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THE ECCLESIASTICAL REVIEW

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" Ut Ecclesia aedificationem accipiat."

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THE ECCLESIASTICAL REVIEW

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A MISSIONARY BAND OF DIOCESAN PRIESTS.

IN January, 1897, the Most Rev. Michael A. Corrigan founded a missionary band of diocesan priests, with the corporate title of the New York Apostolate. This year the Apostolate is offering to His Grace, Archbishop Hayes, the following résumé of its twenty-five years' service: Total number of missions 1208; number of missions to Catholics 936; number of missions to non-Catholics 272; number of converts 5138; number of adult Catholics prepared for First Communion and Confirmation 15000; number of mission confessions 906,894.

In the general ministry of the Church to the faithful, the value of a systematized series of sermons and instructions extending over a stated period of days—that is to say, missions—has long been recognized. Various Popes during the last two centuries, Paul III, Benedict XIV, Pius VI, Leo XII, Gregory XIV, Pius IX, Leo XIII, and Pius X, have given high place to the mission's usefulness in pastoral economics. The early centuries witnessed Saints Gregory of Nazianzen, Basil, Ambrose, Leo, and Gregory the Great, on several memorable occasions, strengthening the faith and piety of their congregations by definite courses of exhortations and instructions. Saints Columbanus, Gall, Killian, and Fridolin, and, in a certain degree, all of the Celtic missionaries of the sixth and seventh centuries, who travelled through the Islands and the Continent, are prototypes of the present mission preachers. In the fourteenth, fifteenth, and sixteenth centuries the Franciscans and the Dominicans journeyed through the country, preaching in churches and public places, and meeting with greatest spiritual success. The leading pulpit orators among

the Dominicans were Tauler, Henry Suso, Saint Vincent Ferrer, and Louis of Granada. Among the great ones of the Poor Man of Assisi were Saints Bernardine of Siena, John Capistran, and Peter of Alcantara. In the middle of the sixteenth century Saint Ignatius and his Company of Jesus came, combatting the Reformers and fortifying the layman with doctrinal argument. In 1592 the Venerable Cesar de Bus instituted the *Prêtres Seculiers de la Doctrine Chrétienne* with the purpose of teaching catechism and imparting religious knowledge to the people.

The seventeenth century had its great outstanding figure in Saint Vincent de Paul. This wonderful priest, knowing so well the people and their needs, founded the Congregation of the Priests of the Mission in 1625. His labors and those of his fellow Lazarists in France met with instant response. The face of the land was being renewed, and so valued was the mission idea that even Napoleon later provided that in the dioceses of Troyes, Poitiers, La Rochelle, and Metz, missions should be preached at the expense of the Government. All over Europe, with profound results, the different orders and newly-formed congregations were preaching missions. The Dominicans, Franciscans, Augustinians, and Capuchins with centuries-old traditions; the Jesuits with knightly ardor; the Redemptorists and Passionists and Oblates—all were obeying the ageless voice of Christ, "Go ye into the world and preach the gospel to every creature".

The worth of parochial missions was fully appreciated by the Church in the United States. Owing to the great press of parish duties, however, with rapidly increasing congregations coupled with scarcity of priests, there was no regular order of parish missions before 1860. Occasional courses of sermons were given; and in 1839 Gregory XVI sent Abbé Forbin-Jansen to America and the learned preacher held retreats for the clergy and missions for the laity for two years. But the laborers in the vineyard began to increase in the middle of the century, and the missionaries could be detached from localized parish duties. The Second Provincial Council of Cincinnati in 1858, the Second Plenary Council of Baltimore in 1866, and the Tenth Provincial Council of Baltimore in 1869 urged parochial missions with strongest recommendations.

A practical problem presented itself to the ecclesiastical authorities of New York. The archdiocese had certain districts, in which the resident Catholics were very few in number. These parishes were on the far frontier or in sections which had memories of past glories. Their zealous shepherds were striving to bring all the gifts of the Church's treasury to the flock, but it was too evident that the material revenues of the parishes would not permit any expense incident to extraordinary services. No trial is more bitter in the life of a priest than the knowledge that his people, who are richly deserving of the spiritual aids enjoyed by more populous communities, must suffer deprivation through poverty. Archbishop Corrigan was convinced that the moment had come for the creation of a diocesan band with the purpose of reinforcing the pastors of the poorer sections in preaching the missions which the Church had found so salutary. Provision was also made that the spiritual exercises would be preached in the larger parishes of the cities and towns of the archdiocese. From the generosity of the more financially favored districts the monetary means for the sustenance of the missions in the small parishes would be obtained.

But another reason, and one more compelling, lay in the establishment of the New York Apostolate. When Christ on that day of Ascension delivered His charge to the Church that she should teach all nations all things whatsoever He had commanded, the Church received a stupendous responsibility. She had been made God's despatch-bearer to the world. The Deposit of Truth was not to be hidden behind closed doors in upper chambers; it was to be carried, in all its holiness and beauty, to the uttermost parts of the earth. Every soul, whether in the body of the Church or without, must be given ample opportunity of understanding the total gospel of the universal Saviour. There may be intense opposition to the presentation of the Church's teaching; there may be taking up of stones to cast at her by those who think her a blasphemer; in evil report or good, in season or out, she must speak her voice. This charge of her Founder explains her never ceasing activity and her indifference to persecution. New York had been preaching, with encouraging fruit, the Tidings to all men outside the Fold, but Archbishop Corrigan felt that even more souls could

be brought to the knowledge of Eternal Truth by an organized, direct effort. This effort, he believed, could be made through a band of diocesan missionaries.

It is one of the most interesting phenomena of religious psychology that an incalculable number of non-Catholics seem to possess a mental astigmatism when they gaze on the Catholic Church and her teaching. Their deductions in all other studies are correct; there is no loss of perspective; no false lines nor shadows. But when they turn their eyes toward the claims of Catholicism, their otherwise clear judgment becomes that of one who looks through a glass in a dark manner, and the fairest doctrines of the Lord receive strange interpretations. The case against the Church has been so skilfully pleaded during the past four hundred years (the Diet of Worms convened in 1521, and the Act of English Royal Supremacy was passed in 1534) that not only the intellect but the heart, the intuitions, the imaginations of very many have formed an unsympathetic atmosphere which does not conduce to normal conclusions. But in large measure, it would seem that those critics of Catholicism cannot be cognizant of their actual position. Who has not had personal contact with earnest, God-seeking individuals, who reverence their consciences as their king, permit their souls no wilful disobedience, live according to intensely spiritual ideals of honor and purity and charity and truthfulness, but who never know, however, that their disapproval of Catholicism is disapproval of Christ? They do not pray so much that they may see, but rather, in perfect good faith and deep humility, they offer thanksgiving that He has given them to see so clearly and believe so fully.

One of the first distortions of view of not a few non-Catholics passing judgment on the Church, is expressed in the opinion that membership in her communion crushes, completely, personal love of the Redeemer. The Catholic is he who perforce divorces himself from the spirit which giveth life—the desire to be united with Christ in all things—and is contented with the letter of a cold formalism which kills any individual, interior, intimate affection with the Master. The Church, to many, seems as a tyrant, imperious, arrogant, indifferent; who is chiefly concerned with technical formularies; and who demands the most servile submission. The majority of non-

Catholics readily agree that the Church, in the early centuries of Christianity, gave religion pure and undefiled, but they contend that through some saddening alchemy of the turbulent Iron and Middle ages, the original gospels were altogether changed in meaning. And so, with his soul yearning for the freedom of the sons of God, the Catholic must spend a lifetime peering through the bars of useless observances. The Catholic part of the world has unswerving faith in the efficacy of priestly absolution: but, questions the Protestant, is not priestly absolution an unwarrantable usurpation of divine prerogatives? The Catholic offers the most chivalrous devotion to the saints of his Church: does not this strength of devotion postulate a diminution of the worship due solely to Christ? The Catholic keeps the souls of the dead in prayerful remembrance: but is not the doctrine of purgatory a pronouncement of some half-forgotten council or an idle accretion of the years? The Catholic holds to the indissolubility of marriage: is this belief, while wholly admirable, suitable for universal acceptance? The Catholic unhesitatingly receives every message of his Church: why does he so studiously refuse to search the Scriptures? The non-Catholic may even reproach Catholicism for having taken away from the people the body of the Lord and leaving only an empty sepulchre. What a tragic pity it is, that he himself is so unaware that the Christ, whom he would adore, is so near to him in the very Church which he condemns.

Regularly there arises the call that between Catholicism and culture, between the Church and science, there is a very great divide. And the Church, so the objection goes, is obscurantist from sufficiently clear motives of self-defence. Her position, as City of God seated on the mountain, is impregnable only while her people remain in ignorance. The Church, sensing certain danger, the objection continues, acts with subtle understanding when she closes every window which would let in any light of education. Intellectual depth and the spirit of inquiry, in the estimate of some, constitute the unfailing signs of a negation in a divine creed; and they feel that the man, truly scientific, professing Catholicism, presents the paradox of one trying to serve two masters.

The Church is serenely unconscious that there could be, in any fashion whatsoever, a conflict between religion and science.

Cardinal Newman in his *Idea of a University* has shown the impossibility of actual collision between physical science and Catholicism, since nature and grace, reason and revelation, come from the same Divine Author. The Vatican Council declared: "There never can be any real discrepancy between reason and faith, since the same God who reveals mysteries has bestowed the light of reason on the human mind; and God cannot deny Himself; nor can truth deny truth. The appearance of such a contradiction is mainly due either to the dogmas of faith not being understood and expounded according to the mind of the Church, or to the inventions of opinions having been taken for the verdict of reason."

Following the principle of judging an attitude by its manifestations, the student of the history of learning can easily reckon the strength of the affection which the Church has for science. It is not necessary to demonstrate the constant impetus given to scholarship during the brilliant and fruitful period of the university foundations in the thirteenth, fourteenth, and fifteenth centuries. Twenty-seven universities founded between 1303 and 1489 were based on charters issued at the Pontiffs' own impulse, or at the request of the spiritual or temporal princes. Italy saw the rise of Perugia in 1308; of Pisa in 1342; of Pavia in 1389; of Turin in 1405. France saw the beginnings of Avignon in 1303; and Bordeaux in 1441. Spain rejoiced in Coimbra in 1308; in Valladolid in 1308; in Saragossa in 1474; in Avila in 1482. England and Scotland saw the erection of Cambridge in 1318; St. Andrews in 1418; Glasgow in 1459; Aberdeen in 1494. The Empire was provided with Prague in 1347; with Heidelberg in 1385; with Erfurt in 1388; with Cologne in 1388; with Leipzig in 1409; with Greifswald in 1456; with Basle in 1460; with Ingolstadt in 1472; with Tübingen in 1428; Netherlands saw Louvain in 1425; and Hungary the University of Presburg in 1467. Papal confirmation encouraged Cracow in Poland in 1364, Vienna in 1365, Upsala in 1467, and Copenhagen in 1479. The faculties of the schools were guaranteed against financial concern by the material support of the Pontiffs, who gave every possible assistance in scientific investigations. Chemistry, medicine, mathematics, law, physics, astronomy, botany, and geology were closely studied with warm ecclesiastical approbation. In

fact, there are few matters of speculative or applied science in the present educational curricula that have not traditions of intensive study in the Papal colleges of the middle centuries.

The Church has never failed to guard science against charlatanry and false prophecy. Unfounded assumptions, theories, and hypotheses regarding physical phenomena are not instantly accepted, even though the new explanations may be very inviting. It is because of her steady loyalty to the value of true scientific principles that the Church has often been regarded as opposed to the research and exploration necessary for right education. But the Church has seen the breaking down of many theories which seemed tenable in one age; many men, who impatiently accused her of holding the hands on the dial-plate of time, have themselves regretted their own welcome to the new explanations; for the mills of science, though they grind exceeding fine, often grind exceeding slow. Science knows that she has a protector in the Church which reverences reason, which must be good, since God has placed it among man's endowments. If there be any abuse of reason, then it is the duty of the Church to guide to proper channels. In her appreciation of man's dignity, the Church will not permit him to be misled into the receiving of spurious coinage which may have the image and superscription but not the substance of right learning.

It is not difficult to perceive that the impression might be unconsciously acquired in the formative period of our national life, that Protestantism and literature are interwoven into exclusive relations. Each one of our early American men of letters has been non-Catholic. To their enduring credit, there is no spirit of enmity to religion evident in any one of their volumes. But it is not to be expected that they could possess an adequate conception of Catholic values. Hawthorne, despite his great tribute to the human worth of the confessional in the *Marble Faun*, did not truly understand the basic element of Catholicism. Whittier, of whom it can be said as Tennyson said of Wordsworth, "he that uttered nothing base", did not, in any manner, possess tendencies toward the Church. Lowell, cultured through and through, wrote *The Vision of Sir Launfal*, but it did not, in consequence, imply loyalties to the ancient Faith. Bryant, seemingly as cold as a snowdrifted mountain,

but profoundly a thinker, had no connexion with any of the fervent beliefs of the Catholic Church. Oliver Wendell Holmes, genial and well-bred, would not speak a hostile word against the creed of his Catholic friends, but he was always a Protestant. Longfellow, from his youth to his mellow age, proved himself wholly free from any bias in his poems; he caught the charm of the simple annals of Catholic Acadie; but he could not be aptly called the laureate of the old Church. Cooper, artist though he was in creating scenes of brilliant color in his romances of the border country, placed no tale of the pathfinders and pioneers of the faith in the weaving threads of his tapestries. Edgar Allen Poe probably had no suspicion of the influence of Catholic motives. Washington Irving showed no edge of bitterness toward any form of belief, nor would even if he could; but the essayist in his sunniest hours, it is likely, never seriously meditated on the claims of the Church Universal.

Bishop McDevitt, in his recent valuable research papers, has indicated how fear and hatred of matters Catholic would naturally arise, a century ago, in the minds of American children. While the account of early education is replete with evidence of the desire that morality and religion permeate the spirit of the school, nevertheless the text-books contributed, in no inconsiderable degree, to an anti-Catholic prejudice. The geographies and handbooks of great events, in the early nineteenth century, were unfair and untrue to Catholic nations—Italy, Spain, and France—and the adolescent mind gathered a store of errors. Probably a large part of the social, civic, and financial disability, which followers of Catholicism suffered during the first half of the last century, can be traced to the lesson of those school books that the Catholic Church was to be distrusted by all men of good will. A boy's thoughts, in all truth, are long, long thoughts; and they linger all his years.

That a persistent legend of error and a definite temper of disapproval should exist in many Protestant minds as a resultant from so many books and so much reading is not a surprising consequence. It would be an extreme surprise, the antecedents being considered, were the contrary effect produced. It was not so much a front of positive opposition which the

New York Apostolate had to meet, as a point of view, a tendency, an atmosphere. What method has the Apostolate found efficacious in the presentation of Catholic teaching? There could be, in general, as we have stated elsewhere,¹ two modes of offering: the controversial and the expository. Controversy has its well-defined place in homiletics, but in the choice of methods the diocesan missionary band selected the way of explanation. They thought that the Kingdom could be advanced by simply lifting up the doctrines of Christ before the minds and consciences of their hearers. Experience has shown that all the dogmas entrusted to the keeping of the Church can be explained, wholly and entirely, with the keenness of dialectics kept sheathed altogether. It does not always follow that a man will seek at once to embrace your side of a debate, when he has been overwhelmed by the force of your intellectual argument. Father Maturin believed: "If a man is vanquished by the dialectical skill of his opponent or by the stronger array of facts and arguments which he is able to bring forward on his side, he is not in a very receptive state of mind, but is rather looking about for other arguments and weapons of attack and defence, than laying his mind open to the force of the arguments by which he has been silenced." Father Ernest Hull, S.J., the scholarly editor of the *Bombay Examiner*, and a convert, holds: "The fact is, few people are converted to the Church by reasoning or logic. It is generally an interior process of an intimate, personal nature, the real moving cause being the pure and simple drawings of grace. The external things, which bring about the different steps in conversion, are often quite trivial in themselves, and give rather a psychological impression and a moral push-onward than anything else. They are often far removed from anything like a critical examination of evidence, or a process of logical reasoning." In 1908, Pius X declared that he was pleased that diocesan missionary bands showed no bitterness in their preaching, and that their only purpose was a true and complete exposition of Catholic doctrine. This method, the Holy Father believed, much more easily opened the door of the True Faith to non-Catholics. "Great is the power of truth," he added, "and nothing more is required to make men love it than to know it intimately."

¹ *The Catholic World*, March, 1917.

That striking statement of Pius X, uttered on another occasion, will not be forgotten—that we cannot build up the Church on the ruins of charity.

We, who have been born in the Faith, shall remember that immediate realization of the truth and beauty of Catholicism has come to few converts. Not many are struck with lightning flash on the road to Damascus. The Spirit, blowing where It listeth, does not always fill the house with an instant great wind to sweep out the chaff of errors. Faith is a gift; and God need not bestow it, unless He so wills. Consequently at parochial missions, there is constant petition to the people for prayer that the other sheep may be brought to recognize the face of the Shepherd; that the Lord may send the Light to know the things now hidden from their eyes. Saint Benedict converted the nations not by intellectual argument, but by his prayers in the wilderness of Subiaco; and Saint Dominic met the Albigensian heresy, and conquered it, with the rosary. Many a silent Carmelite convent, offering perpetual sacrifice and adoration, has brought the quiet graces of repentance to the world. And who can measure the power of the prayers of Monica, who, finally, after seventeen years of earnest pleading with heaven, heard her son Augustine cry out in the chapel of St. John the Baptist, "I believe in God and the Catholic Church."

When the doctrines of the Church and their claims upon his acceptance are placed before the non-Catholic, he is asked to examine their content and reason with an open heart, and to put aside any unfriendly predisposition which would obscure his will to believe. He is asked also to bear in mind that the point at issue is not whether he approves Christ, but whether Christ approves him. Doctrine after doctrine unfolds; the clouds of misconception, one by one, disappear; and suddenly there may burst on him, in clearest understanding, the figure of the living Church of history. She stands there before the world, the valiant, sincere, trustful Spouse of Christ, with the look in her eyes which tells that she is always hearing the Voice—Preach all things whatsoever I have commanded. On her brow he can read her realization of her ceaseless responsibilities to God and man. He sees her as a church, which has loved humanity with a divine passion, seeking always to save from

spiritual evil and failure; a church, which has defended, with the full panoply of her strength, the rights of little children, the poor, the aged, the friendless; a church, which has counselled and encouraged the heavily-burdened and the toil-worn and bade them fix their gaze on the Cross; a church, which has bent down to the bruised reed and has raised sinners, remembering that, in spite of their sin, they belong to God; a church, which has sent her priests from home and kindred to far islands and mainlands to live and sicken and die for souls. He sees her a church, which has been slandered and vilified, even as her Master, in every kingdom and republic on earth; a church, which has, in silence, seen faithless friends depart and seen hostile swords in hands she once blessed; a church, which has beheld nations she nurtured and sustained, misunderstand and turn away from her to heresy and schism. Her enemies have harried her, flung white robes on her shoulders, mocked her as a fool, profaned her sanctuaries, sent her young men and maidens to death in many arenas. They have sought to crush her influence and placed every human penalty on the preaching of her gospel. But she has preached; and all roads have known her presence. And as he watches, the non-Catholic may see the face of that persecuted Church become transfigured before him with a radiance of majesty surrounding her, and he may hear her words in firmest tone ringing out, "But I have been faithful. They have raised me to great eminences, showed me the treasures of the earth, and promised them to me with all title of possession, if I would change my doctrine. I have refused, and I have spoken what He bade me to speak. The Sign of the Cross was on my every doctrine, and I could not surrender what belonged to God. I may suffer, as He suffered, all days even to the consummation of the world: I shall be obedient and I shall not betray Him. Neither death nor life, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature shall be able to separate me from the love of God, which is in Jesus Christ our Lord."

The message may linger in the soul of the listener; it may only echo and then die away in silence. But if it lingers, and he reverently asks the Lord what He wills him to do, and the Lord beckons him to come, then there is only one way to be

trodden. That way is the one of simple discipleship. He can walk with Him trustfully, even as did the two at Emmaus, and with his heart burning within him while He will be speaking in the way, the new disciple will follow into the Truth Eternal. Verily his eyes have not seen, nor his ears heard, nor has it entered into his heart to conceive what happiness will be his portion and inheritance, when, at last, he passes into the Church which Christ established.

During these twenty-five ears, nearly every parish, both in city and country, has been visited by the Apostolate. In many parishes, eight, nine, and ten successive missions have been preached. In other dioceses missions have been preached by the Apostolate, though comparatively few extraordinary calls could be accepted. It has been chronicled that twelve hundred missions have been given; that over five thousand converts have been baptized; that nine hundred thousand and more mission confessions have been heard. But, after all, work for souls has no statistics. Only the silent Lord knows of the steady strength which He gave to those striving to fight the good fight for Him; only the silent Lord knows of the abiding happiness which He gave to the weary prodigals returning to their Father's house; only the silent Lord knows of the incomparable peace which He gave to those who live in unbroken friendship with Him. All that is the secret of the King. But if, through this quarter of a century of missionary endeavor, even one soul believes in Him more earnestly, hopes in Him more loyally, praises Him more joyfully, follows Him more closely, and loves Him more deeply, then blessed be the Lord for what He has wrought.

JOHN E. WICKHAM,
Superior of the New York Apostolate.

IS A SHORTAGE OF OLERGY IMMINENT?

OUR separated brethren are distressed by an inadequacy of ministers. The report of "empty pulpits" is alarming them; and not without reason, for with empty pulpits any creed must face the prospect of moral bankruptcy. "Ten thousand pulpits will be vacant in a year or two owing to the dearth of candidates for the ministry," reads one announcement. "The dearth of candidates for the Episcopal ministry", reads an-

other, "necessitates the calling out of retired ministers from many sections of the country to take charge of vacant churches."

A question which, at this time, must be of enormous importance to us is: How stands the Catholic Church in America with regard to its supply of priests? The answer will, I am afraid, give a shock to our complacency. There are certain alarming features which have to be faced.

The matter of vocations has always been one of deep concern to those upon whom devolves the guidance of the Church. They are concerned, first of all, in the selection of the right men for the priesthood—men who would dignify it and not degrade; and, secondly, they have to face the problem of maintaining, in sufficient volume to meet the ever-increasing need, a steady stream of vocations. In this article I shall concern myself not with the question of selection, but with the question of numbers.

One curious, interesting, and satisfactory fact will emerge from a consideration of the subject: the very extraordinary proportion which has been preserved in the growth of the Church: one factor keeping pace with the other factors with almost mathematical precision.

It is hardly necessary to insist upon the importance of the priesthood in the Catholic Church. In no other religious body is entrance to the ministry hedged around with such formidable tests; in no other religious body does the priesthood bear such tremendous dignity. The enemies of the Church, with a cunning which never fails an unclean cause, have at all times been inspired with an unholy knowledge of the priesthood's place as a mainspring in the mechanism of the Catholic Church. And so, when persecution is abroad, the priests are the first to suffer. First they are slandered; then they are ill-treated; then they are massacred. For if the priesthood could by some means be exterminated, the Church would die of inanition. Happily this can never be so.

OUR NEEDS.

But whilst we have no cause to fear a catastrophe of that kind, any diminution of the number of priests below the requirements for actual needs should give us cause for concern. For it stands to reason that the flock, or at any rate some part of it, must stray when the shepherds are inadequate to its surveillance.

Let us get down to figures. A table showing the strength of the priesthood in the United States during the past fourteen years is an interesting study in progress. These figures, and other totals which appear in this article (apart from statistical deductions from the totals), are drawn from the annual editions of the *Official Catholic Directory*. And the totals quoted for a particular year must be allowed to belong to the previous year; the date indicating the issue of the *Directory* from which they were taken. In passing I must remark that there is good reason to doubt the complete accuracy of some of the figures given in the volume. This is in no way a comment upon the work of the editors. It is well-known that statistics given for some centers are at best guesswork, and have appeared without variation for many years. These figures, furnished by the competent authority, are the only figures available.

I have chosen to go as far back as 1908 in order that the pre-war period might be compared with the post-war period by those who are interested in a study of religious conditions as they are affected by national upheaval. It seems to me, however, that no considerable movement was set in motion by the recent war: or, if it was, that it is too early to discern it.

Here, then, is the annual record of the American priesthood, progressing with almost uncanny regularity at the rate of, roughly, 450 per year:

THE PRIESTHOOD IN AMERICA.

	<i>Secular.</i>	<i>Regular.</i>	<i>Total.</i>
1908	11,496	4,069	15,655
1909	11,885	4,208	16,093
1910	12,274	4,276	16,550
1911	12,650	4,434	17,084
1912	12,996	4,495	17,491
1913	13,273	4,672	17,945
1914	13,704	4,864	18,568
1915	14,008	4,986	18,994
1916	14,318	5,254	19,572
1917	14,602	5,381	19,983
1918	14,922	5,555	20,477
1919	15,052	5,536	20,588
1920	15,389	5,630	21,019
1921	15,814	5,829	21,643

Whilst, as I say, no "general movement" is discernible in the above figures, it is of interest to note that the increase among the clergy during 1918 (shown in the return of 1919)

was the lowest during the period under review, and possibly during many years before it. There was actually a decrease of 19 among the regular clergy, and the total increase was only 111, which is out of all proportion to the general rate of increase. The phenomenon may have been due in part to a withdrawal of priests of foreign nationality for service with their armies, *and to the fact that for a time priests did not come to America from abroad.*

As I shall show later, the remarkably steady increase in the totals of the clergy of the United States was almost exactly proportioned to the increase in the Catholic population, the figures of which, for the period with which we are dealing, may conveniently be given here:

CATHOLIC POPULATION OF THE UNITED STATES.

1908	13,877,426
1909	14,235,451
1910	14,347,027
1911	14,618,761
1912	15,015,569
1913	15,154,158
1914	16,067,985
1915	16,309,310
1916	16,564,109
1917	17,022,879
1918	17,416,303
1919	17,549,324
1920	17,735,553
1921	17,885,646

These totals are probably near enough to the mark to make fairly accurate computation possible, but it must be observed that in some dioceses the totals of population are given in round figures year after year without alteration. The past thirteen issues of the *Directory* have given Chicago's Catholic population at the unaltered figure of 1,150,000; and in Boston there have been exactly 900,000 Catholics since the 1910 issue.

Although the constantly rising number of clergy in the United States might at first give the appearance of a steady approach to the point at which the priesthood would become unnecessarily large, a study of the gradual rise in the Catholic population makes it of interest to consider the proportion between the clergy and the laity. The constancy of the proportion is very extraordinary, considering the rapidity of the growth of each factor. It would not have been surprising, in

view of the action of immigration upon the totals of Catholic population, had we found the clergy slowly diminishing in their ratio to a laity artificially inflated beyond the country's normal development. A comparison of the available figures gives the following results, from which decimals have been excluded:

RATIO OF PRIESTS TO CATHOLIC POPULATION.

1908	1 to 886
1909	1 to 884
1910	1 to 866
1911	1 to 855
1912	1 to 858
1913	1 to 844
1914	1 to 865
1915	1 to 858
1916	1 to 846
1917	1 to 850
1918	1 to 855
1919	1 to 852
1920	1 to 843
1921	1 to 826

The relation has been fairly steady, with a favorable trend, and the latest return (that for 1920) is the best on record. *The relation has been steady because the countries which sent immigrants sent priests also.*

These figures give us some idea of our task and our responsibility in the matter of procuring the priests required for the carrying on of the normal work of the Church in America.

