew bears the knife with which he was flayed alive. To St. Jude the knotted club is the assigned symbol. St. Paul has a sword for his emblem. To St. Thomas is given the lance. We may know St. James the Less by a fuller's pole. The symbol of St. Matthew is the hatchet. That of St. Simon is a large saw. To St. Philip is given the long staff, or pillar, from which he was hanged. Judas carries the money-bag that caused his covetousness, and led to his fall. St. Matthias has a battle-axe. To St. John the Divine is assigned a cup, from which issues a snake; in allusion to an attempt to poison him. St. Peter is always represented bearing the keys, in reference to the words of our Lord; and, sometimes, he has a cock at his side, as a memorial of his denial of Christ.

Such and similar methods did the early artists employ in their efforts to differentiate the Apostles; and the evolution of Christian symbolism can be traced in the development of their attempts at portraiture, from the art of the catacombs, and the early mosaics at Ravenna and Rome, to the wonderful conceptions of Andrea del Sarto, Raphael, Paolo Veronese, Leonardo da Vinci, and other great artists of more modern days.

The study of symbolism reveals the fact that, in some cases, the same symbol is applied to more than one saint. But, even in these instances, there is often some little addition or detail, some distinguishing sign, whereby one is enabled to determine the saint represented. Nevertheless it behooves the student to be on his guard lest he be tempted to too rash a conclusion. For instance, St. Timothy was slain by the priests of Diana at Ephesus, who stoned and beat him with clubs; and these implements have therefore been chosen as his symbols. Stones are, however, the symbol of the proto-martyr St. Stephen; though he is generally portrayed as a young deacon in his dalmatic, and holding stones in his robe, or in a napkin, or in his hand.

## THE GREAT DOCTORS OF THE CHURCH.

It was in the last year of St. Athanasius's long reign in Alexandria that the popular acclamation called St. Ambrose to the see of Milan. St. Ambrose was ruling the Church of Milan, and influencing the councils of the Western emperors, at the very time that St. Augustine was occupying the see of Hippo, and writing those erudite treatises which have influenced the mind of Western Europe ever since. At the same time St. Jerome was (in his cell) studying Hebrew, and writing the version of the Scriptures which has had more influence on Western Christianity than probably all the writings of the Fathers. While yet a young man he travelled through Cæsarea, and made himself known to St. Basil, who had lately succeeded Eusebius in that great see. Thence he proceeded to Constantinople, where he heard Gregory of Nazianzen preach, and witnessed the elevation of St. Chrysostom to the throne of Constantinople. In this list of contemporaries is included the great Doctors of the Church—excepting St. Gregory the Great and St. Thomas Aquinas.

It is strange that so many educated Catholics, who would be ashamed to be thought ignorant of the great men and the great works of Greek and Latin literature, take such little interest in, and are so contentedly ignorant of, the works and life of the great writers of the Church.

The Doctors of the Church afford an interesting illustration of the cosmopolitanism of their time, and the various sources from which the clergy were drawn. St. Athanasius was an Alexandrian; SS. Basil and Gregory were Cappadocians; St. Ambrose an Italian; St. Augustine a Numidian; St. Jerome a Dalmatian, and St. Chrysostom a Greek of Antioch. Another instructive fact is that these men all had, with the exception of St. Ambrose, some years of ascetic training ere they entered upon their great lifework.

St. Jerome was born toward the middle of the fourth century. To him belongs the honor of having introduced the ascetic profession into the Western Church. When about twenty-one years of age he came under the influence of Evagrius, the Syrian, who visited St. Jerome's native place. Evagrius's description of Syrian monasticism so fired the imagination of the young men that St. Jerome and some

others set out for the East. St. Jerome adopted the solitary life in the desert of Chalcis, where he spent three years. Subsequently he went to Constantinople, where he listened with much delight to the preaching of Gregory Nazianzen. Thence he accompanied Epiphanius and Paulinus of Antioch to the Synod held at Rome, under Damasus, in 381, where he acted as Secretary to the Council; only to find himself, at its conclusion, appointed Papal Secretary. He was now regarded a probable successor to the Holy See. St. Jerome had, however, retained all his admiration for the ascetic life, and preached it so successfully in Rome that a group of noble Roman ladies embraced it and put themselves under his direction. They were Albina and her daughter, the learned Marcella; another patrician dame, Asella; the wealthy widow Paula and her three daughters, Blessila, Paulina, and Eustochium. When the Pope died in 385 St. Jerome left Rome for Antioch. Paula and Eustochium followed him, and together they made a pilgrimage to Jerusalem; thence to Egypt; penetrated Nitria, where they witnessed the monastic life there; tarried at Alexandria, listening to Didymus, the Bishop; and then back again to Jerusalem, where they settled and where St. Jerome spent the remaining (32 to 33) years of his life.

St. Paula founded two monasteries at Bethlehem; one for St. Jerome and his brethren, and the other for herself and the nuns with her. St. Jerome sold his patrimony and contributed toward the cost of these monasteries. Here the great Saint carried on a large correspondence, wrote his treatises, took a prominent part in the theological controversies of the day, studied Hebrew, and accomplished his great work—a new Latin translation of the whole Bible from the original languages, which, under the name of the Vulgate version, has exercised such an immense influence over the whole of the Western Church.

St. Jerome has always been esteemed the most learned and eloquent of the Latin Fathers, and the Church owes an incalculable debt of gratitude to him for his courageous, able, and untiring refutation of heresies.

The lion is the most general symbol of St. Jerome, on account of the well-known story of his extracting a thorn from

the creature's foot. This incident has been seized upon by Cosimo Roselli, by Antonio da Fiore, and by other artists. In the pictures by Filippino Lippi, Domenichino, and Pietro Perugino, the ferocious beast is seated docile by St. Jerome's side. In the old English wood-screens the lion lies at the feet of the Saint. His other emblems are an ink-horn, scroll, cross, and staff. Raphael and others have, in allusion to St. Jerome's self-mortification, painted him with a stone in his hand, or beating his breast with it; also, kneeling on thorns, or wearing a garment woven with them.

The circumstances attending the death of this great Priest, Confessor, and Doctor of the Church are unknown. He was buried in a cave at Bethlehem, but the body was translated to Rome in the thirteenth century.

St. Ambrose was a native of Treves. The following story is related of him as it is of Plato. When he was a child, a swarm of bees flew about his cradle, some settling on his mouth; this was taken as a token of his future eloquence. He was educated at Rome. Subsequently he practised law at Milan, where he so distinguished himself in a controversy against the Arians that when the Arian archbishop, Auxentius, of that city died in 374, he was entreated to succeed him in the episcopate. The Emperor Valentinian was invited to nominate the new Archbishop of Milan, but he referred the choice to the people of that city. St. Ambrose was, in his capacity of Prefect of Liguria, present, and presided at the election. At the conclusion of his speech, a child's voice rang out in clear tones, "Ambrose for Bishop". This was regarded a divine direction, and Ambrose, who was, according to the custom of the time, still only a catechumen, was baptized and at the age of thirty-four consecrated Archbishop of Milan eight days afterward.

Milan was at this time the chief residence of the Emperors of the West, and the position of its Archbishop afforded great opportunities to a great man. St. Ambrose, by his strong practical sense, statesmanship, and lofty character, acquired great influence both with the court and the people. On the death of Valentinian I, St. Ambrose gained a great influence over the young Gratian, though in Justina, the Empress-widow, who was an Arian, he had a bitter and persevering

enemy. Nevertheless, her regard for the Saint was so great that, when Gratian had been murdered at Lyons by the partisans of the rebel Maximus, she placed the younger son, Valentinian II, under St. Ambrose's charge. He accepted the responsibility, and proceeded to Treves, where Maximus had fixed his court, and negotiated a partition of the Empire, ceding to Maximus the three kingdoms of Britain, Gaul, and Spain, and securing to Valentinian II the remainder of the Empire.

St. Ambrose's episcopate was grievously disturbed by the Arian heresies, but he succeeded in extinguishing Arianism in Milan. When the Dowager-Empress, Justina, sought the use of the Church of St. Victor for herself and the Arians, he boldly refused the request, on the ground that he had "no power to give up what belonged to God". The request was renewed and on his repeated refusal the Archbishop was ordered to quit the city. He declined to abandon his flock unless compelled by force, and for several nights the people filled the church and its adjoining buildings, as a guard; and again St. Ambrose's firmness prevailed. It was on this occasion that he introduced into the Western Church the custom, already in use in the East, of the Psalms being sung antiphonally by the congregation, instead of by the choir alone. When the soldiery, who had surrounded the Church by Justina's orders, heard the "Ambrosian chants", they were so affected by the sweet music and fervent singing that they permitted the people to depart in peace. When Maximus, in violation of the Treaty, invaded Valentinian's territories, the Emperor Theodosius marched against the invader, defeated him, and for a time fixed his residence in Milan. St. Ambrose acquired as strong an influence over Theodosius as he had done over the younger princes. The most remarkable exhibition of the Archbishop's firmness and of the Emperor's respect was on an occasion similar to that recorded of St. Chrysostom. The Thessalonians had, on the occasion of a chariot race, clamored for the release of a favorite charioteer who had been imprisoned for a disgraceful crime. The military prefect refused to accede to the popular cry, whereupon the populace broke into riot and murdered him and many of the soldiers and others. St. Ambrose interceded for the Thessa-

lonians and obtained the Emperor's promise of pardon; but, hearkening to other advice, and unknown to St. Ambrose, Theodosius gave permission for a punitive retaliation. The Thessalonians were invited to a performance in the circus and, while there assembled, were surrounded by the soldiery who put all of them to death, to the number of seven thousand men, women, and children. For this perfidious crime the Archbishop refused to allow the Emperor's presence at the Holy Communion until he should have given sufficient proof of a genuine repentance. Accordingly when Theodosius was one day about to enter the principal church of the city, St. Ambrose met him in the porch and desired him to withdraw. The Emperor assured the Archbishop of his contrition, but St. Ambrose replied that a public crime demands a public contrition. Theodosius submitted and withdrew into seclusion for eight months, laying aside his imperial ornaments. He also passed a law (intended to guard against like effects of sudden anger on the part of emperors) that an interval of thirty days should elapse between a capital sentence and its execution. At length he was formally received back into the communion of the Church on Christmas Day.

St. Ambrose so felt the insidious and permeating power of sin that, it is said, when anyone confessed to him, he shed so many tears as to lead the penitent to that repentance which results in holy living and good works.

It is well to remind ourselves that to the influence of St. Ambrose is the Church indebted for another of its great Doctors, the eminent Bishop of Hippo. It was while St. Augustine was in Milan that he came under the sweet and sanctifying influence of St. Ambrose, which led to his baptism at the hands of the Archbishop of Milan. Tradition asserts that it was on this occasion there broke out, from their joyous and thankful hearts, the words of that jubilant and triumphant song, that grandest of all our Christian hymns, the *Te Deum*. And, it must have been an unspeakable joy, and a life-long comfort to St. Ambrose that he, who had been sharer and comforter of St. Monica, in all her sorrows and tears, over her erring son, should have lived to baptize and be the spiritual father of the repentant Augustine.



The emblem of St. Ambrose is a scourge and a cross. Among his other symbols the principal are a tower and a beehive.

I see thee stand before the injured shrine,  
While Theodosius to thy stern decree  
Falls down, and owns the keys and power divine;  
For kings that fain her nursing sires would be  
To the Eternal Bride must bend the knee.

St. Ambrose died at dawn on the eve of Easter, A. D. 397, in his fifty-eighth year, and lies under the high altar at Milan.

St. Augustine of Hippo, born A. D. 354, at Tagaste, in Numidia, and the most distinguished of the Latin Fathers of the Church, was blessed in having for his mother the holy St. Monica, of whom we hear so much in connexion with the history of her son. The young Augustine was educated at Carthage, and while a student there fell into habits of dissipation, to the great distress of his mother, whose prayerful anxiety for her son is one of the most touching records in Christian biography. His mind sought relief in philosophy and became tainted more especially with the Manichæan heresy which, failing to satisfy his aspirations, led him into still wilder and more dissolute life—the cause of so many burning tears to the affectionate and good St. Monica.

St. Augustine left Africa for Italy. At Rome he became entangled with other systems of philosophy which were no more effectual in satisfying his ardent mind. Having obtained the professorship of Rhetoric at Milan, he proceeded thither, being accompanied by his mother, his brother Navigus, and his friend Alypius. His father, Patricius, was now dead; and the good St. Monica, driven to distraction at the mental and moral condition of her son, appealed, in the depth of her heart's grief, for comfort and advice to the saintly bishop. Both salutary and sublime was the good prelate's response: "Go away and pray, and God bless thee; the son of so many tears shall not be lost!"

St. Augustine came under the benign influence of St. Ambrose and was led to abandon Manichæism and to become a catechumen. But, even yet, he could not fully resolve to wholly relinquish the errors of his previous life. In his confessions he tells us that his prayer then was: "Lord, make me holy, but not now." One day, he had been so affected by the con-

versation of a friend, about the extreme sufferings of the martyrs, borne with such patient and placid fortitude, that he said to Alypius: "Why do we not mend our lives at once? Why not to-day; this very hour?" St. Augustine then withdrew into the garden and threw himself upon the ground in an agony of shame. Alypius joined him there, bringing with him a scroll, containing one of St. Paul's Epistles. As the presence of even a friend was then burdensome to him, St. Augustine walked away and sought, like Nathaniel, shelter and solitude under a fig tree, where he entered upon a strict self-examination. Whilst undergoing these searchings of heart, he heard the voice of a child saying: "Take up and read; take up and read." He returned to the bower and taking up the scroll, opened it and read:

Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but, put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof.

This incident was the turning-point for St. Augustine. Instantly his mind was rivetted to the resolve to lead a wholly Christian life. He resigned his professorship, sought baptism at the hands of St. Ambrose in 387 and returned to Rome.

St. Augustine and the good Alypius stayed a year or two in Rome and then retired to Tagaste, in northern Africa, where the time was spent in writing and religious exercises. St. Augustine sold his patrimony to benefit the poor and remained some years in seclusion. He was ordained a priest and founded a monastery at Hippo. In 391 upon the entreaty of the aged Bishop Valerius of Hippo, St. Augustine was consecrated as his coadjutor. His life thenceforth is an unceasing record of labor and controversy with the schismatics of his time.

The year 423 saw the Vandals cross the Straits of Gibraltar. In 429 their incursions and ravages under Genseric had reached the gates of Hippo. In the third month of the siege St. Augustine died; the actual date being 20 August, 430, in the seventy-seventh year of his age. Worn out by the hardships endured for his people he fell the victim of a fatal fever. During his last hours he begged to be left in solitude, and occupied himself by repeating with many tears the Penitential Psalms, which he had fixed upon the wall opposite his bed.

St. Augustine, Bishop, Confessor, and Doctor of the Church, was a perfect model of true penitence, a doughty champion of the faith, a confounder of heresies, a highly learned and deeply spiritual writer. He was the light of the Church in the early part of the fifth century. His early sins and heretical tendencies, so frankly and graphically described in his *Confessions*, his courageous and strenuous controversies with the heretical Donatists, Manichees, Arians, and Pelagians; and his *City of God*, are familiar to every student of ecclesiastical history. His praises have been sung by the learned of every Christian age. Even Luther declared that since the days of the Apostles the Church has never had a better and greater doctor. He has been styled the "bright star of philosophy", the "singular excellent father," the "chief amongst the greatest ornaments and lights of the Church".

Many are the emblems that have been assigned to St. Augustine. The most constant symbol of the Saint is an inflamed heart, which frequently appears with an arrow; as in the painting by Meister von Liesborn, in the National Gallery at London. Sometimes he is represented with a child and a spoon on the seashore; as in Murillo's painting in the Louvre, in Garafalo's picture in the National Gallery at London, and in a primer of 1516. The eagle is another symbol of St. Augustine. He is also portrayed with a light from heaven shining upon him with the word *Veritas*.

St. Gregory the Great, the first of the many Popes to bear this name, and among whom the great Hildebrand, Gregory VII, is numbered, was blessed in his mother, Sylvia, who appears to have been to him much what St. Monica was to St. Augustine. He was early called to fill an important position, having been appointed, by the Emperor of the East, the Governor of Rome, where he lived a luxurious but blameless life. Upon inheriting his father's wealth, he resigned the office; and, after a long and severe struggle between the claims of Christianity and the fascination of the world, he resolved to forsake the latter. He built and endowed six monasteries in Sicily and established a seventh, dedicated to St. Andrew, in his own house at Rome, of which he became the abbot. He became secretary to Pelagius II and eventually succeeded him as Pope.

St. Augustine's great wish was the Christianization of England. Having gained the Holy Father's permission to enter upon a mission for the conversion of the land of the Angles, he set out for England, then Angle-land; and had proceeded three days' journey from Rome when messengers were sent to recall and lead him back to his monastery, for the people had become so distressed at St. Gregory's departure that Palagius II deemed it best to insist upon his immediate return.

Thirteen years afterward, when Gregory the Great had ascended the papal chair, the conversion of England was still dear to him; so he sent St. Augustine, and his monks, to the country of those fair little slaves who incessantly had been in his thoughts and prayers for so many years.

Upon his election to the Papal See, he entreated the cardinals to transfer their choice to some one else; but, as they persisted in their decision, he then begged the Emperor Maurice not to confirm his election. Finding that his letter had been intercepted and that the imperial confirmation had already arrived, he disguised himself and fled from Rome, only to be soon recognized and brought back. He bowed his head and wept, but resigned himself to the Divine Will.

The life of St. Gregory the Great is the history of the Church in the sixth century. He renounced Communion with the Eastern Christians because of the assumption by the Patriarch of Constantinople of the title "Universal Bishop". He composed chants and established a school of music in which he himself taught. He also collected and arranged fragments of ancient hymns. To him the Church owes the School of Plainsong, the Gregorian Chant, which, after a lapse of fourteen centuries, still bears his name. To him the Church is indebted also for the abridgment of the Gelasian Office for the Mass.

His humility is evident in his painful reluctance to ascend the papal throne. His zeal is shown by his missionary spirit toward England. His wisdom is revealed in his advice to St. Augustine, the Apostle of England, not to insist upon a too rigid uniformity, but to take advantage of all pious and good customs suitable for new times and new countries. His courage is disclosed by his censure of Serenus, bishop of Marseilles, for pulling down some hangings adorned with sacred subjects

on the ground that the people worshipped them: "Antiquity hath, not without reason, admitted the paintings of the lives of the saints in sacred buildings. In that you forbade them to be adorned we entirely applaud you; but in that you broke them, we blame you, for a picture supplies to ignorant people, who gaze at it, what Scripture doth to them that read."

John the Deacon, who wrote the life of St. Gregory the Great, describes him thus: "His picture was long extant, representing him as of moderate stature, with dark hair in two waving curls on the forehead; a large tonsure; dark yellow beard; ruddy complexion (it latterly got jaundiced!); thick parted lips; a chestnut-colored chasuble and dalmatica; and the 'pallium' twisted round his shoulders."

St. Gregory died 12 March, 604, at the age of fifty-five and was sepultured in St. Peter's, Rome. His chief, of numerous works, was his *Morals on the Book of Job*.

He is often represented in art. In the church of St. John the Evangelist, at Parma, he is figured with St. Mark and the Dove, signifying the Holy Spirit whispering into his ear. Another emblem of the Saint is a large iron ring round his body.

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#### SAINT COLUMBAN AND THE PENITENTIAL DISCIPLINE.

A MAN of Columban's intense vitality could not limit his activity to the direction of a few hundred monks. Amidst the multifarious duties imposed on him by his office he found time to continue the work to which he had so energetically devoted himself on his arrival in Gaul—the reformation of the morals of the people by the application of the remedy of penance.

Just as the Pharisees and Sadducees, the publicans and soldiers came to John in the desert, and said to him: "Master, what shall we do?" so men came in great numbers to the abbot of Luxeuil to lay bare to him the wounds of their souls, and to ask him what they must do to escape the wrath to come.<sup>1</sup>

<sup>1</sup> Col. Ep. ad Gregorium I.

Men of every degree and condition sought his guidance—bishops, priests, and clerics who had violated their vows of chastity or whose ordination was tainted with simony; monks who had proved unfaithful to their engagements, having returned to the world or retired into solitude against the will of their abbots; homicides, adulterers, and perjurers. What could he do to give these sin-burdened souls the peace they longed for? Should he tell them to submit to the public penitential discipline still obtaining in Gaul? But he knew quite well—it was one of the first things that had struck him when setting foot in the country<sup>2</sup>—that the penitential canons had practically become a dead letter in most parts of the Merovingian dominions; that few, if any, troubled themselves about them. His thoughts reverted to his native land. How wonderfully faith and piety had prospered under the penitential system in force there! Was it not quite natural that he should think of transplanting it into Gaul? But in what did the Celtic practice differ from that of the other Churches? In order to answer this question it will be necessary to review briefly the history of the penitential discipline in the primitive Church.<sup>3</sup>

The Power of the Keys, the power of loosing and binding, of forgiving and retaining sins, was vested in the Church by her Divine Founder. From the very beginning the Church claimed this power, and together with it the right to lay down the conditions for its valid and licit exercise by her ministers. These conditions have been modified in the course of the centuries, but there has been no essential change or innovation in the administration of the Sacrament of Penance itself. The Church has always taught, as she still teaches, that all mortal sins must be submitted to her binding and loosing power, and she has always demanded, as she still demands, confession as a prerequisite for their forgiveness.

During the first four centuries public confession and public penance were required for all mortal sins publicly committed or publicly known. The public confession was, however, pre-

<sup>2</sup> Vit. Col., c. 5.

<sup>3</sup> One of the best works on this subject in recent years is Gerhard Rauschen's *Eucharistie und Busssakrament in den ersten sechs Jahrhunderten der Kirche*, 2nd edit., Freiburg, 1910. It has also been translated into French and Italian.

ceded by a private declaration before the bishop, the penitentiary priest or the court sitting for that purpose. If the sin was a secret one, private confession sufficed,<sup>4</sup> but public penance was as a rule demanded. For sins of thought or desire confession, though not absolutely required, was very strongly recommended.<sup>5</sup>

After the Decian persecution the severity of the penitential discipline was relaxed in various parts of Christendom. In the East in the fourth century, confession to the penitentiary priest took the place of public confession,<sup>6</sup> and in the East as well as in the West a semi-public or even an entirely private procedure was admitted for mortal sins the commission of which had not been attended with any very grave scandal. In such cases the confession was made to the bishop or to a priest appointed by him, and a penance imposed. When the penance had been performed, absolution was given publicly or privately.<sup>7</sup>

In the fifth century private confession and private penance became still more general. In the East the last vestiges of the primitive system disappeared,<sup>8</sup> while in the West St. Leo the Great declared that private confession was sufficient in all cases, and limited public penance to the three capital sins properly so called viz., murder, fornication and apostasy: whoever had merely taken part in heathen banquets or eaten food that had been offered to the gods could be cleansed of his sin by fasting and imposition of hands, that is by private penance and absolution.<sup>9</sup>

Sins which did not fall under the category of capital, or mortal, sins could be submitted to the Power of the Keys, and from a letter of Pope Innocent the First<sup>10</sup> we know that this was done in Rome in his time. If they were confessed, abso-

<sup>4</sup> Origen, *In Ps. 37*, Hom. 2, 5.

<sup>5</sup> Cyprian, *De Lapsis*, 28; Pacian, *Paraenesis*, c. 5 (*Pat. Lat.*, 13, 1084).

<sup>6</sup> Sozomen, *Hist. Eccl.*, VII, 16.

<sup>7</sup> Both kinds are mentioned in Can. 30 of the Synod of Hippo (a. 393). Except in case of necessity no priest could absolve a penitent without the consent of his bishop (*Conc. Carthag.*, a. 397, Can. 30).

<sup>8</sup> The office of penitentiary priest was abolished in 391 by the Patriarch Nectarius (Sozomen, *H. E.*, VII, 16).

<sup>9</sup> Ep. 167, inquis. 19. See also Ep. 168:2.

<sup>10</sup> Ep. 25:7, 10.

lution was either not given at all, or only after the penance imposed, which meant a public penance during the first three centuries, had been performed.

Periodical confession, as prescribed for all Christians by the Lateran Council (1215), and confession before approaching the Holy Table, as generally practised by the faithful in our day, were unknown in the primitive Church. In the monasteries, however, as early as the fourth century frequent confession was not only recommended as a means of perfection but insisted upon as a duty.<sup>11</sup> The religious communities were only indirectly subject to episcopal jurisdiction: the religious confessed their sins, mortal and venial, to their superiors, and performed the penitential works imposed by them. Only if they themselves desired it, or if they were dismissed from the monastery, did their sins fall under episcopal jurisdiction.<sup>12</sup>

In Great Britain and Ireland, in the Celtic as well as in the Anglo-Saxon Church, public penance and public reconciliation were unknown,<sup>13</sup> probably because in these countries Christianity had been propagated mainly through the monasteries. Monasticism had set its seal on Ireland in the sixth century. The abbots exercised episcopal jurisdiction and treated the subjects of their quasi-dioceses much as their monks. They accustomed them to go to confession frequently;<sup>14</sup> to confess not only their mortal sins but their less grievous transgressions, too, and to receive a penance from the priest. The confessor was called by the beautiful name, *anmchara*, friend of the soul. "A man without an *anmchara*," Comgall of Bangor, the master of Columban, said, "is a body without a head."<sup>15</sup>

Such an *anmchara* was the Irish priest whom Bede speaks of in his Ecclesiastical History.<sup>16</sup> "There was in the monastery of Coludi<sup>17</sup> (about the year 680) a man of the Scottish

<sup>11</sup> Cassian, Coll. II, 11, 6; Instit. IV, 9, 1; Reg. S. Benedicti, 4; Venantius Fortunatus Carm., IV, 14; Basil. Reg. Brev. Inter., 110, 183, 227, 228.

<sup>12</sup> Cf. Caes. Arelat. Hom. VIII and XIII.

<sup>13</sup> Poenitentie Theodori, I, 13, § 4. "In hac provincia (Brittannica) reconciliatio non est, eo quod publica poenitentia non est."

<sup>14</sup> Cf. *Vita Ciarani*, 15; Alcuin, Ep. 225. (*Pat. Lat.*, 100, 502.)

<sup>15</sup> H. D'Arbois in *Rev. Celtique*, XXIV (1903), p. 107.

<sup>16</sup> IV, 25 (Ed. A. M. Sellar, p. 281s.).

<sup>17</sup> Coldingham in Berwickshire.



race, called Adamnan,<sup>18</sup> leading a life entirely devoted to God in continence and prayer. . . . In his youth he had been guilty of some sin for which, when he came to himself, he conceived a great horror, and dreaded lest he should be punished for the same by the righteous Judge. Betaking himself, therefore, to a priest, who, he hoped, might show him the way of salvation, he confessed his guilt, and desired to be advised how he might escape the wrath to come. The priest having heard his offence, said, 'A great wound requires greater care in the healing thereof; wherefore give yourself as far as you are able to fasting and psalms, and prayer, to the end that thus coming before the Lord in confession, you may find him merciful.' But he, being oppressed with great grief by reason of his guilty conscience, and desiring to be the sooner loosed from the inward fetters of sin, which lay heavy upon him, answered, 'I am still young in years and strong of body, and shall, therefore, easily bear all whatsoever you shall enjoin me to do, even though you should bid me spend the whole night standing in prayer, and pass the whole week in abstinence.' The priest replied, 'It is much for you to continue for a whole week without bodily sustenance; it is enough to observe a fast for two or three days; do this till I come again to you in a short time, when I will more fully show you what you ought to do, and how long to persevere in your penance.'"

The frequency of confession naturally led to the regulation of the penitential discipline. There were no handbooks of Moral Theology in those days, and yet the judges of the court of conscience had to have some norm to go by; abuses had to be prevented and uniformity of practice had to be secured. Thus arose the *Penance Books*, or *Penitentials*, which contained precise directions in regard to the penances to be imposed for the various offences.