Consider the gigantic task which the maintenance of the priesthood at the enormous total of over 20,000 entails. We have to find:

- (1) Replacements for the wastage by death;
- (2) An additional number in proportion to annual rate of increase in the Catholic population.

Unless we do this, the Church in America must suffer a decline as soon as the inadequacy of priests begins to make itself felt. What, then, is the minimum number of priests which has to be furnished each year?

In 1907 (according to the Necrology in the *Catholic Directory* for 1908) 267 priests of the United States died. In 1920, 345 died. The death rate may be taken roughly, and conservatively, as being one in sixty. For the current year we must calculate that the deaths will amount to 355. During the

period 1908-1921 the average increase (shown to be necessary in order to keep pace with the general increase) was 460. Therefore the Catholics of the United States are called upon to find 815 new priests during this year, and an increasingly large number in subsequent years if the Catholic population continues to progress.

The Church calls for between fifteen and sixteen new priests every week: more than two every day of the year.

I have been calculating on the basis of our present position, but it should be understood that this is the minimum number of priests by which the Church can be safeguarded against retrogression. That the number is not adequate will be seen by the remarkable number of churches and chapels which have not, and never have had, a resident priest. They are, in large part, church buildings which have been erected by the zeal of overworked missionaries, supported by money contributed by Extension Society and its helpers.

It is not absolutely true that in the present state of Catholic development there is an urgent call for a priest wherever there is a chapel. But it is true of many places that the need of a priest is a crying need, both for the spiritual consolation of those faithful Catholics who have gathered around the little church, and for the dozens—aye hundreds—of others who have grown cold in their ardor for the Church of their fathers and of their childhood. There should, at any rate, be the possibility of Sunday Mass. Yet it is probably true that in only about one-half of the churches without resident priests is there Sunday Mass. Some priests, single-handed, tend as many as six chapels (one, in New Mexico, says Mass in no fewer than eighteen places at varying intervals). There is here an unquestionable need of more priests. Many missions which are thought to be "unable to support priests" would probably manage quite well if priests were available. Bishop Lawler, of Lead diocese, adopted a courageous missionary policy by taking pains to secure missionary priests, and planting them in little communities which many would have marked "hopeless". In five years he erected 131 new churches, and, encouraged by help from Extension, the people have put 95% of them completely out of debt. This could be done elsewhere if priests were available.

Wherever there is a chapel, there is the nucleus of a flourishing parish. In the undeveloped places a start has always to be made modestly. In the places where there are no resident priests lies the future strength of the Church in America; for, as Monsignor Kelley, the President of the Extension Society, has frequently pointed out in the columns of *Extension Magazine*, and as has been recently confirmed by Archbishop Dowling, the trend of population is from the rural districts to the cities; and it is whilst the rural dwellers are in the home atmosphere in which their characteristics are being shaped, that they must be shaped for God. When once they are swallowed up by the cities there is little hope of their being salvaged for the Church.

OUR SHORTAGE.

The yearly numbers of churches without resident priests are deduced from the *Catholic Directory* totals as follows:

CHURCHES WITHOUT RESIDENT PRIESTS.

1908	4,105
1909	4,283
1910	4,355
1911	4,444
1912	4,683
1913	4,812
1914	4,911
1915	5,078
1916	5,105
1917	5,330
1918	5,448
1919	5,537
1920	5,573
1921	5,790

Here again the proportion of churches without resident clergy is keeping a set ratio to the number of clergy; neither increasing nor diminishing except by way of a decimal point.

In this connexion it is interesting to note that for a number of years past, one-third of the Catholic churches built in the United States were to a large extent inspired by the gifts of the Church Extension Society. The question is often raised: Why build churches when there are no priests to attend them? The contention of Church Extension, as I understand it, is that the churches would not be asked for unless the bishops admitted their need, and foresaw that they could be attended. The fact that a steady ratio exists between the clergy and the chapels

without resident priests seems to me to justify Monsignor Kelley's policy as the only policy which is calculated to lead to progress. There must, of course, be a limit to the forward movement in churches. There must come a time of consolidation, in which chief attention is paid to the production of priests. No army can move forward rapidly for a long time without periodical pauses for consolidating its new positions. I think the time for consolidation is at hand; and I shall give my reasons in considering the future supply of priests.

The years ahead of us should be very interesting from a statistical point of view. The ratio of clergy to laity has shown a favorable tendency during the years which we have been considering, and at the present time stands at its most favorable point. Somewhere ahead of that point will be found the mark at which the ratio is ideal for progress. That point will be the one at which there is a sufficiency of priests to cover all current needs within the Church, and which will allow the priests a margin of time and energy which can be devoted to those "who are also their sheep", but who are not within the fold. We must not be satisfied until that stage is reached—until our priests are on a general offensive, instead of a general defensive, campaign.

WHAT OF THE FUTURE?

What are the prospects of getting the men to maintain our present sixteen-a-week requirement? Are our seminaries increasing, and are the students forthcoming? This is where the anxiety begins. I think that a danger-signal is discernible here.

From the year 1908 to the year 1917 the *Catholic Directory* shows that there was an average of just over 83 seminaries in the United States. The figures opened with 84, and, after curious fluctuations, closed the period with 85. But in the following year the number of seminaries jumped to 102, and rose to 113 in 1921. Proportionately we are better equipped in the matter of seminaries; there being now one seminary to about 15,800 of Catholic population, compared with one to about 18,000 in the earlier years of the period which we are considering.

The matter for deepest concern is that of vocations. This comes down, first of all, to a consideration of the number of

students, and seeing that, so far, everything has been well-proportioned and the average steady, it will be enlightening to compare the annual total of the students in our seminaries with the totals of the Catholic laity. So we find the following figures relating to the

RATIO OF ECCLESIASTICAL STUDENTS TO CATHOLIC POPULATION.

1908	I to 2474
1909	I to 2503
1910	I to 2320
1911	I to 2097
1912	I to 2500
1913	I to 2456
1914	I to 2275
1915	I to 2409
1916	I to 2671
1917	I to 2467
1918	I to 2406
1919	I to 2231
1920	I to 1980
1921	I to 2157

The "peak" was reached in 1919, when the number of students took a jump from 7865 to 8944. It fell again in the following year to 8291, and it would seem that the inflation is traceable to returned soldiers who were trying their vocations.

It would be difficult, if not impossible, to ascertain for each year the number of students, among those who enter the seminaries, who persevere. But we can arrive at a rough estimate by a series of calculations, covering the period of the past fourteen years. Thus: Death took an average toll of 310 priests each year. This number was made good annually, and the average increase of the yearly total was 460; which means that an average of 770 joined the priesthood of the United States each year. The average number of students for the period was 6,849.

The point to which we must now give our earnest consideration is this: How many of the priests who have been added year by year to our totals were native clergy? How many did America produce, and to what extent have we been relying upon priests who have come to this country from abroad? These figures can be arrived at only roughly. As I have said, the average number of students in our seminaries during the past fourteen years was 6,849. On an estimated basis of a ten-year course (making an allowance for those students who enter

the seminaries for the philosophical and theological completion of their studies), 6,849 would be the maximum number of students emerging as priests during the period of ten years: or, say, 684 per year. Now it is well recognized that not nearly all the students who enter the seminaries persevere to the end of ordination. In many seminaries it is true that only one in three perseveres. But let us suppose that one-half become priests. A computation based upon the figures at our disposal will show that during the past fourteen years America has produced only 342 priests per year. And the average addition to the yearly total has been shown to be 770. Thus it would appear that America has not produced one-half of the clergy requisite to her present needs. The deficiency has been made up from abroad. It was, indeed, very necessary that it should be so: for if the population has been inflated artificially by steady and heavy immigration, it follows that the priesthood must be increased by the same method.

But what of the future? Immigration has been steadied, and to some extent decreased. Ordinarily, therefore, the Catholic population would not be increased by immigration at the same rate as formerly. But new agencies are now at work for the religious care of the Catholic immigrant, and by this increased care a larger proportion will be saved to the Church. Thus the increase of the Catholic population should continue at a good rate.

Will the foreign clergy come to America in the same numbers as formerly, and help to handle this difficult situation? It is greatly to be feared that they will not, and for these reasons: A large mission field is opening in Russia, and its care will fall to Germany, which will have to divert the stream of priests which she has in the past sent to America. Ireland's surplus of priests is now going to the foreign missions, notably to China; and under self-government it is probable that many more will be required for an intense cultivation of her internal resources. Canada is supplying some priests to the United States, but, an authority assures me, the development of the great Northwest of Canada can now absorb all the surplus which has been trickling through to America. France has no priests to spare. Her losses in the war were tremendous. Thousands of her priests, and seminarians nearing ordination,

were killed, and some of the parishes in France are without priests. The only large country which will have a surplus of priests is Italy, and for some reason the Italian clergy do not come to America in large numbers. The channel from Europe is almost completely diverted; and what little surplus there is will be absorbed by the new mission fields amongst the Slavs which will be opened up by the establishment of the Congregation of the Oriental Churches.

THE PROBLEM AND A SUGGESTION.

It all comes back to the fact that America must steel herself to the burden of producing clergy adequate to all her needs; and we have seen, how far short of this achievement she has been in the past. To add to the seriousness of the situation, the development of the Church in America calls for a proportion of priests over and above that which has prevailed. For example, 5,790 churches without resident priests is too many. It is not too many if we can foresee the production of the priests to fill them. But can we foresee that? The fact that for years the number of clergy was just barely up to the line of safety below which efficiency would have suffered, was proved by the serious problem which faced the authorities when a call was made for chaplains during the war. In some cases priests had to be drafted to do double work. Up to this time the Church in America has considered chiefly the problems of parochial work, and diocesan work. Now she is tackling national problems, and the working out of the plans which are in contemplation and in action will call for more and more specialists, who will thus be diverted from parochial duties. For example: Under the American Board of Catholic Missions, at least one priest and in some cases two or three priests, will be required for diocesan work in conformity with a national plan. One is not many in a diocese, but the units will total, say, a hundred throughout the United States; and we are considering national totals. Educational progress will require specialists among the clergy, such as are attached to the Volksverein, and similar societies in Germany. The wealth of Catholic literature in France on all subjects is largely the fruit of a surplus of priests who were able to give their time to specialization. Social work in large cities will call for more priests, and the rapid

development of Catholic colleges, most of them now crowded to the doors with students, will call for more teachers. So it is no exaggeration to say that hundreds of priests will be required in a very few years over and above those needed for parish and missionary work. Alternatively the organization of the Church must become unstable and insecure.

So we have to face the problem of producing 815 priests for next year only to maintain our present position: or a thousand or so if we are to make real progress. And we must keep on doing that year after year. Whether or not the seminary accommodation is adequate, is another problem. I fully believe that the vocations will be forthcoming. Only the other day I heard of one seminary in a large city accepting only fifty out of two-hundred students who presented themselves for the classics, and this solely because of lack of further accommodation. Some of the rejected students would, no doubt, be accepted in another diocese, but the number thus absorbed must necessarily have been small. It is only in the larger dioceses that the phenomenon of an over-supply of students presents itself. In some dioceses, I am told, there are practically no candidates. So it comes to a question of distribution: which brings me to a matter which the Church Extension Society has insisted upon in and out of season—the establishment of a centralized seminary which would act as a sort of “priest’s pool” for the Home Missions. There seems to be no doubt about the success of such a venture: there is certainly no doubt about its necessity. It could secure vocations, for they are overflowing from the city seminaries. A surplus of vocations seems to be always found where there are diocesan preparatory seminaries, or large colleges—such as Holy Cross, Mass., which does practically the same work. Consultation with the bishops in the smaller places leads to the conclusion that every diocese could ultimately supply its own needs if there was an institution that could take the burden of the preparatory seminary, in the inability of the diocese to do so. But as the theological seminaries are already overcrowded, it would obviously be necessary to establish more of them.

A Home Mission Seminary would, then, help to solve the problem. Its students would offer themselves for the task of laboring in the scattered communities of the West and South.

It would absorb the surplus students of the larger dioceses, and would save the lost vocations of the smaller ones, where the lack of preparatory seminaries closes the door to many a possible vocation. The priests who would be ordained as the result of such a venture could be maintained by the promoting agency (for instance the Board of Missions), and be at its disposal. Or they could be ordained for their own diocese and be at the disposal of, and lean upon, their own bishops? Of the two plans the former would, no doubt, be more generally acceptable. One such seminary would not be enough. In a very short time we should need many.

But whether such a scheme be embarked upon, or some other, something must certainly be done to meet the grave situation which appears to be before us. If we get to work now we shall have taken time by the forelock and shall have forestalled a crisis which, it seems to me, is otherwise inevitable.

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OCURRENCE AND TRANSLATION OF FEASTS IN THE NEW MISSAL.

IN two previous articles¹ the changes in the new Missal which concern the various groups of Masses, private and solemn, were pointed out, and it remains now to say something regarding the emendations relating to the occurrence and translation of feasts. These comprise the days when the solemnity and not the office is transferred, as well as special Masses celebrated on occasions of great gatherings of the faithful. In conclusion, there is something to be said about the commemorations made or omitted independently of the Canonical Hours; likewise concerning the order of the orations, the Gloria, Sequence, Credo, the Preface, and the last Gospel.

OCURRENCE AND TRANSLATION OF FEASTS.

I. IMPEDED FEAST OF TITULAR.

If the feast of a principal patron, or of the titular or dedication of one's own church, or of the titular of the holy founder

¹ ECCL. REVIEW, October and November, 1921.

of an order or congregation is accidentally impeded, on that day one chanted Mass of the impeded feast (or its commemoration in the chanted Mass of the day) is allowed according to the rules of solemn votive Masses (Tit. VI, 1).

2. MASSES WITH GREAT CONCOURSE OF PEOPLE.

The same is done in churches where a feast is celebrated with a great (extraordinary) concourse of people (the Ordinary being judge in the matter), when the feast itself must be transferred or accidentally omitted; or when a feast is celebrated of a mystery, saint or *beatus*, mention of whom is made that day in the Martyrology or in its Appendix as approved for the respective churches.

A Mass of this kind, however, is to be celebrated with all the commemorations consistent with the rite of double of first or second class, if the feast is inscribed with this rite in the *Kalendarium proprium*; otherwise, with all the commemorations admitted by doubles major or minor, according to the rubrics (Tit. IV, 2).

In impeded Masses which are doubles of first class and celebrated with a great concourse of people, commemoration is made only of:

- (a) a double of second class;
- (b) any Sunday;
- (c) any major ferial;
- (d) any Rogation Day;
- (e) any of the privileged vigils or octaves.

In an impeded Mass which is a double of second class and celebrated with a great concourse of people, all occurring commemorations are made of:

- (a) a day within a common octave, and
- (b) a feast or octave day of simple rite (but outside of low Masses only).

As often, however, as this solemn votive Mass itself is impeded, in the Mass of the current day (even when chanted) commemoration may be made of it (under one conclusion with the first oration), except on the following days (Tit. V, 3):

- (a) All Souls' Day;
- (b) feasts of our Lord which are primary doubles of first class in the whole Church (with the exception of the Monday and Tuesday of Easter and Pentecost weeks);
- (c) when the office or the commemoration is of the very same mystery of our Lord or of the same saint.

3. MASSES OF TRANSFERRED SOLEMNITY.

In churches and public or semi-public oratories where the external solemnity of:

- (a) the principal patron, or
 - (b) titular or dedication of one's own church, or
 - (c) titular or holy founder of an order or congregation,
- which fell during the preceding week, has been transferred to a minor Sunday, one Mass may be *chanted* of the transferred solemnity, of which also one Mass may be *read* unless a double of first class occurs.

Should it happen that the external solemnity was to be transferred to a major Sunday or to a Sunday impeded by a double of first class as above, then all Masses of the external solemnity are prohibited; in the chanted Mass of the current day, however, and in the other low Mass, commemoration of the external solemnity is made according to the rules given for solemn votive Masses (Tit. IV, 3).²

In Masses of external solemnity double of first class which are transferred to a Sunday, a commemoration is made only of the days mentioned in the three last paragraphs under No. 2, above.

Regarding the external solemnity of the feast of the Holy Rosary and of certain other feasts formerly attached to minor Sundays, the decree of the S. R. C., 28 October, 1913³ must not be considered as abolished, and the obligation of the parochial Mass is to be no longer considered as an obstacle.

4. IMPEDED DOUBLES AND SEMIDOUBLES.

Masses (whether low or high) of perpetually or accidentally impeded doubles major or minor and semidoubles may be said

² Cf. also Decree S. R. C., 27 March, 1920.

³ Cf. ECCLES. REVIEW, May, 1916.

at the option of the priest, provided the impeding office was not (Tit. IV, 4) :

- (a) a double of first or second class;
- (b) any Sunday (though anticipated or, *quoad "Officium"*, reposed);
- (c) a privileged octave of the first or second order;
- (d) a privileged octave day of the third order;
- (e) any of the privileged ferials or vigils.

5. MASSES OF OFFICES COMMEMORATED AT LAUDS.

Any day on which (Tit. IV, 5) :

- (a) an office of double rite, or
- (b) any Sunday (whether anticipated or, *quoad "solam Missam,"* reposed), or
- (c) a privileged octave, or
- (d) a ferial of Lent (from Ash Wednesday to the Wednesday of Holy Week incl.), or
- (e) an ember-day, or
- (f) Rogation Monday, or
- (g) any vigil,

does not occur, Masses (whether low or high) may be said, *ritu festivo*,⁴ of any office commemorated at Lauds,⁵ or of any mystery, saint or *beatus* if they be mentioned that day in the Martyrology or in its Appendix approved for the respective churches; safeguarding, however, the more ample privileges indicated above.

6. MASS IN "ALIENA ECCLESIA".

Any priest, whether secular or regular, must say Mass (be it even entirely proper to the regulars) *wholly* according to the calendar of the church or public oratory in which he celebrates; he will not, however, conform to any rites peculiar to the church or order.

The same holds good in the case of a semi-public oratory, or the *principal* chapel of a seminary, college, pious community, hospital, prison, and the like.

⁴ E. g., the Gloria is recited if the Mass is not said in violet vestments (Titt. X, n. 2, and VII, n. 1.

⁵ Noteworthy privilege.

If, however, votive or other Masses are permitted according to the calendar of these churches or oratories, the priest may celebrate them, observing nevertheless the rubrics and decrees (Tit. IV, 6).

COMMEMORATIONS.

All the commemorations prescribed at Lauds (according to the calendar of the church or oratory where the Mass is celebrated) are made also at Mass, but the following exceptions (Tit. V, 1) are worthy of notice:

Commemorations made in the Office but not in the Mass:

- (a) the *Suffragium* (unless the *A cunctis* is prescribed as a common oration);
- (b) the *Commemoratio de Cruce*;
- (c) commemorations made in the office on the vigil of Pentecost and on Palm Sunday.

Commemorations made at Mass though not in the Office:

- (a) common vigils falling on ember-days or on the ferials of Advent⁶ or Lent, or on a Sunday anticipated (*quoad "Officium"*) on Saturday;
- (b) a common vigil occurring with a more important vigil;
- (c) Sundays reposed *quoad "Missam"*;
- (d) major and minor Litany days (except Rogation Monday).

Commemorations made in the office and in low Masses only:

- (a) on doubles of first class:
 - 1° a common octave day;
 - 2° any double or semi-double;
- (b) on doubles of second class:
 - 1° an octave day of simple rite;
 - 2° a feast of simple rite.

ORATIONS.

In all Masses of semidouble or simple rite outside of:

- (a) Passion time and
- (b) the octaves of Easter and Pentecost,

two common orations are said after the oration of the day.

⁶ On vigils falling during Advent (e. g., the Vigil of St. Thomas, Apostle) the vigil Mass is said with a commemoration of the ferial; but should this ferial be also an ember-day, then the ferial Mass is said with a commemoration of the vigil (Tit. V, 1).

The second common oration, however, is omitted if any (special) commemoration is to be made, and both common orations are omitted should two commemorations be made (Tit. VI, 1).

This holds good also for private votive Masses in which commemoration of the office of the day is always said as second oration unless a commemoration inseparable from the oration of the Mass itself (e. g., commemoration of St. Paul in the Mass of St. Peter) is to precede it; as third oration the *first* of the common orations is taken as often as another commemoration does not occur (Tit. VI, 1).

From Passion Sunday to Low Saturday inclusive, and during the octave of Pentecost, only one common oration is said (both in ferial and festal Masses),⁷ which is likewise omitted should any commemoration be made.

When a common oration is an *oratio ad libitum*, the *oratio imperata* (any collect which may happen to be prescribed by the Ordinary) may be said in its place; if, however, the *oratio ad libitum* is preferred, it may be chosen by the celebrant at will in any (low or high) Mass (Tit. VI, 1).

Common orations are omitted (Tit. VI, 1) :

- (a) on Palm Sunday;
- (b) on the vigil of Pentecost;
- (c) on any Sunday if commemoration of an Octave is made;
- (d) in all Masses in which commemoration of a double is made;
- (e) in solemn or other similar votive Masses.

I. COMMON ORATIONS.

Common orations are those prescribed as second and third orations on semidoubles and simples (as above), according to the different seasons of the year; they are (Tit. VI, 1) :

(a) During Advent (except in Masses of the Blessed Virgin, or in others in which Our Lady is commemorated; and also in the votive Mass of All Saints) :

second oration : " de S. Maria " (*Deus, qui de Beatae*) :

third oration : " Contra persecutores Ecclesiae " (*Ecclesiae tuae*) or " Pro Papa " (*Deus, omnium*).

⁷ Noteworthy change.

(b) From Christmas to 2 February inclusive (except in Masses of the Blessed Virgin, or in others in which Our Lady is commemorated; and also in the votive Mass of All Saints):

second oration: "de S. Maria" (*Deus, qui salutis*);

third oration: "Contra persecutores Ecclesiae" (*Ecclesiae tuae*) or "Pro Papa" (*Deus, omnium*).

(c) From 3 February to Ash Wednesday exclusive, and from the first Sunday after Pentecost to the first Sunday of Advent exclusive (with the exception of all octaves and vigils—if, at least, a commemoration of them be made—and Masses of the Blessed Virgin as well as those in which Our Lady is commemorated; and also the votive Mass of All Saints):

second oration: "Ad poscenda suffragia sanctorum" (*A cunctis*);

third oration: optional (as to choice only).

(d) During all octaves, whether privileged or common; and on octave days of simple rite which fall within the time indicated above, (c); and on vigils which also fall within the time referred to or from Ash Wednesday to Passion Sunday exclusive (provided that in these cases there be made at least a commemoration of the octave or vigil, and that the octave itself or the vigil be not of the Blessed Virgin or of All Saints):

second oration: "De S. Maria" (*Concede*);

third oration: "Contra persecutores Ecclesiae" (*Ecclesiae tuae*) or "Pro Papa" (*Deus, omnium*).

(e) From Ash Wednesday to Passion Sunday exclusive (except in Masses of the Blessed Virgin or in others in which Our Lady is commemorated; and also on vigils, and in the votive Mass of All Saints):

second oration: "Ad poscenda suffragia sanctorum" (*A cunctis*);

third oration: "Pro vivis et defunctis" (*Omnipotens*).

(f) From Passion Sunday to Low Saturday inclusive, and during the octave of Pentecost:

second oration: "Contra persecutores Ecclesiae" (*Ecclesiae tuae*) or "Pro Papa" (*Deus, omnium*).

N. B. Only one common oration is said.

(g) From Low Sunday to the vigil of Pentecost exclusive (except in Masses of the Blessed Virgin or in others in which

Our Lady is commemorated; and also in the votive Mass of All Saints):

second oration: "De S. Maria" (*Concede*).

third oration: "Contra persecutores Ecclesiae" (*Ecclesiae tuae*) or "Pro Papa" (*Deus, omnium*).

(h) In all Masses of the Blessed Virgin (to whom the Mass of the feast of the Circumcision with its octave—should it have one—is also referred); and on the vigil, and during the octave as well as in the votive Mass of All Saints, outside of the time mentioned in (f):

second oration: "De Spiritu Sancto" (*Deus, qui corda*);

third oration: "Contra persecutores Ecclesiae" (*Ecclesiae tuae*) or "Pro Papa" (*Deus, omnium*).

N. B. If, however, only a commemoration of the Blessed Virgin or of All Saints is made on their vigils and during their octaves, the third oration will be *De Spiritu Sancto* if a third common oration is to be added (Tit. VI, 1).

2. ORDINATION MASSES.

At the consecration of a bishop and in the conferring of orders, the oration proper, as given in the Missal, is added under one conclusion with the first oration in the Mass of the day (Tit. VI, 2).

3. ORDINATION ANNIVERSARY.

On the anniversary of one's own ordination to the priesthood—to be reckoned from a fixed day (i. e., date) of the month—it is permitted to any priest—outside of *requiem* Masses—to say, at will, the oration "Pro seipso Sacerdote" (n. 20 among the *Orationes diversae*) after the orations prescribed by the *rubrics*. This is forbidden on:

(a) the vigils of Christmas and Pentecost;

(b) Palm Sunday;

(c) doubles of first class;

but in these cases it may be said on the first following day which is likewise free from a double of first class (Tit. VI, 3).

4. ORATIO IMPERATA.

The orations or collects prescribed by the Ordinary should never be more than two, and they are said, *never* under one

conclusion with the oration of the Mass, but in the last place, after the orations prescribed by the rubrics, or in the place of a third common *ad libitum* oration as often as a third optional oration is to be said.

These collects, according to Tit. VI, n. 4, must be omitted (even when the following offices are only commemorated) :

- (a) on all doubles of first or second class;
- (b) on major Sundays (unless the first collect is chosen in place of a common optional oration) ;
- (c) on privileged ferials, vigils and octaves;
- (d) in solemn or similar votive Masses;
- (e) as often as four orations have already been said according to the rubrics. (If, however, the fourth oration itself is the first of two prescribed collects, the other collect must also be added in that case. S. R. C., 22 March, 1912.)

Moreover, collects for the dead (which may be said, unlike other collects, at any time of the year, also in requiem Masses which allow three orations) must *also* be omitted (Tit. VI, 4) :

- (a) during Easter time;
- (b) in all Masses of a double or semidouble office;
- (c) in all Masses in which commemoration of a double or semidouble is made.

If the *oratio imperata* is " *Contra persecutores Ecclesiae* " or " *Pro Papa* ", one oration satisfies both precepts on days when these orations are already prescribed by the rubrics.

Should these collects be prescribed by the Ordinary *pro re gravi*, they are nevertheless omitted (but only) on :

- (a) the vigils of Christmas and Pentecost;
- (b) Palm Sunday;
- (c) all doubles of first class.

If, however, these collects are ordered to be said *even on doubles of first class*, they are then omitted (Tit. VI, 4) only on :

- (a) Christmas Day;
- (b) the Epiphany;
- (c) Holy Thursday and Saturday;
- (d) Easter Sunday;

- (e) Ascension Thursday ;
- (f) Pentecost Sunday ;
- (g) the feast of the Blessed Trinity ;
- (h) the feast of Corpus Christi.

The order in which the various collects (i. e., when more than one is prescribed) are to be said is this (Tit. VI, 5) :

- (a) *Collect for the dead* is always said as second last oration among those permitted even at the choice of the celebrant ;
- (b) if there is a collect *pro re gravi*, it is said first ;
- (c) if *both* collects are prescribed " *pro re gravi* " or " *pro re non gravi* " the collect of any mystery or saint is placed first, according to the order in which they are found in the Litany ; then is said any collect which is to be taken from the various orations or votive Masses found at the end of the Missal.
- (d) If *both* collects (whether " *pro re gravi* " or " *pro re non gravi* ") are to be taken from the various orations and votive Masses given at the end of the Missal, then the order observed is that in which these collects are found in the Missal itself.

5. VOTIVE ORATIONS.

In all low Masses which, on a day of simple rite (with the exception of the major privileged ferials), are celebrated either in conformity with the occurring office or as private votive Masses, several orations may be said at the choice of the celebrant,⁸ and outside of Paschal time the oration for the departed may also be one of these optional orations (Tit. VI, 6).

Care must be taken, however, that orations of this kind :

- (a) be placed after the orations prescribed by the rubrics, and after collects prescribed by the ordinary ;
- (b) when added to the already prescribed orations, retain or induce an *uneven* number, and never make a total of more than *seven* orations ;
- (c) retain among themselves that order given in n. 4 for two collects which are " *pro re gravi* " or " *pro re non gravi* " ;

⁸ Cf. *Rubr. gen. Missalis*, tit. IX, n. 12.

- (d) the oration for the dead be always said as second last oration of all.

GLORIA.

The "Gloria in excelsis" is always said in the Mass of a Sunday which is anticipated or (*quoad "officium"*) reposed, but not in Masses of a Sunday which are to be resumed during the week except:

- (a) it be Easter time;
- (b) during privileged octaves of the whole Church;
- (c) it be question of the Mass of the Sunday within the octave of Christmas to be resumed after the first day of January.

The Gloria is also said in the Mass of any feast which is celebrated within its own octave of simple rite, and in other Masses which have been given above as being celebrated *ritu festivo*, provided they be not celebrated in violet vestments (Tit. VII, 1).

N. B. During an octave of simple rite, the Mass of the respective saint is not celebrated merely *modo votivo* but *modo festivo*, with the Gloria and "Ite, missa est". Cf. special rubrics given after the feast of the Nativity of the Blessed Virgin.

SEQUENCE.

The Sequence which is assigned to some feasts must also be added in *chanted* Masses of their octaves. In low Masses, however, which are not of the octave day, but of a *day* (and not of a Sunday) within the octave, the Sequence may be said or omitted at the choice of the celebrant. Exception must be made of the octaves of Easter and Pentecost, during which the Sequence is *always* said (Tit. VII, 2).

CREDO.

The Credo is said (Tit. VII, 3):

(a) in festive Masses of double or semidouble rite as often as it becomes either the Mass which is celebrated or any of the occurring commemorations;

(b) on Sundays, even when anticipated or, *quoad "Officium"*, reposed, and on the vigil of the Epiphany, even if those offices are only commemorated;

(c) in solemn and similar votive Masses;

(d) on the feasts (even if only secondary feasts) of Doctors of the Church,⁹ principal patrons of a place, titulars of churches, and the titular and holy founder of an order or congregation, if those feasts are celebrated as, at least, doubles.

The Credo is never said in Masses of a Sunday to be resumed during the week, unless it be question of the Masses of a Sunday occurring within privileged octaves of the whole Church which are to be resumed *within* their respective octaves; neither is the Credo said in other Masses of simple rite¹⁰ even though it may become one of the occurring commemorations (Tit. VII, 3).

PREFACE.

The rules governing Prefaces are thus stated in the new Missal (Tit. VIII) :

(a) In any Mass the *Praefatio propria* is always said if there is one; otherwise

(b) the Preface used is that which is proper to the first of the occurring Masses or Offices actually commemorated that has a Preface of its own;¹¹ if this is lacking:

(c) the Preface of an occurring common octave or of the season is used; should this also be wanting;

(d) the common Preface is taken.

N. B. Remember the general rule: *Praefatio magis communis cedit magis propriae*.

The Preface of the octave is regarded as proper for Sundays during the octaves of Christmas, the Epiphany, and the Ascension; so also for the Sunday within the octave of Corpus Christi, unless commemoration of the octave be omitted.¹²

⁹ On 5 October, 1920, St. Ephrem, the Syrian, Deacon, was declared a Doctor of the Church, and by a decree of the S. Congregation of Rites (14 October, 1920) his feast is to be celebrated as a double minor on 18 June.

¹⁰ The "Missa pro sponsis", although it is a privileged votive Mass, is (the only one) of simple rite.

¹¹ The Preface used is that which is proper to an occurring office or Mass which is actually commemorated; if there are several commemorations, the Preface proper to the office or Mass first (having a Preface of its own and) commemorated is taken.

¹² Where the external solemnity of the feast of Corpus Christi is transferred to the Sunday within the octave, and when, in the same church, there should

On other Sundays the Preface of the time is said ; otherwise the Preface of the Blessed Trinity is taken.

The Preface of the Blessed Trinity is used also on *anticipated* Sundays, and on the second Sunday after Pentecost if commemoration of the octave of Corpus Christi is to be omitted.

The Preface of Easter time (*in hoc potissimum*) is regarded as being proper to the Rogation Mass (even on the major Litanies, should they occur during the octave of Easter) and to the Mass of the vigil of the Ascension (Tit. VIII, 1).

EXCEPTIONS (TIT. VIII, 2).

(a) The Christmas Preface is said throughout the entire octave of Christmas in all Masses, even in those which would otherwise have a *Praefatio propria*, provided commemoration of the octave be made in these Masses.

(b) The Preface of a commemorated Mass or office and of an octave which are not of some mystery of our Lord, and the Preface of Lent, are never used in the Masses of the dedication of a church or in the Masses of any other feast of our Lord (which may happen to be anywhere celebrated) when such a feast has no Preface of its own.

(c) The Preface of the Blessed Virgin is never used in ferial Masses of Advent.

LAST GOSPEL.

In any Mass in which commemoration has been made of :

- (a) a Sunday, though anticipated or, *quoad "Officium"*, reposed ;
- (b) a ferial of Lent or Passion time ;
- (c) an ember-day ;
- (d) Rogation Monday ;
- (e) any vigil ;
- (f) the octave day of the Epiphany ;¹⁸

happen to be another (i. e., besides the chanted Mass of the external solemnity) *chanterd* Mass of the Sunday itself, then commemoration of the octave (and, therefore, the octave Preface) is omitted in the chanted Mass of the Sunday, and the Preface of the Blessed Trinity is used. Cf. Tit., nn. 4 and 5.

¹⁸ Noteworthy change: these Masses have Gospels of their own. A similar change has been made regarding other *feasts* having a strictly proper Gospel.

(g) a day within a privileged octave¹⁴ of the first order, the Gospel of the Sunday, ferial, vigil, or octave is always said at the end of Mass, provided this Gospel be not the same (even only in its beginning)¹⁵ as the one which was read at Mass (Tit. IX, 1).

If, however, a ferial and a vigil, or two vigils fall together on the same day, the Gospel at the end of Mass is said of that office which is commemorated first.

On the vigil of Christmas, nevertheless, if it fell on a Sunday, and on a Sunday which may occur from the second to the fourth of January, the Gospel of the Sunday is not read as Last Gospel; neither is the Gospel of the Sunday said at the end of Mass when commemoration is made of a Sunday being first resumed during the week (Tit. IX, 2).

Lastly, if there is no Gospel of a Sunday, ferial, vigil, or of any of the octaves mentioned above, to be read as Last Gospel, in that case the Gospel at the end of Mass will be that which is *strictly proper*¹⁶ (and not merely appropriated¹⁷ or assigned from any common, or only repeated from the feast during the octave)¹⁸ to that Mass or office actually commemorated which first—among the others commemorated—has a Gospel strictly proper in the sense explained above (Tit. IX, 3).

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¹⁴ Noteworthy change: these Masses have Gospels of their own. A similar change has been made regarding other *feasts* having a strictly proper Gospel.

¹⁵ See rubric given in the new Missal on the octave day of the Immaculate Conception, in case this day should occur with the ember Wednesday of Advent; the Gospel of the octave day is the same as the beginning of the ember day's Gospel.

¹⁶ Examples: Exaltation of the Cross (14 September); both feasts of Sts. John the Baptist and Joseph; St. John the Evangelist (27 December and 6 May); St. Mary Magdalen (22 July); St. Joachim (16 August); St. Martha (29 July).

¹⁷ E. g., St. Leo I, Pope (11 April).

¹⁸ E. g., during the octave of Corpus Christi.

A SODALITY FOR CLERICAL HOUSEKEEPERS.

THE Marianum is the name of an association of Priests' Housekeepers organized on the twentieth of October, at the end of a retreat held in the new Home of the School Sisters of Notre Dame in Elm Grove, a suburb of Milwaukee.

The circular sent to the pastors of the Archdiocese of Milwaukee announcing the Retreat, and requesting them to encourage their housekeepers to attend, was well received. One pastor, expressing the sentiments of many, wrote: "I am greatly pleased to learn that some one in this wide world has mercy on our good housekeepers, who are in reality the life and the support of our priests." A lay person, seeing the notice of the retreat in a Catholic paper, wrote, revealing the thoughts of the laity, strong in faith: "Dear Father: Allow me to call your attention to an article in the *Catholic Citizen*, 26 July, as a timely suggestion: 'Some original saint might find a blessed future in the founding of a religious order destined for the useful mission of priests' housekeepers. These servants of the servants of the Lord have a most honorable calling. It is a post of dignity and influence that might well be given a religious sanction.'"

Every afternoon during the retreat there was a meeting in the hall where the housekeepers were given an opportunity to express themselves freely. Unanimously they agreed that some kind of an organization should be formed, that the much-needed good work might become permanent and national in character, and that its salutary influence and blessing might be brought to every Catholic rectory.

A committee of three was appointed, who drew up the following resolutions, which were presented and adopted at the final meeting: I. "The Association of Priests' Housekeepers shall be known as 'The Marianum'." Mary, it was declared, was not only the Immaculate Mother of Jesus, the chaste Spouse of St. Joseph, but also the Housekeeper of St. John. "Behold your Mother. And from that hour the disciple took her to his own." Mary may, therefore, be called the first housekeeper of a priest of the New Testament. She remains the model and helpful Mother of all housekeepers. Christ willed that the ministers of His Church, who preach the counsels of a perfect

life, who offer up the "clean oblation", who administer the "Food of angels", should remain unmarried and excel in purity. Mary will provide for such "men of God" housekeepers who will minister unto them with "pure hearts and innocent hands". The title "Marianum" was considered well chosen and was unanimously adopted.

II. "The members of the 'Marianum' will honor as patrons, besides the Blessed Virgin Mary, the spiritual Mother of the Association, St. Martha, St. Catherine of Siena, and St. Clair. There are special good reasons for selecting these three from among the many saintly models. 'Martha', we are told by St. Luke, 'received Him (Jesus) into her house . . . and was busy about much serving'. St. Catherine of Siena, the seraphic saint of the Order of St. Dominic, prayed much, wept much, worked constantly, sacrificed her whole life, to help the priests, the bishops, the cardinals; the Pope of her sadly afflicted times. St. Clair was a spiritual daughter of the seraphic St. Francis of Assisi. She became the Foundress of a branch of the Franciscan Order that prays much for the priesthood. Her confidence in the Eucharistic Saviour was marvelous, and remains an inspiration for all. When her convent, as we read in the Breviary, was attacked by the carnal passionate Saracens she calmly took the vase containing the Blessed Sacrament and prayed: 'O Lord, abandon not to these beasts the souls that trust in Thee . . . Protect the handmaids you have bought with your Precious Blood.' The Lord answered: 'I shall protect you always.' The enemy fled and the consecrated virgins remained unmolested."

III. "The object of 'The Marianum' shall be to promote the spiritual and social welfare of the housekeepers, and to encourage women well qualified for the position to become housekeepers."

The Church wants the housekeepers to be religious women. She expresses her mind clearly in her laws: "The clergy shall take care not to have in their houses, nor to visit, women that may give reason for suspicion: They are allowed to have in their houses only such women as are above suspicion, either on account of the natural bond, as mother, sister, aunt, or about whom, on account of their character and more advanced age, all suspicion is removed." This canon of the Church is too

little heeded. We have, thank God, sisters of priests who bring noble, even heroic, sacrifices for their Reverend Brothers. We find in many a rectory those who have chosen the post, women moved by a religious motive, women whose character is so dignified and religious, that all suspicion is impossible. "The Marianum" wants to strengthen the vocation of such professional servants of the anointed servants of the Lord, develop in them the light of faith, that they may live, work, and walk in it, see in the priest the minister of Christ, understanding that in ministering unto him they minister unto Christ, and promote their social standing and create among themselves greater sociability.

Some pastors seem to be forced by circumstances to admit into their rectories women weak in faith or without faith; domestics who work for the dollar only, whose character is far from suspicion in honesty, prudence, frugality, discretion, and morality in general. There are many women who keep house for Jews, heretics, and infidels, devout women who receive Holy Communion frequently, generous women who give alms abundantly. "The Marianum" intends to direct such to pastors who seek but cannot find women whose character is above suspicion.

IV. "Every member of 'The Marianum' shall join the Third Order of St. Dominic or St. Francis."

We need not found a new Order for housekeepers, as some paper suggested. Two such orders were founded seven hundred years ago by Saints Dominic and Francis. When this resolution was proposed in the meeting, not a few hesitated, fearing that its obligations would be too great. Some believed that as members of one of these orders they would be obliged to pray long and fast much; others feared they would have to attend public meetings in their church, or perhaps far away; others again imagined that such religious orders were intended for the saints only. These Third Orders of the Church which this October celebrate with great solemnity their seventh centenaries, are little understood and need much explanation. In Canon Law we find this clear comprehensive definition: "Secular Tertiaries are those who live in the world under the direction of an Order, and endeavor to attain Christian perfection according to its spirit in a manner compatible with secular life. They have a moderator of the same Order,

and rules approved by the Apostolic See". Secular Tertiaries are, therefore, men and women, married or unmarried, who live in the world and aim at perfection in a manner compatible with their life in the world. They take no vows, but promise to observe a simple rule, which does not bind them under pain of sin. The principal points of the rule are: to avoid worldly amusements, vanity of dress, to say daily, if not the Little Office of the Blessed Lady, at least twelve Our Fathers and Hail Mary's, or a third part of the Holy Rosary; to have said, or at least to assist at, and offer up three Masses annually for the souls in Purgatory, and to wear the little scapular of the Order. They may remain private tertiaries and need not attend Chapter meetings.

Pope Benedict XV, who is a member of the Third Order, recommends these Third Orders most emphatically to the faithful. "All those who desire their own salvation and that of their neighbor should enroll themselves under the banner of that Order, which by a similar protection of the Blessed Virgin Mary exercised in the past ages and still exercises in the midst of the needs of our own time a providential mission of truth, charity and peace. . . . The Third Order, which is filled with so many flowers of virtue, but is especially conspicuous by its two gems of sanctity—St. Catherine of Siena and St. Rose of Lima."

When at the meeting many questions about these Third Orders had been asked and answered; when it was made clear that housekeepers could remain strictly private Tertiaries; that their obligations were so simple and practical; that the advantages were so many and great; that the appeal of the Holy Father concerned them most directly, a secret ballot was taken and all but one voted to join one of the Third Orders and to make it obligatory for every member of "The Marianum" to be a Tertiary.

V. "The members of 'The Marianum' shall endeavor to make an annual retreat." At the end of the retreat all seemed to feel the blessings of a retreat, and all seemed to enjoy the fruits of the Holy Spirit, peace and joy, and all were most willing and most anxious to make an annual retreat. The one difficulty is want of time—can housekeepers get away from the rectory for five days a year? No doubt, when the pastors have

enjoyed for fifty weeks the good results of the retreats of their housekeepers they will gladly bring the necessary sacrifices to let their housekeepers go and spend one restful, peaceful week in a retreat with the Lord and the Blessed Lady.

VI. "The members of 'The Marianum' shall practise frequent, if possible, daily Communion". Holy Communion is the "Bread of Life", the bread of that spiritual life which housekeepers seek to live. The women of the world must have their vanities, their parties, their theatres, their dinners. The housekeepers cannot attend such superficial, deceiving, worldly amusements. The Church next door is their all—they need the Sacrifice of the Mass, they need Holy Communion, they need the celebrations of the Mysteries and Feasts of the Church. "He that shall drink of the water that I will give him shall not thirst forever." The pastors and priests are always willing to suffer little privations "to help those women who labor with them in the gospel."

The success of "The Marianum" will depend, next to the grace of God and the protection of Mary, on the support pastors will give it. It was organized for their benefit, to supply a great need which makes them suffer much. "If this council or this work be of men, it will come to naught; but if it be of God, you cannot overthrow it."

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THE CANON LAW ON DECEIT.

THE principal canons of the new Code containing legislation on deceit (*dolus*) are the following:

Can. 103, § 2. Actus positi ex metu gravi et injuste incusso vel ex dolo, valent, nisi aliud jure caveatur; sed possunt ad normam can. 1684-1689 per iudicis sententiam rescindi, sive ad petitionem partis laesae sive ex officio.

Can. 169, § 1. Suffragium est nullum nisi fuerit: 1.° Liberum; et ideo invalidum est suffragium, si elector metu gravi aut dolo, directe vel indirecte, adactus fuerit ad eligendam certam personam aut plures disjunctive.

Can. 185. Renuntiatio ex metu gravi injuste incusso, dolo aut errore substantiali vel simoniace facta, irrita est ipso jure.

Can. 542, 1.^o Invalide ad novitiatum admittuntur: . . . Qui religionem ingrediuntur vi, metu gravi aut dolo inducti, vel quos Superior eodem modo inductus recipit.

Can. 572, § 1. Ad validitatem cujusvis religiosae professionis requiritur ut: . . . 4.^o Professio sine vi aut metu gravi aut dolo emitatur.

The idea of *dolus* in Canon Law was borrowed from the Roman Law. Although it was accepted as meaning a just and fair deception ("*dolus bonus*"), still both Roman and Canon Law were chiefly concerned with the term as signifying wrong deceit ("*dolus malus*"). Thus understood it was defined: "*Dolus malus est omnis calliditas, fallacia vel machinatio ad circumveniendum, fallendum vel decipiendum alterum adhibita.*"¹ "*Dolus*" therefore implied the deliberate and malicious deception of another by any unlawful means. The "*calliditas*" of the definition might be committed by silence or dissimulation or by any negative means. "*Fallacia*" implied falsehood in words, whereas "*machinatio*" included any insidious scheming to deceive another.² "*Dolus*" therefore always implied the intentional and malicious deception of another. If a person unintentionally deceived someone, the mistake in the mind of the person so misled was simply called "*error*". But the victim of "*dolus*" was also led into "*error*". And according as his mistake caused by the "*dolus*" was substantial or merely accidental, the "*dolus*" itself was said to be "*de substantialibus*" or "*de accidentalibus*".

The new Code of Canon Law lays down the general principle concerning deceit in the second paragraph of canon 103. Acts caused by grave and unjust fear or as a result of deceit are valid unless the law states otherwise. The deceit, then, which the law considers does not of its nature invalidate the acts proceeding therefrom. It is evident therefore that this deceit is not "*de substantialibus*". For fraud about the substantial elements of an act begets a substantial error in the mind of the person deceived. And an act based upon substantial error is invalid of its very nature and by the natural law. The Code itself states this in the very next canon: "*Error renders an act*

¹ Cf. Schmalzgrueber, n. 2 on Lib. II, tit. XIV of the Decretals.

² Cf. Schmalzgrueber, loc. cit. Pichler, on the same title, n. 1. Wernz, *Jus Decretalium*, V, 517, n. (5).

invalid if it concerns that which constitutes the substance of the act." Nothing remains then but to say that the deceit mentioned in can. 103 § 2 is one "de accidentalibus".

Now the preliminary canons of the Second Book of the Code, namely canon 87 to canon 107 inclusive, determined general principles concerning persons, both physical and moral, and their acts. Definitions of canonical terms given in these canons find application throughout the Code. And it is the opinion of the writer that the concept "dolus" will be the same throughout the Code as that contained in canon 103.³

But one might further ask does "dolus" in can. 103 apply to all deceit "de accidentalibus"? The canon makes no distinction, but does continue and state "possunt (actus) ad normam can. 1684-1689 per judicis sententiam rescindi". So only those acts proceeding from deceit "de accidentalibus" are included which by law are rescindable through judicial action. Which those acts are is not definitely stated even in canon 1684 and the following. So according to canon 6 we shall have to have recourse to the old law. Formerly commentators further divided "dolus de accidentalibus" into "dolus antecedens" and "dolus concomitans", or into "dolus dans causam actui" and in "non dans causam". Antecedent deceit or one causing the act was such that, although begetting only accidental error in the person deceived, the act without such fraud would not have been placed. On the other hand, if the act was affected only by concomitant deceit, it would have taken place at least substantially, even though deceit had been absent.

Now all authors were agreed that if deceit was only concomitant, the act itself could not be rescinded by the judge.⁴ When however the deceit was antecedent and caused the act, the doctors disputed very much about the intrinsic invalidity of certain acts. But on this they were all agreed, that if the act was valid but of its nature rescindable, then the judge also had

³ It is true, the Code uses the word "dolus" in another sense in can. 2200, § 1, "dolus heic est deliberata voluntas violandi legem". But this canon as well as the whole Fifth Book treats of delinquencies and penalties. The word "heic" in the definition clearly indicates that here in the Fifth Book "dolus" is used in a different sense from that in non-penal or so-called civil matters. Cf. Moroto, *Institutiones Juris Canonici*, Vol. I, n. 400. Noval, O.P., *Commentarium Codicis Jur. Can.*, Lib. IV, n. 340.

⁴ Cf. De Angelis, *Jus Canonicum*, Vol. V, Lib. II, Tit. XIV, 5.^o

power to rescind it. This then decides the question. And it seems correct to conclude that the "dolus" of can. 103 means only such deceit as is "de accidentalibus", but which nevertheless causes the person deceived to place the act. It therefore does not comprehend deceit "de substantialibus", nor even fraud "de accidentalibus", when only incidental and not causing the action.⁵

Although can. 103 states that acts affected by deceit are valid according to the natural law, it suggests that some acts of this nature will henceforth be invalid through Canon Law, when it adds: "nisi aliud jure caveatur". This is an innovation in Canon Law. Formerly the positive ecclesiastical law did not invalidate any human acts on account of deceit.⁶ At times canonists drew attention to the fact that certain acts were invalid by reason of fraud, but in every case the deceit meant was "de substantialibus". Such an act need not be rendered invalid by an intervention of positive law. It was null and void through the law of nature.

Having ascertained the meaning of "dolus" in the general canonical principle laid down in can. 103, we are now ready to proceed to the application of that principle to particular matters in other parts of the Code. As one would expect, the Code says little more about deceit, except to determine the acts which it itself invalidates on account of fraud. The first canon of that nature is 169 concerning the liberty of elections.

In past centuries the Church has made many laws safeguarding the freedom of ecclesiastical elections. Her chief concern was to protect electors from the intrusive interference of secular powers. It was certain that such an election was invalidated by ecclesiastical law. Although grave and unjust fear might also interfere with the liberty of elections, it was not certain whether the Law of the Decretals rendered such an election invalid.⁷ Commentators disputed the point very much,⁸ some making the distinction whether the elector was induced by fear to vote for one definite person only, or for one of a certain

⁵ Cf. Moroto, *Institutiones Juris Canonici*, Tomus I, n. 401, and Noval, O.P., op. cit., n. 340.

⁶ Cf. Pichler, Lib. II, Tit. XIV, n. 5, 6.

⁷ Cf. Wernz, *Jus Decretalium*, II, 371, II, d.

⁸ Cf. Piat, *Praelectiones Juris Regularis*, I, Pars IV, C. II, art. 2, p. 5, no. 3.

number smaller than the total number possessing the passive vote. These authors held that only in the first case was the election invalid.⁹ Now that point is definitely settled, for can. 169 § 1, 1.^o determines that if an elector was actuated by grave and unjust fear to cast his ballot for one only or for several taken disjunctively, then his vote, but not necessarily the entire election, is invalid.

Although many things might impede or destroy the liberty of an election, the aforementioned canon specifies only two which render the vote null and void, namely grave fear and deceit. Here, as usual, these two are put on the same footing canonically. And the same conditions under which fear would make a ballot invalid also hold good for deceit.

Now how seriously must an elector be deceived in order that his vote be null and void? The concept "*dolus*" here is the same as in can. 103, we think. Therefore if the deception was such as to cause him to vote in the way he did, and he would have voted otherwise had he not been laboring under deception, then his ballot is invalid, and that, too, even though he was deceived only in accidental matters. Since fraud can be practised in so many different ways and is, after all, a rather hazy and ill-defined concept, we venture to say that this canon will cause many disputes among canonists. To make matters more difficult the canon continues and states: "*Si elector . . . directe vel indirecte adactus fuerit ad eligendam certam personam aut plures disjunctive*". These words evidently apply to deceit as well as to grave fear. What the legislator intended to express by the terms, "*directe vel indirecte*", "*adactus*", "*ad eligendam certam personam aut plures disjunctive*", is quite clear when there is question of grave fear, because of the former legislation on this point. Not so, however, when the case is one of deceit, for, as we have said before, fraud in this connexion is something new in the law. Still the legislator slipped it into the canon for a purpose, and canonists can do no more than make an honest attempt to determine what was meant. Perhaps that can be done best of all by considering some cases which naturally suggest themselves.

⁹ Cf. Schmalzgrueber, *Jus Ecclesiasticum*, I, VI, 66.

Suppose an elector has been induced to vote for a certain "candidate" either by that individual himself or by an interested third party.¹⁰ The solicitor achieves his purpose only by attributing qualifications to the "candidate" which he knows the individual does not possess, or by denying disqualifications which he knows are really his (deceit). The voter yields to these solicitations and votes for the "candidate," but he certainly would not have done so if he had not been deceived. Is his vote valid? We think it is not. It seems a clear case of "*dolus de accidentalibus dans causam actui*". Or suppose a religious is known to possess a disqualification for a certain office (say, she has held the office for the term of years which the constitutions allow). Some time before the elections she spreads the report that she has obtained a dispensation from the Holy See removing the impediment. In reality the dispensation was never granted. The voters are deceived and elect her. Are the votes cast for her valid? Even independently of other reasons which militate against the validity of such an election, we think the votes of those who were induced to vote for the "elected" merely because they thought the dispensation had been granted, are invalid on account of deceit. Again, suppose that fraud is practised, not by saying anything about the person for whom the vote is cast, but by calumniating his "opponent" (say, after the first balloting, when it becomes evident that two "candidates" are running close). Are the votes in the subsequent ballotings thrown to the one only on account of the calumny of the "opponent" valid? Again, it seems they are not. In the supposition it seems that those who were influenced by the slander to change their votes are "*adacti indirecte ad certam personam eligendam*".¹¹

The next canon on deceit is 185.¹² The reader will remember that we have put up a twofold theses: first, that the deceit of can. 103 is only "*dolus de accidentalibus dans causam actui*",

¹⁰ In elections in religious communities such action, even though no deception was intended or took place, would be unlawful. "*Caveant omnes a directa vel indirecta suffragiorum procuracione tam pro seipsis quam pro aliis.*" Can. 507, § 2.

¹¹ Of course other interpretations might easily be given to "*adacti indirecte*" and "*certa persona*".