The oldest Irish penitential is that ascribed to St. Finnian of Magh Bile, or Moville, the patron of the Counties Down and Antrim, who died in the year 588 or 589. It begins with the words: "If anyone sins in his heart by a thought and forthwith repents of it, let him strike his breast, ask God

<sup>18</sup> Different from Ademnan, Abbot of Iona, who wrote the life of St. Columba.

for forgiveness and make satisfaction to the end that he may be restored to health again. But if the penitent combined with the thought the will to carry it out, if he, for example, intended to commit murder or a sin of impurity, but could not carry out his purpose, 'he has already sinned in his heart,' but he can be saved by prompt repentance. He shall fast for half a year, and for a whole year abstain from wine and flesh-meat." The penances are all proportioned in rigor and duration to the gravity of the faults committed, sins of priests and clerics being visited with heavier penalties than those of laymen.

Such was the penitential system under which Columban had grown up. He was acquainted with the penitential writings of Gildas and Finnian. Finnian he must have known personally, for Magh-Bile was only a short distance from Bangor, and Finnian was a friend of Comgall. It would have been strange indeed if he had not attempted to introduce the practices sanctioned by men whom he held in such high esteem into the land of his adoption. A man who clung so tenaciously to Celtic traditions in other matters, such as the tonsure, the manner of celebrating Mass and the divine office, and the date of Easter, would surely not be inclined to set aside these traditions when there was question of the treatment of penitents.

But Columban was a reformer in the true sense of the word, not an innovator. It was not his purpose to abolish the existing penitential system, but to supplement it. Far from attempting to undermine the authority of the Frankish bishops and their clergy, he worked hand in hand with them. Above all, he did not set about his work of reform in a headlong, foolhardy manner. At first he contented himself with preaching the Gospel to the people and drawing them to the practice of penance by his own example and that of his followers. When he effected conversions, he sent the penitents to their bishops or priests to confess their sins and to be reconciled to God.<sup>19</sup> When their guilty consciences impelled bishops and monks to make him their confidant, he did not trust to his own lights to solve their difficulties, but first consulted the

<sup>19</sup> Vit. Col., I, 19.

Father of Christendom. He had made up his mind to go to Rome in person to discuss these and other questions with Gregory I, who occupied the chair of St. Peter at that time; but ill health and the cares of his office preventing him from carrying out his ardent desire, he proposed his difficulties to the Pope in a letter which has fortunately been preserved to us. The portion that concerns us here runs as follows:

"What is your opinion of such bishops as have been consecrated contrary to the canons, that is in consequence of bribery—Gildas calls them simoniacal pests?<sup>20</sup> Can we hold intercourse with them? I ask the question because many are known to be such in this province. Furthermore, what about those who, while deacons, were unfaithful to their vow of chastity, having returned to the wives they had left when entering orders, and were afterwards elected bishops? A number of these as well as some simonistic bishops have unburthened their consciences to us, and wish to know whether they can retain their office without peril to their souls. Finally, tell me, I beseech you, what is to be done with monks who, inflamed with the desire for a more perfect life, leave their monasteries against the will of their abbots and retire into solitude? Vennianus (Finnian) put the same question to Gildas<sup>21</sup> and received a beautifully worded answer from him, which does not, however, altogether satisfy me."<sup>22</sup>

It was only after he had received Gregory's answer to these queries<sup>23</sup> that Columban set to work to adapt the penitential canons of Gildas, Finnian and the other Celtic doctors<sup>24</sup> to the special needs of the clergy and people of Gaul.

The primitive text of Columban's Penitential has not come down to us. The text first published by Fleming from three Bobbio manuscripts shows evident signs of having been re-

<sup>20</sup> Cf. Gildas, *Increpatio in sacerdotes*, which is the second part of the *Epistola Gildae*. (Seebass in *Z. f. Kirchengeschichte*, XIII, p. 529.)

<sup>21</sup> Cf. *Altera Epistola* of Gildas, written in Ireland between 565 and 570. Gildas died about 570.

<sup>22</sup> Col. Epist. ad Greg. M.

<sup>23</sup> Vit. Sadalbergae, 3.

<sup>24</sup> If we compare Columban's Penitential with that of Finnian and Gildas, we see that Columban followed on the whole the traditions of the Celtic Church. For the text of these and numerous other Penitentials see Wassersleben's *Die Bussordnungen der abendländischen Kirche*, or Schmitz, *Die Bussbücher und die Bussdisziplin der Kirche*.

peatedly tampered with. Besides some glaring errors of transcription, it contains several unnecessary and even contradictory repetitions. Passages from Columban's Cenobitical Rule have crept into it, and passages from some monastic rule or other that are altogether out of place in a Penitential. Still the authenticity of the main part of the work can hardly be called in question.<sup>25</sup>

The sins against which the abbot of Luxeuil directed his penitential canons are met with in all times and climes, but they appear to have been especially common among certain classes in the sixth and seventh centuries: Homicide, bloodshed, perjury, theft, excess in eating and drinking, impurity, witchcraft; in fact, the whole catalogue of sins of which St. Paul says that "they who do such things shall not obtain the kingdom of God."<sup>26</sup>

The penalties are extremely rigorous when measured by our present standards; but we must remember that Columban had to deal with rude, carnal-minded men, men with violent passions, who were ready, on the slightest provocation, to draw the sword and cut down an enemy; whose consciences were anything but tender in questions of mine and thine, and whose highest pleasures were those of the table. The sanctions had to be such as were calculated not only to terrify the penitent by their severity but also to strike at the root of his sins. This was the purpose of the long fasts on bread and water, of the abstinence from flesh-meat and wine, of the injunction to leave home and kindred, to retire into a monastery, or to stand among the catechumens in the church.

To teach the warlike Franks the value of human life, a homicide had to go unarmed into exile<sup>27</sup> for three years, and after his return to work for the parents of his victim and in all things supply the place of a son in their household. Whoever had injured or disabled another was bound to care for his victim, to procure medical aid for him and to supply all his wants till his recovery: a fast of forty days brought his penance to a close.

<sup>25</sup> See Hauck, *Kirchengeschichte Deutschlands*, 4th edit., p. 275 ss.

<sup>26</sup> Gal. 5:19; I Cor. 6:9.

<sup>27</sup> For exile as a punishment for homicide see Adamnan, *Vita S. Columbæ*, I, 22, and II, 39.

Being punishments, the penances were proportioned to the gravity of the sins.<sup>28</sup> Thus a sinful thought or desire was less severely punished than a sinful action; a single sin, than repeated transgressions. The motive of the sin was also taken into consideration. A person who had perjured himself for gain had to sell all his possessions and spend the rest of his days in a monastery; but if he had sworn falsely from fear of death, he was sent into banishment for three years and in addition to sundry periods of fasting and abstinence from meat and wine had to free a serf or slave from bondage.

The penalties varied too according to the status of the culprit. For sorcery a priest was subjected to a three years' fast on bread and water, a deacon to two, a simple cleric to one year and a layman to six months. For drunkenness a cleric had to fast for forty days; a layman for seven days. For stealing an ox, a horse, or a sheep a cleric was punished with a year's fast on bread and water; a layman with three quarantines; if the offence was repeated, and restitution was impossible, the fast in the case of the cleric was prolonged to three years; in the case of the layman, to three quarantines.

Two of Columban's canons were drawn up to meet special conditions prevailing in the immediate neighborhood of Luxeuil. At the beginning of the seventh century the Warasci, who occupied portions of the territory of the ancient Sequani,<sup>29</sup> were still either addicted to idolatrous practices or infected with the heresy of Photinus and Bonosus. This was a constant occasion of sin for the Catholics of those parts. The pagan banquets especially attracted many lukewarm Christians, for whom the step from being idle spectators to partaking of the food offered to the false gods was but a short one. Some were even guilty of formal acts of idolatry. As gluttony was the principal source of these sins Columban thought that fasting and abstinence would be the best cure for them. "Whoever shall have partaken of food or drink near the temples of the false gods", he says, "if he did so merely for the sake of the good cheer, shall promise never to do so again, and fast forty days on bread and water. If he did not restrain his gluttony even after he had been warned by

<sup>28</sup> *Poenitent. Columbani*, I.

<sup>29</sup> See *Vita Sadalbergae*, 7; *Vita Col.*, II, 8.

his parish priest that he was committing a sacrilege, he shall fast three times forty days. But if his act was one of formal demon or image worship, he shall fast for three years."

The Bonosian or Photinian heresy—in the south of Gaul and in Burgundy the followers of Bonosus<sup>30</sup> had amalgamated with those of Photinus<sup>31</sup>—was in some respects even more dangerous to the faith of the Catholics than paganism. Not content with denying the perpetual virginity of Mary, as their founder had done, the later Bonosians denied her divine motherhood also, and, in consequence, the divinity of Christ. To prevent the poison of these doctrines from spreading amongst the faithful, Columban visited communication with those who held them with severe penalties:

"Whoever shall have held intercourse with the Bonosians or with other heretics, shall stand among the catechumens for forty days, and another forty days among the public penitents. But if he continued to communicate with them after the priest had warned him, he shall fast for a year and three quarantines, and abstain from the use of wine and flesh-meat for two years more: only then shall he be reconciled by the imposition of the hands of a Catholic bishop."

The profound wisdom underlying these penitential ordinances gained favor for them with the ecclesiastical authorities. The bishops who had chosen Columban for their spiritual guide were no doubt the first to introduce his Penitential into their dioceses. Later on, when many of the episcopal sees were occupied by men who had received their training in Luxeuil, the new system made greater headway still. The successors of Columban followed in the footsteps of their master. Besides bringing many to the practice of penance himself, St. Eustace sent out zealous monks to preach and hear confessions in the towns and villages of Austrasia.<sup>32</sup> Some

<sup>30</sup> Bonosus, bishop of Sardica, died at the beginning of the fifth century. Condemned as a heretic by Council of Capua (371). St. Ambrose exhorted him to submit. Founded the sect named after him, which counted numerous followers till far into the seventh century. It was spread especially in southern Gaul, Burgundy (Synod of Clichy, 626), and Spain (Synod of Toledo, 675). The Bonosians were sometimes called "Antidikomarianites".

<sup>31</sup> Photinus, bishop of Sirmium in Pannonia. Denied the Catholic doctrine of the Trinity. Condemned by Council of Sirmium (351). Died in exile about 366.

<sup>32</sup> *Vit. Col.*, II, 8; *Vit. Amati*, 6.

of these missionaries penetrated even to the palace of the king in Metz, and their preaching is said to have made a deep impression on the dissolute courtiers of Clothar III.<sup>33</sup> At this time we also meet with the title "father confessor," and it is significant that it is a pupil of Luxeuil who is the first to bear it.<sup>34</sup>

When the Frankish bishops saw the good fruits produced everywhere by the new penitential system, they did not hesitate to give it their formal approbation. The Synod of Chalon-sur Saône (circ. 650), after declaring penance to be a means of salvation for the soul and useful for all men, adds that "the entire episcopacy is agreed that after confession a penance should be imposed on the penitents by the priests."<sup>35</sup>

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#### INDIA'S ONLY CANONIZED SAINT: ST. GONSALO GARCIA.

IT may not, perhaps, be generally known that India counts one of her sons among the privileged souls that have been raised to the altar by Holy Mother Church. The learned Pontiff Urban VIII, whose name is rendered famous in ecclesiastical history for having framed stringent laws to be observed in the process of canonization, raised the Saint to the rank of "Beatus" in 1627. But the solemn act of canonizing India's privileged son was reserved for later times. It was the illustrious Pope Pius IX who solemnly published in 1862 the decree of canonization of the Japanese martyrs, among whom was reckoned Garcia Gonsalo. There were present at the ceremony two hundred and sixty-five dignitaries of the Church, Cardinals, Archbishops, and Bishops.

In the face of these facts it is sad to reflect that up to the dawn of the twentieth century scarcely anything of a public nature was done to promote devotion among the Indians toward their canonized countryman. The great schism of India was no doubt one of the causes which prevented the Saint

<sup>33</sup> *Vita Bertini*, 3.

<sup>34</sup> *Vit. Bertini*, 11. St. Bertin, Abbot of Sitlius, was "pater confessionum" to Count Walbert and his wife Regentrude.

<sup>35</sup> *Can* 8 (M. G. Conc., I, 210).

from becoming more widely known. The minds of the prelates who ruled Bombay and the surrounding country, in which is situated the birthplace of our Saint, were occupied in establishing peace and harmony among their subjects, and in organizing their mission. In spite of these adverse circumstances it was the will of Providence that, among the natives of the Saint's birthplace at least, the cherished tradition that one of their own number was enrolled in the catalogue of Saints should remain fresh. Strange to say, it was left to authors who were not at all interested in the Saint to commit this oral tradition to writing. Thus, for instance, Dr. Gerson da Cunha in the *History and Antiquities of Bassein* observes: "The people of Bassein have an undisputed right to flatter themselves with having the name of one of their citizens inserted in the already long file of the 'Flos Sanctorum', and this not only surrounded by the ordinary halo of sanctity, but also by the crown of martyrdom. This man is no less a person than Brother Garcia Gonsalo, a native of Bassein." Sir James Campbell in his work on the Thana District, written under orders from the British Government, writes thus: "The most distinguished of Salsette Christians is Gonsalo Garcia, who was martyred in Japan in 1597, raised to the rank of a 'Beatus' in 1627, and to the glory of a saint in 1862."

On the appearance of a life of St. Gonsalo by Father Peter Fernandez, who maintained that at least one of the Saint's parents was a pure Indian, a critic in the *Bombay Examiner* questioned the veracity of the statement, and based his doubt on the following testimony of the Bollandists:<sup>1</sup> "Gonsalvus Garcia, Barsaini in India, Lusitanis parentibus natus." But anyone sufficiently conversant with the history of the Portuguese in India must know that Indian subjects of Portugal called themselves Portuguese, and were recognized as such by foreign missionaries and outsiders; that they were termed "Firingees" (an Indian name for European Christians) by their pagan fellow-citizens, and that their descendants are thus named even to-day. There is evidence to prove that this usage existed as early as 1560. Fortunately there are abundant authentic sources which clearly state that the Saint's

<sup>1</sup> *Acta Sanctorum*, auctore J. Bollando et Godefriedo Henshemmo.



mother was a pure Indian; and indeed some of them seem to support the existing tradition that the father too was of Indian origin.

First of all it is an undisputed fact that the Saint was born at Bassein, between 1564 and 1566. The decree of canonization has the following regarding our Saint: "Gundisalvus Garcia patrem habuit Lusitanum, matrem vero Canariensem, Basaini in Indis Orientalibus natus est." In the *Bibliotheca Historica Filipina*<sup>2</sup> these details are mentioned about the Saint, taken from a manuscript account dated 1676: "Su padre fue de nacion portugues e su madre Canarina, pero Cristiana e de padres Cristianos bautisadas en la primera conquista y pacificacion de aquella tierra." Mgr. Guerin's hagiographical collection records the same. The official historian of the Franciscan Order, in a letter of 13 November, 1903, states that he knew nothing of our Saint except what was contained in his breviary, but adds that the Saint's mother was, according to report, an "indigena".

These authors speak of the mother of the Saint as a Canarese, and apparently distinguish her nationality from that of her husband, who is said to have been Portuguese. It is contrary to all evidence to assume that the mother was a native of the Canary Islands, for there was no question of the conquest and pacification of these islands by the Portuguese in the sixteenth century. Moreover, the extant historical records invariably speak of the inhabitants of the Western Coast of India, north of Malabar, as Canarese. But since the Indian nationality of the mother is contradistinguished from that of her husband, it might be argued that he must have been a European Portuguese. This inference is faulty inasmuch as the term "Portuguese" is often applied to Eurasians enjoying Portuguese citizenship. This is done in order to mark the distinction between the latter and the so-called "Firingee", the name applied to the native converts and their offspring. To this latter class belonged the mother of our Saint. Even to this day the marriage of a Goan, or an East Indian who has acquired the manners and customs of the Portuguese, to a Madras woman who has retained the social cus-

<sup>2</sup> Manila, printed in 1892.

toms of the Hindoo, would be regarded and chronicled in the marriage registers as: " Lusitanus nupsit Madrastae ". Indeed if the Saint's father had been a native Portuguese, the account, i. e. the time and place of his birth as a Portuguese, would have been easily verified, since birth registers were far more carefully kept among Europeans than in the missions.

It is therefore not altogether certain that the Saint's father was not also an Indian, as was his mother. Father Marcello de Ribadeneira, who was an eye-witness of the Saint's martyrdom, and others like Da Cunba, speak of him as of pure Indian origin.

It may be said that, although almost forgotten for a time, in recent years a genuine enthusiasm has seized the minds and hearts of the Indians of the Bombay Presidency for their canonized countryman. In 1903 there was organized a grand pilgrimage to his birthplace and to the Jesuit college in the ruined fortress of Bassein, a monument of the past glory of the Portuguese, where St. Gonsalo was educated. A crowd of ten thousand people assembled within and about the dilapidated walls of the old Jesuit church. Two bishops took part in this public demonstration. The Right Rev. Sebastiano Jose Pereira, Ordinary of Damaun, delivered the panegyric and the Bishop of Macao (China) sang Pontifical High Mass. The preacher in his discourse expressed the desire to see the half-ruined structure before them restored to its original grandeur. Subscriptions were generously made on the spot with a view to realizing the reconstruction of the ancient edifice. Similar pilgrimages have taken place since then, and the Most Rev. Ladislav Michael Zaleski, Apostolic Delegate of India, who resides at Candy, Ceylon, enthusiastically seconds the efforts of clergy and people to do honor to the Saint by the inauguration of public services in his honor.

To those who are not familiar with the details of the Saint's life a brief account will be welcome. The precise year of the Saint's birth cannot be ascertained, but it must have occurred between 1564 and 1566, when Bassein was the capital of the Portuguese dominions in the North of India. The town had been ceded to the Portuguese by Sultan Bahadur, Shah of Gazerat, in 1533. It soon became a thriving colony for the Portuguese, and a centre of trade for merchants from

different parts of the world. The city abounded in magnificent churches, large convents, and stately buildings, both public and private, the ruins of which may still be seen. The child Gonsalo was brought up under the care of the Jesuit Fathers, who besides the college had a school for the poor and orphans. He soon imbibed the spirit of true sanctity and religious zeal. When he had attained his sixteenth year he showed a great desire to enter the Society of Jesus. As a preliminary test he was permitted to attach himself to a company of Jesuit Fathers who were going to the mission in Japan. Our Saint diligently devoted himself to the study of the Japanese language and soon mastered it. He acquired such fluency and correctness of accentuation in that tongue that he was frequently taken for a native Japanese. This gave him great advantages in the work of evangelization. As a catechist he soon became a great favorite. For eight years he labored zealously in this field, diligently instructing all sorts of people, especially the poor; doing good everywhere, and thus gaining souls to Christ. The letters addressed to him by these Japanese converts at a later date when he was in the Philippines, attest the gratitude and love they bore him.

All through these years he had fostered the desire to become a Jesuit. When however he made his formal application to the Fathers to admit him to the Society, he found that there were obstacles in the way. The Fathers gave him hopes of admission, but no definite prospect. There appears to have been some prejudice, such as still exists in some quarters, more pronounced probably among the people than among the clergy, that Indian nativity is a traditional bar to admission into the Society. Garcia became discouraged, and after taking leave of the Fathers, returned to Japan where he settled as a merchant in Alcao. The change, perhaps meant to test his vocation to a greater work for which God destined him, did not make him worldly-minded; his heart was still bent on perfection; his zeal for the conversion of souls remained unchanged. He had evidently an aptitude for management, and commercial negotiations carried him frequently to Manila. Here he made the acquaintance of the Franciscan Fathers. Whilst his affairs in a worldly way were in a thriving condition, his thoughts and aspirations were following the work

of the missionary sons of St. Francis. Finally he determined to join them, not as a cleric but as a simple lay-brother. He made his application to the Superior at Manila, and was readily accepted. After passing through the usual probation and noviceship he was admitted to the religious profession. Although but an humble Franciscan Friar, the letters received by him while in the Monastery at Manila from some of his former converts in Japan, show that he was highly esteemed by the highest in rank among the inhabitants. One of these letters is from the Queen of Tango, beseeching him to come over and instruct the people who were anxious to see him among them once more.

In 1592 Taico Xama, the then Mikado, sent a mission to Manila in order to obtain recognition of his sovereignty from Philip II of Spain, through the Governor of the Philippines. During his stay in Manila the Japanese ambassador became acquainted with Brother Gonsalo and grew intimate with him. On his departure he requested the Governor to allow the Franciscans of the Island to go to Japan. The Governor was about to despatch an embassy to the Mikado for the purpose of making certain treaty arrangements, and took the opportunity of commissioning for the task Fr. Peter Baptista, a Franciscan Father. With him was to go Garcia Gonsalo, since it was understood that his influence with the Japanese and his thorough knowledge of their language would make a favorable impression. The mission left Manila 21 May, 1593.

The Emperor received the embassy with due solemnity, treated the missionaries with great kindness, and readily gave his sanction to their preaching the Gospel. They at once began the work of evangelizing. Our Saint, being interpreter, was the constant companion of Father Peter Baptista. Under their combined influence new hospitals were opened in which our Saint tended and nursed the sick with characteristic love and care, and as a result of these efforts conversions became numerous. But this was also the signal for opposition. The Bonzes, aroused to jealousy, used all their influence with the Emperor to banish the missionaries. They asserted that the gods of Japan would wreak their vengeance on him and the nation for allowing his subjects to abandon the religion of their ancestors. They were assiduous in spreading calum-

nious reports about the friars; and in this diabolical work they were seconded by European merchants, who published false rumors to the effect that the missionaries were the agents of the Spanish King, sent to pave the way for the annexation of the island. Influenced by these stories the Emperor became suspicious. After a time he issued a decree which pointed to the arrest and execution of the Christians. On 9 December, 1596, the Franciscans at Miako found themselves without warning prisoners in their own convent. With those arrested in the convent were two boys: Lewis, twelve years old, and Anthony, aged thirteen years. They were offered opportunities of escape, but these valiant boys preferred to share the fate of their protectors, the Fathers, and rather to die with them for Christ than be free. Another community of religious, at Oesaka, was placed under custody at the same time. Among these prisoners were some Japanese interpreters formerly converted by Garcia Gonsalo.

Three days after the arrest sentence of death was pronounced on the Fathers without formal trial. Mindful of their crown of martyrdom they received the news with joy and gratitude to God. By order of the Emperor the missionaries were to be crucified at Nagasaki, after their ears had been cut off as a mark of special disgrace. Among the twenty-six who were thus condemned were six Franciscans, conspicuous among whom were Peter Baptista, the Superior, and Brother Garcia Gonsalo, his beloved companion. The rest were seventeen Japanese converts belonging to the Third Order of St. Francis. Three Jesuits also suffered martyrdom at the same place and time. They were driven like cattle, their hands tied behind their backs, to the fort of Upper Miako. This was on 3 January, 1597. From Miako they traveled to Nagasaki. The march was long and wearisome, and the treatment which their brutal guides accorded them caused the captives great suffering and privation. They had to pass through several important towns of the province, and the example of their patience and even cheerfulness, as the heroic band passed the houses of the Christians, greatly edified the latter and caused admiration among the pagans, some of whom subsequently made their profession of faith, drawn by the influence of the noble Christian example of these con-

fessors of the faith. They reached Nagasaki at the beginning of February. Regardless of the fatigue and weakness of the prisoners the executioners at once marched them to the seashore, where twenty-six crosses had been prepared and were lying on the ground. On seeing these the martyrs with one accord knelt down and chanted together the glorious canticles of Zachary: "*Benedictus Dominus Deus Israel.*" Then they devoutly embraced the instruments of martyrdom and kissed them. Forthwith they were nailed to their hard bed of death. The crosses were then placed erect in a semi-circle, in the centre that of Garcia Gonsalo. Even in his death the humble Franciscan Brother was recognized by the Japanese as a sort of leader of the noble band. According to the account of an eyewitness he was the first to be crucified and the first to have his side pierced by a lance. While being stretched upon the wood of the cross, he broke out in these touching words: "Lord, I have done what I could. Accept the sacrifice of my life; had I a thousand lives, I would offer them all to you." Then he addressed a short admonition to the bystanders in Japanese, expressing his gratitude for being allowed to die for his faith and exhorting them to constancy. As the twenty-six martyrs were hanging upon their gibbets, bleeding from the wounds and gashes, amidst the awe-struck silence of the lookers-on, the little boy Lewis intoned the "*Laudate Pueri Dominum*". It must have been a wonderfully impressive and touching spectacle, when the others joined their young leader in the song of triumph and glory. St. Gonsalo Garcia expired whilst invoking the name of Jesus, soon after the thrust of a lance by one of the attendants had pierced his heart. They were glorified even in this that their martyrdom was in some respects like that of their Divine Master. The grand work of their mission was thus consummated on 5 February, 1597. There was another resemblance between the death of Gonsalo Garcia and his dear Lord and Master. He was just thirty-three years old, when he was nailed on the cross, and like his Saviour offered his pierced heart to his eternal Father. May his holy life and example stimulate his countrymen to imitate him in his virtues. May he intercede with the Lord of all grace, to have compassion on his fellow-citizens, millions of whom are still sitting in

the darkness of the shadow of death. May his missionary zeal inspire us with a like fervor and ardent love for souls, inclining us to work and pray earnestly for the conversion of India!

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#### HAS CHURCH MUSIC PROGRESSED IN A DECADE?

THE Feast of Saint Cecilia, 22 November, marked the tenth anniversary of the promulgation of Pope Pius X's famous Instruction on Church Music. Since a decade is a sufficient span of years to measure the influence of an official order, it seems opportune to commemorate the publication of the widely discussed *Motu Proprio* by surveying the results of ten years' opportunity to conform to it. Pope Pius X, whose holy slogan has been "to restore all things in Christ," sent forth a pronunciamiento, because he had found the greatest of all the accessories of divine worship unequaled to the spiritual effects reasonably to be expected from it.

Church music generally throughout Christendom had been a long time slovenly. Where it was not slovenly, it had been candidly secularized or emasculated by the sentimentality of eager and fervid amateurs. The spiritual content of the Church's musical thesaurus had been forgotten or it was unknown. Naturally, then, a scheme for the resurrecting of wholesome traditions and the reinstating of worthy ideals would involve a sweeping reform. The demands of complete ritual and the interests of consistent repertory were to be conserved. A universal standard was to be recognized. The Art of Music was to be studied and practised in the atmosphere of the sanctuary. Religious appeal and liturgical fitness were to be the criteria of correctness in such phases of the art as would of necessity depend upon individuals.

The *Motu Proprio* was born of such convictions and directed to such ends. Authoritatively the Sovereign Pontiff insisted upon the introduction of liturgical choirs; this meant radical change, for the trebles and altos in many choirs had been by the accident of sex non-liturgical. Clearly the Pon-

tiff marked out the norms of fitness which were to determine repertoire. The document was so full of a holy desire to lead church music to an edifying exercise of its divine vocation, and was withal so abounding in practical instructions, that it was not unreasonable to hope for the restoration in Christ of the great art. The angels of divine music might yet again hover around the altar and by the intimations of a celestial harmony create an unworldly atmosphere for worship and stimulate souls to pray.

It has not been difficult to measure the progress toward the desired ends which has been accomplished during the decade just completed. From the outset, the leaders of the Church in their respective jurisdictions have displayed a loyal reverence for the instructions of the *Motu Proprio*. Many fairly comprehensive efforts have been made. But an honest judgment as to the exact status of ecclesiastical music at the present writing would convict a not insignificant percentage of the clergy of insufficient attention to the musical features of the divine services. In some centres, desultory efforts have marked the maximum of interest. The net progress of ten years is scarcely spectacular, either in Europe or America. However, there are plenty of explanations to account for what at a cursory glance might be charged to indifference. There have been genuine difficulties in the way of a speedier development of the better forms of sacred music. In the United States these difficulties have been chiefly phases of one leading difficulty. The writer proposes to discuss the obstacles which have stayed progress, and to outline the possibilities within the easy reach of cathedral administrations and not beyond the resources of the average city parish.