¹² *Renuntiatio ex metu gravi, injuste incusso, dolo aut errore substantiali vel simoniace facta, irrita est ipso jure.*

and secondly, that this is the only deceit to which the Code refers in civil or non-penal matters. But can. 185 is the crux of our thesis. We admit it. And many a one on reading the canon will say at once that the adjective "substantiali" modifies both "errore" and "dolo". Still we venture to assert that that is not the case, and for the following reasons. 1. It is an old principle of interpretation in ecclesiastical jurisprudence that in the same law canonical terms are used in the same sense unless an absurdity would otherwise follow. This principle is also in conformity with canon 18.¹³ Now the "dolus" of can. 103 cannot be "dolus de substantialibus", as we have seen. This argument becomes especially strong if we remember that the very purpose of canons 87 to 107 is to determine canonical terms and principles once for all. 2. Every attentive reader of the Code must have noticed that the niceties of correct and accurate latinity were not overlooked. That accuracy of expression is especially noticeable in the use of "aut", "vel", "sive" and the enclitic "ve". Now "aut" is the strongest disjunctive, and if the legislator had intended to have "substantiali" modify "dolo", he would not have separated "dolo" and "errore" with an "aut" and then join these two with "simoniace facta" by a "vel". 3. In his notes Cardinal Gasparri refers chiefly to former legislation. But now and then he has a cross reference to other canons of the Code. In the former case the notes have only historical value. They merely indicate the older laws on the same point. Surely the eminent Canonist did not wish to imply that there was agreement between the old laws referred to and the new canon, for at times they differ widely. But the case is quite different when the note refers to another canon in the Code. Its purpose then is, as a cross reference, to show that there is something identical or similar in the two canons. Now, the note to can. 103 § 2 refers among others to can. 185. This would indicate that "metus gravis" and "dolus" are used in the same sense in both canons. Of course even such notes as these have no legal value. But they reflect the mind of Cardinal Gasparri, who surely is the best authority on the meaning of the canons.

¹³ *Leges ecclesiasticae intelligendae sunt secundum propriam verborum significationem in textu et contextu consideratam; quae si dubia et obscura manserit, ad locos Codicis parallelos, si qui sint, ad legis finem ac circumstantias et ad mentem legislatoris est recurrendum.*

Against the interpretation proposed one might urge that in the old law a resignation was invalid *ipso jure* by reason of "dolus" only when this was "substantialis". It is true, canonists quite commonly mention that "dolus de substantialibus" made a resignation invalid.¹⁴ But that was not an enactment of the positive ecclesiastical law. The natural law would make such an act invalid. Canonists drew attention to it merely the better to bring out the ecclesiastical law which determined that if grave fear or deceit in accidental matters gave cause to the resignation then it was valid but rescindable through a judicial action. In regard to grave fear the law has surely become more severe, i. e., a resignation made under grave fear was formerly valid but rescindable, now surely it would be invalid through the Code itself. But since grave fear and deceit are put on a par,¹⁵ both in the old and in the new law, then why not admit that the Code also becomes more severe concerning deceit?

The interpretation proposed solves a great difficulty of the old law, namely, it was often hard to decide whether the deceit was "de substantialibus" or "de accidentalibus". Now we need not bother about that. If a person who resigns an office, benefice or parish, was influenced to do so by deceit, and he would not have resigned had he not been deceived, then the resignation is invalid, even if the deceit was only "de accidentalibus".¹⁶

The last two canons in which human acts are invalidated by the law are 542, 1.^o and 572 § 1, 4.^o In these it is stated among other things that those are admitted invalidly to a

¹⁴ Cf. Schmalzgrueber, *Jus Ecclesiasticum*, I, Pars II, Tit. IX, n. 5. Pichler, on same title, n. 6. De Angelis, n. 2. Wernz, II, 497, I.

¹⁵ "Dolus et metus aequiparantur", Schmalzgrueber, loc. cit.

¹⁶ Most commentators on the Code we have seen have been content merely to quote can. 185 as it stands when speaking of resignation. Blat, O.P. (*Commentarium Textus Codicis Jur. Can.*, II, p. 123) agrees with us that "dolus" here is the same as in can. 103, § 2. Moroto, who is an excellent canonist, evidently contradicts himself in his *Institutiones Juris Can.*, Tom. I. In the article "De Dolo" we agree with him when he says: "Actus ex dolo positi, qui errorem substantialem non generavit valent generaliter nisi aliud in jure caveatur (c. 103, § 2). Jus invalidat actus ex dolo ortos iisdem fere casibus ac irritos decernit illos qui ex metu procedunt, scilicet: 1.^o Suffragium ex dolo datum in electionibus (c. 169, § 1, 1.^o), 2.^o Renuntiatio officii (c. 185), 3.^o Ingressus in novitiatum (c. 542, 1.^o), 4.^o Professio religiosa (c. 572, § 1, 4.^o)."
But when commenting on can. 185 in n. 680 he says: "Invalida est ipso jure renuntiatio . . . facta ex dolo aut errore substantiali, minime vero si dolus aut error fuerit accidentalis."

novitiate who are induced by deceit to enter, or whom the religious superior himself deceived by fraud admitted, and furthermore that a religious profession deceitfully made is invalid. The novitiate is invalid if either the religious superior or the novice has been fraudulently deceived, whereas the profession is invalidated only in case where fraud is practised by the one making the profession.¹⁷ Again, both canons contain new legislation.¹⁸ It is true, canonists¹⁹ often asked whether the novitiate of those who had lied about a serious defect to superiors was valid. But they were always concerned with the natural law or with particular constitutions or privileges.

Again, we think that the deceit or fraud in all these cases is the same as determined in can. 103 § 2.²⁰ Accordingly the novitiate might be invalid if the postulant was led to believe that a lay-brother novice might become a clerical novice, or if the superiors told him that he could not be sent out of his native country, whereas the vow of obedience in the Order obliged the religious to go wherever they are sent. On the other hand the superior might be induced through fraud to admit a novice, if when he asked the latter concerning his health²¹ or that of

¹⁷ We agree with Blat, *op. cit.*, p. 555, that can. 572 refers only to deceit in the person making the profession, and not to the case of that person being deceived by fraud. Still some may think that both cases are included. The law is an odious one. And therefore, although we might agree that the latter interpretation is probable, we prefer to give it the narrower interpretation.

¹⁸ Cf. Kinane in *Irish Eccl. Record*, 1918, Vol. XII, p. 302.

¹⁹ Cf. Piat, I, Pars II, Cap. I, Qu. 4.

²⁰ Dr. Kinane (*Irish Eccl. Record*, 1918, Vol. XII, p. 472) agrees perfectly with us on the concept of fraud. Commenting on can. 572 he says: "Fraud, even though it produces only accidental error, will vitiate the profession, provided it is the cause on account of which the profession was made. If it is not the cause but is merely concomitant, the profession will be quite valid." Blat, *O.P.*, *op. cit.*, p. 521, says that the "dolus" in can. 572 is the same as in can. 103, § 2; but when commenting on can. 572 on page 555, he seems to abandon his position when he says that a profession must be made "sine dolo respectante professionis substantiam in obligationibus consequentibus eam".

²¹ One might object and say that deceit about ill-health does not invalidate the novitiate or religious profession, since canons 637 and 647 insinuate that even in case of such fraud the vows are valid. Can. 637 states that religious superiors may dismiss a subject at the expiration of temporary vows for any just and reasonable cause, with the exception of sickness, unless it is evident that the sickness was deceitfully concealed or dissimulated before profession. Can. 647, § 2, 2.^o makes the same exception when determining the causes for which such a religious might be dismissed before the vows expire. We do not admit that the canons alleged necessarily imply that the vows were valid. Besides, we are inclined to think that superiors can dismiss a religious of temporary vows who fraudulently concealed his ill-health before profession even though such fraud did not cause the superiors to accept him.

his family he lied about it. Cheating in an entrance examination might also be sufficient fraud to invalidate a novitiate.²² The religious profession might be rendered void by a positive insincerity on the part of a novice concerning a matter that arose during the novitiate. Let us suppose that the Novice Master asks a novice about a fault or defect which if known would cause the superiors to dismiss the novice. The latter fearing dismissal, lies about the affair, and the superiors never learn the truth. Is his subsequent profession valid? We think a distinction must be made. If the superiors at the time of profession would still have rejected him had they known the truth, then his profession is invalid. But if they would now admit him to profession even though they knew the truth, then we think the profession is quite valid. Of course not only the first profession after the novitiate, but also all subsequent professions must be free from deceit. The law may then be summarized thus: in case there was deliberate deception either on the part of the religious community or on the part of the aspirant at the beginning of the novitiate, or on the part of a novice or religious making profession, and the party deceived would not have consented to the act had the truth been known, then the novitiate or the profession, as the case may be, is invalid.

There are still a few canons in which "dolus" is mentioned, but they are of secondary importance to our purpose. We have merely tried to give the meaning of the canonical concept "dolus" and its application in the principal canons.

F. E. BIETER, C.S.S.R.

Oconomowoc, Wis.

²² Charles Augustine, O.S.B. (*A Commentary on Canon Law*, Vol. III, p. 208) says: "If parents, desirous of keeping their property together, induce their younger sons and daughters to enter religion, there is palpable fraud." We fail to see why that fraud is necessarily so palpable.



Analecta.

S. CONGREGATIO CONCILII.

CIRCA STIPENDIA MISSARUM.

Die 9 iulii 1921.

SPECIES FACTI.—In dioecesi N., obruti sollicitationibus etiam importunis Missarum cantandarum, sacerdotes triplici ratione satisfacere conantur oblatoribus, qui aegre ferunt ut Missae ab ipsis oblatae non acceptentur, vel ut foras mittantur. Etenim, obtento consensu oblatorum, vel: (a) pro pluribus Missis cantandis, una sola *sollemnior in ecclesia paroeciae pro coniunctis intentionibus* cantatur, ceterae autem Missae foras mittuntur ad coniunctas pariter intentiones legendae, soluta pecunia secundum taxam dioecesanam. Maior itaque pars stipendiorum addicitur illi soli Missae cantatae, ita ut, ex relatione Episcopi, celebrans et assistentes vere ditescendi occasionem habeant, praesertim cum saepe multum ultra taxam ab oblatoribus detur. Vel (b) una Missa *sollemnis* cantatur in ecclesia paroeciali pro omnibus intentionibus receptis, cui stipendium addicitur taxa dioecesana pro cantatis Missis definitum, et reliqua pecunia piis operibus tribuitur. Vel (c) una Missa cantatur sine solemnitate, pro coniunctis intentionibus, sumpto stipendio secundum taxam dioecesanam, et reliqua pecunia bonis operibus deputatur.

Primae rationi agendi, Episcopus obiicit periculum avaritiae; duabus aliis, suppressionem plurium Missarum, et incertam qualitatem operum quibus pecuniae destinantur. Omnibus

autem rationibus obiicit coactionem quamdam moralem, quam subire videntur oblatores, etiam quando praerequisiti dant consensum.

Itaque proponit ut ratio ista coniungendi plures intentiones prorsus deseratur, sed simpliciter tot Missae dicantur quot fuere requisitae, facta, consentientibus oblatores, divisione stipendiorum, ita ut etiam Missae quae alio mittantur legendae, dum debuissent cantari, fruantur, pro rata parte, lautiore stipendio.

Haec porro dubia H. S. C. solvenda proponit: "1. Utrum liceat, consentientibus oblatores, componere duas vel plures intentiones Missarum cantatarum, ita ut una Missa cantata celebretur ad intentionem unitam in ecclesia oblatores, ceterae vero ad intentionem unitam legendae tradantur sacerdotibus exteris.

"2. Utrum liceat, consentientibus oblatores, duas vel plures Missas cantatas ita coniungere, ut una tantum Missa cantetur (cum maiore sollemnitate) ad intentionem ex oblati compositam, pro qua stipendium iuxta taxam dioecesanam sumatur, ceterum vero impendatur pro piis operibus."

VOTUM CONSULTORIS.—I. *Applicanda principia* haec fere sunt:

(a) Nemini licet onera Missarum suscipere quibus intra tempus debitum non possit eo modo satisfacere qui in acceptatione tacite promissus est. Hoc vetat ipsa iustitia naturalis, cuius praescriptum sedulo distinguendum est a regula positiva quae can. 835 statuitur.

(b) Quot stipendia data et acceptata fuerint, tot Missae dicendae sunt (can. 828).

(c) Cum transferuntur Missae manuales, eleemosynae acceptae integre transmittendae sunt, nisi oblatores expresse permittat aliquid retinere, aut certo constet excessum supra taxam datum fuisse intuitu personae (can. 840 § 1).

(d) Ultro oblatum maius stipendium accipere licet (can. 832).

(e) Oblatores in mutandam pactionem consentire potest, dummodo ipse sit dominus rei, nec v. g. qua heres vel exsecutor testamenti, voluntate testatoris ligetur; et, quando agitur de iure quaesito tollendo, omnino libere consentiat.

II. *Iudicium de praxi exposita:*

(a) Si istae compositiones proponuntur oblatores de Missis iam acceptis, imprudenti sua acceptatione sacerdotes peccarunt

contra principium sub littera (a) recitatum. Nec *subsequens* consensus oblatores iam satis liber videtur a quadam coactione morali, quae prorsus illicita est.

(b) Si vero in ipsa prima tractatione eadem proponuntur, non licet tamen pro Missa cantata, vel simpliciter vel sollemnius, addicere stipendium ultra congruam taxam dioecesanam: deficit enim ultronea maioris stipendii oblatio. Conversio autem stipendiorum in alia pia opera videtur licita, dummodo sincere procedatur, et oblator plene dominus sit suae eleemosynae.

Inde, si ad ipsa dubia missa, ex solo praescripto legis, formaliter respondendum foret, sic videretur respondendum:

Ad I. *Affirmative*, dummodo:

(a) Missae quae cantatur tribuatur stipendium quod pro una Missa cantata receptum est, addito, si maior fiat sollemnitas, supplemento quod taxa dioecesana vel usu locorum definitur.

(b) Missis legendis tribuatur stipendium secundum taxam dioecesanam.

(c) Restituatur oblatores quod plus solverunt pro cantu Missarum quae non erunt nisi lectae.

Ad II. *Affirmative*, dummodo oblator dominus sit, vere consentiat, et dummodo sincere procedatur, nec aliqua negotiatio aut negotiationis *species* dissimuletur.

At satisne erit tale responsum mere formale, cum ipse Antistes, omnia iuris quaestione, pericula abusionum denuntiet et de meliore ratione rem componendi sit sollicitus? Potius aliter practice respondendum videtur, sicut statim dicetur, post brevem hanc animadversionem de modo proposito a Rmo Antistite: modus nempe iste hac parte peccare videtur, quia Missis lectis stipendium assignare censetur quod pro Missis cantatis oblatum erat, vel saltem ab hac distinctione facienda abstinere.

III. *Conclusio practica:*

Ex facti specie itaque tota difficultatis causa ea esse videtur, quod, ab uno oblatores in casu tot Missae cantandae assumuntur, ut aliis oblatores nullum fere locum iam esse sinant. Hi tunc omni modo instare incipiunt, de impossibilitate obtinendi Missas conqueruntur et sacerdotibus moralem faciunt necessitatem recurrendi ad compositiones, ut plures saltem quadantenus contentos reddere queant. Si res ita se habet, haec suggerenda videntur, ut, observato can. 836, a singulis oblatores non

accipiantur nimis multae Missae cantandae in ipsa ecclesia, atque ut Missae cantandae quae transferuntur, transferantur ut *cantandae*, vel Missae legendae addantur eo numero qui respondeat excessui stipendiorum pro Missis cantandis receptorum, nisi S. Sedes permittat ut excessus iste piis dioecesis operibus assignetur. In hunc sensum super propositis dubiis mens Sacrae Congregationis in casu aperienda videtur.

Quare, etc.

RESOLUTIO. — Sacra Congregatio Concilii, in plenariis Emorum ac Revmorum Patrum comitiis habitis in Palatio Apostolico Vaticano, die 9 iulii 1921, omnibus attente perpensis, respondendum censuit "*Ad mentem*. Mens est ut Ordinarius prudenter studeat relatam praxim submovere; et, ad normam can. 836 Codicis iur. can., fideles moneantur per tabellam in sacrario loco patenti positam, non omnes Missas cantatas ob effluentem eorum numerum in ecclesia paroeciali celebrari posse, sed alibi superexstantes mitti pro celebratione".

Facta autem de praemissis Ssmo Dno Nostro Benedicto Pp. XV relatione per infrascriptum S. Congregationis Secretarium in audientia insequentis diei, Sanctitas Sua resolutionem Emorum Patrum approbare et confirmare dignata est.

I. MORI, *Secretarius*.

SACRA CONGREGATIO DE RELIGIOSIS.

DUBIA DE CELEBRATIONE CAPITULI GENERALIS IN CONGREGATIONIBUS IURIS DIOECESANI.

Huic Sacrae Congregationi negotiis Religiosorum Sodalium praepositae, circa celebrationem Capituli Generalis in Congregatione iuris dioecesani, proposita fuerunt dubia quae sequuntur:

I. Utrum ad Ordinarium domus principis Congregationis religiosae iuris dioecesani, quae iam per plures dioeceses diffusa est, spectet ius statuendi locum ubi Capitulum Generale celebrandum sit; an potius ad Moderatricem Generalem?

II. Utrum eidem Ordinario, de quo in praecedenti dubio, competat praesidere electioni Moderatricis Generalis eamque confirmare vel rescindere; an potius spectet ad Ordinarium loci in quo electio peragitur?

Porro Eminentissimi Patres Cardinales, in plenario coetu ad Vaticanum habito die 17 iunii 1921, re sedulo perpensa, respondendum censuerunt prout sequitur:

Ad I. *Negative* ad primam partem, *affirmative* ad secundam ad normam canonum 162 et 507.

Ad II. *Negative* ad primam partem, *affirmative* ad secundam iuxta canonem 506 § 4.

Facta autem relatione SSmo Domino Nostro Benedicto divina Providentia PP. XV a R. P. D. Abbate Secretario in Audientia diei 25 eiusdem mensis et anni, Sanctitas Sua Eminentissimorum Patrum decisionem seu responsionem approbavit atque publici iuris fieri mandavit.

Datum Romae ex Secretaria Sacrae Congregationis negotiis Religiosorum Sodalium praepositae, die secunda iulii 1921.

TH. CARD. VALFRÉ DI BONZO, *Praefectus*.

L. * S.

Maurus M. Serafini, Ab. O. S. B., *Secretarius*.

SAORA POENITENTIARIA APOSTOLICA.

INDULGENTIAE PRO SOCIETATE "BOYS' BRIGADE".

Beatissime Pater.

Fr. Chilianus a Lewardia, sacerdos Ordinis Minorum Capucinatorum, Commissarius Generalis Societatis v. d. "Catholic Boys' Brigade of the United States", ad pedes Sanctitatis Vestrae provolutus, humillime petit ut iuvenes pertinentes ad praefatam Societatem qui, confessi, in Communione Generali, quae semel in mense habetur, Sacris Epulis reficiuntur, Indulgentiam plenariam lucrari possint. Petit insuper Indulgentiam CCC dierum quoties praefati iuvenes, corde saltem contriti ac devote, publice vel private sequentem formulam recitaverint: "Promittimus fidelitatem Domino Iesu Christo, capiti nostro invisibili, Vicario Eius et aliis Eius vicesgerentibus in terra, ducibus nostris in pugna contra inimicos nostros visibiles et invisibiles, et Mariae Reginae nostrae Immaculae, sub cuius tutela obtinere speramus victoriam et aeternum triumphum in coelis."

Et Deus, etc.

Die 19 Aprilis, 1921.

Sacra Poenitentiaria Apostolica benigne annuit pro gratia iuxta preces ad septennium. Contrariis quibuscumque non obstantibus.

B. COLOMBO, S. P. Reg.

IO. BAPT. MERIGLIESI, Subst.

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

25 June, 1921: Monsignors Joseph Kaup, Joseph H. Schlarman, Charles Gilmartin, Andrew Janiszewski, of the Diocese of Belleville, made Domestic Prelates of the Pope.

Daniel McGlynn and Dr. Bonaventure Portuondo, of the Diocese of Belleville, made Knights of the Order of St. Gregory the Great, civil class.

28 June: Most Rev. John J. Glennon, Archbishop of St. Louis, made Assistant at the Pontifical Throne.

2 July: Mgr. Joseph Clement Willging, of the Diocese of Helena, made Private Chamberlain supernumerary of the Pope.

29 August: John P. Dinan and Michael T. Dinan, of the Diocese of Detroit, made Knights of the Order of St. Gregory the Great, civil class.

Studies and Conferences.

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

S. CONGREGATION OF COUNCIL argues and decides some questions relating to stipends for Masses.

S. CONGREGATION FOR RELIGIOUS answers difficulties concerning procedure of general chapters of diocesan congregations.

S. POENITENTIARIA APOSTOLIC grants plenary and partial indulgences to members of Catholic Boys' Brigade of the United States.

ROMAN CURIA announces officially recent Pontifical nominations.

MARYKNOLL MISSION LETTERS. XXX.

Do you know the chief "indoor sport" on the Missions? It is the same the world over, for priests and journalists and Brothers Christopher and traffic cops. Even presidential candidates and prime ministers are devotees to the gentle art of "sizing up the other fellow". And many a mission journey is made a holiday trip by opening the "windows of the soul".

It is not mere sight-seeing, for the eye soon tires of that and fails to register; nor on the other hand do we moralize eternally on the characters with whom we rub elbows, but, without being rubbernecks or Bernard Shaws, we manage to pass many a healthy moment in giving our neighbor the "once over".

On the missions we have a wider field and one more changing than yours at home, though the downtown subway in little New York is a fair practice ground for a life-long hobby in China. If the train is not too crowded and you're strong enough to win a seat, the stage is set for a pleasant ten minutes' study of anyone at the other end of the car. But the con-

ventional mask that disgruntles the face of the tired business man offers little data to the novice.

Here in China we have the open features of less sophisticated brethren and perhaps the map shows a field more legible than Westerners credit. We hear much of China's stolidity and of double-dealing natives whose thoughts are poles apart from ours; yet I feel that missionaries have often the secret of their cryptograms and find themselves in sympathy with the native.

The priest has a view of the Chinese that is often not that of the European of the port cities. Perhaps love is the bridge, or it may be simply the close-up view that pierces the stolid Oriental face and shows the human wrinkles beneath the make-up. For the weakness of the impression left on foreigners in China is due to distance. When you sit in the first-class compartment of the tramcar and look through the dirty pane at the native in the third class, 'tis hardly to be expected that you fall in love at first sight. And jolting in a rickshaw or lulled in the unwashed interior of a sedan chair, you are forced to gaze at the sweating back of a rough specimen of humanity, and the poles that separate you are symbolic of the barrier between your mutual understanding.

Let your pride and the extra fare be pocketed for an hour, and do but squeeze yourself into the third-class compartment and you'll enjoy the ride. The first agreeable shock will be the discovery that not all the Chinese are as dirty as they look. For many, the potato-sack brown and the "poilu" blue of their gowns are ugly in old age, but clean; and the sun-tanned yellow skin, though callous as cowhide, has been washed fully as often as any pale face.

I don't intend a eulogy of the Chinese, and I grant no one is driven to sonnets in praise of their cleanliness; still, after the first struggle or two, most missionaries seem able to probe beneath the surface and find a loveable "human", so there is little reason why the rest of mortals cannot try.

The old man opposite you in the car is just as foolishly proud of his little grandson beside him as your grandfather was of you years ago. And the youngster himself is as true to form in sucking the copper cent he has ready for the conductor as any more fortunate child. What cares he that his clothes are relics of his dad's, and, when new, had first been worn by his grand-

father, or that in romping and in falls his cheek had kissed the dust of ages on the street? The delight of merely gazing to his heart's content on the queer foreigner that he finds in you is a pure joy no pampered Western boy could compass.

And the chap beside you on your left, who just flicked some of your cigar ashes from his gown—did you notice how spotless he keeps himself? Of course you would have apologized, did you know Chinese—in fact your mumbled, “*Beg pardon*”, gave him a chance to speak in English. And he speaks it well, better than did the Japanese you met at Yokohama. And then you find by questioning that he has been studying at the Brothers’ College and hopes before the year is out to begin a course in civil engineering at Lyons.

And the man at your right who dangles a dozen crabs tied by a wisp of straw, you notice, is very careful to keep them away from your immaculate trousers. His face reflects his cheerful thoughts at the prospect of a good night’s supper. The patches on his sleeve, after all, bespeak a sturdy disdain of the frowns of public opinion and prove a healthier civilization than our fashion-plated Western life. The slogans of war times that urged us to “*Eat fish and win the War*” and “*Beat the enemy by wearing overalls*” are the daily regime of the East, and the virility of the Chinese in the third-class compartment is refreshing in this respect.

A ride with such neighbors proves less uncomfortable than at first feared. We have neither been drugged nor rifled of our pocketbooks, and may find ourselves envious of the ease in showing consideration for others that we remark as natural in the Chinese.

And this is really China at its worst. To know and love the people we must study them in their village life, where no Europeans except missionaries penetrate. They are out of their element on a street car, and ill at ease and conscious of your supercilious eyebrows. Let them be your host in their native village and you are in danger of being spoilt.

However, no matter where we observe them, interest is never dulled and even after we have stopped commenting on them in letters and sharing our pleasure with you at home, we still find the game mighty lively.

I have two recent letters before me. One speaks of "the awful hardships you missionaries must undergo"—that's from a dear old lady who wears a woollen shawl even on summer nights. The other is from a young priest who says: "Your life makes me feel ashamed of myself."

I read somewhere, years ago, that missionaries hated to be pitied and would disclaim any virtue touching on the heroic in their life. Perhaps it is the hopelessness of trying to picture the real daily life of a missionary that makes one submit with a growl to all insinuations.

Then again each man feels he can speak only for himself; perhaps his neighbor really is living the heroic. Nothing but a consensus of statements from the thousands of missionaries could actually bury the superstition that life on the mission is superhuman.

A little cold reasoning, however, might give us a truer, if less romantic, notion of the missionary's life. We can start with the assumption that he is a man, not an angel. There is a German proverb that "every man is as lazy as he can be". At any rate, the average missionary likes a good meal, warm clothes in winter, and a dry spot when it rains; and he probably can get what he likes.

Parcel-post brings the remotest mission in touch with New York. The East is fast importing much of what were luxuries in former days, and modern China is proving itself quick in adopting Western comforts. Such articles as fountain pens, and pajamas, and electric lamps, and household utensils find a sale here. And such aids as are within the purse of a missionary, if they really save health or time, are legitimate expenses.

Friends have so often excused a missionary's laxity in answering letters on the ground that the poor man is possibly wearing out a pair of shoes tramping muddy roads all day and has little time for writing. The idea is common that missionaries are fiends at walking. The truth is that we wear out our patience and the seat of our trousers rather than our shoes.

In many sections it is now a waste of energy to tramp through muddy lanes. Steamboat or train, or even the uncomfortable chair, enables a man to cover distances otherwise impossible. The era of good roads in China will more than double a mis-

sioner's efficiency, and as the Apostles used the Roman roads of old to spread the Faith, so will the priest of the next decade find cycle and train his speediest agents in reaching the people. To-day a missionary must cultivate patience on a big scale because of lack of facilities in traveling, and days that are needed for work must be given up to covering short distances that modern inventions at home have spanned in comfort. The average day afoot is reduced to six or seven hours, covering about twenty miles (not even the distance from New York to Maryknoll); and when a district stretches over one hundred miles in length, a priest finds his active ministry narrowed within short periods.

I have lived with country pastors and admired their perseverance in daily rounds of small matters in a narrow circle. That about sums up the life of the average missionary, as far as I can judge it. While friends are picturing us haranguing a crowd, we are possibly scolding a lax Christian or listening to long-winded appeals from needy natives. We spend whole months at the home base attending to the needs there. The climate is not unbearable; of course a tropical sun is hot, but because of the heat we enjoy a stiff breeze that is constant from the ocean, and no one need venture out of doors at noon. But there is no need of going through the whole argument.

In one word, life here is pretty much as at home; or perhaps it would be truer to say, a priest's round of duties here is similar to that at home. I think that view has not been put before us clearly enough. Aside from the language and very accidental and minor differences in climate and habits, the ministry in China, as perhaps over all the missions, calls for practically the same knowledge and qualities in a priest as at home. And the reason for this is easily seen. If mission work were merely a matter of baptizing pagans, we could not parallel it with home work, but actual evangelizing takes up only a small portion of a missionary's time. He has his two hundred, or thousand, or even two thousand, Christians to attend to, just as any pastor the world over has; and perhaps they claim greater attention than Catholics in a Christian country, for an attempt must be made to give a supernatural motive to their daily life in order to counteract the paganism around them. It is work among converts on a large scale. And the children

require the same careful training as at home. Perhaps the one reason why the work here differs very little from that at home is the old saw that human nature is the same the world over.

If we could din that truth into Catholic America I feel the mission problem would be solved. Men will offer themselves if they are convinced they can be of use, and when it is realized that a school is just as necessary in China as at home, the hearts of our Catholics will be enlarged to fit the size of the need.

With the lopsided view of China entertained by many a man, it is not to be wondered at that the thought of going on the missions is dismissed with the words of the song: "It's a wonderful chance for somebody—somebody else but me" A man or boy is certainly not attracted to a life of which he has only the vaguest ideas and those so startling as to seem beyond his powers. It is only men of a certain character, with a dash of the adventurer in their blood, who will tackle a new idea, whether it be airplane, wireless, or foreign missions. If it could sink into the minds of the majority that foreign missions is not a new line, that several thousand Americans to-day are enjoying life in China without becoming barbarians, that we in China are so closely in touch with the homeland as to make us forget distance (actually at this moment I feel as though I were marooned on Staten Island), and moreover that life on the missions is for the most part strangely parallel with life at home, Catholics would form a saner notion of our work and its needs, and the boat that would carry a load of missionaries would have with them a group of doctors and nurses, and teaching brothers and sisters, and a mailbag full of stringless gifts.

It may be stimulating in private devotions to vision the apostolic missionary in patched cassock, with cross upraised, pouring forth a stirring call to the enraptured crowd to seek salvation, or hunting in hovels and at the water's edge for abandoned babies. But if such be the life of a missionary anywhere, I have not seen it. The pastoral work, rather, consists in hearing confessions, explaining simple phrases of the Catechism, a sermon on elementary Catholic truths, quizzing the school children on their progress in the doctrine or in arithmetic or other studies, regulating marriages, keeping track of

the piety of individuals, receiving inquirers in a social way and turning them over to the catechist for daily instruction, and last, and a bit irksome, the paying of wages and bills. In all of which there is nothing heroic, nothing the ordinary individual cannot do, and just enough of the prosaic and petty to keep the most enthusiastic cool and level-headed.

China to-day, from a Catholic viewpoint, is a land of fifty bishops and a regiment of nineteen hundred priests, with sisters and brothers, whose problems are normal and high schools, hospitals and orphanages, and their upkeep; and they are busy serving the Christians already baptized or the catechumens under instruction. They are working among a civilized people. This sounds clear and simple, but the fact has not yet been fully grasped by Americans. I suppose China will wait another decade or so to be "sized up" adequately by foreigners. Our neighbor, South America, is still in the minds of many a semi-barbarous country; so China must wait in patience till America is better informed.

If we can drive home, especially in our own minds, and then in our neighbors', that mission work in China is run along lines very similar to work at home, it should help us to prepare our souls for a less poetic work in China than perhaps we have entertained.

Say what we may, however, our friends will read between prosaic lines thoughts of the heroic life of a missionary. The tendency is to make him out an exotic creature with little in common with themselves. In my humble opinion this muffles the wee small voice of the call to foreign service in the souls of young men and women. There is work here for the most ardent character, and there is still work aplenty for us poor mortals of a coarser mould. It is this daily routine work that is unheralded in the annals of the missions. The baptism of one waif should satisfy the most sentimental and repay whatever sacrifice a missionary may make, yet it is work that can be done by the prosaic among us, too. Harvesting needs many toilers, but not all are called to work equally.

F. X. FORD, A.F.M.

Yeungkong, China.

AN OFFICIAL PRAYER BOOK FOR THE LAITY.

To the Editor, THE ECCLESIASTICAL REVIEW.

Dr. Culemans' article in your November number is timely and interesting, especially in its historical account of popular prayer books and its sound criticism of "the mania for new devotions". The Reverend author would seem, however, to be deterred from the full development of his thesis—that the preponderant element in such a book must be the Church's liturgy—by considerable hesitation as to the possibility of bringing the liturgy home to the people. It is indeed a cause for rejoicing that the ennobling of our people's devotional life by the increased use of liturgical prayer should be recommended, with whatever reservations. But one regrets the reservations when one is convinced that they are largely unnecessary, that the pessimism implied is groundless. Cannot "The Liturgy for the People!" be made a trumpet-call that triumphs over obstacles rather than a wistful and hesitant velleity?

Let us consider, for instance, whether the Latin text of the liturgy, side by side with a translation of course, must necessarily be of value "only to an extremely limited number of the faithful," as Dr. Culemans avers. It is certainly impossible to give formal instruction in ecclesiastical Latin to our congregations as a whole. On the other hand, by the use of prayer books in which Latin and English are juxtaposed, considerable numbers could surely be led to a constantly increasing familiarity with the original text, especially if aided, as the Council of Trent solemnly ordered,¹ by frequent instructions on "what is read in the Mass". At high Mass particularly, such parts as are sung would cease to be meaningless if the practice of following them in translation were encouraged, and the advantages of this would at least far outweigh the increased cost and bulk of the book. Of course the people remain in complete ignorance of Latin as long as it never occurs to them to make any effort at comprehension, but those who maintain that all such effort on the part of an ordinary American congregation must necessarily be futile can only argue from the

¹ Mandat sancta Synodus Pastoribus, et singulis curam animarum gerentibus, ut frequenter inter missarum celebrationem, vel per se vel per alios, ex iis quae in Missa leguntur, aliquid exponant. *De Sacrificio Missae*, Cap. 8.

fact that it is never made. If the clergy would display half the energy in the matter that they gladly exert in causes of more obvious practicality, there would be another tale to tell.

Two practical suggestions may be made for familiarizing the people with the Church's official language. The first is of such exceeding simplicity that no one can consider it impossible. We refer to teaching the people to chant in unison the responses at high Mass. Surely there is no parish where this could not be accomplished by a little goodwill, three or four rehearsals, and, if necessary—some slight severity toward that usurping autocrat, the anti-liturgical organist! Yet it would be a first step of immense value in the direction of that "active participation in ecclesiastical offices" the restoring of which was commanded by Pope Pius X, of blessed memory, in the *Motu Proprio* of 1903, a document which, like virtue in Imperial Rome, *laudatur et alget* in our country, though its binding force has only recently been emphasized by the present reigning Pontiff. Further developments in "the restoration of the Gregorian chant to the people", prescribed by the aforesaid "juridical code of sacred music", could find a solid basis in such a revival as is suggested.

The second suggestion is more ambitious. To many it will seem revolutionary. It is nevertheless in accordance with the Church's mind, for she has surely never regarded as in itself desirable the reduction of the people's status from that of active participants in the liturgy to that of mere passive spectators. Such a development took place by force of historical circumstances and by being, *as a general thing*, among the necessary disadvantages that accompany the obvious advantages of low Mass. But if low Mass—and this is our second suggestion—could be said, at least once on Sundays, *with the whole congregation joining aloud in all the prayers and responses of the server*, the result would be as inspiring as it would be Catholic. Such a practice (*still* implied in at least one rubric: "*Minister, seu circumstantes, respondent: Suscipiat Dominus etc.*") has been successfully attempted at all the liturgical congresses recently held in France, and has been permanently established in some places. With a congregation of school children labor involved could easily be overcome, and a Mass thus celebrated would be at once a source of great edification and

an example that older people would be eager to follow, if led to do so by their clergy. Think, Reverend pastors, of the graces to be found in such a use of the Church's liturgical sacramentals! Are you sure it can't be done when you've never tried to do it? And above all, can you think that the effort is not worth making?

To sum up, it is the writer's firm conviction that no official prayer book, however admirably composed, can effectually raise the level of our people's vocal prayer or wean them from "the mania for new devotions" so justly deplored by Dr. Culemans, unless such a book appears as part of a concerted movement to bring the liturgy home to the people by preaching and practice. Let those who have no wish to attempt such a movement say what they will of its practicality. It involves no heroic efforts, no surmounting of impossible obstacles. It *does* involve, however, a more intimate participation of the faithful in the Mass, a growth in loving knowledge of the Church's official language and of her crown of prayer, the cycle of the liturgical year. It involves, moreover, a restoration of solemn Mass, where possible, to its proper place as the parish's great corporate act of worship, from being an ordeal to which only a sense of duty or the fact of having overslept can bring the faithful. It involves a rescue from their present neglect or degradation of the services of Vespers and Complin. In all this, only the clergy can lead the way. Hence there is involved above all a change of heart in those of us who seem to regard the sacramentals of the liturgy as unavoidable burdens for ourselves and matters in which the laity had better not meddle. "The Liturgy for the People!" This is the slogan we must follow, or most of our social service will make but a feeble fight against the insidious naturalism which it is our all-important duty to conquer.

AMATOR LITURGIAE.

A CATHOLIC MANUAL OF COMMON PRAYER.

To the Editor, THE ECCLESIASTICAL REVIEW.

During the past year, several writers in the REVIEW have done a good service by bringing up the question of a Common Prayer Book for the Laity — "Sacerdos Peoriensis" in the

October 1920 number, "Senex" in the January number, and Father Culemans in the current number. The writer from Peoria errs, as "Senex" points out, by assuming that "sentimental and oftentimes maudlin prayers appeal to no one". Unfortunately, they appeal to only too many. "Senex", in his turn, basing on his own praiseworthy but ineffectual experiments, is inclined to doubt the possibility of betterment. Father Culemans also, I think, is too diffident about restoring "the habit of praying in scriptural language".

Apart from these objections, all three have given expression to ideas that should command attention. A Common Prayer Book, along the lines more or less broadly indicated by all three, seems to me the best means of restoring the true spirit of popular devotion—not in a day or a year, or even in ten years, but slowly, surely and eventually.

To attain this end, in my opinion, the book should not be the Baltimore Manual, which has proved a failure, nor any other hastily compiled or revised production. It should be the result of earnest and painstaking effort on the part of a body of experts, who have taken into consideration the best thought of the country on the subject; and, above all, the work should be carried out under the auspices of the hierarchy, especially as represented by the Administrative Council of the N. C. W. C. There need be no undue hurry; we have waited so long that we can afford to wait a little longer.

To set the ball rolling, I shall take the liberty of expressing some of my own "thoughts" on the subject.

The first and paramount question at issue is this: What should such a Common Prayer Book contain? To answer this question, we must, at the very outset, distinguish carefully three things:

- (1) the strictly liturgical service of the Church;
- (2) the common, public "devotion";
- (3) strictly private devotion.

Right here, we can simplify matters somewhat by eliminating entirely, or reducing to a minimum, the element of "strictly private devotion". A common manual for that purpose is an impossibility, if not a downright contradiction in terms. Private devotion is determined by the needs and tastes

of the individual, and is apt to be as manifold as the individuals who compose a community. To satisfy it, there would be need of a special manual for almost every individual. It is one of the defects of the Baltimore Manual that it strives to cater to this devotion. It constitutes the one justification for that "plethora of prayer books" of which the above-mentioned writers complain; a condition that will obtain in spite of the best Common Prayer Book that can be devised; and, if Father Lasance has not provided sufficiently for that condition of affairs, the rest of us may well give it up as a hopeless proposition.

Our effort must be to provide a prayer book, as perfect as may be in every respect, which, by continuous use in public service, may become for us what the Anglican Book of Common Prayer has become for the members of that communion, and which will thus insensibly raise the tone also of private devotion.

The prayer book, therefore, in my opinion, should accomplish two results:

- (1) it should enable the user to follow intelligently the ordinary liturgical functions of the Church;
- (2) it should enable the user, not only to follow intelligently the common, public "devotion", but also to take active part therein.

These two principles must determine the contents. Only a bare outline can be given here.

The ordinary, official prayer books of the Church are three: the Missal, the Ritual, and the Breviary. Here we have the three parts of which our prayer book should be composed.

The first part, or the Missal, should contain as a minimum the following selections from the liturgy:

- (1) *Asperges* and *Vidi Aquam*;
- (2) Ordinary of the Mass;
- (3) Proper of all Sundays, and of other days commonly celebrated; e. g., Ash Wednesday;
- (4) Proper of the days of obligation and of all feasts which, according to the rubrics, take precedence of the Sunday office;
- (5) Masses for the Dead.

The second part, of the Ritual, should contain the following:

- (1) order of administration of all the Sacraments, except Holy Orders;
- (2) visitation and the care of the sick;
- (3) burial service;
- (4) some of the blessings in common use.

So much for the strictly liturgical content of these two parts. It might be in order to add one or the other model formula for assistance at Mass and for the reception of the Sacraments.

The third part of the book will present the greatest difficulties. It corresponds to the Breviary; hence, even a new name for it must be adopted or coined; I would suggest "Devotional".

The only liturgical functions that would come up for consideration here would be Vespers and Complin. In my opinion, they should be omitted; the number of churches using them is comparatively small and constantly decreasing.

In any case, the greater part of this section will be taken up with formulas for what are commonly known as "devotions"; for instance, services in the vernacular for the assembled congregation. For these services, the liturgy of the Church should serve as norm and guiding star. God knows best how He wishes to be spoken to; hence, Holy Scripture, written under His inspiration; the liturgy, composed by the Church under the guidance of the Holy Spirit; certain formulas, used by the saints, that have stood the test of ages—these especially should be utilized.

A mere translation of Breviary parts; e. g., Vespers, would not appeal to our people. Better far would be a selection and adaptation of various parts of the Breviary, arranged in a certain definite order. Before the writer there lies in manuscript a formula that might well be made the basis of all these "devotions". It consists of a Proem, an Invitatory, three Nocturns and Benediction. These parts are composed of readings from Holy Scripture, Psalms, hymns, versicles, and liturgical prayers. It is so arranged that it can be easily adapted for all seasons, feasts, and occasions; it can be lengthened and shortened to suit circumstances; it can utilize anything of value contained in Holy Scripture, the liturgy, and the best traditional Catholic devotion.

Some such formula could easily be provided. As substitutes, or as optional parts, there would follow the Rosary and the approved Litanies, which are practically determined in their form; furthermore, formulas for the Stations of the Cross, Holy Hour, etc.; for morning and evening prayers, etc.; all of which must be redolent of the most enlightened Catholic piety, and must be couched in the simplest and choicest language.

Here, too, would be the place for a good selection of hymns and psalms, the latter in a new and better translation.

Such a prayer book would not be popular in the sense that it would appeal immediately to our people; but, if issued officially, if provided in sufficient number in each pew, if used habitually, it will eventually become familiar and a source of genuine edification.

E.

NOTE ON THE FORMAL DISTINCTION OF SCOTUS.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the first volume of the Pohle-Preuss Series of *Dogmatic Text Books* we read on page 153 (second edition): "The formal distinction invented by the Scotists must be rejected as hair-splitting, unjustified, and dangerous . . . it is an inconceivable hybrid which eludes every attempt of the mind to grasp it;" and in Father Hickey's well known and much used text book, *Summula Philosophiae Scholasticae*, we find quoted with approval on page 315 of volume I (fourth edition) these words taken from the *General Metaphysics* of Father Rickaby, S.J. (page 108): "The Scotist distinction between *res* and *realitas* is an enigma which its proposers have no right to force upon our acceptance." I have merely chosen these two examples readiest to hand. Would you kindly admit to the "Studies" department of your esteemed REVIEW the following informal statement of the Scotistic position:

Some one once remarked that the difficulty in the problem of distinctions results from the endeavor of the mind to think and to express what reality is apart from thought and independently of its consideration by the mind, whereas we can become aware of and know reality only in and through our mental activities. As a matter of fact, in the last analysis,

there exist in the universe only the thinking mind and the reality it contemplates; which would seem, at first sight, to point to three possible variations of distinctions, namely, the real, the purely mental, and an intermediate one, partly objective in nature and partly subjective, to which both reality and mind contribute simultaneously.

We have a real distinction when, independently of any consideration by the mind and in the real order of nature, there is a plurality of things of which one is not the other. Thus the distinction between a table and a chair is a real distinction "*inter rem et rem*". But to be thus really distinct it is not necessary that these things exist separately. They may be real parts of a being which is substantially one but physically compounded, as, for instance, body and soul are really distinct physical parts of the one human individual, since, independently of any mental consideration, the one is not the other; which proves that in nature itself there is between them a distinction "*inter rem et rem*" or a real distinction.

On the other hand we have a mental or logical distinction when there are in the mind several different concepts of one and the same thing. It depends for its existence upon our act of cognition, and is therefore found when we employ two different concepts to represent the same object. Thus when we conceive man as a rational being we have two concepts referring to one and the same formal as well as material object, one of them being a more explicit statement of the other. Such a distinction is called a purely mental distinction, or a "*distinctio rationis ratiocinantis*," because it results from the activity of our mind representing the content of a given idea more clearly and explicitly to itself, interpreting it to itself as it were, in order to grasp its full meaning. This distinction is therefore exclusively the product of the mind's need and endeavor to realize more clearly an idea by expressing the same intrinsic content more explicitly to itself.

The third, or intermediate distinction, commonly called the virtual, is defined as "a mental distinction with a foundation in reality". Here the two concepts have the same material object, but not the same formal object. That is, they regard one and the same being, but view it under different aspects. An example would be the soul viewed as simple and as spiritual.

We have here two concepts of the one thing, but they differ intrinsically in formal content, both helping to give us our complete idea of the soul's nature, and each bringing before us in an explicit manner a different real aspect.

The reason why the mind thus represents one and the same physical reality by plural concepts is found partly in the perfection of the object, whose single physical entity is virtually equivalent to several distinct entities; and partly in the imperfection of our mind, which can not grasp this single entity wholly by one concept, but must express it bit by bit, by many true but inadequate concepts. The things of nature are complex realities compounded of different moments of perfection, or intrinsic modes constituting so many positive aspects of their being. And virtual distinctions are the outcome of the mind's relative incapacity when confronted with this wealth of perfections belonging to an object. In its endeavor to gain a complete knowledge of this complex reality the mind must avail itself of plural concepts, each expressing a distinct perfection or different aspect of what is objectively *in rerum natura* one individual being. Thus man, whom the senses perceive as this single individual, is apprehended by the mind as a corporeal substance endowed with life, sensation, and thought.

Two factors are consequently found in the virtual distinction. The first, an objective one, on the part of the reality which, though one, is yet made up of distinct real moments of perfection, or intrinsic modes. And the other, a subjective one, on the part of the mind, which cannot grasp this wealth of perfections by means of one concept. Inasmuch, then, as we have plural concepts referring to but one reality of nature, we may call the virtual distinction a mental distinction; but inasmuch as antecedently to the cognitive activity of the mind, and independently thereof, there exist in the one reality these distinct real moments, or intrinsic modes, or positive aspects, as the foundation and motive of our plural concepts, the virtual distinction is not a purely mental distinction, but partakes also of the nature of a real distinction. This double character is expressed in the very definition, "*Distinctio virtualis est distinctio rationis, sed cum fundamento in re.*"

Now, in the opinion of some of the best known modern Scotistic scholars, for instance Casanova and Minges, the

virtual distinction as just explained, coincides in substance with the formal distinction of Scotus. The difference between the two consists merely in this, that the one defines the same intermediate distinction from the subjective angle, or primarily in the terms of its subjective factor; and the other formulates it from the objective viewpoint, or primarily in the terms of its objective factor, as can be seen from a comparison of the respective definitions: "*Distinctio virtualis est distinctio rationis, sed cum fundamento in re,*" and "*Distinctio formalis est distinctio a parte rei seu ex natura rei, sed non simpliciter realis*"—"(*realis secundum quid*" as Scotus puts it).

According to this opinion, St. Thomas and Duns Scotus with their fine and penetrating minds, both analyzed the dual mixed facts implied in this intermediate distinction accurately and completely. But because of the well-known difference in mental temperament,¹ St. Thomas, the Intellectualist, saw and felt the distinction primarily as a mental distinction, and so defined it as a "*distinctio rationis*", admitting, however, that it has an antecedent and independent foundation in reality; whereas Scotus, with his more realistic temperament, was more powerfully impressed by the objective factor and so emphasized the fact that it is a "*distinctio a parte rei*"; adding, however, that it was not simply a real distinction between thing and thing, but only a distinction between a *res* and its *realitates*, that is between a thing and its intrinsic modes ("*formalitates*"), and consequently admitting that it is a mental distinction in so far as we have two mental concepts representing one thing of nature. What the one philosopher puts "*in recto*" the other puts "*in obliquo*", and vice versa. We do not say that they used the exact set formulas we employ, but that they expounded these ideas.

But other modern Scotists of equal scholarly attainments, for instance, Cornelisse, adhering to the traditional view of their school, maintain that the formal distinction differs "*toto coelo*" from the virtual distinction, just as many Thomists give to the virtual distinction a more pronouncedly and exclusively mental character.

These Thomists maintain that in the virtual distinction the mind considers the same thing from different standpoints and

¹ Cf. "St. Thomas and Duns Scotus", *ECCL. REV.*, June, 1921, page 580.

thus multiplies concepts of one thing; that is, we apprehend the same reality as in its undivided unity equivalent to many perfections which the mind can grasp as mentally distinct aspects, but which are merely distinguishable and not actually distinct in the thing, independently of the mind. The reality of itself offers to the mind a ground for drawing the distinctions, but it contains no actual distinction of any kind.

In diametrically opposed fashion the Scotists just mentioned would give to the formal distinction a more pronouncedly and exclusively real character, maintaining that it is not a mental distinction at all, but one found objectively in the reality, inasmuch as the plural moments of perfection, or intrinsic modes, or different positive aspects, exist as such in the thing antecedently to and independently of the operation of the mind. They exist "*a parte rei*" and are actual "*ex natura rei*". This would give us four different kinds of distinctions, and place the formal one midway between the virtual and the real.

But whatever may be our own position on this vexing and difficult problem of distinctions which comes so close to the very heart of the age-old problem of knowledge concerning the relation between reality as revealed to the intellect and reality as revealed to sense, and however honestly we may be opposed to these two Scotistic positions, the writer hopes to have succeeded in making clear that neither of them is "an inconceivable hybrid which eludes every attempt of the mind to grasp it," nor an "enigma, which its proposers have no right to force upon our acceptance"; but that both are tangible presentations of inherently probable and consequently legitimate positions of penetrating minds who lived this ultimate problem in personal inner experience and sincerely endeavored to fathom and to reach the truth.

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CONFIRMATION WITHOUT PREVIOUS BAPTISM BY WATER.

In the November number the question whether a person who receives Confirmation and is shown afterward never to have been validly baptized, actually obtains the grace of the Sacrament, was briefly discussed and answered in the affirmative. The writer applied the term "*prima gratia*" as conveyed "*per accidens*", through the

Sacrament of Confirmation, to the removal of the "peccatum originale", and irrespective of the character impressed by the Sacrament. Since the Canons of the Church declare that the subject "aquis baptismi non ablutus valide confirmari nequit" (*Cod. Jur. Can.* 786), the application is in practice inadmissible. The following exposition of the subject makes the distinction clear and corrects the error.

In the solution of involved cases of theology, clear statements of the conceded and disputed points at issue are essential. In the present discussion the non-reception of baptism (with water) is assumed as beyond question. The ultimate difficulty regards the need of repeating the Sacrament of Confirmation. Before this can be definitely solved, however, there are many subordinate details which must be considered. Chief among these are: the necessity of receiving baptism of water in God's ordinary providence as an absolute condition for the reception of subsequent sacraments; the opinion of theologians regarding the possibility of obtaining the *gratia prima* and *secunda*, *per accidens* through the Sacraments of the Living or of Penance, first in God's ordinary providence and secondly in God's extraordinary providence; the imprinting of the character apart from the non-reception of baptism of water and the Sacrament of Confirmation; the significance of the lack of such character; finally, the practical advice to be given as regards the repetition of Confirmation.

That Christ established the sevenfold system of the sacraments as the ordinary channels of His graces, primary and secondary, none would deny. He likewise intrusted the administration of the sacraments, and the interpreting of the will of Christ regarding their valid reception, to His Church. Hence we must look to the pronouncement of the Church, and their interpretation by her theologians to discover whether baptism of water is an absolute condition, relative to God's ordinary providence, for the reception of other sacraments, notably Confirmation. The new Code, can. 786, clearly states: "Aquis baptismi non ablutus valide confirmari nequit...". Father Augustine in commenting on this canon gives us the reason why the baptism of water is necessary: "One who is not yet baptized cannot be validly confirmed because he is not yet

initiated into the Christian mysteries or incorporated in the mystic body of Christ, which initiation or incorporation confers the right to receive the other sacraments." ¹

This canon states in clearer language what was already contained in the decree of the Council of Trent: "Per Baptismum enim spiritualiter renascimur; per confirmationem augemur in gratia, et roboramur in fide..." De Augustinis interprets the teaching of the Church thus: "Renatos aqua baptismatis sacramentum confirmationis roborat..." ² Lehmkühl writes: "Verum id discriminis inter sacramentum baptismi et inter baptismum sanguinis et baptismum flaminis intercedit solum baptismi sacramentum reddat hominem aliorum sacramentorum capacem." ³ The Angelic Doctor had already written: "Si aliquis non baptizatus confirmaretur, nihil reciperet..." ⁴ Noldin clearly implies the same: "Ad cetera sacramenta valide suscipienda *praerequiritur baptismus valide susceptus*," and gives his reason, "siquidem alia sacramenta pro solis membris ecclesiae instituta sunt; per solum autem baptismum homo fit membrum ecclesiae. Sacramentum ergo, quod non baptizato confertur, nullum est, quia non baptizatus non est subjectum capax aliorum sacramentorum." ⁵ Pohle-Preuss is likewise explicit: "The recipient (of Confirmation) must have been baptized. Since the right to receive the other sacraments is conferred neither by the baptism of desire nor by the baptism of blood, baptism by water is a necessary requisite of valid confirmation." ⁶

This evidence places beyond question that the non-reception of Baptism of water is an absolute obstacle, relative to God's ordinary providence through the Church's sacramental administration, to the ordinary reception of either the graces or character of the Sacrament of Confirmation.

It might be disputed, though not essential to the argument, whether in the given case baptism *in voto* was really present. Nicodemus certainly was one who was willing to do all that God

¹ *Com.*, vol. IV, chapter II, p. 113, cf. also comment on can.

² *De Re Sacramentaria, De Confirmatione*, p. 417 (1889).

³ Vol. II, *De Baptismo*, cap. I, p. 46 (1914).

⁴ *Summa*, pars III, q. 72, art. 6.

⁵ Vol. III, n. 41 (5), p. 46 (1920).