Ten years ago the liberty accorded choirmasters in the choice of music had become license. Private judgment or, more correctly, personal taste, was indeed the only rule of musical orthodoxy. It followed naturally that whim and caprice would rule unchallenged. And they did reign with supreme sovereignty, bringing disaster to the pure ideals of a once traditional musical creed. Sanction for an authoritative norm was wanting. Generations guided by indifferent criteria bequeathed that always dependable heritage of confusion to our times. But with the promulgation of a uni-



versal standard have come indications that some degree of order is possible. In most of the cathedrals of the United States and Canada, the grosser abuses of repertory have been corrected. A brake has been found to check caprice; but unfortunately the brake does not operate automatically. At least some of the absurdities have been eliminated. One seldom hears now the long drawn out cadenzas, or the languorous caressing of honey-soaked tunes by aspiring opera bees, or even the pseudo-solemn recitatives, *declamando*, all of which in earlier days contributed so faithfully to the burlesque of sacred music. The music commissions established by the Bishops have achieved a commendable degree of success. Many of these set themselves seriously to the task of reforming. A few commissions have restored plain chant and inaugurated a chaste style of modern music. But it is not quite clear that all the music commissions have proceeded according to enlightened methods. In a few cases the remedies they prescribed have seemed more disastrous than the plague which they affected to attack. It is unscientific to destroy all the organisms of life while fighting the bacilli of death. Undergraduate reformers have been performing at intervals. At least so it seems. In some quarters, the art of music has never recovered from the anesthetic applied. Enshrouded in diatonic dulness, she was laid away near her sister arts to await a day of resurrection.

With all due respect for the many excellent musicians who have labored personally or as a board of diocesan commissioners, it must be said that the achievements up to date are chiefly negative, a few exceptions to the contrary. The necessity of providing adequate means for the presentation of the music selected by them as a diocesan repertoire has not always been a serious conviction guiding their procedure. A debt of gratitude is due those who have driven from our churches the drinking-songs and other cabaret attractions. But having successfully relegated the lays of the troubadours from the church to the opera house, the music commissions might now hopefully set about the consideration of church music from the angle of positive values.

It is time to begin the study and exploitation of the art as a virile aid to religion. Music is an integral part of a mystical

ritual and therefore not wanting in mysticism itself. There are very few cathedrals where there is a perfect equation between ceremonial and music. Basilicas where the spiritual voices of correctly trained boy-choristers would ring true with a subtle divinity of message, still resound with an unrefined tonality which reflects either lack of understanding or extraordinary paucity of resources. Details of the divine services, the oft-recurring responses and similar parts of the liturgy still lack the artistic finesse which could help so unmistakably to create religious atmosphere. The Kyrie is still sung frequently like the virile symbols of the Credo. Consistent ideals of interpretation have not yet been generally inaugurated. The supplications of a sinful world seeking forgiveness for its iniquitous weaknesses still roll out from inadequately trained choirs like thunderbolts of self-complacency. Mathematical precision, automatic technique, and intermittent variation of dynamics reveal the kind of musicianship to which the care of church music has in too many instances been commissioned. The sung prayers at Holy Mass, no matter how worthily liturgical they may be in musical form, have no place in the sanctuary unless they are aimed straight down into the hearts of the worshippers there to unmask every hidden source of sorrow for sin. The disembodied tonality which could merge its ethereal effects with the very incense from the thurible in the Presence of the Most Blessed Sacrament is too often an obsolete form even in our greatest churches. How seldom is the worshipper drawn by the music to a more spontaneous spirit of prayer? Ideals of sacramental influence for each musical phase of the divine services have too few exponents. The inspirations measured into every block of stone in many of our glorious church buildings are often effectively neutralized by a counterfeit musical accessory whose emasculated contribution to the ensemble has no right of association by canons acceptable to either ascetic or esthetic standards. Music as an active force in religion is what we need in our churches. A few cathedrals of this enlightened land still offer refuge to a conception of church music which in the twentieth century could charitably be refused hospitality in a mission-chapel. What does music avail to the cause of religion if it be liturgically correct, but is

stripped of such direct attributes as alone can justify its association with so positive a force?

If the function of church music were to rest in the accompanying of the liturgical offices with dignified ineffectiveness, one could readily accredit to the American cathedrals a high form of the art. But on the hypothesis that, some of the foregoing remarks savoring of the truth, there is more to be demanded of the mystic art of music than a basic conformity with the etiquette of the sanctuary, even a politic adjudicator of cathedral standards would find himself hard pressed to congratulate sincerely.

In America, as in Europe, splendid achievements are the commonplaces of the day. The clergy here, guided by a superbly able Hierarchy, keep well abreast of the times, and accomplish almost impossible undertakings of zeal and ingenuity. Why then should any intimate part of the services of worship be allowed to remain inadequate? At the beginning of a second decade since the Holy Father undertook to restore the religious appeal to church music, it is not Utopian to plan practical means of a steady and enlightened progress. The emergency of the past ten years was in the subject of program making. While no inconsiderable profit would result from deeper study in this direction, definite efforts now should begin to focus upon the instruments of expression. Choirs and choristers, organists and choirmasters must be comprehensively studied if the goal of worthy church music is to be reached. Divinely inspired compositions must to the end fail of their effect, if rough vocalism, indifferent ensemble, and random devices of interpretation concur in the future, as they do now quite generally, to destroy the spiritual content of music. The scientifically trained voices of choir boys are endowed with a subtle power of imparting spirituality to vocalism. Badly trained boys, choristers after the fashion best known in America, should never be permitted to loosen their cacophonies in our churches. There is no reason why they should. It is much saner to fulfill only in part the instructions of the *Motu Proprio*, than by unstudied reorganization of church choirs to grant a permit of parade to an elemental offence against finer instincts. That choirs employing boy trebles are better equipped than women's choirs

for religious music, by a vocal character that challenges vocabulary for adequate description, is a matter beyond discussion. But it is equally and perhaps more forcefully true that untrained boys or boys taught to sing by masters who have no understanding of the specific content of boys' voices are a miserable substitute for the sopranos who by fault of sex are debarred from liturgical functions. We have not underwritten the cause, merely in the installation of choirs where the sex is in accord with liturgical traditions. Theoretically we conform to rule in so doing; practically, if these male choirs be not educated according to technical standards, we are strangling the art in the throats of incompetent make-shifts. General principles of musicianship are not sufficient to guarantee the scientific training of young choristers. The psychology of the boy as a vehicle of religious expression is worth studying. Virtuoso executants, virtuoso baton-wielders, or virtuoso vocalists are not fitted to put boys in the places of women in choirs merely by reason of their superlative excellence in a particular department of the musical profession. The training of boys to assume the duties of choristers is differentiated from other phases of musical activity as clearly as Theology is differentiated from Philosophy.

A marked insistence on the deficiencies of our American boy-choirs must not here be construed as a veiled argument against their employment. On the contrary, it may be said candidly that an underlying purpose of this paper is to urge the proper authorities to organize and maintain the right kind of boys' and men's choirs. It is the conviction of the writer that each cathedral in particular, and every parochial church of average resources in general, should number among its most valuable assets a skilfully trained body of male choristers. Furthermore, having availed himself of unusual opportunities to investigate at close range the problems associated with the maintenance of such choirs, he feels at liberty to insist that a synthesis of the supposed difficulties will show but one real difficulty in the way.

Certainly there can be no widespread doubt now that the perfectly poised tonality of a trained ensemble of boys and men would radiate a proper cathedral atmosphere. The religious intimations of a boy's voice are recognized now almost

universally as its most distinctive attribute. Ten years ago professional and popular conviction relegated boys to the corral of the incompetents. A few professional musicians and still fewer priests knew from their recollections of English choirs that boys could be brought by some miracle of art to compare favorably with women in range and fluency of vocalization. Only a negligible number felt that this miracle could be duplicated with American boys as the subjects for so complete a metamorphosis. But now there is a more general understanding of the possibility of moulding boys of the standard angular type into choristers without miraculous intervention. If efforts to realize concretely these possibilities were as general as the appreciation of them has come to be, there would be less room for unfavorable critique of our church music.

Selecting a paragraph from the notebook of a choirmaster whose experience has brought him into the most diverse phases of this particular subject, it may be emphasized that,

very few boys are ineligible to the ranks of choristers. In American cities and large towns, the percentage of impossible candidates is after all insignificant. Though Horace claimed "birthright" as the first requisite for poets, experience has proven easily that the only requisite for choir boys is to "copy right." One may not reasonably complain that material is lacking. It is necessary only to set to, and train the lads.

The very boy who seems to be designed only for the annoyance of the neurotics of his neighborhood, may be unconsciously waiting for an opportunity to enlist in the service of sacred music and to reveal the divine intimations which whisper in every small boy's soul. The clergy fear that a boy's interest soon wanes, and that the hazard of losing him after the first novelty is gone is too great to justify the organization of a good choir. Let the training offered be sufficiently comprehensive, and the methods used scientific, and the boys will discover to their pastors a dependable steadiness of purpose. Musicians are prone to complain that the annual change of voices which more than decimates a choir each season, imposes too great a burden on the choirmaster, if he seeks to maintain a high standard of excellence. Let such study the

English system of probation choristers, to find a ready means of stopping the leakage. Rectors are sometimes diverted from the working out of well-written plans by the fear of financial difficulties. Yet the net income per annum in churches supporting well-equipped choirs is, *servatis servandis*, proportionately greater than elsewhere. Frequently one finds that the annual expenditure for inefficient musicianship would supply comfortably all the needs of a real choir.

Without doubt these considerations have delayed progress. They have looked like arguments against sincere efforts. Of course failure to appreciate music as a valuable force in religion has contributed to the difficulties in some quarters, as misunderstanding has in others. But the obstacle seriously blocking the advance of church music has been and is a famine of choirmasters. With the right sort of men at the helm, choirs could easily be guided through the difficulties that priests fancy must come with their organization. How supply the demand for competent masters? Where to discover a properly educated *maestro*? These are the questions which must be answered and soon if the hopes of the great reigning Pontiff are to materialize. The mantle of *maître de chapelle* has fallen of necessity upon all types of choirmasters. Pianists, concert organists, orchestral players, solo-vocalists, and even business men whose fondness for music is more marked than their talent, have appeared in the list of candidates for church positions. But the kind of musician urgently needed at this time seems to be almost obsolete in the Catholic Church.

Graduate masters of choristers, liturgists, organists who know how to coördinate to a spiritual end the multiple tonalities under their fingers, masters in the art of interpreting sacred music in the psychology of the religious emotions, musicians trained to an understanding of the practical conditions under which they must labor, specialists who can reduce to concrete results the formulas of text-books,—these are the musicians we must have before any more steps may be taken in behalf of church music. Sacred music is a specialty. Choir conducting is a specialty. So too is church organ playing. Few choirmasters have been required to make the necessary studies. They have not been asked to qualify

themselves as specialists. Neither have they the opportunity to specialize in America.

The musicians are not to blame: nor are they to be judged lacking in the gifts necessary for the specialty. The general musicianship of American musicians, Catholic and non-Catholic alike, is splendid. Many of these are exponents of the highest artistry. Some have acquired international recognition. Nevertheless it is an indisputable fact that as custodians of religious music the majority of our musicians are altogether incompetent. The non-Catholics, notably the Anglicans, have been able to secure an abundant supply of choirmasters well trained in the traditions of ritual music. The Anglicans with less dependable sources of talent at their command have been able to recruit enough choristers to furnish material to a large number of splendid choirs. Certain specific knowledge is required of the Anglican choirmasters. Hence the zeal with which these musicians prepare themselves for their posts. Most of the Anglican musicians are expert choir-trainers. Why cannot the Catholic Church command the services of expert specialists? Let the Church make precise demands of her choirmasters; let her provide opportunity to them for gaining the required information; let a standard be set first for the masters of choristers in cathedrals; let a thoroughgoing system replace haphazard methods, and a guild of Catholic choirmasters will soon result, a class of musicians who, trained to think in the idiom of the Church, will conserve to the religious services the benediction of spiritual music.

This era of understanding must not ignore the content of a sacramental art. Any one of our great metropolitan cathedrals is a suitable birthplace for a plan comprehensive enough to meet the needs. Give to one great basilica a perfectly equipped choir, such as is maintained at the Anglican Cathedral of St. John the Divine in New York City, and a concrete, imitable exemplar is at once provided. With the instituting of a choir in some leading church, after the fashion of the Schola Cantorum at the new Cathedral of Westminster, an element of permanency would be given to the movement in America. In this model choir the boys would receive their general education as compensation for the extraordinary service they would be required to give. This compensation

would indeed be regarded as more than adequate, as is evident from the popularity of the Episcopalian choir-schools among non-Catholic boys. In such a choir-school, there would be plenty of time to divide among the necessities of voice-training and repertory. Plain chant, polyphony of the Palestrinesque style, hymnody, and the acceptable forms of modern music generally could be exemplified perfectly. The influence of such a choir would be national. Choirmasters everywhere would find in its ideals a norm for their own efforts.

In connexion with this choir, and without much additional expense, a conservatory for the scientific training of choirmasters and organists could easily be maintained. Here the candidates for our church positions would learn what they must know if they are to be competent directors of sacred music. Instead of registering in secular music conservatories, where they can learn only the general principles of musicianship and the technical command of instruments, aspiring church musicians would know of a school from which they could emerge with an ecclesiastical equipment as well as general musicianship. Lasting results would bless the undertaking of such an enterprise. Only a great cathedral could serve for a choir that is to be set up as a model to be copied. Only a great cathedral can provide the ceremonial which will give opportunity for exploiting the entire content of ritual music. A conservatory for choir masters, instituted as a special school by itself, dissociated from a particular choir, would not achieve the results reasonably possible to a conservatory that is accessory to a perfect choir.

With the inauguration of a great model basilica choir in our land, and with the coöperation of the Right Reverend Bishops who would send diocesan representatives to the college for choirmasters, a new spirit would soon begin to characterize the solemn services of worship. The ritual of Christ's Church would again rejoice in successful appeal to souls. The liturgy of the Divine Offices would again be beloved of the faithful. In Christ and for Christ, the noble service of a noble art would be restored.

WILLIAM J. FINN, C.S.P.

*Chicago, Ill.*





## Analecta.

### S. CONGREGATIO DE RELIGIOSIS

#### DECRETUM DE ABSOLUTIONE SACRAMENTALI RELIGIOSIS SODALIBUS IMPERTIENDA.

In audientia habita ab infrascripto Cardinali Pro-Praefecto S. Congregationis de Religiosis, die 5 augusti 1913, sanctissimus Dominus noster Pius Papa decimus, ob peculiare conscientiae rationes, *facultatem, quam mense february huius anni omnibus Confessariis ab Ordinario Urbis approbatis concesserat*<sup>1</sup> quoad absolutionem Religiosis impertiendam, *extendere dignatus est ad omnes totius Orbis Confessarios a locorum Ordinariis approbatos.* Hi proinde Confessarii, auctoritate Ssmi Domini nostri Pii Papae decimi, omnium Sodalium cuiuscumque Ordinis, Congregationis aut Instituti sacramentales confessiones excipere, quin de licentia a Superiore obtenta inquirere vel petere teneantur, atque *valide et licite absolutionem a peccatis in Ordine vel Instituto etiam sub censura reservatis*, impertire queant.

Omnibus igitur cuiusque Ordinis, Congregationis aut Instituti superioribus et praesidibus, huius decreti praescripta fideliter Sanctitas Sua in virtute sanctae obedientiae ob-

<sup>1</sup> See ECCL. REVIEW, May, 1913, p. 596, for text of these faculties.

servare mandavit, constitutionibus, ordinationibus apostolicis, privilegiis qualibet efficaciori forma concessis, aliisque contrariis quibuscumque, etiam speciali atque individua mentione dignis, minime obstantibus.

Datum Romae, ex Secretaria S. Congregationis de Religiosis, die, mense et anno quibus supra.

O. CARD. CAGIANO DE AZEVEDO, *Pro-Praefectus*.

L. \* S.

✠ DONATUS, Archiep. Ephesinus, *Secretarius*.

## SUPREMA S. CONGREGATIO S. OFFICII.

(Sectio de Indulgentiis).

### I.

DECRETUM: UNIFORMES DECERNUNTUR INDULGENTIAE CRUCIBUS QUAE "A MISSIONIBUS" NUNCUPANTUR.

Ut piarum missionum, quas ad populum verbi Dei praecones habuerint, memoria perseveret ac fructus, passim usu receptum est, ut Crux aliqua, sive in templis, sive apud illa, sive etiam penitus in aprico, rite benedicta erigatur. Vivificum Redemptionis signum aptum est nimirum ad Religionis reclamanda praecepta, ad poenitentiae insinuanda proposita, ad spem futurorum erigendam. Ordinaria Episcoporum auctoritas et Apostolicae Sedis liberalitas censuerunt iampridem, munere Indulgentiarum esse ditandos qui pie se ad haec Signa converterint. Placuit porro Ssmo D. N. D. Pio Pp. X, de Emorum Patrum Cardinalium Inquisitorum generalium consulto, variam in re tollere mensuram, et conformes ubique concedere Indulgentias. In audientia igitur R. P. D. Adessori S. Officii, feria IV, loco V, die 13 augusti 1913, impertita, apostolica Sua utens auctoritate, abrogavit beatissimus Pater omnes hucusque, etiam a Se Suisve praedecessoribus, Crucibus missionum adnexas Indulgentias, quacumque id factum fuerit vel solemniori forma, quolibet, etiam peculiari et specifica mentione digno, Personarum vel Religiosorum Institutuum privilegio, et sequentes novas, sub enunciandis conditionibus, tribuere dignatus est:

I. Plenariam, defunctis quoque applicabilem:

(1) die erectionis seu benedictionis ipsius Crucis memorialis;

- (2) die anniversario eiusdem erectionis seu benedictionis;
- (3) die festo Inventionis S. Crucis (3 maii);
- (4) die festo Exaltationis S. Crucis (14 septembris), vel uno ex septem respective sequentibus diebus.

Ad has Indulgentias assequendas, oportet ut fideles Ssmam Eucharistiam, rite expiati, suscipiant, Crucem praedictam et aliquam ecclesiam vel publicum oratorium visitent, atque ad mentem Summi Pontificis preces fundant.

II. Partialem, quinque annorum totidemque quadragenarum, similiter adplicabilem, semel in die ab iis fidelibus lucranda, qui corde saltem contrito supradictam Crucem aliquo devotionis signo exteriori salutaverint, ac *Pater, Ave* et *Gloria* in memoriam Dominicae Passionis recitaverint.

Esto autem Crux erigenda ex solida decoraque materia confecta; determinato loco adhaereat, vel basi firmiter sustentetur; benedicatur per sacerdotem qui in S. Missione conciones habuerit; accedat insuper, pro his peragendis, consensus Ordinarii loci.

Praesenti in perpetuum valituro absque ulla brevis expeditione. Contrariis non obstantibus quibuscumque.

M. CARD. RAMPOLLA.

L. \* S.

✠ D. ARCHIEP. SELEUCIEN., *Ads. S. O.*

## II.

DECRETUM: CONCEDUNTUR INDULGENTIAE PRO PIIS EXERCITIIS MENSE AUGUSTO IN HONOREM IMMACULATI CORDIS B. M. V. PERAGENDIS.

*Die 13 martii 1913.*

Quum pluribus in locis invaluerit iam usus dicandi mensem augustum honori et venerationi Immaculati Cordis B. M. V., eodem modo ac alii menses ipsimet colendae Deiparae consecrantur; ut in dies magis ac magis propagetur pius mos praedictus, ac fideles magis ad eandem devotionem alliciantur, enixe supplicatum est, ut omnibus fidelibus christianis, qui sive publice sive privatim singulis mensis augusti diebus in honorem Immaculati Cordis B. M. V. aliquas preces fuderint, seu alia pietatis exercitia peregerint, sanctissimus D. N. Pius Pp. X aliquot Indulgentias concedere dignaretur. Sanctitas vero

Sua, per facultates infrascripto Cardinali supremæ S. Congregationis S. Officii Secretario impertitas, benigne has preces suscepit, ac sequentes Indulgentias, defunctis quoque applicabiles, elargitus est: Indulgentiam trecentorum dierum, singulis prædicti mensis diebus, si corde saltem contriti christifideles, quæ supra dicta sunt, pia opera exercuerint; Indulgentiam plenariam semel eo mense lucrandam, si præterea ad sacramenta Confessionis et Ssmae Eucharistiae devote accesserint, aliquam ecclesiam vel publicum sacellum visitaverint, et ad mentem Summi Pontificis oraverint. Præsenti in perpetuum valituro, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

M. CARD. RAMPOLLA.

L. \* S.

✠ D. ARCHIEP. SELEUCIEN., *Ads. S. O.*

## S. CONGREGATIO RITUUM.

### I.

#### DUBIA DE DIEBUS IN QUIBUS INSTITUI POTEST CONSECRATIO EPISCOPORUM.

Rmus Dnus Peregrinus Franciscus Stagni, ordinis Servorum beatæ Mariæ Virginis, atque in ditionibus Canadae et Terraenovæ Delegatus Apostolicus, sacrae Rituum Congregationi ea quæ sequuntur humiliter exposuit:

In hisce regionibus mos invaluit habendi consecrationes novorum episcoporum aliqua die infra hebdomadam, potius quam die dominica, ea potissimum de causa invectus, ut ceteri episcopi et præsertim clerus dioecesanus facilius atque maiori numero ad sacram celebrationem possint accedere. Iamvero, iuxta Pontificale Romanum, dies pro consecratione episcopali instituenda "debet esse Dominica, vel Natalitium Apostolorum, vel etiam festiva, si Summus Pontifex hoc specialiter indulserit". Nonnulla autem dubia circa huius præscriptionis interpretationem nata sunt, quæ pro opportuna solutione hic subiiciuntur, videlicet:

I. Quum Evangelistæ in re liturgica Apostolis æquiparentur, quaeritur utrum consecratio episcopalis possit fieri diebus natalitiis S. Lucae et S. Marci?

II. Utrum fieri possit in festo S. Barnabæ apostoli?

III. Utrum speciale indultum Summi Pontificis requiratur ad consecrationem episcopalem peragendam diebus festivis infra hebdomadam (a) qui adhuc sunt de praecepto et proinde Dominicis aequiparantur, (b) vel etiam qua olim erant de praecepto, sive in festis suppressis?

Et sacra eadem Congregatio, audito etiam Commissionis Liturgicae suffragio, re sedulo perpensa, ita respondendum censuit:

Ad I. et II. Negative.

Ad III. Affirmative ad utrumque.

Atque ita rescripsit ac declaravit. Die 4 aprilis 1913.

FR. S. CARD. MARTINELLI, *Praefectus*.

L. \* S.

✠ PETRUS LA FONTAINE, Ep. Charystien., *Secretarius*.

## II.

### DUBIA.

Rev. P. Gregorius Hiegle O. S. B. sacrae Rituum Congregationi sequentia dubia, pro opportuna solutione, humiliter exposuit; nimirum:

I. In Congregatione Helvetico-Americana festum Reparationis iniuriarum, celebratur sub ritu duplici II classis feria V post Dominicam Sexagesimae. In Missali autem Romano-Monastico, iuxta nonnullas editiones anni 1891 et sequentium, ad Missam de Reparatione iniuriarum etc. legitur haec rubrica: "Post Septuagesimam, omissis *Alleluia* et Versu sequenti, et Sequentia, dicitur Tractus". Quod non consonat cum rubrica apposita in recentioribus exemplaribus eiusdem Missae die 13 ianuarii 1909 approbatis a sacra Rituum Congregatione, ubi habetur: "Post Septuagesimam, dicto Graduali, statim additur Tractus, ut infra, et deinde Sequentia, in cuius fine tunc non dicitur *Alleluia*". Quae quum ita sint, circa eiusmodi Sequentia, quaeritur: Quid agendum in casu?

II. Circa Cantorum editionis Vaticanae "IX. toni Versiculi *Benedicamus Domino*", pag. 68, potestne tonus *pro festis solemnibus*, adhiberi in festis duplicibus tum primae tum secundae classis, absque ulla differentia?

Et sacra eadem Congregatio, audito etiam Commissionis Liturgicae voto, praepositae quaestioni ita respondendum censuit:

Ad I. Asservetur Sequentia pro locis ubi fuit legitime concessa, quippe quae, ut patet ex festo Septem Dolorum in mense martio, non repugnat Tempori post Septuagesimam.

Ad II. Affirmative iuxta normam quae in Graduali Romano traditur circa cantus Ordinarii Missarum.

Atque ita rescripsit et declaravit. Die 4 aprilis 1913.

FR. S. CARD. MARTINELLI, *Praefectus*.

L. \* S.

✠ PETRUS LA FONTAINE, Ep. Charystien., *Secretarius*.

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## ROMAN CURIA.

### ERECTION OF NEW DIOCESES.

By Decree of S. Congregation of Consistory:

*21 April:* The Diocese of Mont Laurier, formerly part of the diocese of Ottawa, embraces the Counties of Wright, Northfield, Blake, Bigelow, Wells, Bidwell, Preston, Addington, Amherst, Arundel, Montcalm, and Howard of the Canadian Dominion.

*26 July:* The Diocese of Tacambaro in the Republic of Mexico is to include, besides the seven parishes of the Archdiocese of Mechoacana, viz. Tacambaro, Ario, Caracuaro, Huetamo, Tiquicheo, Turicato, and Tuzlanta, also sixteen parishes of the Diocese of Zamora, to wit: Aguililla, Acahuato, Apatzingan, Aquila, Arteaga, Coahuayana, Coalcoman, Coyre, Chincuil, Churumuco, Huacana, Nuero-Urecho, Paracuaro, Tepalcatepec, Tomatlam, and Tumbiscatio, with their present limits.

*25 August:* The Diocese of Aracaju in Brazil, which in the north, east, and south takes in the separated parts of the diocese of Adamantin, includes in the west the cities of Theophilo Ottoni and Minas Novas.

### PONTIFICAL APPOINTMENTS.

*26 August:* The Very Rev. Alois John Klein, Vicar General of Lincoln, made Domestic Prelate.

*3 September:* Joseph Vincent, former Pontifical Zouave, of the Archdiocese of Ottawa, made Knight of the Order of St. Gregory the Great (military class).

# Studies and Conferences.

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## OUR ANALECTA.

The Roman Documents for the month are:

S. CONGREGATION OF RELIGIOUS publishes a decree on sacramental absolution for religious (see below, 717-718).

S. CONGREGATION OF THE HOLY OFFICE: 1. Gives the list of indulgences attached to mission crosses; 2. indulgences granted for devotions in honor of the Immaculate Heart B. V. M. during August.

S. CONGREGATION OF RITES: 1. Some queries, proposed by the Apostolic Delegate to Canada, regarding the days on which bishops may be consecrated, are answered; 2. also two other liturgical doubts.

ROMAN CURIA announces list of recent Pontifical appointments.

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## OUR COLONIAL BISHOP.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father Patrick McDermott's article on our Colonial Bishop Challoner, the Vicar Apostolic of London, published in the November issue of the ECCLESIASTICAL REVIEW (pp. 552-559) does an injustice to our deservedly famous historian John Gilmary Shea, when the article states that Shea "in his valuable Life of Archbishop Carroll is mute on this special period of Colonial Catholicity." Indeed, Shea prints precisely those passages of the letters of Bishop Challoner to the Propaganda on our Colonial Catholicity which make up the bulk of Father McDermott's information. What is still more surprising, the quotation from Challoner's letter under date of September, 1756, given in Shea's work (pp. 52, 54), fails to substantiate the statement making the Vicar Apostolic complain "that the Catholics of New York and New England must be a sorry set, with bad dispositions, judging from their sad neglect of religious duty; for he writes Propaganda that no priest appears to be wanted or would be welcomed by these strange fallen-away Catholics." The Vicar Apostolic never wrote such a thing to the Propaganda at all. After an account of Catholicity in Maryland and Pennsylvania, "in

which the exercise of the Catholick religion is in some measure tolerated," and from which the ministry is extended to "some few Catholicks in Virginia, upon the borders of Maryland, and in N. Jersey, bordering upon Pensilvania," he refers "to the rest of the provinces upon the Continent, N. England, N. York, etc.," in these terms: "If there be any straggling Catholicks, they can have no exercise of their religion, as no priests ever come near them: nor to judge by what appears to be the present disposition of the *inhabitants*, are ever like to be admitted among them." The few straggling Catholics, whose very existence in these colonies was not even known for certain to Bishop Challoner, did not constitute the population, the "inhabitants", of these provinces, so bitterly hostile to the Catholic religion as to deny any access to a priest. This was precisely the fate that twenty years later awaited Father John McKenna, an Irish priest educated at Louvain, who came to minister to the spiritual needs of the Catholic Scotch Highlanders from Glengarry settled in the Mohawk Valley near Johnson Hall. For the statute-book of the Colony of New York still contained the act prohibiting the presence of a priest within its limits. The next year Father McKenna returned to the region, which had been the scene of his own sufferings as well as of those of his flock, as a military chaplain to a force of British invaders. The archiepiscopal archives of Quebec possess a Latin letter addressed by him to Bishop Briand with an account of the capture of Fort Stanwix.

Such a hostile spirit to Catholicity was not confined to New York. On the eve of the Revolution, the whole country, but especially New England, was seething in a great outburst of anti-Catholic bigotry because of the toleration extended to Canadian Catholics by the Quebec Act, which ultimately found a place amongst the grievances urged by the inhabitants of the colonies against Great Britain. This last was but natural, if popular feeling was voiced in the conviction expressed in 1768 by Samuel Adams, the great revolutionary agitator, that "much more is to be dreaded from the growth of Popery in America, than from Stamp Acts or any other Acts destructive of men's civil rights." Mr. C. H. Van Tyne shows correct historical insight in his able article on



"The Clergy and the American Revolution", in the October number of the *American Historical Review*, in the conclusion of his account of this great wave of Protestant bigotry. "It does not matter," he writes, "that Congress . . . when it saw the advantage of allying Canada with the American Union, 'perceived the fate of the Catholic and Protestant to be strongly linked together', for the earlier sentiments were the real, and the later the feigned ones." The necessities of the war made even the bigoted Puritans welcome the help derived from native and foreign Catholics, and made them familiar with the ministration of priests in regions hitherto closed to them; but nothing of this could be foreseen by Bishop Challoner in 1756.

While John Gilmary Shea's work, on investigation, proves to have been exceptionally thorough on the points here involved, it would be absurd not to expect some defects to show in the course of more thorough research. However, Father McDermott fails to point out any such, although an opportunity to do so is presented by the conjecture advanced by Shea to account for the conduct of Bishop Briand of Quebec when invited by Cardinal Castelli in a letter of 7 September, 1771, to proceed on a confirmation tour throughout the English colonies, as the sacrament had never been administered to the faithful there. Shea writes: "That the English government refused the Bishop permission is most probable, as the subject was not again raised, and no evidence or tradition exists of a visit . . . by the successor of Laval.<sup>1</sup> There was but one reason, and that was the religious feeling prevailing in these colonies at the time. As soon as Father Farmer heard of this project, he wrote a letter from Philadelphia, 22 April, 1773, to Father Bernard Well, Jesuit missionary at Mascouche, deprecating any attempt to put the project into execution. The letter, still preserved in the archiepiscopal archives of Quebec, first intimates what might be expected in the light of the persecution of Father Dietrich, who had been almost killed in a place about one hundred miles from Philadelphia during a heated dispute with non-Catholics, and then, when his house and chapel were twice shot into, found it advisable to escape to the missions of Maryland.

<sup>1</sup> Op. cit., p. 60 ff.

After this interesting bit of history, Father Farmer gives in detail the reasons why the advent of Bishop Briand on such a mission would be disastrous to the interests of the Catholic religion. This portion of the letter is so illustrative of the difficulties confronting the Catholics of this time as to warrant its insertion here in the words of the original.

In duabus solum ex pluribus Anglicis Provinciis seu Coloniais toleratur Religio Catholica, scilicet in Marylandia et Pennsylvania. In hac quidem vi Diplomatis Regii fundatori Coloniae dati, in illa vero ex antiqua potius possessione quam ullo jure. In Pennsylvania vi diplomatis regii toleratur omnis religio, non quod publice unusquisque ritus religionis suae possit peragere, sed in hoc sensu, quod privatim illos exercere quodque a nemine ullo modo compelli possit ad qualemcunque exercitium alterius Religionis. Cum tamen Juramentum quod exigi solet ab iis qui adscribi subditi regni natis volunt, aut qui officia varia in Republica subeunt, renunciationem Religionis Catholicae contineat; nemo nostrorum favores illos obtinere potest. In Pennsylvania Missionarii modo sunt quinque, Anglus unus & quatuor Germani, qui parvulas congregationes hominum plerumque pauperum mire per Provinciam dispersas non exiguo labore excolunt. In Philadelphia tamen, ubi duo missionarii resident, major est animarum numerus ex variarum nationum hominibus compositus. In Marylandia & plures sunt missionarii, & major meliorque fidelium numerus, sed ut jam dixi, minore libertate gaudent, quam ea est, qua nos hic fruimur. Porro Missionarii omnes sunt ex nostra Societate, Superior vero in Marylandia residet . . .

Ex dictis facile est perspicere Religionem Catholicam longe alio jure et libertate exerceri in Canada quam apud nos. Unde omnino verisimile est, adventum ad nos Rev.<sup>ml</sup> & Ill<sup>smi</sup> magnas commotiones suscitaturum fore, cum periculo, ut ipsis quibus modo fruimur exquisitis privilegiis privemur, praesertim in Marylandia ubi . . . exercitium privatum Religionis nostrae nullo jure fundatur. Quae cum ante aliquot annos Vicarius Ap. Londinensis in animo haberet, sive visitationis sive confirmationis causa mittere huc aliquem, Domini Marylandici sub cura nostrorum constituti scriptis ad Rev.<sup>m</sup> Vicarium literis de imminente periculo suo ipsum admonuerunt; unde factum est ut praedictus Vicarius . . . a proposito cessaret. Hoc non ita intelligi velim, quod non ipsi plurimum desideremus, ut confirmatio fidelibus hic natis dari possit, sed quod plane ex genio praecipue Americanorum perspectum habemus, id tuto fieri non posse a persona in dignitate constituta. Incredibile enim est, quantum sit ubicunque

locorum in America apud Acatholicos odium vel ipsius nominis episcopi, etiam ejus, qui membrum sit Ecclesiae quam vocant Anglicanam. Unde plurimi rem indignam censere quod Canadensis Episcopus concessus fuerit: & cum jam plurimis annis agitur in Anglia, ut Episcopus Protestans communionis Anglicanae in hisce Provinciis unus stabiliretur, tot tamen obstacula ex genio praecipue Americanorum . . . sunt ut nihil adhuc effectum fuerit. Vix etiam mihi persuadere possum, quod Rev.<sup>ms</sup> facultatem a Praeside Canadensi aut Rege obtenturus sit, potestatem ullam extra Provincias ad Canadense imperium olim pertinentes, & vi pactorum modo Anglis cessas exercendi.

It is very improbable that Bishop Briand found it expedient to approach the English authorities in this matter, after this letter was communicated to him.

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#### A CONDITIONAL MARRIAGE.

Mr. A. (a Catholic) marries Miss B. (a Catholic) before their parish priest. The birth of a child before the legitimate period leads A. to the conclusion that his wife has had intercourse with another before their marriage, and that he had been deceived regarding her condition both by herself and her parents. Six months after the birth of the child they are divorced in the civil court. After a lapse of five years A. marries Miss K. (a Catholic) before a Justice of the Peace, though the first wife is still living. They have lived together twenty-one years and have a family of children.

Mr. A. now wishes to be reconciled to the Church. He says that he was deceived by his first wife, and that he would never have given his consent to the marriage had he known her condition. She is still living. He is a man that wants to do right.

Can anything be done to validate the second marriage, on the ground that the first was invalid by reason of the error as a diriment impediment?

There appears in the above case to be a question not so much of the "impedimentum erroris" as rather of a "consensus conditionatus". The diriment impediment of "error" in a marriage contract involves in almost every instance some doubt as to the identity of the person with whom the party supposed to be in error wants to contract. This doubt of iden-

tity does not exist in the present instance. The contracting party may have in mind certain specific qualities, such as health, beauty, nobility, wealth, virginity, etc., which primarily determine his or her choice in marriage, so that he or she is resolved not to enter upon the contract unless the other party possesses the designated qualities. It can not be said that the frustration of such a resolve, through deception or mistake, constitutes a diriment impediment of error, in the canonical sense of that term. It is rather a case of non-fulfilment of a condition assumed or expressed by one of the contracting parties.

In order that the non-fulfilment of a specified condition may constitute a defect of the consent, such as is essential to the validity of a marriage contract, it must be clearly demonstrated that the condition was actually formulated in the mind of the contracting party, and that it perdured to the very time when the contract was entered upon.

When an ecclesiastical court is requested to annul a marriage contract on the ground of non-fulfilment of an assumed specified condition, it requires competent witnesses to attest the fact that the contracting party was disposed to enter into the contract only on condition that the specified qualities existed in fact in the other party.

It is not necessary, as some authors maintain, that the condition be formulated explicitly at the time of the marriage ceremony when the consent is given. There is no natural or positive law requiring this; and such cases as have come up for discussion in the S. Congregation of the Council, e. g. that of 9 September, 1893,<sup>1</sup> that of Cordier-Nicolle, tried for the last time by the Roman Rota, 23 June, 1911,<sup>2</sup> confirm this contention.

So much for the general principles of the impediment of the appended condition. Now to the particular case in question. If Mr. A. can prove that prior to his marriage he declared in the presence of Miss B. and others, that he would never marry Miss B. if she was in a condition such as the case states, and that he was willing to lead her to the altar only after he had been positively assured that she was as he wished her to

<sup>1</sup> *Acta S. Sedis*, Vol. 26, p. 335.

<sup>2</sup> *Acta Apost. Sedis*, Vol. III, p. 497.

be; if moreover the birth of the child happened at a time when there could be no possibility of the offspring being his own, then it is not improbable that the assumed marriage with Miss B. would be declared null and void.

The meagre details of the case as given above create however some serious difficulties against the supposed conditional consent. It would be necessary, in order to judge rightly of the merits of the case, to know when Mr. A. first became certain, beyond reasonable doubt, that he had been deceived? Did he continue after this to make use of the marriage rights?

If he, after being certain of the deception, *knew* of the nullity of his marriage, and then renewed his consent implicitly by the "copula cum affectu conjugali", his marriage was thereby validated; for there was nothing to prevent its validation previous to the publication of the Decree *Ne temere* (19 April, 1908). But this manner of validating the marriage can hardly be supposed to be understood by a layman with no more than ordinary knowledge. For unless he was sure of the nullity of his marriage, and at the same time wanted to validate it, the very fact of continuing to live in marriage, though sinful, as long as he had positive doubt about the nullity, would not prove that he intended to validate the marriage. Thus even if he made use of the marriage up to the time of its civil divorce, it would not prove that he wanted to validate the marriage, nor can a presumption of law be found that declares a marriage validated by the mere fact of living in marriage in cases where a condition *de praeterito* rendered the consent void at the moment of the contract. His continuing, however, to live in marriage would make it more difficult for him to prove that he really bound his consent to the condition.

If, on the other hand, he can prove that from the moment he definitely ascertained the actual circumstance of Miss B.'s condition, he abstained from marital relations and only awaited the time until a decree of civil divorce made him free to leave her, there would be in his favor a certain presumption that he had made his consent absolutely dependent on the specified condition. If, moreover, he can prove that at the very first time he wanted to make use of the marriage rights he found his previous suspicion verified and at

once desisted, with a view of procuring a divorce, the chances for having the marriage to Miss B. declared null are better, inasmuch as there would here be *matrimonium ratum* never consummated.

It must be remembered that the matrimonial Curia requires testimony beyond reasonable doubt that Mr. A. really made his consent dependent on the condition. Ordinarily it is difficult to produce proof of this kind. If Mr. A., suspecting Miss B. of being with child, made known his doubt, and yet on the assurance of Miss B. and her parents that she was innocent, put aside his doubt and married her, though still under the apprehension that he might be deceived, his marriage was valid. If, however, despite their assurance he insisted that he did not want to marry her unless their statements were true, it is not unlikely that the marriage would be declared void by the Curia. A similar case was decided by the S. Congregation of the Council, 9 September, 1893,<sup>3</sup> and the discussion of it shows how rigorously Rome exacts proof of real conditional consent.

The case allows of still another assumption. Suppose Mr. A. to be altogether sure of his state of mind at the time of his marriage with Miss B., and that he had made it known to the girl and to others that he would not wed her if she was with child at the time of the marriage; but that he is unable to adduce testimony of this, since the witnesses are either dead or, though living, refuse to testify. Could a confessor decide that the first marriage was invalid, and the second is valid, and (the *Tametsi* not being in force in the place) on the strength of his conviction allow Mr. A. to receive the sacraments, assuming that there is no ground of scandal, as the facts are not publicly known. According to the majority of canonists and moralists, a marriage should not be considered null in *foro interno* when it cannot be proved invalid in the public forum of the Church.

In a case like ours, however, where there is no question of Mr. A.'s returning to Miss B. to validate the attempted first marriage, this solution may be the only practical one to save the man's soul. If after due explanation the man is still positive and always was that he did not give his consent to the

<sup>3</sup> *Acta S. Sedis*, Vol. 26, p. 335.

first marriage, except under the specified condition, it is sure that his first marriage is not valid, no matter whether he can prove this or not. Hence, though he may fail to prove the nullity of the first marriage, he may still be admitted to the sacraments, provided he is sure of his having given consent only conditionally, and that his public admission to the sacraments, as said above, will give no cause for scandalous gossip.

FR. STANISLAUS, O. F. M.

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### DISPENSATION FROM THE IMPEDIMENT OF DISPARITY OF CULT WITHOUT THE GUARANTEES.

The REVIEW for September, 1912, contains three decrees of the Holy Office, dated 21 June, 1912, on the subject of the ante-nuptial promises in marriages between Catholics and non-Catholics.

The first declares that the promises are an essential condition for the validity of the dispensations in "*disparitas cultus*", and reads thus: "*Dispensationem super impedimento disparitatis cultus nunquam concedi, nisi expressis omnibus conditionibus seu cautionibus*".

The second decree contains two questions with their solution, both of which emphasize the fact that the non-requirement, or the refusal, of the promises invalidates the dispensation.

The third is the decree which modifies in a limited sense Art. IV, N. 3 of the "*Ne temere*". In the October number of the REVIEW of the same year appeared a paper by Fr. Martin of St. Louis University, which is a commentary on this last.

My present inquiry is concerned with the first and second decrees, and seeks an answer to the following question: Are the first and second decrees limited to marriages *to be contracted*, or are they intended to embrace as well the invalidation of those *already contracted* in violation of the Constitution "*Ne temere*"? I am under the impression (and I think it is the general opinion) that the requirement of the ante-nuptial promises was a necessary and essential condition only for the former; and that neglect to exact them in the latter, or the refusal to make them, would not invalidate the dispensation. That Father Martin holds this view may be gathered from what he says: "It is to be remembered, although familiar to most of the clergy, that this strict obligation regards a marriage to be contracted ('*matrimonium contrahendum*'), not a marriage already contracted though invalidly."<sup>1</sup> The author, it is true, says

<sup>1</sup> REVIEW, Oct., 1912, p. 485.

distinctly that the main subject under discussion refers to mixed marriages in the canonical sense, between Catholics and baptized non-Catholics; but the passage cited is an explanation of how the law requiring the promises, being the natural law and therefore incapable of being dispensed from, can be, and is, dispensed from in the case of revalidation, owing to the altered conditions which render the revalidation without the "cautiones" possible, leaving intact the universal obligation *sub gravi* of securing the promises when there is question of a "matrimonium contrahendum". For all practical purposes these conditions are the same for both cases. The promises are just as necessary for a marriage between a Catholic and a baptized non-Catholic as they are for a marriage between a Catholic and a person unbaptized. If the non-existence of the promises does not invalidate the dispensation in the case of "mixta religio", when there is question of revalidation, why should it invalidate the dispensation in the case of "disparitas cultus"?

Hence I infer that Fr. Martin's remarks on this particular point hold good for the one as for the other, and I feel justified in holding it, furthermore, from the examples adduced by him at page 486, where he explains how the promises can not always be obtained in cases of revalidation. The fact that the non-Catholic party is not baptized would not, it seems to me, change the actual conditions as far as overlooking the "cautiones" goes.

Again, it is the custom of bishops in granting faculties for revalidation to grant the dispensation in the cases of "disparitas cultus" *ad cautelam*, along with that of "mixtae religionis". Many a pastor is glad enough to be able to prevail on the parties to renew their consent alone, and then do what he can to have them carry out the substance of the promises. When there is repentance, justice is as a rule tempered with mercy.

It may be objected that decree III contains provision for cases in which the parties refuse to make the promises; but if one reads Fr. Martin's article one will realize how much the *taxative* limits the provision.

That these promises are not an essential condition for the revalidation of marriages, has, as stated above, been my impression, although after a careful reading of the decision of the Holy Office, I cannot wholly divest myself of all doubt. The terms are so precise and universal as, in my mind, to abrogate any contrary custom, even though unaccompanied by any "clausula revocativa". The words are: "Nunquam concedi". One would expect the Holy Office to refer at least to the exception, if such there be, in case it intended the decree not to embrace it. The use of "nunquam" seems to exclude such exception. In No. 11 the same silence is



observed, no hint being given that the promises are not an essential requisite for revalidation; yet in No. III we find provision made for certain cases. Here we have, it would seem, an exception which emphasizes the universality of Nos. I and II.

PERPLEXUS.

## I.

"Perplexus" wants to know whether a Catholic and an unbaptized person who have already contracted a marriage invalid before the Church can afterward get a dispensation from the disparity of cult and be married in presence of a Catholic priest, in case the unbaptized party should absolutely refuse to make the required promises.

From Fr. Martin's article he cannot draw any argument pro or con, as Fr. Martin speaks of marriages between baptized persons, a Catholic and a non-Catholic. Law is peculiar in this that it does not always give us the reason for the measure passed by the legislator. Though there is great similarity in the case of straightening out a mixed marriage and one of a Catholic and an unbaptized person, still it is not the same case; in fact, the Church has made one an impedient impediment and the other a diriment one. As the cases are not identical, the allowance made in one case cannot be extended to the other.

I would therefore conclude, and feel quite sure of the correctness of the conclusion, that, whilst a mixed marriage where the "cautiones" are refused may be straightened out according to the decree of 21 June, 1912, entitled "*De parochi assistentia matrimonii mixtis in quibus praescriptae cautiones a contrahentibus pervicaciter detrectantur*," a marriage of a Catholic and an unbaptized person cannot be cured without the permission of the Holy See when the "cautiones" are refused.

But even the assertion that an invalidly contracted mixed marriage can be rectified by the priest, though the "cautiones" are refused by the non-Catholic party, is *more* than the decree in question allows, for it speaks only of marriages to be contracted.

Is Fr. Martin altogether justified in arguing from the prevailing practice that this extension of the sense of the decree

is correct? Are we not extending the meaning of the decree beyond what the words of the same contain? Arguments from the similarity of the reasons for both cases, and even arguments *a fortiori*, are misleading in questions of positive law. That the Church is justified in allowing the priest to act as official witness even though the non-Catholic party refuses to make the promises is not so difficult to understand, for when the Church cannot obviate all the evils in the case she will try to save at least what can be saved in the sad case. The evil of apparent approval of such mixed marriages is offset by her vigorous protest against such unions. This the Church may do; but can an individual priest or bishop go beyond this, and extend her indulgence to cases not comprehended in her official declaration?

Fr. Martin's argumentation to show that mixed marriages illegally contracted can be remedied, even though the "cautions" are refused, is not satisfactory. If the Church can never dispense from these conditions because they are demanded by the natural divine law, she may outline a course of action to hinder at least what evils she can prevent in such cases; but may anyone else determine the course of action where the supreme authority has reserved to itself this important matter? The question what to do *post factum* in such marriages should be submitted to Rome. To say that the altered circumstances after the attempted marriage have affected the application of the natural divine law, as Fr. Martin seems to say in his article, is not correct.

FR. STANISLAUS, O.F.M.

## II.

The writer asks in the foregoing communication: "Are Decrees I and II limited to marriages *to be contracted*, or are they intended to embrace as well the invalidation of those *already contracted* in violation of the Constitution "Ne temere"?"

In attempting to answer this question we may suppose, as "Perplexus" appears to suppose, that Decrees I and II above referred to regard the same class of marriages. Both decrees were promulgated on the same day and by the same Congregation and they relate to the same impediment: one is

therefore forced to the conviction, in the absence of evidence to the contrary, that there is question of the same kind of marriages in each decree. Hence if it be shown that the first decree does not refer to all marriages contracted invalidly, the second decree should be understood with the same limitation.

It may be freely admitted that the words in which the first decree is formulated are capable of being understood without any restriction so as to include all marriages, both those to be contracted and those which have been invalidly contracted. It is to be remembered, however, that one of the rules of interpretation is: "*Verba sunt intelligenda non secundum quod sonant, sed secundum mentem proferentis*". Now what was the intention of the S. Congregation in regard to the meaning of the first decree may be gathered from the practice of the Holy See subsequent to the date of its enactment.

It is worth while to notice that the first decree, though only published 21 June of last year (1912), was issued from the Congregation of the Holy Office 16 April, 1890, and was on the same day approved by the Sovereign Pontiff, Leo XIII. Now within a comparatively short interval after this approval the Holy See did as a matter of fact concede a dispensation in *disparitas cultus* without the observance of the "Cautiones", when the marriage had been invalidly contracted. Besides, the Holy See declared that a bishop of the United States has authority under his faculties to grant in certain circumstances a dispensation in "*disparitas cultus*" without the "Cautiones" for a marriage invalidly contracted.

In order to establish these two statements, let us take two instances of a dispensation granted in "*disparitas cultus*" for this country. In 1892, about two years after Decree N. I. had been approved by the Roman Pontiff, a petition was presented by the late Archbishop of Cincinnati. Two parties, one a Catholic woman, and the other an unbaptized person had contracted marriage three years previously before a civil magistrate. The non-Catholic refused to consent to the conditions required by the Church, especially in regard to the baptism and Catholic education of the offspring, although the Catholic consort was left free regarding the edu-

cation of the daughters. She consented to this condition before the marriage: afterward she repented; but there was no hope that she would separate from the non-Catholic, and the latter would not renew his consent. The reply of the Holy Office to the Archbishop was: "Ut, quatenus utraque pars in consensu de praesenti perseveret, sanare valeat in radice matrimonium initum ab ipsa Catholica Maria Josepha cum acatholico non-baptizato, dummodo Oratrix spondeat serio se curaturam totis viribus educationem totius prolis in religione catholica, et dummodo perseveret partium consensus. Ipse vero Ordinarius in hoc sibi commissio munere explendo declaret se agere nomine Sanctitatis Suae et tamquam ab Apostolica Sede specialiter delegatum" etc.<sup>2</sup>

Here we have an instance in which the Ordinary was empowered to revalidate a marriage without the "Cautiones" being made by the unbaptized party. Accordingly, Decree N. I. cannot signify that a dispensation in "disparitas cultus" is *never* granted without the "Cautiones," even for a marriage invalidly contracted.

In the same year (1892) in which the dispensation just referred to was granted, another of the same kind ("disparitas cultus") was given to the same Archbishop for the revalidation of a marriage. On the occasion of sending for these dispensations a *dubium* was proposed by him, viz. whether a dispensation in "disparitas cultus" which he himself had granted for a marriage invalidly contracted, had been rightly given, when the non-Catholic party refused to satisfy the condition regarding the education of the offspring, and the Catholic party had promised that she would take care as far as possible that all the children would be baptized and educated as Catholics. The answer was: "Quatenus urgeret necessitas, consensus perseveraret, et impositum fuit matri onus baptismi et educationis prolis totis viribus curandae potuisse uti facultatibus".<sup>3</sup> The Archbishop was therefore right in granting a revalidation of the marriage, even though the "Cautiones" were not given by the unbaptized party, and in so doing he was exercising the faculties granted to him by the Holy See.

<sup>2</sup> Cf. ECCL. REV., Vol. 16, p. 671.

<sup>3</sup> Cf. ECCL. REV., Vol. 16, p. 672.

The same faculty of granting a dispensation for the revalidation of marriages seems to be possessed by our Bishops at present. While they have no power to grant a dispensation in "*disparitas cultus*" for a marriage *to be contracted*, unless the "*Cautiones*" be secured, there are cases in which they can grant a dispensation for the revalidation of marriages without the "*Cautiones*" of the non-Catholic party. It may be useful to observe that the exercise of this power does not imply any authority to dispense in the "*Ne temere*" decree, which our Bishops do not possess. But it sometimes happens that after a marriage has been invalidly contracted between a Catholic and a non-Catholic, the latter will, in order to satisfy the conscience of the Catholic consort, agree to renew consent before a competent priest and witnesses, although he will not agree to give the "*Cautiones*." The parties may have lived together for many years after the invalid contract and may have borne children so that separation could not be effected without extreme difficulty. Still the Catholic party who has been living in concubinage wants to become reconciled to God and to His Church. It would seem that our Bishops can grant a dispensation in "*disparitas cultus*" to enable these parties to contract a valid marriage, even though the non-Catholic refuses to give the "*Cautiones*". As was said above, such a dispensation without the "*Cautiones*" can never be granted for a marriage *to be contracted*, since the natural law, in which the Church cannot dispense, prescribes them. But when the marriage has been already contracted, the circumstances may be so altered that the natural law, in itself unchangeable, yet varied in its application on account of changed conditions, may not demand the "*Cautiones*", as was pointed out in the article to which the writer above refers.

Returning to the question of "*Perplexus*", we would say that Decrees I and II regard all marriages to be contracted ("*contrahenda*"), and that they do not regard *all* marriages contracted invalidly. Let it be observed we do not say that these decrees have no reference to *any* marriage already contracted invalidly. There may be some marriages contracted invalidly, for which there is no necessity of revalidation. If for instance the parties were separated from each other soon after their marriage without offspring, a dispensation

granted by the bishop without the "Cautiones" would be invalid.

The question proposed by "Perplexus" is a very practical one, since in marriages contracted between Catholics and non-Catholics invalidly there would often arise a necessity for revalidation and the separation of the parties would be morally impossible. In such cases it would seem that our Bishops may use their faculties of dispensing in "disparitas cultus," even when the "Cautiones" are refused, and that the marriage would be revalidated by a renewal of consent in accordance with the form prescribed in the "Ne temere", viz. through the presence of a duly authorized priest and witnesses.

M. MARTIN, S.J.

*St. Louis University, Missouri.*

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#### THE "FACULTAS SS. SACRAMENTUM SINE LUMINE RETINENDI".

*Qu.* The Faculties (dated 22 February, 1908) given to priests of this diocese read, under number 16: "Deferendi SS. Sacramentum occulte ad infirmos sine lumine, illudque sine eodem retinendi pro iisdem infirmis, in loco tamen decenti."

Please tell me and others in plain English what is meant by the clause "illudque sine eodem retinendi pro iisdem infirmis, in loco tamen decenti". I am convinced that some of my otherwise zealous and irreproachable fellow-priests misinterpret this sentence when they believe themselves authorized thereby to retain the pyx with the sacred Particle in it in their satchel, or in a bureau drawer in the presbytery. They plead convenience in case of a sudden sick-call, especially during the night. I have been on missions in the country or city for many years and would have resented such an interpretation of my Faculties. It seems like an insult to the Blessed Sacrament.

C. B.

*Resp.* There is no absolute rule by which to define whether a satchel or a bureau drawer is a "locus decens" for the Blessed Sacrament. In a jungle or in a mining camp it may easily happen that no more becoming place can be found. But a faculty of this kind assumes at all times that the priest who avails himself of it is for the time being under necessity to withhold from his Divine Master that honor which the

Blessed Sacrament claims as a permanent right. In the safeguarding of this solemn reverence a priest has no discretion, since he is pledged thereto as a condition of ordination. No privilege can permit any lack of reverence under the plea that it serves the priest's convenience. Indeed it is the convenience of the sick who may call on him which authorizes the faculty as stated. Otherwise there exists the permanent obligation of placing the Blessed Sacrament in a tabernacle exclusively reserved for It. If a priest fails to observe that reverence he places himself in a certain sense in the position of one who neglects the common decencies of life. No faculty can exempt him from these; only necessity or that charity which supersedes necessity as well as law, can do so. It is, like civility in daily intercourse, a matter of personal sense of duty and reverence. A devout priest will not misinterpret the faculty mentioned, any more than he would, in virtue of the faculty dispensing him from wearing cassock and surplice on sick-calls, go in his shirt sleeves. But he would go in his shirt sleeves rather than not go at all, if somehow he found himself deprived of his coat.