⁶ *The Sacraments*, vol. I, chap. 4, p. 314.

required for salvation, and yet Christ said to him: "Unless a man be born again of water and of the Holy Spirit, he cannot enter the kingdom of God." St. Thomas says: "*cum aliquis baptizari desiderat, sed aliquo casu praevenitur morte, antequam baptismum suscipiat, et talis sine baptismo actuali salutem consequi potest, propter desiderium baptismi, quod procedit ex fide per dilectionem operante, per quam Deus interius hominem sanctificat, cujus potentia sacramentis visibilibus non alligatur.*"⁷ In this extract we have the definition of "baptismus flaminis", and when it is possible, according to the mind of St. Thomas. De Augustinis also: "*Si quis itaque adultus baptismi legem aut invincibiliter ignoraret, aut ipsi obsequi non posset ob defectum . . . haud equidem reus foret violati praecepti; gratiam tamen sanctificantem non perciperet, nisi in casu martyrii, aut contritionis perfectae, in qua saltem implicite includitur desiderium et voluntas servandi omnia Dei praecepta; et si mori tunc illum contingeret, aeterna felicitate excludendus foret propter defectum gratiae sanctificantis . . . et propter peccatum sive originale, sive personale nondum remissum.*"⁸

It is evident then that the baptism of desire according to the mind of these theologians takes effect only at the moment of death. In our case it does not apply at all, any more than it would to the case of an adult unbaptized convert, who had been *bona fide* seeking the kingdom of God. God in His omniscience foresaw that the lack of baptism of water would be discovered in this case, and consequently baptism *in voto* was never even a possibility for this subject in His providence. However, this point is open to question, and our argument is secured by the previous consideration, proving the necessity of baptism of water for Confirmation.

We now turn to the question concerning the possibility of receiving *gratia prima* and *gratiae secundae* apart from baptism of water through the Sacraments of the Living.

The question must not be confused with the common theological opinion that *prima gratia* can be restored *per accidens* by the Sacraments of the Living to a subject who has already received baptism and lost the *prima gratia* through mortal sin.

⁷ *Summa*, pars III, q. 68, art. 2.

⁸ *De Baptismo*, art. 5, p. 361.

We will take St. Thomas, the Salmanticenses, and De Augustinis, who may be regarded as representative of the common opinion. We shall endeavor to show that they have not the *prima gratia* as conferred apart from the baptism of water in mind. The question for them is not the first reception of the *prima gratia* but the revival after its loss by mortal sin. The very theological reason given by theologians since the Council of Trent for their opinion helps to prove this. Thus De Augustinis: "Juxta Trid. sess. 7, c. 6, omnia sacramenta novae legis conferunt infallibiliter gratiam non ponentibus obicem: atqui peccator cum ignorantia invincibili peccati sui, bona fide, et attritione generali ab omnibus peccatis suis, ad sacramenta vivorum accedens, non ponet gratiae obicem. Ergo . . ." ⁹

Now an *obex* would be the lack of such necessary dispositions, as prevent the reception of the grace but not the character. As we shall show later, the very characters themselves of Baptism and Confirmation are also lacking. But the character is more than an *obex*, making it impossible for the sacrament to be received at all, as we shall show. Again, as we have shown, baptism of water is necessary for the reception of Confirmation, so that the sacraments cannot be said to have been conferred on the subject. This is clearly the mind of De Augustinis: he presents an objection to his opinion, thus: "Ex sententia quam defendimus sequeretur eum, qui originale simul et personale peccatum habet, si invincibiliter ignorans obligationem suscipiendi baptismum ad Eucharistiam accederet cum attritione obtinere gratiam justificationis. Atque hoc admitti nequit." And he answers: "N. M. Baptismus enim ex institutione sua est janua omnium sacramentorum, ideoque cum ex divina dispositione nullum aliud sacramentum, sine baptismo praevio, suscipere homo queat, nullius sacramenti, sine baptismo, fructum percipere potest." ¹⁰

St. Thomas, who can be interpreted as favoring the general opinion, also states: "hoc sacramentum (i. e. confirmatio) datur ad confirmandum, quod prius invenerit; et ideo non debet dari his, qui non habent gratiam; et propter hoc sicut non datur non baptizatis . . ." ¹¹

⁹ De Sacramentis in Genere, pars III, art. 2, prob. 4, p. 277.

¹⁰ Idem, pars III, art. 2, n. 4, p. 281.

¹¹ *Summa*, pars III, q. 72, art. 7, ad 2.

The same holds true of the Salmanticenses, who after defending this opinion, add: ". . . primam tamen gratiam per accidens confert *non ponentibus obicem*"; and again, "Ad suscipiendam primam gratiam, sive per se in duobus sacramentis mortuorum, sive ex accidenti in quinque sacramentis vivorum non sufficit cessatio a *peccato mortali actuali*; sed praeterea requiritur *supernaturalis aliqua dispositio*, quae saltem sit *vera attritio supernaturalis*." ¹²

The supernatural disposition referred to presupposes baptism of water, and not merely the absence of actual mortal sin, which is less in their opinion. These extracts are really too obvious for comment and place beyond doubt the mind of the theologians in question regarding the revival after the reception of baptism. The other sacraments were not received sacramentally at all before the reception of baptism of water. After the actual baptism, God's ordinary providence came into force for this soul. Further, even though we grant, which we do not, that the graces might have been received before actual baptism in some extraordinary manner, the opinion of the theologians in question cannot be cited in this regard. God may have used extraordinary means *ante factum* in this case, but that is more or less a matter for God Himself. In any case, we must not let mere sentiment run away with dogmatic and moral principles. It always has been the aim of Catholic theologians to exhaust the limits of the natural before seeking refuge in the supernatural. Catholics do not admit with the Lutherans that man is incapable of any naturally good acts, nor do they implicitly suggest this by unduly exaggerating the need of the supernatural.

God's extraordinary providence is, of course, for theologians a realm of speculation. What God may or may not do in a particular case cannot be exactly determined. We now proceed a step further to the realm of this providence of God, to inquire whether there is any probability in maintaining that the effects of the sacraments, exclusive of the character, are given by God in exceptional cases apart from the reception of any sacraments. St. Thomas, referring to the case of Cornelius and his family, who received some of the effects of Confirmation,

¹² Tom. I, tract I, cap. 5, punctum 4.

before he was baptized with water,¹³ says: "... audientes praedicationem Petri acceperunt effectum confirmationis miraculose, non tamen confirmationis sacramentum. Dictum est autem, quod effectus confirmationis potest alicui conferri ante baptismum, non autem sacramentum confirmationis. Sicut enim effectus confirmationis, qui est robor spirituale, praesupponit baptismum, qui est justificatio, ita sacramentum confirmationis praesupponit sacramentum baptismi."¹⁴

Pesch likewise: "Si homo nondum confirmatus vel etiam nondum baptizatus in necessitate constituitur fidem profitendi sub difficilibus condicionibus, per humilem ad Deum recursum impetrabit auxilium necessarium, sed expectandum non est Deum velle speciali auxilio eum juvare qui ex negligentia non adhibet media divinitus instituta."¹⁵

Hermann also supports this view and gives his reasons: "Cum in necessariis nemini unquam desit suavis Dei providentia, iis etiam, qui sacramenta non receperunt, aut per subsequens peccatum jus ad specialia auxilia amiserunt, non denegatur, urgente necessitate, auxilium sufficiens ad specialem sacramenti finem obtinendum . . . Ast, cum juxta providentiam ordinariam Deus gratiam sacramentis alligaverit, auxilia eisdem concessa *ordinarie* pauciora sunt et minus selecta, quamquae illis conferuntur . . . Dixi *ordinarie*: quia aliquando uberrima etiam et selectissima eisdem Deus elargitur auxilia, quae tunc conferuntur ex superabundanti Dei liberalitate, non autem ratione officii vel status, sicut iis, qui per sacramenti susceptionem jus habent ad gratias."¹⁶

These quotations make it very clear that the reception of the effects of the sacraments apart from their validity, and without their actual conference, is extraordinary, dependent on urgent necessity, exceptional perfection, etc. Granted that such effects were received before baptism, it is quite clear that such is extraordinary, miraculous, given for a particular occasion, and do not, as we shall show, imprint any character. The very fact of their collation would be an argument in favor of the repetition of Confirmation, as it presupposes that the subject was

¹³ Acts 10:44.

¹⁴ *Summa*, pars III, q. 72, art. 6.

¹⁵ Tom. IV, tract II, no. 68.

¹⁶ *Instit. Theo. Dog.*, vol. II, tract VIII, no. 1492 (1914).

placed in condition of urgent necessity in the past, and there is no guarantee that such will not happen in the future.

We now turn from the probable opinion of the possible extraordinary reception of the effects of the sacraments without their collation to the more certain question of the absence of a character in the case of Confirmation received before baptism of water. This point is of supreme importance because the absence of the character is conceded by all to be greater than either a positive or negative *obex*. In fact, it is an absolute *obex* relative to God's ordinary providence in the sacramental system. St. Thomas, who has an entire article on this subject, is unmistakably explicit: "*Quemadmodum ad perfectam aetatem pervenire potest, nisi prius natus fuerit, nisi antea baptizatus fuerit, suscipere potest . . . character confirmationis ex necessitate percepti supponit characterem baptismalem, ita scilicet quod si aliquis non baptizatus confirmaretur, nihil reciperet; sed oporteret, iterato ipsum confirmari post baptismum.*"¹⁷ Regarding the baptismal character: "*Sacramentum habet rationem signi; alia vero duo (i. e. flaminis et sanguinis) conveniunt cum baptismo aquae non quidem quantum ad rationem signi, sed quantum ad effectum baptismatis, et ideo non sunt sacramenta.*"¹⁸

Here also the views of St. Thomas regarding the conference of some of the effects of Confirmation, exclusive of the character, should be recalled. Thus the mind of the Angelic Doctor is quite clear that no character can be received apart from the actual baptism of water.

De Lugo also supports this: "*. . . ad alia vero sacramenta, quorum est capax praerequiritur character baptismalis, et nihil aliud. Quod idem intelligendum est de amente perpetuo, qui nunquam habuit usum rationis, et omnino aequiparatur infanti.*"¹⁹

There can be no doubt about the good faith of the perpetually insane and infants, so that De Lugo considers the absence of the character graver than any *obex*, which concerns dispositions. Pesch is also quite explicit: "*Si quis actu baptismum*

¹⁷ *Summa*, pars III, q. 72, art. 6.

¹⁸ *Idem*, art. 7.

¹⁹ *De Sac.*, Disp. IX, sect. I.

suscipere nequit, sed ejus votum seu desiderium, saltem implicitum, habet sum contritione perfecta de peccatis suis, justificationem consequitur non characterem accipit;" and even more strikingly: ". . . non licet adultus ratione martyrii praevisi sed ante baptismum actu susceptum martyrium subeunt, accipiunt . . . non tamen characterem. Ergo martyres nondum baptismi, si eorum vita miraculo servatur, baptizari debent." ²⁰

As a final argument, we quote from among many others the Roman Catechism: "Subjectum confirmationis capax est omnis homo baptizatus, nondum confirmatus baptismum praerequiri ad consummatio quaedam baptismi, et qui nondum per baptismum in ecclesiam ingressus est, sacramenta cetera suscipere nequit." ²¹

There can be no question of revival of grace, since the sacraments were never received. The *obex* affects the fruitful and licit reception, but not the validity, so that even with an *obex* the characters would have been received. The absence of the baptismal character is, however, more than an *obex*, and affects not the liceity but the validity. The reception of the character has nothing whatever to do with the presence or absence of mortal sin or subjective dispositions. It depends on the valid reception of the sacrament alone, irrespective of good or bad faith. Even if some of the effects of Confirmation were granted before the baptism of water, as we have shown they might possibly be, they are transitory and for particular necessities. The character on the other hand is indelible and permanent, so much so that even if the graces be lost by mortal sin, the character would still remain and on the restoration of grace be again demandive of its own special effects. These effects would likewise, with the presence of the character, tend to augment the original initial grace, and be given very often.

It could be easily concluded from what has already been said that the obligation of repeating Confirmation is as grave as the obligation to receive it on the part of one who has never received it. It is not our purpose to discuss the obligation *in abstracto* of receiving Confirmation. Even if there were doubt about baptism, which there is not *ex hypothesi*, many weighty

²⁰ *Comp. Theo. Dog.*, tom. III, no. 70.

²¹ Pars II, c. 3, n. 16.

authorities maintain that under certain circumstances Confirmation should be repeated. We have already seen St. Thomas's view on this matter. St. Alphonsus,²² in a case of doubtful confirmation, advises: "Dubitans an sit confirmatus, potest sub conditione confirmari; sed requiritur majus dubium quam pro baptismo."

Gury gives a case of doubtful baptism and adds: "sub conditione confirmari potuit."²³ Noldin in case of prudent and reasonable doubt says: ". . . omnia iterari possunt . . . quaedam iterari debent, . . . Num sacramentum, quod ad salutem non est necessarium ut confirmatio . . . etiam *debeat* ex his adjunctis dijudicandum est quantum sit dubium de valore, quanta sit utilitas . . ." ²⁴

These are all cases of doubt, but in the present problem there is no doubt; so that one must *a fortiori* warn the subject to repeat Confirmation after the reception of baptism. Noldin even in the doubtful case urges this: "Practicum momentum sententia proposita habere potest si quis dubitet num iam valide confirmatus sit . . . Hi monendi et hortandi non autem obligandi sunt ad sacramentum confirmationis suscipiendum."²⁵

The new Code, canon 732, definitely settles the matter:

"§ 1. Sacramenta baptismi, confirmationis et ordinis, quae characterem imprimunt, iterare nequent.

"§ 2. Si vero prudens dubium existat num revera vel num valide collata fuerint, sub conditione iterum conferantur."

Hence our conclusions:

1. Baptism of water is necessary for the reception of the effects and character of other sacraments in God's ordinary providence.

2. The very existence of baptism *in voto* can at least be questioned in this case.

3. The opinion regarding the conference of *prima gratia* through the Sacraments of the Living *per accidens*, presupposes the reception of baptism of water, and refers merely to its revival after being lost through actual mortal sin.

²² *Casus Conscientiae*, p. 40.

²³ De Confirmatione, cap. II, art. II, n. 4.

²⁴ *Theo. Mor.*, tom. III, no. 27, p. 27 (1920).

²⁵ *Idem*, no. 92.

4. There is a probable theological opinion maintaining that God in His extraordinary providence does grant some of the effects, but not the character, of some of the sacraments for particular occasions, in extraordinary circumstances; but these effects are merely transitory.

5. The baptismal character, which can only be obtained in baptism of water, is absolutely essential, relative to God's ordinary providence, for the reception of the confirmational character.

6. The lack of the confirmational character, even granted that some of the effects may have been received, involves the neglect of something very useful given to the Church through Christ.

7. Hence it follows logically that Confirmation must be repeated in the case.

8. The obligation to receive and warn about its repetition is as grave now as if the ceremony had never been gone through.

9. The one who gave the wrong advice is bound to correct it.

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THE PRIEST ALONE ON SICK-CALLS.

The fact of two priests in different parts of the country being lured to their death under pretext of urgent sick-calls at night brings to mind the law of the Church that the Blessed Sacrament is not to be carried to the sick, without some one accompanying the priest. The ordinance is chiefly intended to safeguard the reverence due to the Blessed Sacrament, which, in case of an accident to the priest who carries it, might be exposed to sacrilege. Incidentally, however, it serves the purpose of protecting also the person of the priest.

Ordinarily a priest called to the sick at night takes with him the Sacred Host as Viaticum for the dying. In most instances he is escorted by the messenger who summons him. But of recent years the use of the telephone, especially in the country, and the fact that priests go by automobile and frequently drive the machine, has largely done away with the precaution of a companion.

The Code of Canon Law states (Canon 849) that "when

Holy Communion is privately taken to the sick the reverence becoming so great a sacrament is to be carefully observed, according to the rule laid down by the Holy Apostolic See". Benedict XIV prescribes that the priest, when privately taking the Blessed Sacrament to the sick, shall wear the stole, and keep the Sacred Host in a pyx tied in a white silken burse with strings, attached to his neck. Then he adds: "et nunquam solus procedat, sed uno saltem fidei, in defectu clerici, associetur".¹ This rule is mentioned in the Roman Ritual (Append.) and has been expressly reiterated by the S. Congregation.²

It is true that in mission districts a priest may at times be obliged to travel on horseback and alone. Necessity dispenses from law. But necessity does not exist in most cases where auto-traffic or railroads are at one's service. The diocesan statutes should contain a clause indicating that the faculty of taking Holy Communion privately to the sick does not dispense from the precautions by which protection for the Blessed Sacrament and its minister is safeguarded.

INTERRUPTION OF THE GREGORIAN MASSES.

Qu. The patron of our church is St. Gregory. As the result of the people's devotion to the saint, there exists a custom of requesting thirty Gregorian Masses, on occasion of deaths of relatives. This sometimes embarrasses me with a surplus of obligations. First of all, there is the parochial Mass on Sundays and certain feasts. Then it may happen that I am not able to say Mass on some days. And what about Holy Week, when it is impossible to get a substitute?

Resp. As it is not necessary that the same priest celebrate the thirty Masses, provided they are said uninterruptedly, the pastor who accepts the obligation would have to get a substitute for the days on which he foresees that he cannot celebrate according to the Gregorian intention. If, however, the interruption is unforeseen on his part, the accidental omission would not frustrate the intention, provided the thirty Masses are said. The interruption from Holy Thursday to Holy Saturday is recognized as legitimate by a decree of Benedict XIV (Inst. XXXIV, n. 22).

¹ Benedict XIV, ad Servios, 2 Feb. 1744.

² De Disciplina Sacrament., 20 Dec. 1912.

REQUIEM FOR DECEASED MEMBERS OF A COMMUNITY.

Qu. We are accustomed at the end of a mission in the parish to offer Mass on the Monday following the close of the mission for the dead relatives and friends of those who have made it. We have no special privilege in the matter. If three priests are available, the Mass is solemn high; otherwise it is a *missa cantata* simply. Should this Mass be the *missa quotidiana* allowable only on days when the Ordo permits it? Or is such a Mass equivalent to the “*unica missa in anniversariis extra diem obitus vel pro defunctis alicujus coetus*”, of which the rubrics make mention as permissible on other than semi-double feasts or their equivalent? Might a special faculty be obtained for such occasions?

Resp. The “*missa pro defunctis alicujus coetus*” above referred to belongs to the privileged Masses “*in die obitus—III, VII, XXX, et in anniversario*”. The anniversary Mass may be understood as strictly taken when it recurs on the calendar day of the year. In its wider sense (*late sumpta*) it includes any day fixed on which each year (*unoquoque anno*) one Mass may be celebrated for communities. The Mass following the mission does not verify this condition, since it is not of regular annual recurrence on a fixed day. Hence it enjoys no privilege beyond that allowed for the *missa quotidiana*. Application for an exception to the S. Congregation of Rites would probably be met favorably in the case of mission bands, although even then it is likely that the privilege would be restricted to days of double (minor) rite, if we may judge from analogy in the order of general rubrics.

A. J. SCHULTE.

 PURE WAX FOR THE HOLY SACRIFICE.

Qu. When I came here to take charge of the parish church, I found a number of old Easter candles. They are fifty-one per cent beeswax. May we use them with a safe conscience for Mass on weekdays?

Resp. Fifty-one per cent wax (however that amount is ascertained) would literally suffice to comply with the prescribed demands of wax for the liturgical lights. It assumes the bishop's approval as attesting the existence of a real difficulty, if not impossibility, to procure *pure* wax lights for the

divine service. By pure wax the Church means beeswax, without admixture of any foreign material whatever—that is to say, white or bleached wax for ordinary functions, dark for penitential service and obsequies. In principle there is no distinction as to the degree of purity in the ordinary offering to be made for the sacred functions.¹ They all regard the Eucharistic service, and the Divine Guest, whether He comes at low Mass or in solemn procession, whether He is the Victim offered to the Eternal Father or the King before whom we prostrate in affectionate adoration. In each case He justly resents an inferior offering or an adulterated gift, so long as we are capable of making the pure oblation, such as He prescribes. The S. Congregation of Rites has distinctly stated that the candles used at any of the liturgical functions in the sanctuary are meant to be of pure wax. “*Candelae pro quibuslibet functionibus sacris praescriptae debent esse cereae.*” (S. R. C., 10 Dec., 1857.)

What right have we, then, to introduce our niggardly parsimony into the royal palace of the Heavenly King, who, in prefiguring His dignity in the Old Law, was so exacting about the purity of the material to be used (pure gold and purest olive oil) that the indignity of attempting to offer inferior light in the sanctuary was visited by death.² If the Church allows a deviation from the sacred prescriptions by which the essential reverence for the Real Presence is maintained, it is by reason solely of necessity, but never because of economy, appearances or convenience to those who worship. The S. Congregation, which acts as directive and dispensing judge in these matters, yields, not by way of mere concession or privilege, but by a sort of necessity and “*attenta asserta difficultate*”, to the request of permitting any admixture for the liturgical lights. She expressly burdens the bishops with the responsibility of doing all in their power, “*ut pro viribus curent*”, to maintain the purity of the offering, by ordaining that at least the paschal candles and the lights required for the celebration of Mass be of wax in greater quantity. And as if to indicate that

¹ Principium generale admittendum ex rubricis deductum, quae de cera loquitur cum candelas nominat, seu ex S. R. C. decretis. (*Ephem. Liturg.*, 1889, p. 562.)

² Lev. 24:2; Num. 18:3, 32, etc.

by this greater part she does not mean one per cent above the half, she adds that all the candles placed on the altar, that is to say, at Benediction or the Forty Hours' Devotion, and at solemn Mass, be of wax also.³

Let us insist then on getting purest wax. To calculate about the reasonably higher price than we pay for tallow or stearin is unpriestly and unjust. As we want no false money in our collection boxes, and as we would resent it if our congregation were to adopt the principle of giving counterfeit money to the church because it is more economical, so should we resent the assumption of candle merchants that we want only cheap lights. If we demand pure wax, we shall get it, and in a form that will serve the required purpose of the divine service, despite the heat and other pretexts for introducing inferior material. A certificate assuring the purchaser that he has got pure wax and not paraffin, is the direct way to secure the honor of the altar which we serve and by which we live.

CAN THE COMMUNION OF THE "FIRST FRIDAY" BE TRANSFERRED?

Qu. According to Canon 931 of the new Code, indulgences of any kind may be gained if Communion be received on the eve or within the octave of the day to which they are originally attached. Does this apply to the First Friday Devotion in honor of the Sacred Heart? There are many persons who cannot well go to Communion on Fridays, but who would be glad to avail themselves of the opportunity of gaining the indulgences attached to the exercise on the following Sunday.

Resp. The pious practice of receiving Holy Communion every Friday or on the first Friday of the month is an exercise of devotion distinct from such as have for their chief object the gaining of indulgences in the sense understood by the Church. The devotion of the nine First Fridays in honor of the Sacred Heart was instituted in 1674, when St. Margaret Mary Alacoque manifested certain promises of divine graces communicated to her in behalf of those who practise devotion to

³ "Candelarum autem aliarum quae super altaribus ponendae sunt, materia in majori vel saltem notabili quantitate ex eadem cera sit oportet." (S. R. C., 14 Dec., 1904.)

the suffering Heart of Jesus on Friday, in memory of the Good Friday when that Heart was pierced in sacrifice for us. There was no question of indulgences; and it was not until more than two hundred years later that Leo XIII (7 September, 1897) attached certain indulgences to the practice in order to promote its frequency among the faithful. The idea of the Passion and that of the Sacred Heart and its Friday occurrence are closely bound together, and if Sunday could be called Friday the Communion for the indulgence might be transferred. Meanwhile it remains attached to the day which gives it significance.

RED COLOR FOR THE EXPOSITION OF THE BLESSED SACRAMENT.

Qu. May purely red silks, or any material of purely red color, be used to line or decorate the expository throne of the Most Blessed Sacrament?

Resp. Whilst the general rubrics insist upon white as the proper color for the lining and decoration of the tabernacle or throne of the Blessed Sacrament, the use of festive ornament which does not detract from, or obscure, the symbolical and liturgical purpose indicative of royal purity, is not wholly excluded in Eucharistic devotion. As regards the use of the red color in particular it is held by liturgists to add in a measure to the festive character when kept within proper limits. Thus a writer in the *Ephemerides Liturgicae* (1902, pp. 106, 164), commenting on the text of the Clementine Instruction, after stating that the prescribed color is white, adds: "Sed ab ornatu throni proprie dicti abstrahendo non videtur improbandus usus rubri coloris adhibendi in magno conopeo . . . quia et hic color festivus aureis ornamentis nobilior efficitur. Ita non redarguuntur rectores de legis infractione etiam in primariis ecclesiis, dum quolibet anni tempore baldachinum altaris semper rubri retinent coloris." The statement comes from a semi-official source, represented by the *Ephemerides*. The background of the baldachin is sometimes red, to make the monstrance better seen, though there must be no attempt at theatrical effect.

ARE SINS COMMITTED BEFORE BAPTISM VALID MATTER FOR ABSOLUTION?

Qu. On questioning some of the older clergy of sound doctrine I find I can get no satisfying answer to the question whether mortal sin committed by an adult before his Baptism (and remitted thereby) may be considered valid matter for absolution if the penitent has no other sin to confess?

Resp. Yes, provided the penitent renews his sorrow for the sin committed, and his resolve not to commit it again. For, whereas original sin cannot, properly speaking, be the material object of personal sorrow, such as is required for the sacramental absolution, yet actual sin, whether remitted by Baptism or by sacramental absolution, may always become a motive for renewed sorrow by which to implore an increase of grace. The Council of Trent defines the sorrow necessary for sacramental absolution as "*dolor de peccato commissio cum proposito non peccandi de caetero*" (Sess. XIV, 4). All sin actually committed during life and capable of eliciting sorrow is therefore valid matter of absolution.

HOW MANY CANDLES AT EXPOSITION OF THE BLESSED SACRAMENT?

Qu. There are different opinions as to the number of candles prescribed for Benediction and Exposition of the Blessed Sacrament. Some say six are sufficient; others require twelve. What is the law?

Resp. The number of wax candles for Exposition of the Blessed Sacrament is *twenty*, according to the general rule observed by the churches of Rome and prescribed for the Forty Hours' Prayer by the Clementine Instruction. By a special concession for "poor" churches the Sacred Congregation (S. R. C., in Atur. 8 February, 1879) allows the Ordinary to reduce this number to *twelve*: "*Pro pauperibus ecclesiis dioeceseos potest episcopus numerum candelarum quae tunc temporis ardere debent ad duodecim reducere.*" At one time a confraternity in Narni (Umbria) was told that *six* would suffice (S. R. C. in Narnien. 15 March, 1698). Poverty therefore is excuse for twelve; great poverty, it would seem, for six; but decent respectability calls for twenty or more—"quantum potes tantum aude."

DISTRIBUTION OF HOLY COMMUNION AT MASS.

Qu. When Holy Communion is being distributed by a priest, other than the celebrant, should the congregation kneel all through the Mass in reverence to the Blessed Sacrament, even through the last Gospel? In one church we know of the people remain kneeling through the last Gospel if the assistant priest is still giving Holy Communion, but in another parish one-half the congregation not only stand at the Gospel, even though the assistant priest is giving Communion, but leave the church after the prayers. Is it correct for the celebrant to go ahead with the Mass under such circumstances?

It is not only distracting and confusing if the above conditions prevail, but is apt to cause the people to lose the proper sense of devotion and respect for the Blessed Sacrament.