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METRICAL TRANSLATION OF PSALMS 147, 148, 150.

PSALM 147.

Praise thou the Lord, Jerusalem!  
His glory spread abroad;  
Sing *Alleluia* unto Him;  
O Sion, praise thy God!

For He has strengthened by His might  
Thy gates—their bars made strong;  
Hath bless'd within thee, day and night.  
Thy children's growing throng.

He sets thy borders in sweet peace,  
Secure from all thy foes.  
He fills thee with the finest wheat,  
Amid thy rich repose.

He sendeth out unto the earth  
His herald-like decree;  
His word from heaven speeding forth  
Runs ever rapidly.

Like tufts of wool, He gives the snow,  
 (White wool from lambs divine) :  
 He scatters hoar-frost, here below,  
 And mists, like ashes fine.

The glitt'ring hail from out His hand,  
 Like icy crumbs is cast.  
 Oh! who before His cold can stand?  
 Who, face His piercing blast?

Yet, when He sends His genial word  
 To melt the frost and snow,  
 The warm winds breathe, the ice is stirr'd,  
 The frozen waters flow.

His word to Jacob He makes known,  
 His law and His behest;  
 Reveals to Israel, favor'd one,  
 His will and purpose blest.

No other nation hath He thus  
 With special mercies crown'd :  
 Nor shown to them, as unto us,  
 His judgments wise, profound.

With grateful hearts and raptures,  
 Glad *Alleluia*<sup>1</sup> sound!

E. C. D.

## PSALM 148.

*Alleluia*! praise the Lord,  
 Praise, from heaven's highest vault;  
 Angel-hosts, with one accord,  
 Bless the Lord, and Him exalt.

Praise Him, sun; O praise Him, moon;  
 Speak His glory night and day;  
 Shining stars, your rays attune,  
 Praise the Holy One for aye.

Heavens of heavens, plaudits raise!  
 Laud the Mighty, laud the Wise.  
 Mystic waters, sound His praise  
 From your founts above the skies.

<sup>1</sup> The last two lines are added to express the *Alleluia*, with which the Psalm is sealed, as it were, at the close, as at the opening.



Let them praise His sacred Name:  
They were made by Him, the Lord;  
He, Himself, the Ever-Same,  
Did create them by His word.

He hath made them to stand fast,  
(Lustrous orbs of heaven's floor);  
He hath fashioned them to last—  
Yea, forever, evermore!

He hath given them decree—  
None transgress it: all obey.  
Founded on His verity,  
It shall never pass away.

From the earth His praise evoke;  
Depths, and dragons of the deep,  
Snow and hail, and fire and smoke,  
Storm-wind—all His bidding keep.

Praise Him, mountains; all hills, praise!  
Fruit-trees, cedars, Him extol;  
Beasts and cattle, all that graze,  
Creeping creatures, wingéd fowl.

Earth-kings, men of every tongue,  
Princes, judges, breathe His fame;  
Youths and maidens, old and young  
Praise your Maker's glorious Name!

For His Name of wondrous power  
Is alone exalted high;  
And His might and grandeur tower  
Over all the earth and sky.

He hath raised His people's horn  
That His saints may hymn His praise;  
For the sons to Israel born,  
Him draw near—a priestly race.

E. C. D.

## PSALM 150.

In His sanctuaries holy,  
*Alleluia!* praise the Lord.  
In His power's strength, ye lowly,  
Give Him praise with glad accord.

For His wondrous acts, applaud Him ;  
 Praise His might and majesty ;  
 With the horn and trumpet,<sup>2</sup> laud Him,  
 With soft harps and psaltery.

Dancing, praise Him with the tambour.  
 Praise with sweet-string'd instruments :  
 With the organ's<sup>3</sup> dulcet clamor,  
 With the shalm's rich eloquence.

Mingled with the pulsing timbrels,  
 (Solemn echoes rolling round),  
 Praise Him on melodious cymbals,  
 Joyful cymbals, clear of sound.

*Alleluia!* all men praise Him,  
 Everything that breathes and lives  
 Praise the Lord, forever praise Him,  
 Who all breath and being gives! E. C. D.

### "WHICH IS THE BETTER WAY?"

*Qu.* Will you kindly inform me which is the better way to place the stole when setting out the vestments for Mass, with the ends of the stole toward the priest and the middle well up on the vesting table, or, on the contrary, with the ends of the stole high up on the table and the middle with its cross turned toward the priest.

Even if there is no rubric on the point, will you kindly say which mode seems to you preferable in practice, and thus settle a question which has been in dispute among some priests of my acquaintance.

SACERDOS BOSTONIENSIS.

*Resp.*

Poscentes vario paullum diversa palato,  
 Quid dem? Quid non dem? Renuis tu quod jubet alter ;  
 Quod petis, id sane est invisum acidumque soluto.

<sup>2</sup> "St. Jerome most accurately in *clangore buccinae* (with the sound of the horn). *Buccinae* is more accurate than *tubae* of the Vulgate, as *tuba* was straight, while *shôphâr* was, or resembled, a ram's horn" (McSwiney). I have made use of both words, *horn* and *trumpet*.

<sup>3</sup> Some commentators consider *organ* "misleading". *Uggâbbi* meant probably a shepherd's pipe, a reed-pipe, the shalm. St. Jerome translates "*organ*".

### THE FACULTY OF GRANTING PRIVILEGED ALTARS.

*Qu.* In the extraordinary faculties (T, No. 27) granted to American Bishops is included that of declaring one altar in each church of the diocese privileged. Could a convent chapel altar be declared privileged by virtue of the same faculty?

P. A. M.

*Resp.* According to the common interpretation of canonists the clause "in qualibet ecclesia suae dioecesis"<sup>1</sup> means churches that are open to the public, excluding semi-public chapels and private oratories of religious communities. Some Orders have a general privilege for all their chapels, including such as may be anywhere erected for the use of the community. Where this privilege does not exist, a special document is required from the S. Congregation for the erection of a "privileged altar".

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### THE JURISDICTION OF CONFESSORS OF RELIGIOUS.

*Qu.* 1. Apropos of the recent decree regarding the Confessions of Religious, and more especially of sick Sisters, might such a one ill in a hospital, let us say in New Jersey, call as confessor, and receive valid and licit absolution from, an approved priest of the Archdiocese of New York without the permission or approbation of the Bishop of Newark or Trenton?

2. Also, does the very recent decree of 6 October, 1913—extending the faculty of approved confessors in the City of Rome to those of all the world, of hearing confessions of religious without the "permission of any superior"—mean, in the case of a friar or monk, that he need not ask his own superior for permission to hear such confession if called upon?

A RELIGIOUS.

*Resp.* 1. A religious ill in a hospital may call for any priest whom she or he desires, and receive valid and licit absolution from him, if the said priest is approved in the canonical sense. But a confessor is not approved outside his own diocese. He lacks jurisdiction; and must therefore obtain first the permission of the local Ordinary to exercise it. It was not the purpose of the Holy See to override the general law which makes a bishop the superior who as such controls

<sup>1</sup> Cf. Putzer, Comment. in Facultates, art. VIII, n. 182.

the jurisdiction of priests exercising the ministry within the limits of his diocese. There are priests however who, as missionaries, or as directors of retreats, or for some special reason recognized by the Ordinary, enjoy jurisdiction outside the diocese of their ordinary domicile. But even these are subject to restrictions by the local bishop.

2. To friars and monks applies, as to all other approved confessors, what the decree above referred to (5 August, 1913) states: "*Hi confessarii . . . omnium sodalium cujuscumque Ordinis sacramentales confessiones excipere, quin de licentia a superiore obtenta inquirere vel petere teneantur*". The decree says nothing about the permission obtained by the confessor, and the clause "*quin de licentia a superiore obtenta inquirere vel petere teneatur*" refers exclusively to the penitent, about whose right to come to him he is not to ask any question. As for the confessor himself, he requires the approval of the Ordinary; and if he happens to be the subject of a superior who has the recognized right of directing his actions and disposing of his time, he requires also the permission of such superior, either expressed or implied, not with regard to absolving individual penitents, but with regard to the act of hearing confessions. Here too it remains true that the privilege accorded to religious of choosing a confessor (which implies the granting of proportionate jurisdiction) was not intended to interfere with the order of general religious observance. See sections 6, 7 and 11 of the decree regarding the Confessions of Nuns (English Version), July number of REVIEW, pp. 86-88.

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#### THE RIGHT OF GIVING SACRAMENTAL ABSOLUTION TO RELIGIOUS.

The recent decree (5 August, 1913) extending jurisdiction to absolve in sacramental confession all classes of religious who wish to avail themselves of a confessor other than those especially designated for the convenience of religious communities, calls for some words of explanation.

According to the established canons the superiors of religious orders of men approved by the Holy See, exercise "*jure ordinario*" pastoral care over all subjects within the order. The elected superior not only regulates the general discipline

according to the prescriptions of the Constitutions, but also appoints confessors for his subjects. Thus the members of the older religious communities heretofore were not free to confess to any priest, but were obliged to go to a member of their own order. The wisdom of this restriction under the old order of things becomes clear when we remember that a religious who has bound himself voluntarily to the observance of certain rules with a view of attaining perfection, may stand in need of direction or restriction which only one thoroughly familiar with the obligations of his peculiar state of life can give. Priests unfamiliar not only with the rules but also with the peculiar spirit of certain religious Orders would not be able to direct or check a penitent who might come to him for spiritual advice as well as for absolution. For this reason the novices in nearly all the older orders are bound by their Rule to go to a certain confessor of their order, the purpose being that they may make known to him their aptitude, and receive from him the proper instruction regarding their vocation. For the same reason the superiors of the order are by virtue of their office to inflict certain censures and to determine reserved cases for their subjects. These reservations must as a rule have the approbation of the general Chapter of the Order, and are restricted to a certain number of cases.

In view of the fact that not only the General, but the Provincial, and in some instances the local Superior were empowered to inflict censures or reservations for certain transgressions in the Order, it became necessary to restrict the power of absolution; and because the absence at times of the superior able to absolve in such cases caused certain difficulties, the law was gradually mitigated, so that under certain circumstances any confessor approved within the Order could absolve a subject. As late as 14 May, 1902, the S. Congregation of the Poenitentiaria decided that, if the superior of a community and other confessors were absent from the house for a whole day or more than a day, so that a subject would be obliged to go without absolution, to his spiritual detriment, he might go to any approved confessor outside the Order. The question whether other confessors might absolve a religious from cases specially reserved in the Order was answered

by giving special faculties to confessors to whom such religious might apply, or else empowering the latter to confess to any approved confessor if the penitent found difficulty in going to a member of his own Order.

Since modern intercourse and methods of travel, with varying social conventions, have largely modified the exclusion and confinement to which regular observance formerly obliged the members of religious houses, there has also arisen a necessity for a freer spiritual intercourse to religious when out of their convents. This has gradually led to the removal of those restrictions which would hamper a religious who might be unable to find a convenient priest of his own Order to absolve him from censure or sin.

The growing conflux at Rome of numerous religious from all parts of the world, in the interests of their respective communities, and the inconvenience to which individuals might be exposed in not finding a confessor with the requisite faculties, induced the Holy See some time ago to grant a general faculty to all approved confessors in Rome, enabling them to absolve whoever might come to their tribunal, irrespective of reservations by the superiors of religious houses.

This faculty has now been made universal, so that any priest with regular faculties for hearing confessions is at liberty to absolve religious without the formality of having to obtain special faculties for cases reserved by the superiors or the Rule of the Order. (See the text of this faculty in the *Analecta*.)

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### WEEKLY CONFESSION FOR GAINING INDULGENCES.

*Qu.* The old regulations allowed a person who went to confession weekly to gain all the indulgences for which special confession and Communion were prescribed. The recent decree on frequent Communion did away, I understand, with the obligation of weekly confession for gaining such indulgences. It simply requires that a person be free from grievous sin. Does this concession apply to all persons, even those who are not daily communicants?

*Resp.* According to the decision of the S. Congregation of Indulgences (14 February, 1906) only those who are daily communicants enjoy the privilege of gaining all the incident

indulgences, so long as they remain in the state of grace, without being bound to weekly confession. All others are so bound. The privilege does not include the Jubilee indulgences; these require a separate confession, which suffices however for the gaining of other indulgences.

The decision of 14 February, 1906, above referred to, after citing the privilege granted by Clement XIII (9 December, 1763) according to which those who confess weekly may gain all the incident indulgences, excepting those of the Jubilee, goes on to say: "Nunc vero B. Pater Pius X omnibus Christianifidelibus qui in statu gratiae et cum recta piaque mente *quotidie* sancta de altari libare consuescunt, quamvis semel aut iterum per hebdomadam a communione abstineant, praefato tamen f. r. Clementis PP. XIII indulto frui posse."

#### WHAT IS A "MISSA PRIVATA" IN THE LITURGICAL SENSE?

*Qu.* Reference is often made in our Ordo to "Missa privata", especially in connexion with certain commemorations to be made or omitted on Sundays. There seems to be considerable doubt as to what is really understood, in the liturgical sense, by "Missa privata". Even in liturgical treatises the references to this topic are most obscure and unsatisfactory. Will you be good enough to enlighten me in this matter?

E. L. T.

*Resp.* Although the term "Missa privata" may be understood in two senses, viz. as referring either to the Masses (low) other than the "parochial Mass" on Sundays and holidays of obligation, or merely to Masses celebrated without chant and solemnity, the term "Missa privata", as found in the American Ordo, invariably means a Mass said without chant. "Missa parochialis" as distinguished from "Missa privata" is strictly speaking the principal Mass celebrated (either with or without chant) by pastors for their flock "ex jure ecclesiastico", as the canonists say. But with us this obligation "ex jure ecclesiastico" does not exist, because our canon law recognizes no strictly canonical parishes. Accordingly, with regard to our ecclesiastical status, the obligation of saying the "Missa pro populo" has been interpreted by the S. Congregation as a duty of charity ("decet ex charitate") and not as an obligation of justice.<sup>1</sup> For the United States,

<sup>1</sup> Decret. S. C. de Prop. Fide, 18 August, 1866, Col. 1296.

and in general for countries where there are no canonical parishes, the liturgical regulations regarding the "Missa privata" refer therefore to a Mass without chant, as distinguished from the "Missa cantata" and the "Missa solemnis". (For the definition of "Missa parochialis," see Van der Stappen's *De Rubricis Missalis*, qu. 10.) The fact that the Church in the United States is no longer under the jurisdiction of the Propaganda does not affect this rule.

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### MUST THE "SACROSANCTAE" BE SAID KNEELING?

*Qu.* The prayer at the end of the Divine Office "Sacrosanctae" should be said "flexis semper genibus", according to the former rubric, if one would gain the spiritual benefits attached thereto; and this seems to have admitted of no exceptions. In the new edition of the *Psalterium*, however, the following words are added: ". . . praeterquam ab iis qui ob certam infirmitatis vel gravioris impedimenti causam nequeant genuflectere". As many missionary priests are compelled to recite the Breviary in public (on the train, in strangers' houses, etc.), it is, morally speaking, out of the question to make a show of oneself by kneeling while reciting this prayer; yet I know that many recite it anyway. Are they deprived of the favors granted, or can this be considered a "gravioris impedimenti causa"?

MISSIONARIUS.

*Resp.* Even though many priests may be obliged to recite their office while under the eyes of a curious public who would hardly interpret the action properly, cases in which a priest would on that account be prevented from gaining the privileges of the "Sacrosanctae" are much less frequent. The "Sacrosanctae" is not a part of the Office, and may, without breaking the unity of the Canonical Hours, be deferred to a convenient time. As most of us go to sleep some time, and manage to say our night prayers out of the public gaze, the prescription to kneel can be but rarely found a "grave impedimentum". If it is, the indulgence of the "Sacrosanctae" is of course gained without kneeling. But the obligation of reciting the Office is not in the same category with the conditions for gaining an indulgence. Indeed the "Sacrosanctae" could be said kneeling the following day or any time thereafter, with the intention of atoning for any accidental guilt



incurred in reciting the Office. If to this there is a grave impediment, the obligation to kneel ceases.

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### THE CONFITEOR AT MASS WHEN THERE IS NO SERVER.

*Qu.* When a priest says Mass without a server, as is common in our country missions in the South and West, should he say the Confiteor only once; and in such cases does he put in the words "et vobis, fratres" and "et vos, fratres"?

In giving Communion "extra Missam" or "ad infirmos" does he say the Confiteor in the same way as at Mass?

J. M.

*Resp.* The recital of the Confiteor at Mass follows by analogy the form prescribed for the Office. The "Rubricae Generales" (XV, 2) of the latter said in this connexion: "Quando aliquis solus recitat Officium, semel tantum dicit Confiteor, omissis illis verbis *tibi pater* vel *vobis fratres* et *te pater* vel *vos fratres*." The special rubrics of the new Office at Prime, etc. indicate a slight change and prescribe that "et vobis, fratres" and "et vos, fratres" should always be omitted just as are "et tibi, pater" and "te, pater" in the Office when it is recited privately. The same holds good for the celebrant of Mass when there is no server.<sup>1</sup>

The case of Communion to the sick is different; for here the priest, lacking an assistant who can speak in the name of the sick person, does so for him. Hence he uses the words "tibi, pater" and "te, pater", putting them, so to speak, in the mouth of the person to whom he administers the Sacrament.

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### THE ANTIPHON OF THE B. V. MARY AT THE END OF THE CANONICAL HOURS.

*Qu.* When one is obliged to say the whole office at one sitting, is it necessary to recite the anthem of the Bl. V. Mary (e. g. "Salve Regina") after Lauds or None; or does it suffice to say it once, viz. after Complin?

*Resp.* It suffices to say the Antiphon after Complin.

Formerly the Antiphons were no part of the Canonical Hours. They were introduced into the monastic Breviary after Complin, before retiring for the night. Later they be-

<sup>1</sup> See Confiteor at Prime in the "Ordinarium Divini Officii" of the new Office.

came customary at the end of each public recitation in choir. The General Rubrics of the Breviary (XXXVI, 2) retain this custom as a prescription in the following terms: "Dicuntur extra chorum tantum in fine Completorii, et in fine Matutini, dictis Laudibus, si tunc terminandum sit Officium; alioquin, si alia subsequatur Hora, in fine ultimae Horae." This is generally interpreted to mean that the anthem is said only at the termination of the act of recitation; hence, when the Office is said without interruption, the anthem is said but once. (See *Practical Guide to the Divine Office*, Meehan, n. 128.)

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### THE VESPERS "DE FERIA" FOLLOWED BY A DOUBLE FEAST.

*Qu.* If on Thursday we have an office "de ea", followed by a double on Friday, the Ordo reads: "Vesp. de sequenti. Antiph. et psalmi de feria. A cap. de communi." Does *de feria* here refer to *feria V* or to *feria VI*? A clerical friend insists that, as the Vespers are of the following, the psalms also must be taken from the following, that is from *feria VI*. I hold that, according to the analogy of the Sunday office, which in first Vespers takes its psalms from Saturday, the psalms for the Vespers in question should be taken from *feria quinta*. Who is right?

E. B. J.

*Resp.* The Vespers assigned to the different days in the Psalter are ordinarily for Second Vespers; but they become first Vespers of the following whenever there are no second Vespers, as in the case of ferials. Hence in the given case the psalms are taken from the previous day, as rightly maintained by E. B. J.

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### NEW REGULATIONS IN REGARD TO THE DIVINE OFFICE.

The Holy Father, in a Motu Proprio of 23 October, outlines some further steps to be taken in the reform begun with the publication of the Apostolic Constitution *Divino afflatu*. These new regulations will take effect with the year 1915. Meanwhile those who recite the Roman Breviary are at liberty to introduce the changes indicated, according to the prescribed rubrics. The changes are an advance in the carry-out of the general principles laid down from the beginning. They may be reduced to four:

1. No feasts are to interfere with the Sunday offices, excepting during the time from January 1-5, which includes the feast of the Holy Name. All other feasts (except Trinity Sunday) are to be transferred (*in perpetuum*). The second, third, and fourth Sundays of Lent are raised to the rank of the I Class.

2. Octaves of I Class feasts retain their special psalter during the Octave only when they are privileged octaves. On other days of an Octave the psalms are taken from the ferial. Octaves of the II Class celebrate only the eighth day, and that as a simple rite.

3. The lessons of the Scripture occurring are always to take their Responses from the "de Tempore".

4. Only feasts of the I and II Class (of the Universal Church) are to be transferred at any time.

The Pontifical Commission is preparing Breviaries and Missals in conformity with these prescriptions, which will be ready in time for the Calendars of 1915.

The Sacred Congregation of Rites publishes simultaneously with the Holy Father's Motu Proprio a *Decretum Generale*, in which the above mentioned changes are set forth in their rubrical application. This decree we shall publish in the next issue of the REVIEW with the usual *Analecta*.

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#### THE TEXT-BOOKS IN ITALIAN SEMINARIES.

The S. Congregation of Consistory has addressed to the Bishops of Italy a circular letter in which certain rules are laid down regarding the use of text-books in seminaries. These rules point in the main to the exclusion of works that emphasize the critical spirit, inasmuch as such works furnish the student less with constructive than with destructive principles. We have already shown how wisely the Holy See discriminates between correct critical acumen in the setting forth of principles and facts, and that reckless freedom which undermines the positive elements of Christianity by its extreme criticism in history, philosophy, and Sacred Scripture. The right course of studies gives the student a definite and positively reliable foundation of principles and of facts, as well as a proportionate insight into, and a warning against, the false assumptions of the so-called critical science which ignores Revelation.

# Ecclesiastical Library Table.

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## RECENT BIBLE STUDY.

**I. St. Paul's Eschatology.** In his various letters, the Apostle often makes mention of the end of the world and gives data in plenty whereby to estimate his eschatology,—that is, his teaching about the end of the world. This teaching is contained chiefly in I Thes. 4: 13—5: 12; II Thes. 1: 4—2: 12; I Cor. 15: 12-16; II Cor. 5: 1-10; Rom. 8: 17-23; Rom. 11: 25-29; Phil. 3: 21; II Tim. 4: 1-8. Outside the Church these and other passages are now quite generally interpreted as indications of a gradual evolution in Pauline eschatology; whereas Catholics hesitate to admit such evolution and insist that St. Paul's revelation in regard to the end of the world is not self-contradictory nor contradictory of the revelation given us either by Christ or by His Apostles in other parts of Holy Writ. On one point Protestants are almost unanimous,—to wit, that St. Paul's expectation of the Parousia, or Second Coming of Christ, within his own generation, was a constant and never failing conviction; and that the nearness of the end was a conviction shared by the Christians of the first century (I Pet. 4: 7; Jas. 5: 8; I Jn. 2: 18) as well as by our Lord Himself (Mk. 9: 1). Catholics do not admit such erroneous expectation in Christ; but only the older exegetes among them are at one in holding that neither St. Paul nor other New Testament writers expressed belief that the Advent of Christ was to be within their time. Some of the recent Catholic commentators have departed from this fixed and firm position.

**II. Eschatology of I Thessalonians.** We shall confine our study to the eschatological teaching of Thessalonians. The earliest recorded views of St. Paul in regard to the end of the world are in I Thes. 4: 13—5: 2, written about A. D. 52 (according to Harnack, 47-49). The crucial text in this passage and, indeed, in all that St. Paul has written on matters eschatological, is verses 14-17: "For if we believe that Jesus died and rose again, so also God them that have slept by Jesus will bring with him. For this we say to you in the word of our Lord, that we which live, which are remaining in the advent

of our Lord, shall not prevent them that have slept. For our Lord himself in commandment and in the voice of an archangel and in the trumpet of God, will descend from heaven; and the dead that are in Christ, shall rise again first. Then we that live, that are left, withal shall be taken up with them in the clouds to meet Christ into the air and so always we shall be with our Lord." Thus Rheims of 1582 translates the Vulgate. In the margin, the translators comment on "we which live" (verse 15): "He speaketh in the person of those that shall be alive when our Saviour returneth to judgment". St. Paul does not say that he and the Thessalonians to whom he writes will see the Parousia; but uses the *indefinite* "we". Such has been the common interpretation of Catholics.

1. *Protestant views.* Since the days of Calvin, Protestants have been almost unanimous in interpreting that St. Paul means himself as one of those included in the phrase "we which live". Thus, for instance Dr. James Everett Frame, Professor of Biblical Theology in Union Theological Seminary, New York, in the latest scholarly commentary on Thessalonians,<sup>1</sup> takes it for granted that Paul said he would survive until the Parousia. Calvin says<sup>2</sup> St. Paul uses this form "to rouse the expectation of the Thessalonians, and so to hold all the pious in suspense, that they shall not count on any delay whatever. For even supposing him to have known himself by special revelation that Christ would come somewhat later, still this was to be delivered as the common doctrine of the Church that the faithful might be ready at all hours." Such intentional deception is inconsistent with the inspiration of Holy Writ and the infallibility with which St. Paul taught his followers. H. A. A. Kennedy<sup>3</sup> recognizes an error in the Apostle's words. James Denney<sup>4</sup> thinks there can be no doubt: "Is it not better to recognize the obvious fact that St. Paul was mistaken as to the nearness of the second advent than to torture his words to secure infallibility."

<sup>1</sup> *International Critical Commentary* (Scribner's, 1912), p. 172.

<sup>2</sup> Cf. John Lillie, "The Epistles of St. Paul to the Thessalonians, Translated from the Greek with Notes" (1856) *in loc.*

<sup>3</sup> "St. Paul's Conceptions of the Last Things" (1904), pp. 160.

<sup>4</sup> *Expositor's Bible* (1892), p. 177.

2. *Catholic interpretations.* Since 1865, there have always been some Catholic exegetes who "recognized this obvious fact". Such have been Bisping,<sup>5</sup> A. Maier,<sup>6</sup> Lutterbeck,<sup>7</sup> M. Seisenberger,<sup>8</sup> Le Camus,<sup>9</sup> J. Belser,<sup>10</sup> P. M. Magnien, O.P.,<sup>11</sup> Cuthbert Lattey, S.J.<sup>12</sup>

Bisping takes it we have here merely a reflex of the views of the time. Not at all. In the writings of St. Paul and of the other New Testament writers, we have a reflex of the teachings of Jesus Christ. Now the deposit of faith given by Jesus to the Apostles to have and to hold and to hand down from generation unto generation was singularly indefinite about the time of the end of the world. The Master had explicitly refused to inform His followers in this matter and had of set purpose left them in complete ignorance as to "the day and the hour".<sup>13</sup> It is likely that St. Paul was left in just such ignorance.

Belser says: "One may here recognize an error; but it was a chronological and not a dogmatic error; for the Lord had revealed nothing about the time of the Parousia". This opinion depends upon the false assumption of the limitation of the influence of inspiration to dogmatic truth. God is the Author of all Sacred Scripture,—i. e. of every statement made in the Bible, be that statement in matters religious or otherwise.

P. Lemonnyer, O. P.,<sup>14</sup> finds four distinct phases of eschatology in the letters of St. Paul: (1) In I and II Thes.; (2) in I Cor.; (3) in II Cor. and Rom.; (4) in Phil., Eph. and Col. In the first phase, the Parousia, if not imminent, is at hand; and St. Paul has the idea that he himself will see that day. In his latest contribution on this subject, following

<sup>5</sup> "Exegetisches Handbuch zu den Briefen des Apostels Paulus" (Münster, 1865), iii, 1.

<sup>6</sup> "Kommentar über den Brief Pauli an die Römer" (Freiburg, 1847), p. 387 ff.

<sup>7</sup> "Die neutestamentlichen Lehrbegriffe" (Mainz, 1852), ii, 229.

<sup>8</sup> "Die Auferstehung des Fleisches" (Regensburg, 1868), p. 163.

<sup>9</sup> "L'Oeuvres des Apôtres" (Paris, 1905), ii, 342.

<sup>10</sup> "Die Briefe des Hl. Johannes" (Freiburg in Br. 1906), p. 53.

<sup>11</sup> "La Résurrection des morts d'après la première épître aux Thessaloniens," in *Revue Biblique* (1907), pp. 365 ff.

<sup>12</sup> *Westminster Version* (Longmans, 1913), in loc.

<sup>13</sup> Mk. 13:32; Acts 1:7.

<sup>14</sup> "Épîtres de Saint Paul", I (Paris, 1908), p. 40.

rather closely the traces of Fritz Tillmann, Privatdozent in the University of Bonn ("Die Wiederkunft Christi nach den Paulinischen Briefen", in *Biblische Studien*, 1909) the learned Dominican<sup>15</sup> tells us Catholics are beginning to agree that St. Paul to the end of his career regarded the end of the world as at hand. Only in I Tim. 6: 14-15, might one be tempted to recognize a trace of hesitation or of reserve. "At the outset of his ministry (I Thes. 4: 15-17; I Cor. 15: 51-53) the language used by St. Paul shows, without however directly affirming, that he fostered the hope of being himself, together with the bulk of his correspondents, witness to the Parousia." Toward the end of his article, Father Lemonnyer examines the apostolic writings about the Parousia from the viewpoint of inspiration and concludes: First, St. Paul enunciates the *opinion*,—not a revealed truth, nor even an altogether certain assertion,—that the Parousia is at hand,—not with a definite but *with a vague nearness*. Secondly, perhaps, nay, probably the present generation will see the glorious Advent of the Lord. This is merely an *underlying idea*. It would be going too far to speak not merely of an assertion but even of an enunciation properly so called in regard to those that will see the end. In regard to these two conclusions of Father Lemonnyer, we think he is whittling down his former interpretation to a point so fine as to be scarce discernible. First, St. Paul expressly states that he is not giving an *opinion* but the revealed "word of the Lord",—*ἐν λόγῳ κυρίου*. Wherever he uses this phrase, it presumably indicates that St. Paul calls in the authority of Jesus to make good his statement or calls attention to the fact that he is giving his own discipline and not the Lord's teaching, cf. I Cor. 7: 10, "I give charge,—not I but the Lord"; I Thes. 2: 13, "ye received it not as the word of men, but as it is in truth the word of God".<sup>16</sup> Secondly, inspiration does not guarantee the truthfulness of *underlying ideas*; so we may admit that the Apostolic writers had an erroneous *idea* about the Parousia and that such an erroneous idea underlay the ideas they expressed in inspired writings. But in these inspired writings, there are above-ground ideas the truth of

<sup>15</sup> "Dictionnaire Apologétique de la Foi Catholique" (Paris, 1911), s. v. *Fin du Monde*, vol. i, p. 1916.

<sup>16</sup> Cf. also Gal. 2: 2; Eph. 3: 3.

which the Author of Holy Writ guarantees. What is the above-ground and inspired and infallible truth contained in the words of I Thes. 4: 15-17? Father Lemonnyer fails to give this.

In the "Catholic Encyclopedia",<sup>17</sup> the present writer essayed to interpret this moot passage; to find out what St. Paul really meant to say no matter what erroneous ideas he had in the back of his head. For he really meant to say something, he knew what he meant to say, he said what he knew he really meant to say; and what he said, and what he meant to say, and what he knew he meant to say, is infallibly true,—for it is inspired. We held that the words *ἡμεῖς οἱ ζῶντες, οἱ περιλειπόμενοι* could and should be interpreted as *indefinite* and not as definite. Father Cuthbert Lattey, S.J., Professor of Scripture in St. Beuno's College, Wales, in his exposition of the words cited,<sup>18</sup> calls this essay "an ingenious attempt lately made to avoid the necessity of considering the Apostle unenlightened" about the time of the Parousia. He mistakes the purpose of the ingenuity. The article expressly says: "We readily admit that St. Paul *did not know* the time of the Parousia". The purpose of our study was to show that, in I Thes. 4: 17, St. Paul does not err.

Had the Apostle included himself among *ἡμεῖς οἱ ζῶντες, οἱ περιλειπόμενοι*, he would have said that the Parousia would be during his lifetime. Had he said so, he would have erred; the inspired Word of God would be in error; the error would be that of the Holy Spirit more than of Paul. Father Lattey<sup>19</sup> thinks St. Paul evidently included himself among *ἡμεῖς οἱ ζῶντες*; interprets I Thes. 4: 17 to mean "his *evident expectation* that he himself would see the final end"; and takes to task our effort at a new line of defense of traditional interpretation. We had written in the *Catholic Encyclopedia*:

"Here the Hellenistic syntax parallels the Attic. The sentence is conditional. The two participles present stand for two futures preceded by *εἰ*; the participles have the place of a protasis. The translation is: 'We, if we be alive,—if we be left (on earth),—shall be taken up etc.' A similar construction

<sup>17</sup> s. v. Thessalonians.

<sup>18</sup> Cf. *Westminster Version*. "Thessalonians," *in loc.*

<sup>19</sup> *In loc.*



is used by Paul in I Cor. 11:29 (cf. Moulton, "Grammar of New Testament Greek", Edinburgh, 1906, I, 230). St. Paul is here no more definite about the time of the Parousia than he was in I Thes. 5:2, when he wrote 'that the day of the Lord shall come as a thief in the night'. There is in St. Paul's eschatology the very same indefiniteness about the time of the Parousia that there is in the eschatological sayings of Jesus as related in the Synoptics (Mt. 24:5-45; Mk. 13:7-37; Lk. 21:20-36)."

In regard to this defense, Father Lattey writes with a certain degree of finality:

"If the subject of the participle were *indefinite* and in the *third person*, it might indeed be taken conditionally: 'they who live will be caught up' might be taken to mean 'if any live, they will be caught up'. But *this rendering is impossible where the subject is definite*: ἡμεῖς οἱ ζῶντες can only mean 'we the living'. Dr. Moulton's remarks and instances do not cover, and doubtless are not meant to cover, this case." <sup>20</sup>

Note the words: "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*." Thus to limit the conditional construction of the participle to a subject that is both *definite* and in the *third person*, is arbitrarily to set aside a very common Greek construction. Goodwin (*Moods and Tenses*, sec. 472-841) gives seventeen examples of the participle used as a protasis; 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 clearly *indefinite and in the third person*.

Father Lattey assumes and does not prove first that the subject of the participle is here *definite*, secondly that a participle modifying a *definite* subject may not be construed conditionally. He is wrong in both assumptions. He is also wrong in saying that "Dr. Moulton's remarks and instances do not cover, and doubtless are not meant to cover, this case." Dr. Moulton's remarks and instances are meant to cover *all cases* in which the participle has the force of a protasis; neither he nor any grammarian, so far as I can ascertain, limits this force (as Father Lattey does) to a participle that modifies an *indefinite third person*. We shall

<sup>20</sup> P. 18 *op. cit.*

show that the above assumptions of Father Lattey are both wrong.

First, *ἡμεῖς* may be *indefinite*. Blass<sup>21</sup> is authority for our opinion :

“The pronouns of the first and second person singular are very commonly used in various languages without any definite reference to the speaker or the person addressed, in order to present some statement of general application in a more lively manner by a reference to the individual case. This is not so common in Greek as in other languages, but there are some clear examples of it not confined to 2d person. Thus Demosthenes ix, 17 says ὁ γάρ, οἷς ἂν ἐγὼ ληψθεῖην, ταῦτα πράττων . . . οὗτος ἐμοὶ πολέμει, meaning not ‘I Demosthenes’ but any one you will, here indeed any state.”

The thought of Demosthenes is: “For whosoever effects and schemes that whereby *I* may be defeated, he wages war against *me*, even though he do not yet hurl a javelin nor shoot an arrow.” Here the *1st person*, in both ἐγὼ and ἐμοί is *indefinite*. And we should note that the *1st person* forms ἐγὼ and ἡμεῖς are often interchanged in New Testament Greek.<sup>22</sup> Other examples of the *indefinite first person* are: Gal. 12: 18 ἐι γὰρ ἂν κατέλυστα ταῦτα πάλιν δικοδοῦν, παραβάτην ἐμαντὸν συνιστάνω. I Cor. 10: 30 ἐι ἐγὼ χάριτι μετέχω, τί βλασημῶμαι.

Another reason why ἡμεῖς may here be *indefinite* is that οἱ περιλειπόμενοι may be a category frequently referred to by the early Christians,—*they that will see the end*. In such an hypothesis, the phrase οἱ περιλειπόμενοι would be used to clarify the *indefinite* ἡμεῖς οἱ ζῶντες; the latter phrase is ambiguous by itself and may be clarified by the former explanatory phrase. St. Paul does not waste words. Were ἡμεῖς οἱ ζῶντες definite, the explanatory phrase οἱ περιλειπόμενοι would be redundant. A quite natural interpretation is: “We, if we be alive and belong to the category of the οἱ περιλειπόμενοι, shall be caught up etc.”

Winer<sup>23</sup> long ago gave a helpful and natural suggestion in point. Ἡμεῖς οἱ ζῶντες complements οἱ νεκροὶ ἐν Χριστῷ. All who

<sup>21</sup> “Grammar of New Testament Greek” (Macmillan, 1911). *Appendix to Text*, p. 316.

<sup>22</sup> Cf. Blass, *op. cit.* p. 166, sec. 48.4, for ἡμεῖς replacing ἐγὼ; also Moulton, *op. cit.* p. 86.

<sup>23</sup> *Grammatik des neutestamentlichen Sprachidioms* (Leipzig, 1884), p. 155.

will take part in the Parousia are they that are then "the dead in Christ" and they that are the "living in Christ"; no mention is made of non-Christians. This opposition seems to make it more probable that "we the living" are an *indefinite* group, including all who are not dead at the time of the Second Coming.

Secondly, Father Lattey is wrong in assuming that a participle modifying a *definite* subject may not be construed conditionally. He writes: "This rendering is impossible where the subject is *definite*". We hold that our rendering of the participle as the equivalent of a protasis is possible even where the subject is *definite*; even though *ἡμεῖς* be the *definite first person plural*, the meaning may possibly be,— "We, if we be alive", etc. This very construction is seen in Elephantine Papyrus 13 (222 B. C.),—*τί ἂν ποιοῦντες χαρίζοιμην*. Here the *first person definite* and singular is construed with a plural participle which is equivalent to *εἰ* with the present optative. That Attic had the same use of a definite subject construed with a participle in the place of the verb of the protasis, is clear from any Greek grammar.<sup>24</sup> Blass<sup>25</sup> calls attention to Luke's use of a *definite first person* modified by a participle which is substituted for the verb of the protasis,—*καὶ γὰρ ἑλθὼν σὺν τόκῳ ἂν αὐτὸ ἐπραξα*. (Lk. 19: 23). The participle is here equivalent to a temporal protasis.

Prat, S.J., in his excellent *Théologie de Saint Paul*<sup>26</sup> holds that St. Paul did not teach the end of the world was near; and explains I Thes. 4: 17 "Nous qui vivrons, qui survivrons, etc." The Greek participles present take on a future meaning determined by the tense of the verb of the apodosis. This interpretation seems to purpose the indefiniteness of *ἡμεῖς οἱ ζῶντες*,—"We who shall be alive, who shall be left over (whosoever we may be) shall be caught up etc." We wish Father Lattey had incorporated into his Appendix on *St. Paul's Eschatology* Prat's suggestion of the indefiniteness of "We which live" in I Thes. 4: 17.

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<sup>24</sup> Cf. Goodwin, *Syntax of the Moods and Tenses of the Greek Verb* (Ginn, New York, 1897), p. 173.

<sup>25</sup> *Grammar of N. T. Greek*, p. 206, n. 1.

<sup>26</sup> Beauchesne, Paris, 1908, p. 109.

## Criticisms and Notes.

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LUTHER. Von Hartmann Grisar, S.J., Professor Univers. Innsbruck. Drei Baende. Seiten xlvi-656, xviii-829 und xviii-1108.

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. Vols. I and II. B. Herder, St. Louis; Kegan Paul, Trench, Truebner & Co., London. Pp. xxxix-404 and xi-399.

THE LIFE OF MARTIN LUTHER. Compiled from Reliable Sources by the Right Rev. William Stang, D.D. Nineteenth edition. Fr. Pustet & Co., New York. 1913. Pp. 173.

Not very long ago there appeared in America two biographies of Martin Luther,—one by Dr. Arthur C. McGiffert, Professor of Church History in Union Theological Seminary; the other by Dr. Preserved Smith, Lecturer in History at Amherst College. The first proposed to present a popular history of *Martin Luther, the Man and His Work*, and was, before being issued in book form, published serially in *The Century Magazine*. *The Life of Luther* by Professor Smith, on the other hand, aimed less at popularity than at reproducing an accurate historical portrait of the founder of modern Protestantism. The author's array of documentary evidence shows that he addressed his work chiefly to the student of theological history.

What these two American writers, like some other recent historians of Lutheranism in Germany and England, have told us of Luther, has in the main contributed to a more accurate and complete statement of the relevant facts than was possible amid the controversial haze of earlier days. It was then the fashion with both Catholics and Protestants, to regard it as their conscientious duty to exaggerate whatever told either against or for the subject of their respective apologies. Both Dr. McGiffert and Dr. Smith were able to point even to Denifle's work as evidence that men of erudition, however valuable and full of fresh research their work might be, do not always preserve in their interpretation of facts that judicial poise which reflects historic truth. Although neither of them seemed to have had access to Grisar's work, the first part of which had appeared in Germany considerably before the publication of the American lives of Luther above referred to, Dr. Preserved Smith has since then come to know the work of our German

Jesuit historian, and to appreciate that the authority and impartiality which distinguish this latest and indeed monumental history of the Wittenberg reformer will influence the judgment one must eventually form of his character and career.

Yet if one undertakes to analyze the merits of the various sources of information on a subject which has suffered from distortion by writers in the past, and is now being presented in its truer outlines by both friend and foe, he will still have to admit that, however honestly men may adhere to the truth of facts, they may very widely differ in their conclusions according to the standards by which they measure them. Whilst it always requires an effort to set aside feeling when there is question of defending the religion we profess, it is even more difficult to admit the interpretation of motives which make against the vital sources of our belief. The charge made by Father Grisar against those who would vindicate the reputation of Luther as a true exponent of the Christian religion is in reality that they are inconsistent, and that in claiming Luther as a champion of truth they must give the lie to both his life and teaching; and the critical student who stands outside the camp of Catholicity and Protestantism, and examines the objective value of the presentation made by the reputable historians on both sides, will, it seems to us, have to come to this conclusion, if he recognizes the honesty and critical discernment shown in the work before us.

Father Grisar sets himself the task of studying the character of Luther not merely from the outside, and in relation to dates and facts (though he establishes these as far as true historical research into sources permits), but by following the process of Luther's physical, intellectual, and moral development, and by examining the interacting influences that went to shape the motives and actions of Luther's entire religious, domestic, and public life. And lest here he fail to do justice to the facts upon which he bases his interpretation, he allows his subject to speak for himself. If Luther had been a self-contained man, a deduction from his authenticated utterances might fail to reveal the true note of his motives; but Luther was admittedly outspoken. He said as much as he thought, and more; and it is easy to discount the "too much" in a nature which we assume to be sincere, whatever we may think of his other qualities. Father Grisar indeed omits some of Luther's utterances which have at times been used to show the reformer's innately vulgar disposition, as it would appear for example from his "Table Talk". Such matters may be explained as being without special significance in getting the true estimate of the man in his better self. And we may readily admit what Dr. Preserved

Smith, in a volume published in 1907 from the Columbia University Press, points out, namely that Luther's "Table Talk", when judged in the light of his contemporary society, loses much of the repulsive character it has for the modern reader. It is to the credit of Father Grisar that he does not avail himself of the popular prejudice to serve him in place of sober logic against his subject; and we note that when he finds it necessary to quote from the "Tischreden", or similar sources that are supposed to reproduce Luther's sayings, he preserves their original form without interpretation, save where the half Latin, half local German dialect makes comment necessary.

In harmony with the same spirit of honest criticism and true historical writing, Father Grisar repudiates and often demolishes the fabulous legends and stories that have grown up round the history of Luther through the bias of his panegyrists or polemical "boomers" on the one hand, and of his opponents on the other. It is the accumulation of this literary and popular trash that has prevented a true history from being hitherto attempted, if we accept the testimony of such eminent historians of modern times as Maurenbrecher and Wilhelm Braun, to the effect that the worthless mass of *fable convenue* has presented almost insuperable difficulties to the writing of a true history of Luther. Father Grisar does not hesitate to expose the faults of Catholic polemical writers in this respect, and he points out the absurdity of assuming that a man depicted in the colors in which Luther has been presented could possibly have exercised any religious influence with discerning men, among whom were those who did not at all side with his views as to the fundamental doctrines he sought to establish as the basis of Protestantism. Erasmus ridicules the blatant attacks made upon Luther by certain monastic contemporaries who thought they were defending the Catholic faith when they merely vilified its opponents.

Father Grisar's work may therefore be in the first place regarded as a psychological study which divests its subject of all the external elements likely to give it a deceptive character or to create those optical illusions with which we are familiar in the moral as well as in the physical order. He enters into the process of spiritual formation which Luther underwent during the first years of his religious life, a process which has its unfailing symptoms and its inviolable laws applicable to all classes of men, laws not subject to variation inasmuch they are of an order beyond the control of those whom they influence. In addition, Father Grisar holds rigidly to facts, not only of history but of religion. On the one hand he appeals to the documents of Luther's life and teaching,

showing by mere antithesis the unstable and contradictory sentiments by which the reformer allowed himself to be influenced in defining his dogmatic attitude. Modern Protestants and apologists of Luther do not, apparently, find any difficulty in grafting any opinion of religious conviction upon the statements of Luther.

If faith be the sole ground of salvation, and the Bible interpreted by individual judgment the sole rule of faith, it is not difficult for the followers of Luther to reconcile the vagueness of modern Protestant belief with simply pagan ethics, since the whole scheme of religious belief is thus reduced to subjective feelings. One of Luther's American biographers evidently fails to see the ludicrously inconsistent position in which he places his hero when he outlines his position as follows: "In his attacks on indulgences he [Luther] had appealed from the indulgence-venders to the pope; at Augsburg from the pope ill-informed to the pope to be better informed; and soon afterwards from the pope to a council. Now when the decision of the council was cited against him, he declined to be bound by it, and took his stand upon the sole authority of the Scriptures. But even this was not final. The Bible itself, he maintained, has to be used with discrimination, for parts of it do not teach Christian truth. He really substituted for all external authority the enlightened conscience of the individual Christian. The Bible he read for himself and admitted the right of no council or body of men to read it for him. This in principle, though he never fully realized it, and seldom acted upon it, meant the right of private judgment in religious things, and in it lay the promise of a new age" (p. 144). But who guarantees the "enlightened" conscience? Is it not a fact that the principle of an infinite variety of revealed truth is thus postulated, and that this variety is taken to be in all seriousness good Christianity? Against this assumption of a changeable basis we have the permanent evidence of Catholic principle as the foundation of adaptable but unchanging doctrine in the Church.

The teaching of the Church regarding the value and use of indulgences, upon which doctrine Luther based his claim and right to call for a reform of doctrine, has been ever the same. This is clearly recognized by writers like Dr. Smith. Speaking of the subject and referring to Father Grisar's plea for recognition of this fact, since it offers a basis for judging of Luther's attacks against Catholic dogma and traditional teaching, he writes: "It is true that Father Grisar can cite some of Luther's immediate predecessors, Biel and Proles, for example, as witnesses that the importance of faith was never entirely lost sight of. But against the theory of the Church, holding a delicate balance between faith and works, must be put her

practice, and in this case as in others, actions spoke louder than words. It is an undeniable, an obtrusive fact that, whatever was the doctrine of the Church, at this time her practice had reduced the economy of individual redemption to an almost purely mechanical process of debit and credit for evil and good works."<sup>1</sup>

Dr. Smith goes on to refer to Dr. A. V. Mueller's collection of quotations from thirty-seven MS. prayerbooks, in circulation between 1450 and 1550, as proof that the faithful in Luther's day believed as they were taught, that by repeating certain prayers or doing certain pious acts they were to receive sundry temporal and spiritual blessings, the latter including indulgences and salvation. Surely such promises need not be hunted for in sixteenth-century MSS. to prove that they were and are the teaching of the Church. They can be found all through both the Old Testament and the New, and down to the present day in the prayerbooks used by Catholics the world over. But he mistakes the point at issue by introducing the "sources" adduced by Kidd, that the Church taught absolution *a culpa* through indulgences, without saying that the words *culpa et poena* are used in conjunction with the requirement of confession and contrition. Thus it comes to mean that, while man receives from the Church remission of the temporal punishment for sin, he receives forgiveness for the guilt of sin by reason of his contrition and confession through God's mercy. The Church thus taught what even the Jews before Christ's time believed, if we accept the authority of the Maccabean Letter (II Mac. 12:46) in which alms are said to blot out sin. That the monks in Luther's day occasionally used words in a loose sense is no more to be wondered at than that Luther used them, or that men of low attainments in any society should use them to-day; but the Church taught nothing to sanction the abuses. It is needless to detain the reader by giving the outline or general content of Father Grisar's work, or to emphasize any particular phase of the subject to show the manner of his treatment. It is a work to be studied.

The two translated volumes deal with the early studies, religious discipline, vocation, and temptations of the young novice during the period when his character was forming under the twofold influence of certain emotions and of definite intellectual training. The author follows step by step the changes that the mind and heart of the young monk underwent as from the narrow sphere of the Wittenberg monastic cell he passes to maturity. Luther was twenty-seven years of age when he was sent to Rome, where he was to act as champion of union between two parties of his Order

<sup>1</sup> "Luther's Doctrine of Justification," *Harvard Theological Review*, October, 1913.



which aimed at different observances of their Constitution. Here it was that he found material for that critical spirit which caused him to play a double part, and eventually made him sit in judgment on the actions of the Curia and the Pope. His lectures and sermons after his return show the first symptoms of a departure not only from the regularity of discipline but from scholastic methods and the opinions of the older theologians. Intellectually he professes himself a disciple of Occam, whilst he openly disparages the regular observance, from which in fact he had endeavored to obtain release by a letter addressed to the Pope. His leanings toward mysticism, which he misapprehends in its essential features, led him into a wrong interpretation of the teachings of St. Paul, and thence he develops, regarding the characteristics of grace and the operations of the passions in man, opinions which are easily recognized later on in their ripened fruit of the ultimate doctrine of salvation by faith alone. All through his early career, as Grisar shows, there appear that restless activity and desire to throw off the yoke of control and so he puts aside prayer, the recitation of the Breviary, and the spirit of recollection so essential to self-improvement. By a perfectly logical process he is led to undervalue religious self-discipline, and then the *ex opere operantis* element of the entire sacramental system, and finally to reject the greater part of it as an institution by Christ. His views of the Church, of ecclesiastical authority, which he found a hindrance to the freedom of his activity, become gradually more pronounced, until he is forced to substitute private judgment and mere sentiment for authority in both ecclesiastical and civil matters. The break becomes definite when he finds ready allies in the humanist teaching on the one hand, and on the other in the struggle of the nobility for independence from the ecclesiastical powers. With the open breach come the establishment of a rival church, doctrinal changes, contradictions, and inconsistencies. Luther's own verdict on the effects of his fundamental doctrine of private judgment, and his struggles to escape the conclusions of his friends from the premises which he had taught them in his own system, form an interesting chapter in his history. Throughout we are forced to admire the author's skill as he analyzes Luther's personal character, sets forth in objective fashion his teachings, and measures the moral influence which as a so-called reformer he exercised in his own time.

Breadth of vision, freedom from all manner of *suppressio veri*, and frankness of statement and avowal, distinguish P. Grisar's work from general works of history. He leaves no statement unauthenticated, draws no unwarranted conclusions of his own, never uses the

unguarded utterances of an adversary to make capital as an apologist against him. It may not be the last word on the Luther question, but it is a complete statement and one that rings true. It shows not only that as a builder of a religious creed Luther has failed, but also why he was bound to fail. Whatever Luther by his vigor and earnestness may have accomplished in correcting false views and abuses within the Church, he has also robbed those to whom he bequeathed his remnant of a creed, of the essential truth by which Christ's teaching alone can survive among the nations. This Grisar's work makes plain.

The two translated volumes cover the period down to the Diet of Augsburg. The English version will thus be complete in six instalments equivalent to the three ponderous tomes of the German work.

We may mention here also the short sketch of Luther's life by the late Bishop Stang. The little volume is now in its nineteenth edition. As an introduction to a deeper study of the subject discussed by P. Grisar, the book has its proper function for the modern reader.

**A PRIMER OF SOCIAL SCIENCE.** By the Right Rev. Mgr. Parkinson, D.D. Introduction by the Rev. T. J. Shealy, S.J. Devin-Adair Co., New York. 1913. Pp. 286.

**FIRST NOTIONS ON SOCIAL SERVICE.** V. Catholic Studies in Social Reform. Edited by Mrs. Philip Gibbs. King & Sons, London; B. Herder, St. Louis. 1913. Pp. 80.

**LEHRBUCH DER NATIONALÖKONOMIE.** Von Heinrich Pesch, S.J. Band III. B. Herder, St. Louis. 1913. Pp. 958.

German Catholics deserve the congratulations of their co-religionists of every tongue and nation for the abundant and ever-growing literature on subjects social and economic which they possess in the language of the Fatherland. While the books in German written by Catholic authors are not relatively behind in quantity those emanating from non-Catholics, many of them, may we not say most of them? far surpass the latter in quality. In this easily superior category stands forth the monumental work on economics the third volume of which is here introduced. One might search the whole vast range of the literature of economics, not only in German but in any other language, without meeting a single production surpassing, or even comparable as regards comprehensiveness of material or thoroughness of treatment, to the work

before us. The first volume, which appeared some nine years ago and was subsequently reviewed in these pages, treated of the foundations, philosophical and historical, of economic science. The second volume, published in 1909, deals with the nature and the causes that prepare and condition the common welfare of nations. The third, the present, volume whose publication has been delayed by the author's illness—a delay, by the way, which has resulted in the volume's being brought abreast with the latest industrial problems and theories—treats specifically of the efficient causes of economic processes, that is, with individual labor, industrial undertaking, labor organization, the economic activity of the State and the community, private associations for the common weal, etc. These central topics are treated, it need hardly be said, with all that profound insight into the working of the various agencies, and with that intimate acquaintance, no less with the pertinent facts than with the manifold interpretations thereof by variant authorities, which we have seen characterize the preceding portions of this great work. The author has of course his eye chiefly on conditions, social and political as well as economic, prevailing in Germany. At the same time most of his teaching and criticism is universal, unrestricted by national or local limitations. This comprehensiveness of view is manifested in the bibliographical references which lay under contribution the economic and related literature in various languages, English, it should be noted, being unusually well represented. The work is beyond all praise. It is one which no serious student of industrial and social problems can afford to leave unread.

A fourth volume, in course of preparation, is to deal with economic functions and their disturbances. After which there will be a series of monographs treating individually of the particular economic problems connected with the special industries.

While we have in English no work on the subject comparable to this masterpiece in German, the Catholic student has at least at command the excellent manual by the late Mr. Charles Devas, as well as several smaller books translated from various foreign languages. Happily to this meagre list has recently been added Mgr. Parkinson's admirable little volume, *A Primer of Social Science*, introduced in title above. The book can be truthfully named a *primer* only on the ground of its relatively small compass and the synoptic and simple treatment of its large subject, Social Science. From the standpoint, however, of the amount of matter condensed within its less than three hundred compact pages, the work well deserves a more ambitious title. Nevertheless the actual title, whilst it veils the author's modest proposal, will no doubt serve to win many readers to whom a "treatise", or even a "manual", would make

vain appeal. We have above called this *Primer* an "admirable" little volume, and worthy to be admired it is both in respect to what it does and the way it does it. First of all, it gives a fairly comprehensive conspectus (1) of the elements of social life (the individual, the family, the State, the Church); (2) of the economic functions (production, distribution, consumption); (3) of social failures (poverty especially) and of various forms of State assistance (poor laws, national insurance, unemployment, etc.). Secondly, while the essentials, the principles, on all these timely subjects are brought into relief and adequately unfolded, references throughout to the related literature direct the student to sources of fuller information. Lastly, all this is accomplished with so clear a method and so simple a style that even the uninitiated in social science will easily find their way into the penetralia. The little volume cannot fail to be of the greatest assistance to the educated Catholic laity generally, while circles taking up social study can follow no better guide. Colleges and especially seminaries will find in it what they have long been looking for in orienting students toward the problems of labor and capital. The clergy no less will welcome the book as a summary which they can easily develop for their people in sermons and in addresses before young men's study clubs. Here, too, of course, as in the work above noticed, the author writes in view of conditions prevailing in his own country. Nevertheless there is no difference as regards the principles and very little as regards their applications to the conditions with us. Moreover, it is expected that the enterprising publishers who have issued the present first edition so promptly and, we may add, in so comely a form, will see to it that the next edition—which bids fair to be soon in demand—will take account of the economic circumstances peculiar to this country.