Resp. The proper and obligatory, because the only reverent thing to do on the part of the celebrant of the Mass at which, by reason of the large number of communicants, another priest is obliged to assist, is to take his part in the distribution at the time of Communion, and continue until he may complete the Holy Sacrifice with the becoming dignity prescribed by both the letter and the spirit of the liturgy. The motive of saving time in this case is solely that of time-servers, and this the dignity of the priestly office repudiates. Under the plea of propagating devotion to the Blessed Sacrament by frequent Communion we are fast running to the opposite extreme, against which St. Paul warns, and which we deplore by those acts of Reparation which started the Forty Hours' Devotion and similar acts of devotion. The rubrics of this ceremony prohibit the distribution of Holy Communion when it lessens the reverence due to the Holy Sacrifice. The complaint about these outrages, veiled under the plea of necessity, is therefore entirely just, and calls for the interference of pastors and bishops wherever they take place.

APPLY TO THE EPISCOPAL CHANCERY.

There are in the hands of our Canonist a number of requests for directions how to act in complicated marriage cases. The data given in most such instances, if not indicative of insufficient pastoral ability to determine the principles and conditions of

validity according to the laws of the Church, are so indefinite and incomplete in the statement of details necessary to a proper solution that we could not give an answer through the REVIEW without previous correspondence, and unnecessary delay in cases that often call for early settlement. We repeat here what was said on a former occasion, namely that all such inquiries should be taken to the diocesan chancery, where the person who is competent to make the inquiries demanded by canonical law is presumably accessible for the purpose, and can at the same time give the proper direction and dispensations. It is true, our marriage legislation is somewhat difficult to master; but there are numerous manuals at hand from which a parish priest who takes the trouble may inform himself in all essentials. Exceptional cases have been treated in abundance in the REVIEW, and will always receive due attention; but we cannot undertake to act as interpreters of individual doubts based on ignorance of what every parish priest has a duty to know or to learn before accepting pastoral responsibility.

THE PROBLEM OF ANNE CATHERINE EMMERICH.

The November issue of the REVIEW contained, under the caption "Recent Hagiography," some notes touching the English and French version of the Life of Christ and His Blessed Mother by the contemplative Augustinian nun Anne Catherine Emmerich. We commended the work as an edifying account, the dramatic yet simple realism of which inspires a sense of faith in what she narrates. Apart from this there is of course her whole life up to the age of fifty, dispelling any suspicion of conscious deception or hysterical exaggeration; the unquestionable fact of a knowledge which, however faulty in its manifestation, original or reported in part, could not have come to her in the natural order; and a modesty and desire of seclusion and utter self-denial that withstood all but divinely authorized influences. The man who spent months and years by the blood-stained couch of this privileged stigmatisée, in order to preserve the impressions that came to her in her daily communications of a unitive life with God, was a man of learning, who had been recalled from the vagaries of rationalistic speculation at the university to a sincere life in Christ. These

things are simple facts in the case which inspire a certain confidence in what we learn from the "Visions" of a person who meditated upon the inspired text of the Biblical narrative.

There is however no guarantee by which either the historian or a Catholic loyal to his faith could be bound to accept that what Catherine Emmerich relates is unerring truth, or that her reporter may not have either mistaken or even exaggerated what he had heard, or thought he had heard, from her lips. There is a mingling of the human in all such manifestations of the supernatural, as also of the merely preternatural. We find it in the Gospels, and it has furnished the modern critic with abundant opportunity from internal and external evidence to assert that the evangelists were deceived, if indeed they did not intend to deceive their readers. Deviations, contradictions, chronological disagreements, errors in names, and false attributions occur in the Old and New Testaments, if we examine merely the text independent of the living teaching of the Church and her authoritative tradition. Even St. Jerome's care to give us the "*Hebraica veritas*" cannot undo the chronological and other discrepancies between the text he used for his translation and the Septuagint. The same peculiarity is found in the accounts of the lives of the saints and martyrs, of the sincerity of whose historians we have with few exceptions little doubt, even if we set aside that devout credulity which in the ages of faith nourished piety by legends lacking historical proof.

In this light we deprecate the criticism that sets out to find similar discrepancies in the stories of saintly contemplatives, and which seeks to discredit them, because they disagree. We have carefully and in a sense sympathetically read some recent articles on the subject in an English Catholic magazine. The impression which the reading has left on us, and which would probably be made on anyone who values the legendary treasures of religious and spiritual or mystical history, with its power for elevating and refining spiritual perceptions, is that the articles have a destructive rather than constructive tendency. No statement is made either about the saintly stigmatisée or her historians which could not with equal cogency be used against the inspired writers or their translators. It would not be difficult to adduce parallel instances in every case, though it

would be futile to attempt it as a matter of controversy and we are not inclined toward polemics that could only amuse the scientific sceptic who despises religious emotion. In the present case we hold that to show up the defects of the accounts attributed to Anne Catherine Emmerich may be the proper work of an "*advocatus diaboli*", and tend to prevent the canonization process from going on; but to conclude that Anne Catherine was a mere dreamer and that Brentano was insincere is a conclusion not warranted by the premises. Imagination is an unhealthy faculty, when it is morbid. Such is not the case in the Emmerich visions, as their very purpose and relations prove. The fact that she disturbs some beautiful Catholic traditions and relates some ugly details about persons whom we tend to venerate is no more proof of a diseased imagination than is that which we read of David or the prophets by inspired writers.

Nor is the statement that Sister Emmerich "asserted in the most explicit terms that what was communicated to her in her visions was of immense importance to the world" wholly free from bias, as it leaves an impression on the reader that not only did she rate her visions as coming from God, but also that she desired to have them heralded abroad as a warning to the world. This is wholly contrary to fact, if we take the testimony of her confessor, and others who knew her well, among whom is Bishop Sailer (of Ratisbon), who writes to a member of Count Stolberg's family: "She is extremely silent and humility itself in regard to what God has communicated to her in vision. The innocence and simplicity of her manner are, however, her best and surest credentials." Her biographer emphatically states that she yielded only with the utmost reluctance and on the express command of her spiritual director to make her impressions known; and though she believed the visions to be true, she did not wish to have them published. They were important to her mind as are truth and virtue to all who love God and His interests on earth.

RUBRICAL COLORS ON THE ALB.

Qu. At a gathering of priests a few days ago the following discussion took place:

Father Charles said that a priest may wear the color of the vest-

ments of the day on the end of the sleeves of his alb—forming as it were the cuff; the lace of cuff being over it. Also, the color of ribbons by which the alb is tied at the neck may be the color of the vestments worn. Father Thomas refused to admit that such is permissible. Both advanced various reasons for their statements. May not the cincture also be of the color of the vestments?

C. O'N.

Resp. Although, owing to certain excesses in ornamentation introduced in local churches, colored borders on the alb were at one time forbidden, the indication of rubrical colors in the ornamented border of the body and sleeves of the alb, as well as for the cincture, is permissible and in harmony with ancient liturgical tradition. The question: "Num tolerari possit ut fundus coloratus supponatur textili denticulato vel operi phrygio in manicis et fimbriis albarum?" was answered "Affirmative" by the S. C. of Rites (*Decreta authent.* 3780 ad 5, et 4048 ad 7). The question: "An cingulum possit esse coloris paramentorum?" was answered: "Posse uti cingulo coloris paramentorum" (*Decr. auth.* 2194 ad 3).

PUBLICATIONS OF THE BANNS OF MARRIAGE.

Qu. Titius was requested to assist at a marriage between two Catholics who for certain valid reasons did not wish the banns published. Titius applied to the Ordinary for dispensation, which he obtained. However, the couple had lived in other places of the United States and in Europe, but Titius did not think to apply for dispensation from the banns in those parts where they had lived for six months or more after they had passed the age of puberty. The couple was well known in the parish of Titius for a number of years. Did the dispensation for the local parish cover the other places? The Ordinary could see from the application that the parties were probably adults when they left Ireland.

Resp. The responsibility of ascertaining, before giving a dispensation, that there are no impediments which might invalidate a marriage belongs to the Ordinary. It is for him to say whether, in any particular case, the guarantee of the parties' freedom is sufficient or not. Whilst the pastor is obliged to furnish the facts, and to give guarantee of their being as represented, so far as lies in his power, the judgment establishing their virtue as a title for sanctioning the marriage

contract lies with the dispensing authority. The same authority has to determine whether the dispensation for the local parish covers the other places where the parties may have lived for a term that permitted the contracting of impediments likely to render the prospective contract invalid or illicit.

CAN THE PALLIUM BE GIVEN TO BISHOPS?

Qu. The pallium is the special mark of archiepiscopal dignity. Is it a token of actual authority over the suffragans or merely of precedence and dignity? In other words: can a bishop receive the pallium in a province which has an archbishop?

Resp. Canonists define the pallium as "*signum auctoritatis supraepiscopalis*".¹ Hence it is ordinarily given only to patriarchs and archbishops. Benedict XIV, however, states that it may be given on extraordinary occasions to bishops, "*in signum honoris*".² He mentions a number of instances under the pontificates of Popes Gregory the Great, John VIII, Alexander II, etc., among them that of the Bishop of Minden in Westphalia, chronicled by the curious rhythm setting forth both the fact and the reason:

Nam hic praesul honoratur,
Mindensis qui vocitatur,
Dignitate Pallii.
Quod bene Rationale
Vocatur, et hoc non male:
Nam trini Episcopi
Tantum isto decorantur,
Per quem recte venerantur
Locus, gens et clerici.

ENTERING THE SANCTUARY FROM THE SACRISTY— WHICH SIDE?

Qu. Our sacristy is behind the sanctuary, having on each side a door that leads to the latter. From which side should the celebrant proceed to the altar for Mass?

Resp. The celebrant enters from the Gospel side and returns by the Epistle side. (*S. R. C. 12 Aug., 1854.*)

¹ Devoti, *De auctorit. et usu pallii*, cap. III, 10.

² Benedict XIV, *De Syn. Dioecesis*, II, 6:1.

Criticisms and Notes.

A GENERAL INTRODUCTION TO THE BIBLE. By the Right Rev. Ohas. P. Grannan, D.D., Ph.D., Consultor of the Pontifical Biblical Commission and Professor emeritus of the Catholic University of America. In four volumes. B. Herder Book Co., St. Louis and London. 1921. Pp. xxv—226; 171; 232; 202.

Interest in Biblical studies has of late years greatly advanced the output of Catholic manuals introductory to a proper understanding and interpretation of the Bible for English readers. Fr. Gigot, the American Sulpician, under the guidance of Dr. John Hogan, collected and published an exhaustive Introduction designed to aid the student in the seminary during a six years' course in philosophy and theology. With the crowding of special branches in connexion with clerical studies it was soon realized that, great as was the value of Fr. Gigot's services for the student, something at once more simple and rudimentary was required to serve as a preparation for Biblical exegesis and apologetics. Even a good compendium still left unanswered certain fundamental problems which were forcing themselves upon the attention of Bible readers and which received light from recent finds in the fields of archeology and linguistics. Archbishop Messmer sought to bridge the difficulty by translating and adapting Dr. Bruell's *Outlines of Bible Knowledge*, while Dr. Thomas Gerrard undertook to edit a translation of Seisenberger's *Handbook for the Study of the Bible and of Bible Literature*. These did excellent service. Fr. Hugh Pope added a new form and valuable erudition to this literature by his *Aids* to the study of the Old and New Testaments, designed to supply a handy reference library for the priest on the mission.

What Dr. Grannon has done to improve the opportunities of Scriptural study for the student in college and seminary is to simplify the program by his method of definitions, divisions, summaries, and references. He takes account of the latest research; strictly analyzes the results, and presents them, as the Archbishop of New York in his Preface to the volumes points out, with a keen insight into Catholic principles. The language is free from needless technical and foreign idiom, and does not assume acquaintance with facts before they have been stated, by the premature use of Biblical terminology. This latter feature is neglected in most of the manuals used. They speak of the Vulgate, the Septuagint, the Itala, of the Vatican and Alexandrine Codices, as if these were terms well under-

stood from the outset. They refer to the Hexapla and the Masoretic text, long before the student has reached the parts of the manual in which these matters are treated historically so as to give a definition or notion of their precise meaning.

Although the work consists of four volumes, they are actually less bulky in the whole than Gigot's or Seisenberger's General Introduction. The entire ground covered may easily be disposed of during the two years spent in the study of philosophy as part of the seminary course, so that special exegesis can be taken up with the first year in theology. The arrangement followed by Dr. Grannan is to group into the four semesters the fundamentals. The first part treats of definitions, history of the original languages, texts, and ancient versions. In the second volume we have the statements regarding Biblical criticism and its chief sources in Biblical archeology. The third part takes up the question of Inspiration and the history of the Canon. Last follows Hermeneutics as explaining the principles and rules upon which exegesis bases its interpretations.

The careful analysis of every phase of the subject, dealt with in a way that properly balances the different parts, without too much minuteness or preponderance respecting any one, and all treated in a spirit of sound Catholic doctrine, is made more practical by the bibliography of standard works on the Bible. Not the least valuable part of the manual for the priest who uses such books for reference or casual review, is the alphabetical index of topics, which is unusually complete and directive.

ST. JOHN BEROHMANS. By Hippolyte Delehaye, S.J. Translated from the French by the Rev. Henry Churchill Semple, S.J. New York, Benziger Bros. 1921. Pp. 189.

SAINT JOHN BEROHMANS. The Story of the Saint of Innocence. By James J. Daly, S.J., Associate Editor of "The Queen's Work". New York, P. J. Kenedy & Sons. 1921. Pp. 191.

Priests and educators generally have reason to be grateful for these two portraits of an ideal youth. The educational ideal is an abstraction. In the person of St. John Berchmans it was realized and concretely lived. And so the Catholic teacher has but to study the type here portrayed and strive to mould into the plastic soul of the young the noble lineaments exhibited in the sketches drawn by the present biographers. The two portraits — which, by the way, have been occasioned by the tercentenary of the death of the youthful Saint — are of course substantially alike, the original being in each case identical, and the materials entering into the composition

derived from practically the same sources—that is, the manuscript notes left by the Saint himself, the contemporary *Life* by Fr. Cepari, his confessor and superior, and the judicial processes, to say nothing of several later biographies. The differences therefore lie mainly in details mentioned by one and omitted by the other writer; and in their respective methods and styles.

When we speak of St. John Berchmans as the model of youth, the suspicion may rise in some minds that the very perfection of his character places him beyond the hope of imitation by the average youth of to-day. Berchmans was the favored child of grace. He never lost his baptismal innocence. He seldom, if ever, sinned venially with deliberation. An angel in mortal flesh, as he was called, his soul never experienced the rebelliousness of carnality. How, then, can he serve as pattern for youth who have fallen and who carry about with them the scars and the running sores that tell of shameful defeat? Moreover, St. John hardly belonged to “the red-blooded” variety of modern American youth. He was no Boy Scout who needs to go a-hiking and a-swimming to develop his virility or to work off his superabounding animality. How, then, can this Saint serve as a model for school and college lads whose sanity and sanctity depend so largely upon athletics? And yet St. John Berchmans is the patron of youth. No athlete in the field of sports—though he took his share on occasion in certain games—he was a youth nevertheless of great determination and of strong character. In every detail ever obedient to the behest or wish of his superiors, he did his own thinking and doing within the sphere of liberty. There was nothing excessive or immoderate in his personality. He practised none of the fierce mortifications which constitute the predominant passion of most Saints. Nor was he favored with any of the mystical experiences familiar to sanctity—raptures, ecstasies, levitations, and the like. He was just a plain, healthy, common-sense boy who reached heroic holiness by doing his everyday duties faithfully, fervently, and with the purest intention possible. He loved God supremely, prayed without ceasing, studied hard (a proof of this being that at the close of his philosophical course, when he was just twenty-two, he was selected for “the public act” in *universa philosophia*); moreover, he spoke Latin and Italian fluently (besides having a working acquaintance with several other languages), recreated joyously, obeyed authority unflinching. In these respects at least he is imitable by youth of good sense and good will. Always aiming at perfect accord between his conduct and his ideals, he never lowered his standard. He made no secret of his efforts to become a saint and he lost no opportunity of carrying out his deter-

mination. What was probably most remarkable in his character was its absolute honesty, a transparent sincerity, amounting almost to *naïveté*. Out of countless manifestations of this, we cite a manuscript given by Father Daly in which John notes down his likes and dislikes, admonishing himself not to do what displeased him in others.

His dislikes come first, as follows :

Spitting displeases me.
 Slowness and sluggishness in moving about displease me.
 Freedom in speech, even about spiritual matters, displeases me.
 Frequent contradictions displease me.
 Being too dainty displeases me.
 Freedom in conversation displeases me.
 An ironical way of talking displeases me.
 Keeping one's hands behind one's back displeases me.
 Looking back carelessly in the street displeases me.
 Moving one's head about without cause displeases me.
 Bursting out into laughter, shouting, laughing immoderately displeases me.
 Talking in the refectory, in the church, in the sanctuary, at times when it is forbidden, displeases me.

The following are his likes :

I like exterior gladness with great regularity.
 I like visiting the Blessed Sacrament before and after classes.
 I like saluting the Blessed Virgin, and visiting the venerated chapel of Saint Ignatius at the villa.
 I like not plucking even a blade of grass when at the villa.
 I like giving leave to the companion who shares your room to do what he pleases without minding you.
 I like letting myself be ruled like a baby a day old.
 I like doing heartily and for all you are worth whatever you do.
 I like the hands being held together before the breast and not hanging down.

Then come his likes of traits in others, which he notices in order to imitate, and first in his superiors :

I like in our Father General his modesty, affability, cordiality, and joyful face ; and his following in all things the order of the community.
 In Father Provincial, his love of literature.
 In Father Rector and the Spiritual Father, their being always the same.
 In Father Prefect of Studies, his respect for all.
 In my professor (Father Piccolomini), his affection and his delight in the progress of his scholars in their studies.
 In Father ——— (the name here and in the succeeding instances was omitted in the early biography of Father Cepari), his patience in sickness.
 In Father ———, his silence.
 In Father ———, his modesty and bashfulness and love of solitude.
 In Father ———, his zeal for souls, which never grows weary.
 In Father ———, his love of his room and simplicity.
 In Father ———, his love of the Institute (of the Society).
 In Father ———, his amiability and affableness.

- In Father ———, his joyousness, even with all his spirituality.
- In Father ———, his being the servant of all, cheerful and hard-working.
- In Father ———, offering himself to be the companion of all.

Lastly the traits of his companions:

- In Mr. ———, his avoiding idleness.
- In Mr. ———, his readiness to take anyone's place in an emergency.
- In Mr. ———, his liveliness.
- In Mr. ———, his meekness and tractability.
- In Mr. ———, his cleanliness and kindness to guests.
- In Mr. ———, his sincerity.
- In Mr. ———, his giving to everything its own allotted time.
- In Mr. ———, his visiting the sick.
- In Mr. ———, his devotion.

This rather exhaustive list of a saint's likes and dislikes, Father Daly observes, ought to be a document of absorbing interest to all sorts of readers. "One learns from it the curious fact that it is possible to detect more of the vital peculiarities of the life around us with our eyes cast down than by staring at everything." The list likewise attests the Saint's power both of observation and of rare discrimination in one of his years.

To conclude, one or other of these two Lives (preferably both) ought to be in the hands or within the reach of every Catholic boy and youth, especially of those preparing for the priesthood. They are interesting as well as edifying biographies and cannot fail to lift the youthful reader to worthy ideals, which, though they may lie beyond the hope of his complete realization, will nevertheless repay every degree of approximation he may succeed in making thereto.

THE SCIENCE OF EDUCATION IN ITS SOCIOLOGICAL AND HISTORICAL ASPECTS. By Otto Willmann, Ph.D. Authorized Translation, from the Fourth German Edition, by Felix M. Kirsch, O.M.Oap. In two volumes. Volume I. Archabbey Press, Beatty, Pennsylvania. 1921. Pp. xvi—351-8.

Otto Willmann is one of those relatively rare scholars whose work reflects extensive knowledge and culture, depth of thought, and a style harmonizing with all these elements. He is at once a *savant* and a philosopher. Essentially Platonic, his mind is sufficiently Aristotelian to keep it in close touch with the objective world. Synthetic, it is adequately analytic. An idealist, he is no less a tempered realist. The two leading works wherein these mental endowments manifest themselves in felicitous interfusion are his History of Idealism (*Geschichte des Idealismus*, 3 vols.) and his *Didaktik als Bildungslehre*. The former is a genuinely philosophical history

of philosophy. The qualification in italics separates the work from the cohort of histories of philosophy. It is an original production and altogether unique. It tells the story of the human mind in its gropings toward a consistent and comprehensive interpretation of reality—man's continuous struggles, his uncounted failures in this pursuit, and the relative measure of success he has attained in the *philosophia perennis* which finds its home in the Catholic synthesis. It were much to be desired that Willmann's History of Idealism were adapted into English. It is, however, a rather difficult book to translate, and, unless a master hand undertook the task, the original were much better left in its isolated supremacy than be made to suffer the fate of so many foreign classics that have been butchered by bungling transporters.

The *Didaktik* does for education what the *Geschichte* does for philosophy. In each case the subject is presented philosophically, i. e. in the procedure of its philosophized history. To confine ourselves to the *Didaktik* which we have now before us in an English dress. The work is the science based on the history of education. A history of education may unfold the rise and development of educational institutions and methods whether in the race at large or in an individual nation. Such a work is helpful, instructive, stimulating for educators. The present study goes far beyond this. It is an historical science of education. Its subject, its formal object, is the process of education. The latter reveals itself first in the system, secondly in the acquiring of an education. The system may be viewed as an organism—that is, as a relatively complete whole of institutions and agencies for imparting education; or as an organ in respect to the social body of which it performs a function. The acquiring of an education is a free, conscious process wherein there are countless elements or materials, manifold shaping agencies, forces and methods, divers purposes and tendencies. The two aspects just mentioned are of course interdependent, not separate.

The present work, being a science of education based on history, the first thing to do is to study the latter. This is done in the volume at hand. Note well, however, that we have here to do with no merely descriptive narrative of educational institutions. The latter are reduced to certain types and their salient characteristics made manifest. Then, after an elaborate introduction, certain theoretical principles and historical settings are laid down and the reader is introduced successively to the Oriental, the Greek, the Roman, the Early Christian, the Medieval, the Renaissance, the Enlightenment and the Modern types of education. Professor Willmann's abundant store of historical knowledge and his mastery of selective criteria

alone made it possible to cover so large a field in a manner that avoids alike an overcrowding of details and too sketchy an outline.

This much has been rendered into English and is comprised in the volume above. The translation of the second, which is also the larger portion of Willmann's work, is on press. In it will be treated in detail the end and object of education; its subject content; the work of education; its essence as regards the individual and society. The content and form of these topics in the original are wonderfully rich and profound. Willmann's characteristic wisdom and culture are seen in them at their best. We shall await the appearance of the second volume to give our judgment on the work as a whole. In the meantime we warmly recommend the volume at hand. It is a valuable auxiliary for teachers and a treasury for all who are interested in education. In the English language there is no treatment of the subject comparable to it. Thoughtful and learned, it deals with principles and fundamentals upon which alone practice can securely rest. As for the translation, the highest praise that can be given it is that it does not appear to be a translation. It reads as a work original to English. Respecting its material make-up, it leaves little to be desired.

WORK, WEALTH AND WAGES. By Joseph Husslein, S.J., Ph.D., Associate Editor of "America", Lecturer, Fordham University School of Social Service, Author of "The World Problem", "Democratic Industry", "Evolution and Social Progress", etc. Matre & Company, Chicago. 1921. Pp. 169.

Amongst Father Husslein's several contributions to the solution of "the Social Question", two stand out as particularly illuminating and practical, and therefore happily popular. They are *The World Reform* and *Democratic Industry*. The former deals chiefly with the manysided interrelations, actual and ideal, between Capital and Labor. The latter shows that the ideal interrelations which the recent movements toward democratization of industry are seeking to readjust or rather to simplify, were long ago practically realized in the Catholic Gild System, and that it is by a reversion to some form of that system adapted to modern economic and social conditions that the ideal of industrial democracy can best be attained.

The book here introduced may be said, in the first place, to restate more briefly and in more popular form the discussions and proposals contained in the two works just mentioned, and besides to explicate certain ideas on human equality and private ownership, ideas which, so easily misinterpreted, have been made to serve as a basis for So-

cialism, but which, when rightly understood, become the support of Christian Democracy. The concluding chapter offers timely suggestions on practical charity informed by Christian principles and yet alive to the value of training in what are known as scientific methods. The work, therefore, while in part a condensation of the author's previous discussions of these problems, is also a re-illumination of the economic and social fields under the light of Christian ideas and principles. Wrought out as the matter is in the author's lucid and attractive manner, the clergy should have no difficulty in spreading this popular and timely little volume amongst our Catholic people, who need its teachings most. "Back to the masses!" was the cry with which, as Fr. Husslein reminds us, "Ozanam startled the generation in which he lived. We shall not convert Attila and Genseric; we can do nothing with the men who are misleading the people. But with God's help we shall convert the people themselves. We may do little with the luxurious rich and the men of letters and science, inflated with their importance and centred in their own conceit. We may do little even with the classes of self-indulgent Catholics, who have lost the spirit of their Faith and who, in education or in social life, are exposing their sons and daughters to all the dangers of the new paganism. We build little hope upon them. 'Since the fifth century', says Ozanam, 'a vast number of saints had a greater liking for the Goths and Vandals, the Arian and idolatrous Franks, than for the effeminate Catholics of the Roman cities.'"

In Frederic Ozanam were personalized the Catholic principles by which the social question can alone be permanently solved, the principles namely which are unfolded and applied to our present conditions by *Work, Wealth and Wages*.

Literary Chat.

The Bishop of Valleyfield has had issued the first volume of his *Œuvres Pastorales*. The entire work is to appear in five volumes, containing the diocesan ordinances, pastoral letters, addresses and various religious documents from the pen of the venerable prelate during the past thirty years of his episcopate (1892-1922). We shall have occasion to refer to the work in a future number of the REVIEW. The set may be procured from the episcopal chancery at \$2.25 a volume.

The *Volksvereins-Verlag* in M. Gladbach has issued a series of handy little volumes similar in form to our "Modern Readers' Bible" and to the "Temple" edition, giving a new German translation, with illuminating and practical introductions to the separate sections of each book of the Bible. The manuals can be put in the pocket to serve for occasional reading of the Sacred Scripture, and thus become an aid to the profitable recitation of the Breviary. The last four volumes of the series include the

Sprueche Jesus Sirach's, Job, Sprueche Salomo's, and Hohe Lied. The translator and editor, Emil Dimmler, has already given us the four *Gospels*, the *Epistles*, *Acts of the Apostles*, *Apocalypse*. Of the Old Law we have *Isaia's, Jeremias, Ezechiel, Daniel, Lamentations and Baruch*, to which are now added the *Sapiential Books*. The prices, considering the present value of the mark, are almost incredibly low.

Mother St. Paul of the House of Retreats at Birmingham has added another volume to her series of meditation books. *Ortus Christi* contains, under twenty-eight titles, reflexions upon the chief liturgical acts between the First Sunday of Advent and Christmas eve. They are, as Fr. Joseph Rickaby expresses it in his preface, the work of a heart-searcher who presses self-reform upon souls, urging study of their weaknesses and pursuit of the steps of Christ. The matter is not for religious only, as is the author's *Sponsa Christi*, but for persons in every condition of life, especially perhaps for Children of Mary. (Longmans, Green and Co.)