We have repeatedly had occasion to speak in commendation of the Catholic Studies in Social Reform edited by the Catholic Social Guild in England. The latest addition to this excellent series of manuals bears the title *First Notions on Social Service*. It is a neat, well printed pamphlet of just four score pages and contains, besides a brief editorial preface, a short paper by Mgr. Parkinson on social conditions in England, and a paper by Mrs. Virginia Crawford on civic administration and local government. Some questions of the day are explained in simple terms by Father Keating, S.J., and timely suggestions relating to social work for boys at school and after are offered by Father Plater, corresponding suggestions for girls being presented by Miss Flora Kirwan. The manual is therefore a practical introduction to social science and will do excellent service, especially in connexion with the

*Primer of Social Science* above mentioned, supplementing as it does by practical direction the theory therein set forth.

To what degree the manual is adaptable as a text-book in our schools pastors and teachers will be in a position to determine. The *Primer* above certainly fulfils this purpose. In this connexion the words of the editor prefacing the present manual are well worth remembering and heeding. "Because of the complicated economic conditions in which the people live, those who would benefit them must bring to the task a thorough grasp of the problems involved. And such study must begin at school as all real preparation for life does. It is of little use to learn our religion as a set of formularies and principles without at the same time knowing how they are to be applied to the affairs of concrete existence. There is nothing about which Christian parents and teachers should be more concerned than about making their charges practical Christians. The need, for this purpose, of detailed study of social problems is becoming more and more appreciated as the need is felt for starting social work immediately on leaving school. The reformation of the world is in the hands of the young who by dint of thus cultivating the 'social sense' will in course of time leave school, understanding something of the deep bearings of social history and able to discern what is faulty and perverse among the varied and often specious theories of social reform brought forward by non-Catholics of widely different opinions."

In this connexion, moreover, "fas est ab hoste doceri." The Socialists have their Sunday schools and have drawn up their *Red Catechism* to inoculate the young with their own false views and destructive purposes. Will the children of light be less wise in their generation?

**THE SIGNIFICATION OF B'RAKA: a Semasiological Study of the Semitic Stem B-R-K.** By Thomas Plassmann, O.F.M. New York, Joseph F. Wagner. 1913. Pp. xi-179.

The present work is an investigation of the origin and meaning of the Hebrew word *B'ērākā* (blessing) and of its cognate forms. The process followed in the prosecution of that aim will best be shown by a short analysis of the contents. In the opening chapter the author sketches and criticizes previous opinions and advocates a more comprehensive method of investigation. Without denying the fundamental importance of morphology in dealing with the changes and evolution of words, he emphasizes the necessity of the psychological point of view, i. e. the interaction of apperception, association, and dissociation.

In the second chapter, Dr. Plassmann submits to a searching analysis all the simple derivatives (*Qal* formations) of the Semitic stem B-R-K, beginning with the Arabic group. He shows beyond doubt that the most ancient, if not original, meaning of the Arabic verb *Baraka* is "to lie down" as applied to the camel—*procubuit camelus*, and that the meaning "to kneel" as said of man is secondary and of a later date. Applying his principle of psychological analysis, he points out how the Arabian bedouin attaches special importance to every action of the camel and how in his eyes the "firm, huge form of the camel as it lies down upon its breast, affords a perfect picture of firmness, stability and continuance". It is from this picture that all the derivatives from that stem are evolved more or less directly. This conclusion is further borne out by an examination of the Ethiopic, Chanaanitic, Aramaic, and Assyro-Babylonian languages. The ancient Semitic *Bērēkā* (pool of water) is very naturally explained as something firm and lasting, i. e. a body of still water. The most important result of this chapter, however, lies in the fact now proved that all the Semites have brought with them from their common home the stem B-R-K in the sense of "to lie down," then "to be firm", "continuous," along with the category *Bērākā*, "blessing".

The evidence thus accumulated as to the time, place, origin, and early evolution of the stem B-R-K enables the author to examine in the third chapter the idea of "blessing" in its complete psychological setting, and to establish that the abstract substantive *Barakat* "firmness", "stability", "continuous increase", flows naturally from the Arabic verb *Baraka*, and finally to point out the true import of "blessing" as expressed by *Bērākā*.

By means of copious quotations from Oriental folklore and from Sacred Scripture, the author follows the evolution of this concept in the nomadic life and in the settled life of the Semites. The firmness of the camel lying down motionless upon its breast develops into "continuance in rich pastures, in an abiding home and well being." *Bērākā* gradually assumes such abstract elements as "abundance", "satiety", "fecundity", "felicity", which elements finally result through the beneficent operation of the Deity in an "abiding, propitious force" or "blessing".

In the final chapter, covering 60 pages, all the forms (nominal participial, verbal) related to *Bērākā*, blessing, are explained and former conclusions are further confirmed.

From the above analysis it will be evident that although the author did not aim at giving the import of the Hebrew blessing, his work is fundamental in determining such a meaning. Besides, many an interesting feature of the religious, social, and domestic

life of the Semites is incidentally illustrated and many an obscure passage of the Bible elucidated, *v. g.* *Ps. 95 (94) 6* (p. 47 ff.) ; the phrase *Bārūk Yahweh* (p. 117 ff.) etc. Special attention is given to euphemisms in the Old Testament (151 ff.) and to the blessing of Abraham (168 ff.), the ancient *crux interpretum*.

It would be impossible in a mere review to do justice to the author's work. Suffice it to say that he shows himself perfectly familiar with his subject. He has utilized the best sources, and followed the best guides; yet, his work is based throughout upon an original line of research and is eminently personal. Above all else he aims at accuracy, and this constant preoccupation is responsible for some repetitions which at first sight might seem useless but which serve a well defined purpose, *viz.* to prevent any possible misunderstanding. The *Pi'el* form of B-R-K might have been vocalized *Bērak* instead of *Bērēk*; this latter form occurs rather seldom, at least in Biblical Hebrew.

In conclusion I may quote the appreciation of this work given orally by a scholar highly qualified to speak: "It is a little masterpiece of philological workmanship." This contribution is a credit to the Franciscan Order to which the author belongs, to the Catholic University where he was granted the degree of Ph.D. for this very study, and to the Semitic Department of that Institution where he received his philological training. Let us hope that in spite of his many duties at St. Bonaventure's Seminary, Allegany, N. Y., Dr. Plassmann will find time to pursue his researches in Biblical philology; there is so much to be done, and so few to do it. Besides, such works go far toward winning recognition for Catholic scholarship among non-Catholics. We wish all success to Dr. Plassmann's publication.

R. BUTIN, S.M.

#### **NINETEENTH ANNUAL REPORT OF THE SUPERINTENDENT OF PARISH SCHOOLS OF THE ARCHDIOCESE OF PHILADELPHIA.**

For the Year ending 30 June, 1913. With Illustrations, Diagrams, and Statistical Tables. American Ecclesiastical Review (Dolphin Press), Philadelphia. 1913. Published by the Diocesan School Board. Pp. 167.

The series of yearly Reports by the Superintendent of Parish Schools in Philadelphia forms a valuable library of local educational development. It gives for a score of years the history of the parish school system in a diocese which offers typical conditions by which to gauge the possibilities of progress in other parts of the Church

in the United States where Catholic life and education are in a less advanced stage of struggle toward regularly organized activity. These Reports likewise allow us to set a standard of excellence and to measure our schools' results as compared with other schools, in view of the immense and concerted efforts made by the nation at large to find a system of education that will produce a high grade of citizenship in the rising generation.

Whatever credit may accrue from such advancement of our elementary school system to the body that coöperates with intelligent leadership in the perfecting of methods and their good use, the fact remains that in this, as in all other cases of achievement, the results are due chiefly to the zealous and conscientiously thoughtful supervision and direction of the head. Philadelphia has been fortunate in its appointments in this respect. When twenty years ago the active zeal of the first Superintendent, Dr. John W. Shanahan, the present Bishop of Harrisburg, laid the foundations of a systematic organization of the Catholic schools in Philadelphia, the difficulties arising from the inertia of the forces to be moved into action on the one hand, and the opposing influences of a public school system which offered many attractions toward an education lacking the permanent fibre of moral motives, were appalling enough to discourage any effort beyond that passive acceptance of conditions by which things are expected to grow or to perish according to the law of survival. But Dr. Shanahan labored where he might have waited simply. And his successor not only took up the lines that gave control of the parish schools, but entered the race in an earnest competition on all intellectual and material accounts with the public schools.

To-day the teaching in the Catholic schools of Philadelphia is not merely on a level with that of the public schools as viewed from the intellectual and pedagogical standpoints, but compares favorably with it in the external magnificence of its school apparatus, its examination methods, and its competitive results. It is infinitely superior in this, of course, that it has a moral standard which makes the acquisition of scholarship a permanent security to public morals, creating by degrees that spiritualizing influence which is the guarantee of the highest culture in every other sense. The *Report* now in hand can show this only partially, for no statistics will stand as a guarantee of real efficiency. There are, however, some valuable lessons of universal import to be derived from a study of this *Report*, and to these we wish now to direct attention.

The Catholic population of the Diocese of Philadelphia is estimated at a little over 600,000. The Catholic school attendance is about 70,000. Comparing this with the public school attendance it



becomes evident that Catholics have a smaller number of children proportionately to their numbers in the parish schools than non-Catholics have in the public schools. From this it may be inferred that some Catholics undervalue Catholic education. No doubt there are those among Catholics who in their eagerness to furnish the intellectual and physical man with the means for acquiring worldly advantages, overlook the religious value of true education. But apart from this aim to obtain an external training designed to produce no more than a well-groomed condition which sustains the pride of society, there are other reasons for the proportionately smaller number of children in Catholic schools than in the public schools. Among these reasons stands out the fact that our American Catholic immigrant population has such a large number of men who are either unmarried or whose families live in Europe. They are the thousands of young workmen from Catholic districts, such as Poland, Austria, and the Latin countries. This factor should be reckoned in the numbering of our school population, as it offsets the consoling fact that our Catholic families are usually larger than the American families whose children sustain the public schools.

Mgr. McDevitt is not at all disposed to gloss over the fact that the lack of earnest coöperation on the part of some pastors is a hindrance to the complete efficiency of our elementary school system, and that we could make a still better showing if all parents who profess the faith saw to it that their children attended the Catholic schools and gave whole-souled support to the efforts of the ecclesiastical authorities and to the teachers in the schools.

A notable feature of the *Report* is the account given of the effective working of the Catholic Girls' High School during its first year. Philadelphia has had for twenty-two years an efficient High School for Boys, which at present accommodates between five and six hundred boys, graduates of the parish schools of the diocese. It has a four years' General Course, which includes Latin, German, and Civics, besides the ordinary branches of a high school. It provides also a Commercial and a Manual Training Course for those who do not wish to follow the regular course. The Girls' High School is a later growth, but it has already done splendid work. Its General Course also is one of four years, with a complementary Commercial Course. Already it has over five hundred pupils, drawn from the parish schools of the diocese. The 149 parish schools of the Diocese, reaching up toward the high school standard, are graded to meet the entrance requirements of the two central institutions of the elementary school system. The two high schools in turn send out candidates for the civil service, the various professions, the religious communities, and the seminary. With such an organiza-

tion maintained under the patronage of the diocesan authority the future growth and efficiency of the Catholic body is in a measure guaranteed.

The financial support or endowment of the diocesan scholastic institutions is a question to which Mgr. McDevitt gives thoughtful attention. He points out that the complaint of a double burden on the part of Catholics is unfounded; that in reality the parish schools afford to our Catholic people a relief from added taxation to which the State would necessarily subject them in common with all other citizens if the children at present in the parish schools had to be provided for by the State. The fact not to be forgotten is that the public education is much more expensive than the equal or more efficient education of the Catholic schools whose teachers are drawn from religious communities voluntarily giving their services to the cause of education. Our teaching religious orders actually save the State an enormous sum, some thirty million dollars a year, at the present rate of conducting the schools; and this only for salaries of teachers, not counting the sums expended for building and equipment if these were left in the control of the public authorities.

The most important practical truth derived from these considerations is that we Catholics should be quite content to support to the utmost our Catholic school system, since it saves us a considerable taxation by the State. Mgr. McDevitt shows from actual statistics that this is undoubtedly true. He answers the questions:

1. What is the cost of our public school education?
2. What proportion do Catholics pay toward this cost?
3. What is the cost of parish school education?
4. What increase of taxation would there be for Catholics, if the parish schools were closed?
5. What is the difference between the amount Catholics are now paying for the support of the two systems and the sum they should have to pay if there were no parish schools.

The results are startling as well as instructive; but we may not enter upon them here. They suffice to convince us that we should not quarrel with the public school system intended for those who want it; and that it is good policy from the financial point of view as well as from that of morals and religion to maintain the Catholic school at its highest efficiency. This means too that Catholics should offer every help and encouragement to religious orders by way of increasing vocations and facilities for expansion. It is not necessary for us to point out the importance in this connexion of a proper choice of the personnel of our school management. Superintendents who assiduously visit the schools and occupy themselves in a thorough way with the business of raising them to a

high standard or of maintaining the same are the pivots of the whole system. Philadelphia is fortunate in its management, by having a singularly active and capable Superintendent in Mgr. McDevitt, who is seconded in the important task of supervision by a well-trained Assistant Superintendent, the Rev. John E. Flood.

Two points which should not be passed over in this cursory account of the Report of the Philadelphia Schools, touch the inquiry into the causes of possible weakness in the work of supervision and the adequate remedies to be applied. It appears that there is a disproportion in the attendance of children at school; there are more girls than boys in the parish schools, whereas in the public schools the reverse is the fact. Again, more children leave the Catholic schools before the completion of the full course than is the case in the public schools. Perhaps the reason for the disproportion may be found partly in the fact that Catholic children are in greater numbers the children of the poor; these as a rule are obliged to earn a living at an earlier age than the children who frequent the public schools.

The selections which Mgr. McDevitt makes from the Report of the Commissioner of Education for the United States are most useful to teachers inasmuch as they deal with the principles of education recognized by the general administration; with the quality of the instruction given in the public schools; with the qualification of teachers, and with certain criticisms of the public school system. The topics of vocational education, the Montessori method, industrial and high school education as part of the public school system are also discussed. Equally instructive, as indicating practical aims, are the resolutions passed by the Catholic Educational Association at its last session in New Orleans, especially the Resolutions of the Parish School Department.

**LA EDUCACION MORAL.** Por el P. Ramon Ruiz Amado, de la Compania de Jesus. Segunda Edicion notablemente refundida. Libreria Religiosa, Calle Avino 20, Barcelona. 1913. Pp. 573.

**L'EDUCAZIONE DELLE GIOVINETTE CATTOLICHE.** Per Janet Erskine Stuart. Con Prefazione di S. E. il Cardinale Bourne. Fr. Pustet, Roma e New York. 1913. Pp. 312.

The two works here noticed are an evidence of the fact that the Latin race is taking part in the progressive movement which has characterized the science of pedagogy among the Teutonic nations in recent times. Six years ago Fr. Ramon Ruiz Amado published a volume under the title *La Educacion Moral*. Whilst the copy

of the book before us is marked "Segunda edicion" it is in reality a rather different book; not of course as regards the fundamental principles in Catholic education, but as regards the outlook it presents upon the work that lies before the Catholic teacher, and the point of view it takes of the practical elements as well as the methods of instruction. Since writing his first book on this subject Fr. Amado has spent some time at the Berlin University and has become familiar with the German school system, and in particular with the Herbartian method, which has revolutionized in some sense the scientific treatment of what may be called moral as distinct from religious education. Of this system the author says: ". . . non solo desconocido en España y poco conocido generalmente en los paises latinos, sino mal conocido entre sus mismos paisanos aun dentro de la numerosa Escuela que se engalana con su nombre". The modern schoolman, whatever his religion may be, is compelled to take cognizance of the important elements which the study of psychology and the resultant educational apparatus have brought into play in the development of the intellectual and moral faculties of the child. This fact was given prominence by the "Moral Instruction League" at the international congresses of London and the Hague in 1908 and 1912. Following the trend of modern pedagogy Fr. Amado has been induced to discuss in his volume not only the education of defectives and abnormals, but likewise such topics as are comprehended under the title "la educacion de la castidad", and this despite the repugnance which many Catholic educators must feel at seeing so delicate a subject withdrawn from the sacred privacy of the home and the confessional.

The work opens with an Introduction regarding the basis of education as found in certain predispositions of parents, and the act of generation with its accompanying conditions of hereditary influences upon body and soul. The second part of the introductory chapter deals with the unconscious assimilation of surrounding influences, mediate and immediate, which act upon the child, and of which later on it becomes conscious. The author then proceeds to discuss the primary object of education, and the elements that enter into its complete definition. The educative ideal presents certain fixed aims, and others that are variable according to differing conditions, moral, historical, social, and individual. After this follows a study of the child as the direct subject of the educative process, showing how its faculties are developed, how its faulty dispositions are corrected or neutralized, how its virtuous inclinations are drawn into active service, its esthetic faculties developed, its sympathies, affections, curiosities stimulated toward proper centres. The question of temperament is separately treated, followed by a chapter

on the training of abnormals. An important discussion is that on the relative age for the operation of the various processes of education. In the third part of the volume sundry aspects and theories of education are grouped under such headings as—thought and sentiment, the religious element in education, the neutral school, liberty and patriotism, perfection and the fine arts, etc. The last section of the volume takes up the subject of practice in educational methods as applied to the child in the family, the school, and educational institutions of various character. Here the question of coeducation, of supervision, of discipline, play, emulation, examinations and competition, the value of certain devices to develop love of the moral virtues, respect, truthfulness, obedience, and order, and the instilling of true piety, are dealt with in detail. The practice of manual training, of corporal punishment, of the Froebel system, are judiciously discussed.

Simultaneously with the above comes an Italian translation of Madame Stuart's volume *The Education of Catholic Girls*, issued some time ago by the Longmans. What was said of the book at the time in these pages may be aptly repeated here as applicable to the Italian edition. The author has a firm grasp of the principles that underlie sound education, a clear sight into the proper application of these principles in view of present-day needs, a thoroughly Catholic instinct perfected by accurate knowledge, refined culture and wide experience. That it should have been deemed necessary to translate such a book into Italian and that the Holy Father himself should have recognized its exceptional value for Italian educators may be taken as a sign that the Latin race has something to learn, or at least does not refuse to acknowledge the change that has come over the world, in the matter of education. It cannot be said that Italy is poor in works which recognize the need of Catholic influence in education, since it has a long tradition to attest its adherence to the only true exercise of principles inherent in the very nature of correct pedagogy. And yet the most conservative Catholic must recognize, as Cardinal Bourne aptly puts it in his Italian preface: "Il mondo nel quale dopo la scuola entrano le giovinette cattoliche, non è già il mondo di cento, o di cinquanta, e nemmeno di trent' anni fa." The world into which a young girl enters upon leaving school is no longer the same as it was a hundred or even thirty years ago; the school of to-day in which the child has to be prepared to meet the world as it is, must adapt its methods to the reality of things.

We have here a book that gives to the intelligent Italian parent and teacher a proper insight into the value of the educative influences

that make the "valiant woman". The writer discusses the value of religion in education, in the development of character. She contrasts the different disciplines and studies, beginning with philosophy in its rudiments, and passing through the natural sciences, the languages, arts, and various accomplishments that make the woman of true culture, and shows that in her education she may find not only the protection and satisfaction that render her life of value to herself, but also how through that education she may become a good influence in the world around her, uplifting and purifying society by opposing the evils that destroy both civilization and man's hope in a future life of happiness.

The Italian edition does not state on its title page that the work is a translation; nor is there any explicit reference to the English original as a publication intended for English girls. This oversight produces a sense of incongruity when the writer speaks of the study of languages, and their relative value to a young girl. The context assumes that the reader is in English surroundings and uses the English language as the mother-tongue. It would have been possible to recast the chapter dealing with this phase of education so as to adapt it to the conditions of the Italian reader for whom the book is intended. However, for the thoughtful educator the book will lose nothing of its worth and interest through this peculiar literalness, since the translation itself is excellent in style as well as clear in its expression of thought.

**LEXIKON DER PAEDAGOGIK.** Im Verein mit Fachmaennern von Hofrath Profess. D. Otto Willmann. Herausgegeben von Ernst M. Roloff, Lateinschulrector a. D. Zweiter Band: "Fortbildung" bis "Kolping". B. Herder, Freiburg im Breisgau und St. Louis, Mo. 1913. Pp. 1343.

This Catholic encyclopedia published for students interested in the subject of education contains articles that are thorough and up-to-date, as one might expect from the combined scholarship associated in the work. We note especially the topics that deal with industrial and high school education, "Fortbildungscourse", and Feminism, "Frauenbewegung", in which two sides, one by a man, the other by a woman, are presented. The articles on Public and Common Schools, under the aspects of separate classes and co-education, the various disciplines of history, geography, geometry, as well as school hygiene and physiology in the primary schools, the training in liturgical chant, domestic education, relief in accident and sickness, school inspection, idealism and individualism, education in England and Ireland, societies for the young and the pro-

fessions, the education of the press, commercial associations, catechetics, child-training in school, church, home, and institute, the study of church history and of the classics as to methods and their relative value in the curriculum, are treated in thoroughly satisfying fashion. The biographical sketches and local descriptions are no less full and accurate, if one may judge from such articles as Klemens von Alexandrien, St. Ignatius, Grimm, Gallitzin, Froebel, Franz von Sales, Jesuiten, Franziskaner, and similar subjects within the compass of the volume.

**MEMOIRS OF FATHER P. GALLWEY, S.J. With Portrait. By Father M. Gavin, S.J. Burns & Oates, London; Benziger Bros., New York. 1913. Pp. 263.**

"The desire of advertisement is the characteristic of self. It loves to flourish its pious achievements. Hence our Lord selects prayer, fasting, almsdeeds as actions to be specially screened from the gaze of men . . . Father Gallwey had a horror of anything that looked like self-advertisement." This is Father Gavin's apology for the lack of detail in the story of a life that was full of action beyond the ordinary, and the influence of which upon the lives of others was very remarkable without being noisy or even markedly in evidence. He destroyed most of the letters that could have thrown light upon his labors or the motives that guided him in their accomplishment, and this example of rigorous self-effacement caused most of those who had the good fortune to be on intimate terms with him, to destroy the letters that might otherwise have formed the material of an edifying biography.

But Father Gavin's memory of the subject of this brief sketch of a life precious in the sight of God, whilst largely hidden from men, goes back fifty years, to the time when as a boy the author first came under the influence of Father Gallwey, who was then Master of Studies at Stonyhurst. He recalls his first impression of the tall thin man with black curly hair, a slight stoop, large head, and penetrating eye. The reminiscences of the biographer are helped by contributions from Fathers Charles Blount, John Rickaby, Michael King, Sydney Smith, and by odd remnants of correspondence which the forethought of a few friends, mostly religious of the Sacred Heart, and of the Holy Child Jesus to whom he had been spiritual guide, has preserved.

Speaking of Father Gallwey as Master of Studies, his biographer says: "He urged on the studies with might and main, and had the gift of inspiring at least a little of his own enthusiasm in those he came in contact with. He encouraged hard work and hated idle-

ness in class." When disappointed with a student he remarked that the rule of every classroom should be: *Aut disce aut discede*. But Father Gallwey was not only an excellent master of studies; he was also an admirable preacher and director of souls. When subsequently he went to London to be rector of Farm Street Church, he soon established a reputation which made him sought after by all classes of people. Among the notable priests of that time in London were Cardinal Wiseman at Westminster, Fathers Faber and Dalgairns at the Oratory, Canon Oakley at Islington, and Dr. Manning at Bayswater. Father Gallwey's name was as popular as any of these. He was a thoroughly apostolic man and his thoughts seemed drenched with the Sacred Scriptures, which he employed with a marvellous facility in his sermons and conferences. Although there was a certain aggressiveness in his eloquence which made him at times seem unsympathetic and harsh, those who came within the narrower circle of his influence knew how little these outward accidents affected the generosity of his disposition toward those that really needed his help.

His literary work was confined to the publication of some lectures and sermons. He is best known by *The Watches of the Passion*, in three volumes. It is typical of his style and spiritual personality. While lacking the smooth, continuous flow of thought that distinguishes writers like Faber or Newman, he possessed something of the Pauline directness that pours forth the divine truth and rouses the heart to an appreciation of the person of Christ as He taught and walked among His disciples. The reader becomes impressed with the fact that the writer had lived through every phase of his subject in minute thought, and analyzed its varied phases, so as to lose none of the effects. The sincerity and tender pathos of his appeals on certain occasions, while presenting a strong contrast to his rugged mode of argumentation, give us a glimpse into his heart alive with the harmony of divine order. He gave seventy years of service to the Society of Jesus, and he lives on in the men whom he trained to the following of Christ. Some of his works, such as the founding of *The Month*, were never fully credited to him, but that was part of his method of gaining merit where it now counts most.

**SISTER MARY OF ST. FRANCIS, S. N. D.,** The Hon. Laura Petre (Stafford-Jerningham). Edited by Dom Bede Camm, O.S.B. R. & T. Washbourne, London. 1913. Pp. xi—352.

There is nothing very remarkable in the life of this nun, except that she herself was a remarkable woman who, like the healthful atmosphere that means so much for the growth of things beautiful



and good, made her vocation as a nun fruitful in the work of religious education. As mistress of postulants and novices, and later on as superior at the mother convent of the Sisters of Notre Dame in Namur, where she acted at the same time as assistant to the Superior General, she encouraged and fostered the establishment of training schools in the spirit of her institute, both in Belgium and in England. In the latter country the community did much of the pioneer work in education for girls—chiefly at Clapham, Liverpool, Norwich, Plymouth, and Manchester. For the direction of such establishments Sister Mary of St. Francis was especially qualified by her practical experience in the world, which carried with it a ripe judgment in business matters and singular discernment. To this she joined a very lovable disposition and great piety. Her efficiency was further increased by a native nobility of character. She was literally the daughter of a hundred earls with royal blood in their veins; and among her ancestors were several illustrious martyrs. This fact gave to her a sense of responsibility which made her esteem her faith and practise the noble virtues it teaches. "What is best in me," she writes, "are the feelings of chivalry imbibed in childhood. They have kept me from harm's way—in an ideal world, above the meannesses of life, though not, I trust, above its duties." It is this consciousness of *noblesse oblige*, so potent a factor in the development of her character, and in her fashioning for a career in the world, and later in the cloister, that forms the most interesting element of the biography. And indeed "it is not a little," as Cardinal Wiseman puts it, "to have a past on which to live, to have branches on the family tree tipped with ruddy blossoms, and an occasional lily brightly peeping through its gloomy foliage; to have in one's pedigree the name of a man who died for the faith or lived for conscience' sake a perpetual exile from home and country".

She was the ninth of twelve children of Lord and Lady Stafford. The solidity of their faith is evident from the fact that they had the child baptized on 15 January, 1811, the very day of its birth. Though inclined to the religious life she was induced to marry at the age of eighteen. Lord Petre, her husband, died after they had lived together eighteen years. She at once made a vow of chastity and devoted herself to works of charity and a life of self-denial. About the time of Lord Petre's death the Redemptorist Fathers of the Belgian province had established themselves in Clapham. Here there was also a community of French ladies known as the "Filles du Saint Cœur de Marie." In 1848 a small community of the Sisters of Notre Dame de Namur had come from Penryn where they had been since 1845. Under the direction of Father de Buggenoms

Lady Petre was induced to interest herself in the educational and charity work going on at Clapham and this led to her finally entering the Order of the Sisters of Notre Dame. From this time on, that is in 1850, began that quiet but widely useful career of the motherly English nun which forms the second part of the volume. It is edited with a beautifully appreciative introduction by Dom Bede Camm. Sister Mary of St. Francis died in 1886 on the Feast of Corpus Christi, leaving the impress of her singular virtue, especially in her devotion to the Blessed Sacrament, upon the community whose rule she had made the norm of her life for thirty-six years.

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## Literary Chat.

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Longmans, Green, & Co. have just published *Literary Selections from Newman*. The volume, of about two hundred pages, is intended to serve as a class-book of English literature. The selections are representative, though they exclude the polemical works, with the exception of the *Apologia pro Vita Sua*, which claims rank as an autobiography albeit controversial in its origin. The Notes at the end of the book are concise, and the whole gives the student a good survey of Newman as a literary and religious factor in the English-speaking world of the last century.

New and fruitful material for those who have to preach, and who can avail themselves of German sources, is to be found in the recently published volume by Bishop Keppler of Rottenburg, entitled *Armenseelenpredigt*. It expounds the subject of Prayer for the Souls in Purgatory, analyzes the duty of the pastor to preach on the subject, and shows how to do it fruitfully. An equally valuable collection of homilies, and one that extends over the entire Sunday cycle of the Christian year, is *Auf Gottes Saatsfeld* by Dr. Karl Rieder, who some time ago published *Frohe Botschaft in der Dorfkirche* (B. Herder).

A really good English dictionary is an essential feature of a priest's library. The question which is the best of the numerous works of the kind resolves itself into one of completeness, correctness, and convenience. Under completeness we understand the inclusion of ecclesiastical terms proper to the Catholic Church and as such in use among a large proportion of English readers; under correctness falls the definition of terms peculiar to the Catholic Church in the sense understood by that Church; by convenience is meant not merely the features which make for easy handling of the volume, but also such as render its use readily accessible by the placing of terms in such order that the inquirer need not refer from one part of the work to another reserved for special treatment. In all these respects we have found by actual experience that many dictionaries in common use are disappointing. The *New Standard Dictionary* (Funk & Wagnalls) appears to have recognized the defects and sought to remedy them effectually.

Editors, writers, speakers, and teachers want, besides accuracy in definition, the information grouped in readily recognizable order. To this effect, for example, the finding of Biblical, classical, personal, and geographical names in the body of the dictionary and in regular alphabetical order, instead of referring for them to different appendices, contributes very markedly. One also likes to have synonyms in connexion with the explanation of the usages of words, likewise the accepted pronunciation, for a word is not always confined

to one form of pronunciation. The *New Standard Dictionary* answers these needs in a most satisfactory way.

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How far the idea of confining this immense store of language reference to a single large volume will suit the varying dispositions of students, may be a question. We are inclined to see an advantage in the one-volume work, for it saves time, as one will realize by actual test in using different dictionaries. The typography, necessarily small, would be trying to normal eyes, if one had to read habitually from it, but in a reference book the reading is invariably brief, and the advantage of having information stored close together amply compensates for what readers under other circumstances would count an inconvenience.

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The *Librairie Saint Joseph* (L. J. Biton, S. Laurent sur Sèvre, Vendée, France) publishes a "Chant de Jubilé Sacerdotal" for solo and choir by the Abbé C. Boyer, who has also written a new Mass and some motets for two equal or four unequal voices. The same firm issues a "Bone Pastor" for either six or three mixed voices by De la Tombelle, and a collection of versets for the organ or harmonium by Lucien Guittard. These compositions are written for the purpose of helping to carry out the Church Music *Motu Proprio* of 1903.

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The Pustet *Ordo* for 1914 is, if possible, an improvement upon last year. We do not know a better tabulated and more complete guide in reciting the new offices.

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The Benziger Bros. are issuing a *History of Rome* (ancient, subterranean and modern), by the eminent critic and Benedictine writer, P. Albert Kuhn, whose *Allgemeine Kunstgeschichte* is a masterpiece of esthetic teaching, sound criticism, and tasteful illustration. This English version of the history of Rome is to be issued periodically (bi-monthly, complete in 18 large quarto parts) about 40 pages to each issue, richly illustrated in black and colors. Cardinal Gibbons has written the Preface. The work will tend to popularize art, and give sound views of the subject, for Dr. Kuhn has approved himself beyond doubt as a safe guide in such matters.

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Arlen and Co. have issued a *Chart of Irish History* which appears to fulfill all the requisites of a statistical text-book. The events are tabulated in chronological order; each period from 1699 before Christ down to the mid-summer session of Parliament 1913, is designated by colored sections which make easy the finding of references to names, dates, and facts. The Chart, mounted on linen, folds in handy shape, and may be hung without difficulty for class use. It is an excellent device for teachers and pupils, as well as for all who wish to trace readily events in the history of Ireland.

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A new volume comes from the pen of Father Henry Schuyler, author of the *Virtues of Christ* series. It is a handsome twelve-mo, appropriately illustrated with good colored plates, under the title of *A Divine Friend*. The volume includes sketches of John the Baptist, Nicodemus, St. Peter, St. John the Beloved, Lazarus, Martha, Magdalen, and as a warning against falsehood in friendship, Judas. It is a book to make a friend and to please one who has an appreciation of higher things. (Peter Reilly, Philadelphia.)

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A new manual for preparing children for First Communion is published by Father Libert, Librarian at the Rochester Theological Seminary. This *Illustrated Catechism for First Communion* impresses one with the importance of its purpose and contents by its outer form. It is a neatly bound volume, printed in generous type, and in six lessons sums up the text of the Baltimore Catechism, retaining the exact words of the latter. The chief prayers, on

opposite pages from the text, are accompanied by good illustrations to attract the inquiring sense of the children. The price is reasonable (25 cents) withal and likely to make the book a popular help in First Communion classes.

The W. B. Conkey Company (Hammond, Ind.) announce a volume, to appear shortly, on *Religious Orders of Women in the United States*. There is no work that furnishes complete and satisfactory statistics on the subject; and in view of the important part which our Religious Communities of women have played and are playing in the upbuilding of the spiritual, philanthropic, and educational work of the Catholic Church in America, such a book, if reliable in the information it offers, will be of far-reaching interest.

Illustrated books by which little children are taught the facts of religion, form an important department in Catholic literature. We have two such before us. *Old Testament Rhymes* by Mgr. Benson, and Grace Keon's *Life of our Blessed Lord on Earth*. The pictures in the latter are good, but they are not designed for children, being simply reproductions of famous masterpieces, valuable for other reasons than their appeal to infant intelligence. As regards Mgr. Benson's volume, the illustrations are true in design but unattractive to the child's craving for beauty in things of heaven. Such pictures need to be both true and enticing, and therefore as far as possible in colors.

The *Survey*—there are always good things under its far-sweeping range of vision, frequently good stories of the bad (we had almost said, bad stories of the good). One of the latter class appears in the issue of 1 November. The title, blocked strikingly into the middle of page 125, is "Holy Water, a Story" by Margaret E. Rich. Like most stories in the *Survey* it is a pathetic, and, there is every reason to think, an untrue story, as any one familiar with Catholic practices will know. The story of an innocent Irish girl, betrayed, a drunken husband, poverty, sorrow, death. Mrs. Carey, the landlady, tries to comfort Ellie, makes her drink a cup of tea. "You'll be sick if you take on this way, Ellie, child. Your face is that thin now I can almost see through it. If I was you I'd be after getting some Holy Water from the Nuns of Mount Carmel. They do say that it always sets everything right." And so the poor starving little mother, wrapping the thin shawl round her head and shoulders, goes forth into the rain, bearing with her Jim's empty whisky bottle (which she had carefully washed) to hunt for the convent of Mount Carmel and the Holy Water. Not without some trouble does she succeed. "It was late in the afternoon before she looked up into the kindly face of the Mount Carmelite nun. 'And what do you want of the Holy Water, child?' the Sister asked softly. Ellie explained incoherently, but the Sister seemed to understand. 'Have you money to buy it with?' (!) she asked. Ellie shook her head—she dared not trust herself to speak. *She ought to have known, she thought bitterly, that here one got nothing without money* [italics ours]. Her house of dreams faded, and the old, dull, dreary life enfolded her." And the rest. But the "kindly faced, softly spoken Sister" watched a moment. "Never mind," she said, "we will see what we can do". "Incredulously, Ellie gave up the bottle and presently the Sister brought it back half full of the precious water." Ellie flies homeward clasping the priceless (literally) flask, but is run over by the trolleys. "They lifted her gently into the ambulance. The blue eyes were half closed . . . her lips parted in a smile of perfect joy . . . The Holy Water had set things right." It is a very sad tale; not the least sad the conduct of the "kindly" nun—if the event were true; sadder still, if the incident and the comment reflect only the soul of Margaret E. Rich; and then we are sorry for the *Survey* propagating malignity where it really means to do good.

Much has been written on individual promises of the Sacred Heart made to Blessed Margaret Mary, but no attempt has heretofore been made in English

to comment upon them all. Quite recently this has been done in a small volume by the Rev. Joseph O'Donnell, S.J. The commentary and meditations will be found helpful for instructions at devotional exercises in honor of the Sacred Heart (New York, Benziger Bros.).

Short sermons are always wanted—by the pew; often by the pulpit. Father Hickey, O.S.B., has had not a little experience in meeting this perennial demand. Besides his well-known *Sermon Notes*, he has written two volumes of *Short Sermons* (on the Sunday Gospels). A recent volume bearing the same title and forming the third of the series is devoted to *The Saints*. There are fifty-two sermons in a volume of 236 pages, so that the title is well taken. The sketches are luminous, interesting, suggestive; each brings out some central thought or virtue. The sermons are practical and preachable (New York, Benziger Bros.).

We have had occasion repeatedly to recommend the very thorough *Cours d'Instruction Religieuse* by the Abbé J. C. Broussolle (Paris, Téqui). The series already embraces seven compact volumes devoted to the first part of the Christian doctrine. An eighth has recently been added, *Morale Surnaturelle: Les Commandements* (pp. 416), which begins the second part of the catechism—conduct. As we have said before, nothing can surpass the method of these instructions; with their analyses, illustrative readings, and copious collateral bibliography they are a popular *theology*.

Among those who possess the art of expressing theology in an attractive form that does not diminish solidity of doctrine, Père Hugon, O.P., holds a distinguished place. His many books on the mysteries of faith are, it may be supposed, well known to the clergy. The latest is *Le Mystère de l'Incarnation* (pp. 350. Téqui, Paris). The treatment combines in just proportion the features of positive and scholastic theology, expressed in the lucid method and style for which the author is justly noted.

Wholesome stories well told are not so excessively plentiful that one should pass them by unnoticed as they come in one's way. *Our Lady Intercedes* gives the title to a neat volume containing a dozen stories by Eleanor Frances Kelly. They are healthy and interesting. The moral is not obtruded, but it is there every time. A good book for young folks and one which the oldest folks will not have outgrown (Benziger Bros., New York).

But the stories that must grip the soul of the priest are those by Dr. Francis Kelley put together in a small volume from the columns of the *Extension Magazine*, to which he first contributed them by way of "appeals". And *appeal* they do—to the imagination, the heart, the soul; and, it is to be hoped, to the pocket. *Sunt lachrymae rerum*. Tears, but the smiles are close by and all around, sunshine and rainbows breaking through clouds; big heavy clouds through which the light struggles here and there, but breaks out fully at the end, as in "The City and the World" (a story that gives title to the book). Stories with much pathos and heroism, as in the "Resurrection of Alta"; stories all full of fun, good humor and keen wits, as in the "Yankee Tramp". The book is in cerulean and white which bespeak it a place among the Christmas gifts which a priest can afford, in a double sense, to give and get (*Extension Magazine*, Chicago).

Stories by Catholic authors illustrating the Bible and the history of the Church do not so abound as those written on these subjects by non-Catholics. However, we suffer from no poverty in this respect. Father Formby's well known *Pictorial Bible and Church History Stories* still hold their own (3 vols., London, Burns & Oates), while the *Life of Christ for Children told by a Grandmother* (Countess de Ségur) is one of the more recent books of the class that is likely to grow in favor with parents and teachers as well as with children (St. Louis, Herder).

# Books Received.

## SCRIPTURAL.

THE EPISTLE TO THE EPHESIANS. An Encyclical of St. Paul. Translated from a revised Greek text and explained for English readers. By the Rev. George S. Hitchcock, D.D., Doctor of Sacred Scripture, Rome. Burns & Oates, London; Benziger Bros., New York. 1913. Pp. viii-540.

COMMENTARIUS IN S. PAULI APOSTOLI EPISTOLAS. V. Epistolae ad Thessalonicenses, ad Timotheum, ad Titum et ad Philemonem. Auctore Iosepho Knabenbauer, S.I. Opus postumum. (*Cursus Scripturae Sacrae*.) P. Lethielleux, Parisiis. 1913. Pp. 394. Pretium, 7 fr. 50.

BIBLISCHE ZEITSCHRIFT. In Verbindung mit Biblischen Studien herausgegeben von Dr. Joh. Goettsberger und Dr. Jos. Sickenberger. Zehnter Jahrgang. B. Herder, St. Louis. 1913. Preis, \$3.50.

OLD TESTAMENT RHYMES. By Robert Hugh Benson. Illustrated by Gabriel Pippet. Longmans, Green & Co., New York and London. 1913. Pp. 26. Price, \$0.75 net.

## THEOLOGICAL AND DEVOTIONAL.

FOR CHRIST'S KINGDOM. By the Rev. H. Fischer, S.V.D. Gratefully dedicated to all Benefactors, Promoters, and Friends of the Society of the Divine Word. Mission Press S. V. D., Techny, Ill. 1913. Pp. 78. Price, \$0.20.

SOTERIOLOGY. A Dogmatic Treatise on the Redemption. By the Rev. Joseph Pohle, Ph.D., D.D., Professor at the University of Breslau. Authorized version, based on the fifth German edition, by Arthur Preuss. B. Herder, St. Louis. Pp. 169. Price, \$1.00.

DER ABENDPREDIGER. Fromme Lesungen fuer das katholische Volk. Von P. Laurentius von Landshut, Kapuziner. Mit Bildern von Joseph Unterberger. Fr. Pustet & Co., New York. 1913. Seiten 516. Preis, \$0.80.

WAS DER ABGEWUERDIGTE DREHTABERNAKEL ERZAEHLT. Eine Dichtung von P. Laurentius von Landshut, Kapuziner. Mit 15 Bildern von Mueller-Wart. Fr. Pustet & Co., New York. 1913. Seiten 172. Preis, \$0.50.

GLAUBENSLICHT IM LEHRBERUF. Gedanken ueber Beruf und Religion. Von M. H. Schnitzler. Kgl. Oberlehrer in Bruehl. B. Herder, St. Louis. Seiten 115. Preis, \$0.50.

CARDS, BIBLE, CHURCH, RELIGION, or Bible, Church, Religion explained by a Deck of Fifty-Three Playing Cards. By the Rev. Stephen Duren, Groton, South Dakota. 1912. Pp. 430.

HELDINNEN DER FRAUENWELT. Biblische Vorbilder fuer Jungfrauen. Von P. Hubert Klug, O.M.Cap. Approb. Erzb. von Freiburg. Mit Titelbild. B. Herder, St. Louis. Seiten 155. Preis, \$0.55.

L'EUCCHARISTIE. La Présence Réelle et la Transsubstantiation. Par Pierre Batiffol. Cinquième édition refondue et corrigée. J. Gabalda, Paris. 1913. Pp. 516.

AUF GOTTES SAATFELD. Sammlung von Homilien von Dr. Karl Rieder. B. Herder, St. Louis. Seiten 421. Preis, \$1.35.

DIE GOTTESMUTTER. Theologie und Ascese der Marienverehrung. Erklart von Iustinus Albrecht, O.S.B. B. Herder, St. Louis. Seiten 155. Preis, \$0.70.

UNSERE LIEBE FRAU. Ihr tugendliches Leben und seliges Sterben. Von Moritz Meschler, S.J. B. Herder, St. Louis. Seiten 184. Preis, \$0.90.

VENERATION OF THE BLESSED VIRGIN. Her Feasts, Prayers, Religious Orders, and Sodalties. By the Rev. B. Rohner, O.S.B. Adapted by the Rev. Richard Brennan, LL.D. Benziger Bros., New York. 1913. Pp. 336. Price, \$0.50 *postpaid*.

LE MYSTÈRE DE L'INCARNATION. Par le R. P. Edouard Hugon, des Frères Prêcheurs, Maître en Théologie, Professeur de Dogme au Collège Pontifical "Angélique" de Rome. Pierre Téqui, Paris. 1913. Pp. vii-350. Prix, 3 fr. 50.

MORALE SURNATURELLE: LES COMMANDEMENTS. Par J.-C. Broussolle, Aumônier du Lycée Michelet. (*Cours d'Instruction Religieuse*.) Pierre Téqui, Paris. 1913. Pp. 416. Prix, 3 fr. 50.

THE HOLY SACRIFICE OF THE MASS. Explained in the Form of Questions and Answers by the Rev. Joseph J. Baierl. Revised edition. Arranged and illustrated for School Use. L. W. Heindl or St. Bernard's Seminary, Rochester, N. Y. 1913. Pp. xi-145. Price, \$0.50.

FATHER SMITH INSTRUCTS JACKSON. By the Rev. John F. Noll. "Our Sunday Visitor Press", Huntington, Ind. Pp. 128. Prices *postpaid*: cloth, \$0.32; paper, \$0.14.

COCHEM'S LIFE OF CHRIST. Adapted by the Rev. Bonaventure Hammer, O.F.M. Benziger Bros., New York. 1913. Pp. 314. Price, \$0.50 *postpaid*.

L'ÉDIT DE CALLISTE. Étude sur les Origines de la Pénitence Chrétienne. Par A. D'Alès, Professeur à l'Institut Catholique de Paris. (*Bibliothèque de Théologie Historique*. Publiée sous la Direction des Professeurs de Théologie à l'Institut Catholique de Paris.) Gabriel Beauchesne, Paris. 1914. Pp. vii-184. Prix, 7 fr. 50.

A DIVINE FRIEND. By Henry C. Schuyler, S.T.L., author of *The Courage of Christ*, *The Charity of Christ*, *The Obedience of Christ*. With a Preface by the Very Rev. Mgr. R. Hugh Benson, M.A. Illustrated. Peter Reilly, Philadelphia; St. Anselm's Society, London. 1913. Pp. 142. Price, \$1.00.

THE HOLY CHILD SEEN BY HIS SAINTS. By Margaret M. Kennedy. With illustrations by Lindsay Symington. Burns & Oats, London. 1913. Pp. xii-115. Price, \$0.75; \$0.82 *postpaid*.

MEDITATIONS WITHOUT METHOD. Considerations concerning the Character and Teaching of Christ arranged as an Informal Three Days' Retreat. By Walter Diver Strappini, S.J., author of *The Inward Gospel*. Burns & Oates, London; Benziger Bros., New York. 1913. Pp. 198. Price, \$1.25; \$1.37 *postpaid*.

THE CHIEF SUFFERINGS OF LIFE, AND THEIR REMEDIES. By Abbé Duhaat (Pater Georges Ephrem, O.C.D.). Translated by A. M. Buchanan, M.A. Benziger Bros., New York. 1913. Pp. viii-256. Price, \$1.25; \$1.37 *postpaid*.

MÉDITATIONS SUR LE MYSTÈRE DE L'AGONIE DE N.-S. JÉSUS-CHRIST. Suivies de Prières pour l'Heure Sainte. Par N. Laux, Prêtre de la Mission. Pierre Téqui, Paris. 1913. Pp. viii-168. Prix, 1 fr.

L'ESCLAVE DES NÈGRES. Saint Pierre Claver, de la Compagnie de Jésus. Par Jean Charruau. Pierre Téqui, Paris. 1914. Pp. 280. Prix, 2 frs.

THE LIFE ON EARTH OF OUR BLESSED LORD. Told in Rhyme, Story and Picture for Catholic Children. By Grace Keon. Second edition. B. Herder, St. Louis. 1913. Pp. 80. Price, \$0.60.

DAS MENSCHENLEBEN IM LICHT DER PASSION. Fastenpredigten von P. Dr. J. Von Tongelen, O.S.Cam. B. Herder, St. Louis. Seiten 203. Preis, \$0.85.

DAS NEUE IM BREVIER UND IN DER H. MESSE. Als Anhang um Zeremonienbuechlein fuer Priester und Candidaten des Priestertums. Von J. B. Mueller, S.J. B. Herder, St. Louis. Seiten 20. Preis, \$0.10.

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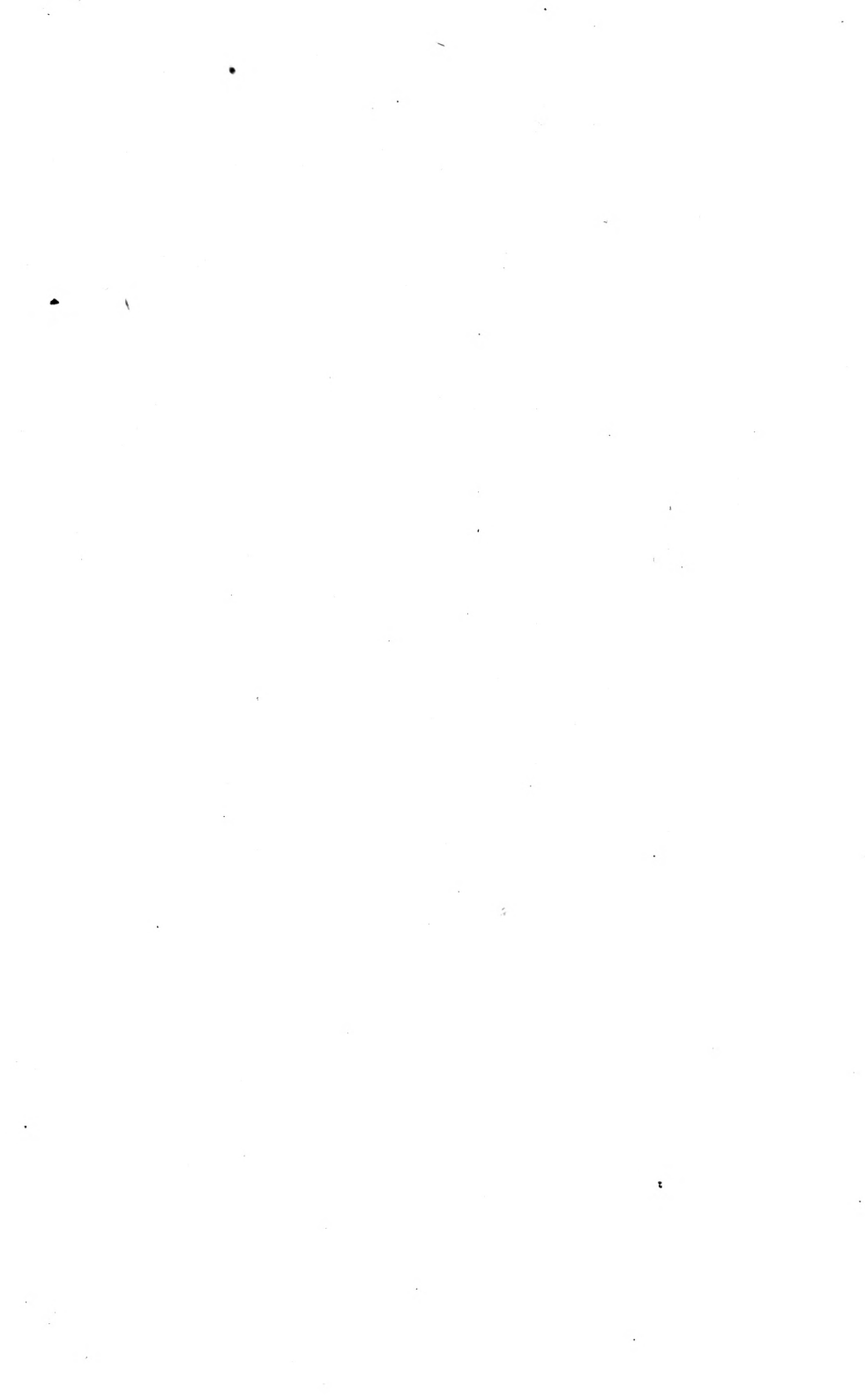
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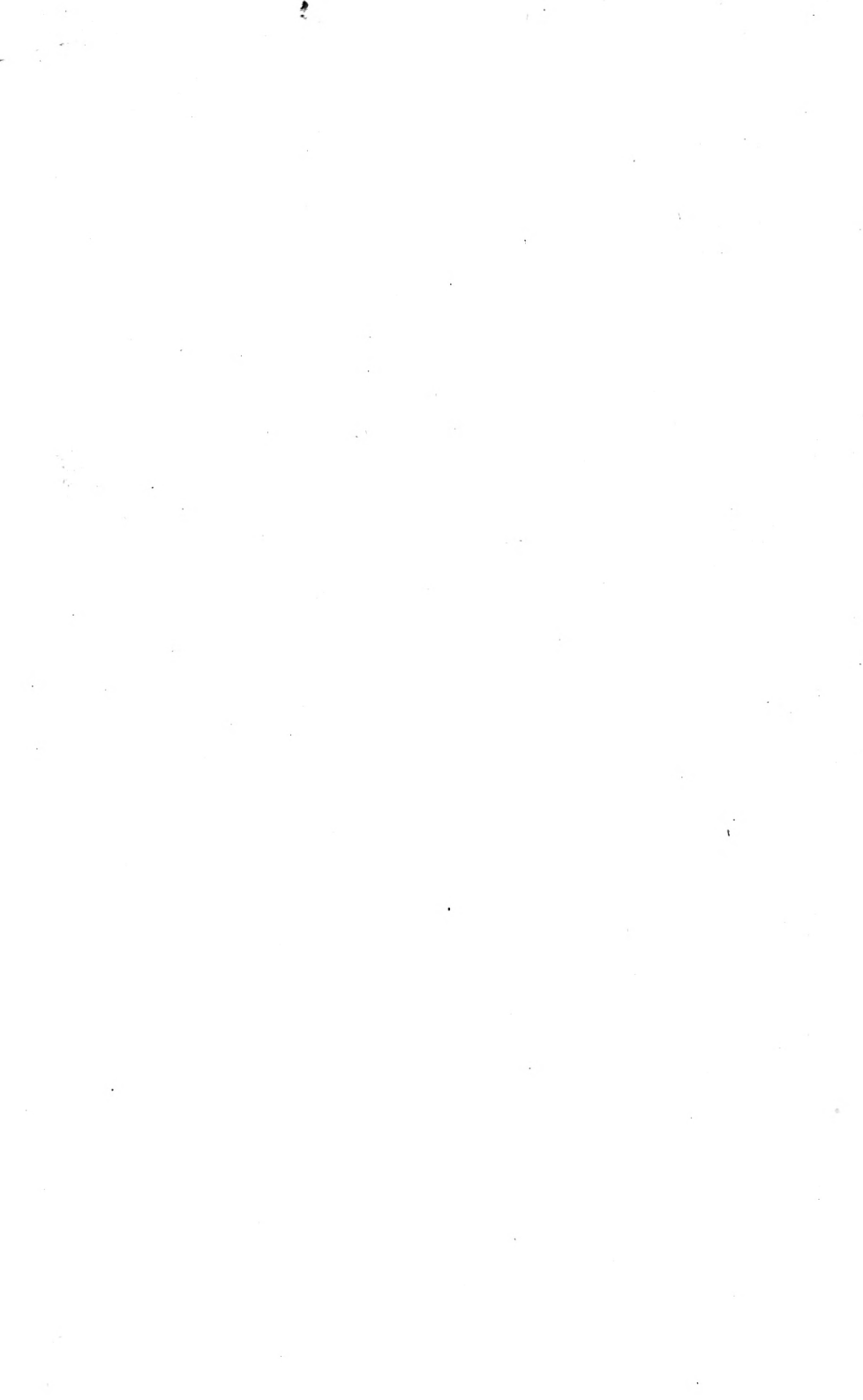
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