Directors of liturgical choirs and all who take part in the solemn services of the church will find the *Manuel des Bénédictiones du Saint Sacrement*, by Père René, an excellent collection of Plain Chant melodies. The music is written on the five-line scale in the *sol* clef. There are two hundred and thirty pieces, with Latin and French text. They cover all the likely occasions of liturgical and devotional service, including chants in honor of the Sacred Heart, Our Blessed Lady, St. Joseph, All Saints', All Souls', and a number of selections suited for religious reception and profession. The little volume sells at six francs, and if introduced in America will contribute largely to the popularity which many of our choirmasters are zealously struggling to promote under the inspiration of the Holy See. (La Bonne Presse, rue Bayard, 5, Paris.)

The well and favorably known *American Catholic Hymnal*, compiled by the Marist Brothers, which was

issued some eight years ago, has recently appeared in a revised edition. The improvements consist in the replacement of certain numbers by so-called "Traditional Tunes" of recognized value; the addition of the Vespers hymns (Latin), and the recasting of the General Index so as to facilitate reference to sources, hymns, etc.

The general features of the Hymnal are: 1. comprehensiveness: it provides a large collection of hymns and songs in English, Latin chants, Gregorian Masses, Vespers, Litanies, Motets for Benediction, and other devotional services; 2. it aims to meet the requirements of church (choir and congregation), school, and the home; 3. the musical compositions are easy and tuneful; 4. the whole has been conceived and executed in accordance with the *Motu Proprio* of Pius X. The spirit is therefore devotional, and the music conforms closely to the sentiment embodied in the texts. The latter have been derived from the best authorities attainable. The Hymnal is issued in excellent form by P. J. Kenedy and Sons, New York.

Both the *Sunday School Visitor* and Fr. Raphael, O.S.B., are endeavoring to promote education in the principles of true Christian art. A recent contribution to their work is an illustrated book for children on the Seven Sacraments. The title, *The Saviour's Fountains*, suggests the contents. It is a finely printed quarto, and the black line engravings are ingenious. But they will hardly appeal to children in the way intended. Colored prints, simple and at first glance inviting by their beauty of form rather than their symbolic detail, or by both simultaneously, as is done in the books of Mother Loyola, are the things the child wants, and from which it learns most readily. The added expense usually repays in such cases.

One of the results of the National Catholic Welfare Council's far-reaching activities finds a lasting embodiment in the volume recently issued by The Macmillan Co. under the title *American Catholics in the War*, by Michael Williams. It is at once an informative and an inspiring docu-

ment. In no other single volume is to be found such a wealth of facts and arguments that demonstrate beyond the possibility of cavil the loyalty of Catholics to country and government. It ought not to be necessary to defend such a thesis. Nevertheless, ignorance whether supine or begotten of prejudice, dies slowly. And it is good to have within convenient reach such an arsenal of defence as Michael Williams has here compiled. But besides its apologetic value, the book will inspire and strengthen Catholics themselves as they read the record of the splendid achievements justly accredited to their brethren in the Faith.

Mr. Williams felt that his picture called for a broad historical background. Accordingly he sketches in the dominant Catholic national personages and events that shaped and developed the history of our country from the beginning; thus illustrating how "the idea of democratic government based upon human and religious liberty" shines out along the course of Catholic life in America. Upon this background he paints the heroic picture in which the National Catholic War Council stands most prominent. From the latter are seen to emerge fontally the splendid results accomplished immediately in the parishes by priests and people; at home and abroad by men and women; by the chaplains in camp and trench. Full credit and glory due are given to the loyal labors of the Knights of Columbus and the Catholic Young Men's Association.

What has been done by the various Catholic organs functioning under the same directive force since the War and what is in prospect for the immediate future are likewise portrayed. Not the least valuable constituent of the work is that it gathers together and thus ensures the preservation of a number of official documents upon which any future history of recent times must be based. Indeed it is in great measure the purpose of the work itself to lay such a foundation; it of course makes no claim to finality in this respect. Evidences of the compilation having been done in haste are not wanting. These, however,

will doubtless be removed in a subsequent edition, in which happy event occasion should be taken to subjoin an index.

Intimately in touch with the matter and the spirit of the foregoing volume comes to us a manual entitled *The Catholic Citizen*, by John Lapp, LL.D. (The Macmillan Co.), since it is largely a development and further scholastization, so to speak, of the *Fundamentals of Citizenship* and *The Civics Catechism*, prepared by Dr. Lapp for the N. C. W. C. The purpose of the book is to set forth the essential facts of American citizenship and of the civic and social problems with which the citizen must deal. A special feature is the use made of representative Catholic opinion to bring out the value of moral and religious motives in supporting the practice of civic duties and thus promoting general justice, fair play, and square dealing. The Manual is a convenient, well arranged, and perfectly adapted text book such as will fit in admirably with a grammar or high school curriculum. The subject is comprehensively covered; the method and style leave nothing to be desired. Each chapter is followed by analytical questions for review, and to most of them are likewise added questions looking to practical applications or "community studies". The pages are attractively illustrated and there is an adequate index.

M. Lugan has done an important service to the cause of truth, historical as well as moral and social, by his recent critical study of Francisco Ferrer. He might seem to have prejudged the case when he entitled the monograph *Un Precurseur du Bolchevisme, Francisco Ferrer*. As one follows the documentary evidence, however, upon which the verdict is based, the conviction is inevitable that Ferrer deserves to be classed with the foremost types of anarchists and that if Bolshevistic revolutionism before its conquest of Russia did not succeed in overthrowing constitutional government in Spain, it was through no lack of effort on the part of Ferrer. Much was written against, though vastly more in favor of, the

Spanish anarchist, shortly after his execution. Even if one were disposed to suspect the impartiality of testimony gathered at a time when minds were agitated by feeling pro and con, this can hardly be the case now that a decade has passed since Ferrer paid (all too cheaply indeed) with his life the penalties of the atrocities caused by him. M. Luga's pamphlet (pp. 56) well deserves the attention of those who want to know not only what manner of man Ferrer was, but what are the ideals for which he labored and which are not losing their hold on the world of to-day (Paris, Procure Générale.)

Among the French writers who possess the gift or the art of popularizing Dogmatic Theology, the learned Dominican Père Hugon is well known. His tracts on the Blessed Trinity (*Le Mystère de la Très Ste. Trinité*) and on the Incarnation (*Le Mystère de L'Incarnation*) have recently appeared in a second edition (or rather reprint). Like all Père Hugon's other popular expositions of Catholic Dogma these two are remarkably clear and attractive. They present the technical matter, especially the teaching of the *Summa*, in a form and style which conserve the strength and solidarity of the traditional doctrine, while at the same time bringing the latter within the grasp of the non-professional theologian. In this respect they are not unlike the *Conferences* of Monsabré and even Janvier, though of course without the oratorical verve characteristic of the Dominican Conferenciers of Notre Dame. (Paris, Tequi.)

Père Hugon has recently been criticized very trenchantly for his teaching on the motive of the Incarnation. It seems that the learned Dominican treated the subject in the *Revue Thomiste* (May-June, 1913). A re-

joinder appeared from the pen of a disciple of the Subtle Doctor, who himself, by the way, deserves the same appellation, in the *Etudes Franciscaines* (Nov.-Dec., 1913, Jan., 1914). The Thomist theologian, in accord with his school, maintains the opinion ascribed by them to the Angelic Doctor, namely that the sole motive of the Incarnation was the Redemption of mankind from sin; so that if man had not sinned, the Word would not have been made Flesh. The Scotists hold that the Incarnation did not depend on man's having fallen. Christ is the primary object *ad extra* willed by the Creator. *Cetera omnia propter Christum.*

Père Hugon wrote a rejoinder to the critique and the controversy has occasioned the publication of a volume by the unnamed Scotist Theologian under the title *Le Motif de L'Incarnation et les Principaux Thomistes Contemporains*, in which, besides the articles in question, there is contained a thorough discussion of the whole subject. Both views are treated *in extenso*, the Thomist being of course rejected and the Scotist defended. No thinker of any weight would venture to deem lightly of the controversy. One's idea of God being constructed from materials derived from Revelation and from the natural order, will be considerably affected by the view one takes of God's motive for outwardly manifesting Himself in Creation and the Incarnation. And that motive differs considerably in the view taken by the Thomists and that defended by the Scotists. This is not the place to discuss the matter. Students of theology will find the volume above mentioned a valuable contribution to the controversy, one that reflects depth and breadth, knowledge and acumen. The volume (pp. 453) is published by Marcel Cattier, Tours, France.

Books Received.

ST. JEROME AND HOLY SCRIPTURE. The Encyclical Letter of Our Holy Father, Pope Benedict XV, to all Patriarchs, Primate, Archbishops, Bishops and Ordinaries in Union with the Apostolic See: on the Fifteenth Centenary of the Death of St. Jerome, Doctor of Holy Church. Authorized translation. P. J. Kenedy & Sons, New York. Pp. 59. Price, \$0.35; \$0.40 *postpaid*.

THE NEW TESTAMENT TODAY. By Ernest Findlay Scott, D.D., Professor of Biblical Theology in Union Theological Seminary, New York. The Macmillan Co., New York. 1921. Pp. 92. Price, \$1.00.

MYSTERIUM FIDEI de Augustissimo Corporis et Sanguinis Christi Sacrificio atque Sacramento. Elucidationes L in tres libros distinctae. Auctore Mauritio de la Taille, S.J., nuper in Universitate Catholica Andegavensi, nunc in Pontificia Universitate Gregoriana de Urbe Sacrae Theologiae Lector. Parisiis: apud Gabriel Beauchesne. 1921. Pp. xv—663. Prix, 50 fr.; 55 fr. *franco*.

SUMMARIUM THEOLOGIAE MORALIS. Ad Codicem Iuris Canonici Accommodatum. Nicolaus Sebastiani, Sac. Editio sexta minor (16,200—20,000) recognita. Ex Officina Eq. Petri Marietti, Taurinorum Aug. et Romae. 1921. Pp. xi—658. Pretium, 12 fr.

THE SACRAMENTS EXPLAINED. According to the Munich or Psychological Method. For Children of the Intermediate and Higher Grades. Based on the Baltimore Catechism (No. 2). An Aid to Catechists. By the Rev. Joseph J. Baiert. The Seminary Press, Rochester, N. Y. 1921. Pp. x—434. Price, \$2.25 *postpaid*.

DE CASTITATE ET DE VITIIS CONTRARIIS. Tractatus Doctrinalis et Moralis. Arthurus Vermeersch, e S.I., Doctor iuris, iuris canonici et scientiarum politicarum, theologiae moralis Professor in Pontificia Universitate Gregoriana. Editio altera, auctior et emendatio. Università Gregoriana, 120, Via del Seminario, Romae (19). 1921. Pp. xii—420. Venit 20 lib. in Italia, 20 fr. extra Italiam.

THE CONVERSION OF THE PAGAN WORLD. A Treatise upon Catholic Foreign Missions. Translated and adapted from the Italian of the Rev. Paolo Manna, M.Ap., by the Rev. Joseph F. McGlinchey, D.D., Diocesan Director of the Society for the Propagation of the Faith, 25 Granby St., Boston. 1921. Pp. xv—303.

GREAT PENITENTS. By the Rev. Hugh Francis Blunt, LL.D. Macmillan Co., New York. 1921. Pp. 245. Price, \$1.75.

COMMENTARIUM IN CODICEM IURIS CANONICI AD USUM SCHOLARUM. Liber II: De Personis (Pars I: De Clericis—Sectio I: De Clericis in Genere). Lectiones quas alumni Collegii Brignole-Sale pro Missionibus exteris habuit Sac. Guidus Cocchi, Congreg. Missionis. Sumptibus et typis Petri Marietti, Taurinorum Augustae. 1922. Pp. 243. Prezzo, 7 Lire 50.

PAUL, HERO AND SAINT. An Apostolic Story of Roman Battles and Catholic Victories. By Leo Gregory Fink, Priest of the Philadelphia Archdiocese. Paulist Press, 120 W. 60th St., New York. 1921. Pp. xv—239. Price, \$2.00.

SAINT JOHN BERCHEMANS. The Story of the Saint of Innocence. By James J. Daly, S.J., Associate Editor of *The Queen's Work*. P. J. Kenedy & Sons, New York. 1921. Pp. 191. Price, \$1.50; \$1.60 *postpaid*.

ST. JOHN BERCHEMANS. By Hippolyte Delehaye, S.J. Translated from the French by the Rev. Henry Churchill Semple, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1921. Pp. 189. Price, \$1.50; \$1.60 *postpaid*.

SPIRITUAL TEACHING OF FATHER SEBASTIAN BOWDEN, of the London Oratory. Consisting of Counsels on Various Subjects, Notes or Addresses and Letters. With Short Introductory Memoir. Edited by the Fathers of the Oratory. P. J. Kenedy & Sons, New York. 1921. Pp. 163. Price, \$2.00; \$2.10 *postpaid*.

ST. JOHN BAPTIST DE LA SALLE. Founder of the Institute of the Brothers of the Christian Schools. By Brother Leo. Introduction by the Most Rev. Patrick J. Hayes, D.D., Archbishop of New York. P. J. Kenedy & Sons, New York. 1921. Pp. vii—135. Price, \$1.50; \$1.60 *postpaid*.

ORTUS CHRISTI. Meditations for Advent. By Mother St. Paul, Religious of the Retreat of the Sacred Heart, House of Retreats, Birmingham, author of *Sponsa Christi*, *Passio Christi*, *Mater Christi*, *Dona Christi*, etc. Preface by the Rev. Joseph Rickaby, S.J. Longmans, Green & Co., New York, London, Bombay, Calcutta and Madras. 1921. Pp. 134. Price, \$1.75 *net*.

GRACE AND PRAYER EXPLAINED. According to the Munich or Psychological Method. For Children of the Intermediate and Higher Grades. Based on the Baltimore Catechism (No. 2) and Deharbe's Catechism. An Aid to Catechists. By the Rev. Joseph J. Baierl. The Seminary Press, Rochester, N. Y. 1921. Pp. vi—117. Price, \$1.25 *postpaid*.

THE PRIEST BEFORE THE ALTAR. Preparation and Thanksgiving before and after Mass for Every Day in the Week by St. Alphonsus, also Preparation and Thanksgiving from the Roman Missal and Various Devout Prayers. Compiled by F. MacNamara, C.S.S.R. P. J. Kenedy & Sons, New York. 1921. Pp. 116. Price, \$1.00; \$1.05 *postpaid*.

WHEN, WHOM AND HOW TO MARRY. By the Rev. C. McNeiry, C.S.S.R. With a Foreword by the Bishop of Salford. P. J. Kenedy & Sons, New York. 1921. Pp. xvii—73. Price, \$0.50; \$0.55 *postpaid*.

THE ROSARY. Its History and Use. By the Rev. E. J. McGuinness. Extension Press, Chicago. Pp. 64.

IMMORTALITY AND THEISM. By William Wallace Fenn, Bussey Professor of Theology. (*The Ingersoll Lecture, 1921.*) Harvard University Press, Cambridge; Humphrey Milford, London; Oxford University Press. 1921. Pp. 41. Price, \$1.00 *net*.

A METHOD OF CONFESSION AND COMMUNION FOR CHILDREN. By the Rev. Joseph J. Baierl. The Seminary Press, Rochester, N. Y. 1921. Pp. 24. Price, \$0.05; \$4.00 a hundred.

A SELECTION FROM A CHILD'S PRAYERS TO JESUS. By Father W. Roche, S.J. Longmans, Green & Co., London, New York, Bombay, Calcutta and Madras. 1921. Pp. 15. Price, \$0.35 a dozen.

WORK, WEALTH AND WAGES. By Joseph Husslein, S.J., Ph.D., Associate Editor of *America*, Lecturer, Fordham University School of Social Service, author of *The World Problem*, *Democratic Industry*, *Evolution and Social Progress*, etc. Matre & Co., Chicago. 1921. Pp. 159. Price, \$1.00 *postpaid*.

PHILOSOPHIA SCHOLASTICA. Ad Mentem Sancti Thomae. R. P. Seb. Uccello, S.S.S., in Collegio Tolosano (Hispaniae) quondam Professor. Tomus I: Logica—Ontologia—Cosmologia. 1921. Pp. xx—411. Tomus II: Psychologia—Theodicea—Ethica. Phil. Epitome Historica ac Lexicon Scholasticorum Verborum Josephi Zamae Mellinii. 1922. Pp. 459. Sumptibus et typis Petri Marietti, Augustae Taurinorum. Pretium, 2 vol., 25 *fr*.

THE SCIENCE OF EDUCATION IN ITS SOCIOLOGICAL AND HISTORICAL ASPECTS. By Otto Willmann, Ph.D. Authorized translation from the fourth German edition by Felix M. Kirsch, O.M.Cap. In two volumes. Vol. I, pp. xvi—360. Archabbey Press, Beatty, Pa. 1921.

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A PATRIARCHAL PRIEST OF TO-DAY.

The recent death of a venerable Canadian priest, Father Damasus Dandurand, at the age of one hundred and two years, was commented on in the Catholic press throughout the United States, as closing a career of singular usefulness during nearly eighty years of his priesthood. To many of our clerical readers a brief biographical sketch of so interesting a figure by an Irish journalist who had special opportunities of marking the activities of this American priest, will be welcome as a suggestive help in pastoral living.

IT has rarely been given to a priest actively to officiate at the age of ninety-seven, and still more rare for one in his completed hundredth year to stand at the altar and twice offer the Holy Sacrifice. Yet such was the happy lot of the late venerable Oblate, Father Damase Dandurand, the French Canadian, whose centenary was celebrated with great éclat on 23-25 March at Saint Boniface, Manitoba, who lived to reach the patriarchal age of one hundred and two, and who, if his life was prolonged to 12 September, 1921, would have had his latest wish gratified, by attaining the eightieth anniversary of his ordination. Although he had had two paralytic strokes before his centenary, his strong constitution triumphed over these attacks and enabled him to add two more years to his long span of life. He was once asked what was the secret of his great longevity and he attributed it to his indifference to needless worry. "*Je me suis créé le moins de soucis inutiles possible*".

He was a very interesting personality, a link between the past and the present of the still growing and expanding Church

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in Canada; between the heroic epoch of the pioneer missionaries who underwent great hardships in propagating the Faith, who sowed in tribulations the seeds which have produced the harvest of spiritual fruits their successors have since gathered. But heroism was happily not confined to the past; it is still a living and energizing force, as the distant missions in the Northwest and the indefatigable labors of zealous priests and nuns amid the icy regions of the farthest north testify.

Father Dandurand came of a good old French Catholic stock who represented pre-revolutionary France and preserved and passed on the best traditions of a country that has been called the Eldest Daughter of the Church. Born at Laprairie, an old parish of the Province of Quebec in the neighborhood of Montreal, on 23 March, 1819, he was the son of Roger François Dandurand, a notary, and of Jovite Descombes Porcheron. His grandparents had to flee from France during the Reign of Terror in 1793. He was only two years old when his father died. When he grew up, he was so frail in health that the celebrated Dr. Nelson (one of the most active participants in the rebellion of 1837-38 and an associate of Papineau) had such slender hopes of his recovery that he predicted his speedy demise, for one of his lungs was attacked. He lived to falsify the prediction; a fact that will afford some comfort to those given up by the medical faculty because they have only one lung to the good. His weak health caused his mother to procure him a private tutor before sending him to the College of Chambly, where he finished the last three years of his preparatory course at the age of sixteen (1835).

Assuming the ecclesiastical habit, he was tonsured by Mgr. Lartigue, first Bishop of Montreal. He then taught rhetoric at Chambly, simultaneously pursuing his theological studies, as was the custom, necessitated by the paucity of priests. In 1836 Mgr. Provencher, the founder of the missions in western Canada and who had charge of the one at Red River—the settlement established by Lord Selkirk which later became Winnipeg, of which Father Dandurand was to be forty years afterward the devoted pastor—conferred on him the four minor orders. As Damasus was too young to receive the major orders when he finished his theology in 1838, Mgr. Bourget, Bishop of Montreal, employed him for three years as secrete-

tary. In 1840, when he was twenty-one, he received the subdiaconate, and was sent shortly after by the bishop to the Sulpician Grand Seminary; only to be recalled to act as private secretary to Mgr. Forbin-Janson, whom he accompanied in his apostolic preachings in Canada (1840-41). Mgr. Forbin-Janson was Bishop of Nancy in France, but he had been forced to withdraw temporarily from his diocese owing to political pressure. One of the first members of the French *Société des Missionnaires*, when the Abbé Charles de Mazenod, his intimate friend, was founding in Provence the Congregation of Mary Immaculate, he knew the Oblates well and must have talked of them to his young secretary and thus, unconsciously, first implanted in his soul the vocation which after years were to develop and strengthen. On 5 September, 1841, the diaconate was conferred upon him by Mgr. Bourget, and a week later, on 12 September, he was raised to the priesthood by Mgr. Gaulin, Bishop of Kingston, in virtue of a dispensation, as he was only twenty-two and lacked two years of the canonical age for ordination. All the ceremonies by which he ascended to the altar took place in the Cathedral of Montreal.

He was still assistant-secretary. "I had just been ordained priest," he wrote, "and Mgr. Bourget, wishing to give me an opportunity of practising humility from the start, gave me charge of some poor old women not right in their minds, and who were under the care of a respectable matron, Madame Gamelin. It was the beginning of the flourishing community of the Sisters of Providence in Montreal."

Aspiring at sacerdotal perfection, he thought of becoming a Sulpician; the Sulpicians being the only community of men then existing in Canada, as the cession of the Colony to England and the suppression of the Jesuits had caused the return to France on the extinction of the Religious Orders known there. But Mgr. Bourget dissuaded him. He was reserved for a special vocation, which was soon to manifest itself.

After the great overturn wrought by the French Revolution, when freedom of worship was restored, there was a gradual reawakening of faith and the practice of religion. The Oblates, raised up providentially to foster this revival, had for a quarter of a century been doing much in Provence and the

adjacent districts in the South of France to promote it. The new Bishop of Montreal, similarly motivated, felt the need of a body of apostolic religious to engage in missionary work throughout his vast diocese to revive Catholicism, somewhat weakened as the result of a rebellion and political struggles. Besides, the revolutionary movements and general unrest that agitated Europe had their reaction as far off as Canada. Going to Rome for the purpose of enlisting the help of some religious institute, he broke the journey at Marseilles to visit its venerated pastor. He and De Mazenod were kindred spirits and understood each other; they became close friends and zealous coöperators in working for the salvation of souls and the extension of the Church. He seized the occasion to invoke De Mazenod's assistance. As the founder of the Oblates never rejected any opportunity of doing good—witness his work in Provence and his prompt acceptance of the very trying mission among the Indians of the Northwest, "the Great Lone Land"—the help was promptly and generously given. The forty Oblates who then formed the seven or eight houses of the Congregation unanimously volunteered.

Six were selected, four Fathers and two Brothers. They left Marseilles on 27 September, 1841, exactly fifteen days after Father Dandurand had received ordination. After a long voyage across the Atlantic they reached Montreal in December. They were the advance guard of the numerous troops of Oblate missionaries who were to follow. Scattered over the Northwest, they were to evangelize and civilize whole tribes of wild Indians and preach to and instruct fur traders who led the free-and-easy life of the *voyageurs*, roaming over the wind-swept plains. They were to have their share, no inconsiderable one, in the making of Canada in the early days when the illustrious Archbishop Taché and the great apostle of the half-breeds, Father Lacombe, lent such valuable aid to the government in Ottawa and in the construction of the Canadian Pacific Railroad which links the East to the extreme West, from the Saint Lawrence to Vancouver, by a band of steel.

The arrival of the first Oblates was more than a fortuitous coincidence in shaping the course of Father Dandurand's career. On the occasion of the celebration of the fiftieth

anniversary of that event in 1891 he related how it fixed his vocation. He was then living in the episcopal palace of Saint James in Montreal. One day when he was engaged in transcribing the draught of the Constitutions of the future Institute of the Sisters of Providence, the parlor bell was rung several times; and as the porter did not answer it, the bishop requested him to do so. He found at the door six persons, none of whom was known to him. Having been told by their superior that they were the expected Oblates, he at once informed the bishop, who said to him, "You'll come with me". When the missionaries were presented to his lordship they knelt and received from him a blessing which bore great fruit in the sequel. The good bishop, who received them most cordially, talked with them about their apostolate in Canada. Various parish priests had already competed for the honor of having their help and of reaping the first fruits of their preaching in their respective parishes. The secretary was about to retire when the bishop detained him. Addressing the missionaries he said: "Last year when your venerable Superior General promised to send me some of his subjects, I assured him that on your arrival, I would give them a companion." "In fact," interposed Père Honorat, their superior, "you promised us a subject who spoke English, to help us in our work. Shall we have him soon?" "Immediately, if you wish," responded the bishop. "Here he is," he added, pointing to the young Abbé Dandurand. "But, Monseigneur," objected the latter, "I have never given it a thought." "God has been thinking of it for you," said the bishop. Father Dandurand said later: "It was a saint who showed me my new vocation; I had to follow it, and certainly I never had reason to repent of it afterward."

As the present Archbishop of Saint Boniface, Mgr. Beliveau, observed, Bishop Bourget's direction meant a considerable sacrifice, and to have followed it promptly without further hesitation indicated a spirit of faith and generosity which was a foregleam of what Father Dandurand's future was to be. That very evening he assumed the Oblate's crucifix and said the Divine Office along with his new religious brethren; recognizing in the words of his bishop a manifestation of the Divine Will in his regard. It was 2 December, 1841. "The Bishop

of Montreal," says the writer of an article in the *Ottawa Droit*, "in thus reserving for the Congregation of the Oblates a subject so valuable by reason of his virtues and talents, and his special knowledge of English, which he had learnt almost simultaneously with his mother tongue, began to exhibit to that religious family an affection which never died, and which was of that paternal and intimate character that gained for him the title of the Second Father of the Oblates."

The news of the arrival of religious in a country which had seen none for nearly fifty years spread rapidly. On the feast of St. Francis Xavier the six Oblates were seen by the seminarists on their way to the cathedral. The youngest of the latter, Alexander Taché, had entered the seminary only on 1 September. As he related, he fixed his glances with particular attention on them and their missionary crucifixes. "There are glances," he adds, "which have a marked influence upon a whole life; that which I fixed upon Fathers Honorat and Telmon not a little contributed to the direction of the whole of mine." Thus on the morrow of their arrival the pioneer Oblates determined another religious vocation, that of Mgr. Taché, the heroic missionary of the Red River settlement, Bishop of Saint Boniface when he was twenty eight, and one of the foremost figures in the history of the Church in Canada. He did not join the Order until 1844, but from that moment his vocation was, humanly speaking, revealed to him.

On 7 December, 1841, the Oblates took charge of the parish of St. Hilary (Rouville) on the Richelieu River. There on Christmas eve Father Dandurand began his novitiate. The community comprised, besides Father Dandurand, Father Honorat, superior, Father Telmon, who was to be the first Oblate pastor of the mother church in Ottawa; Father Beauchand, the indefatigable companion of Father Dandurand in Ottawa at the time of the typhus epidemic in 1847; Father Lucien Lagier who died while giving a mission; and the two lay brothers, Basil Fastray and Louis Roux, the latter of whom died at Hull in 1899. It was at Longueuil, where a benefactress, Mlle Berthelette, provided them with a house and grounds, that the new novice pronounced his religious vows on 25 December, 1842. His novitiate was not made in rigid conformity with ecclesiastical rules, as often pressing necessities

required that he should accompany the Fathers on their missionary journeys. But Pope Pius IX later ratified the validity of his oblation. Up to 1844, when he began his ministry in Ottawa, he conducted retreats in the district of Montreal.

Ottawa was called Bytown up to 1854, but they already thought of making it the seat of a federal government. It was there, where he labored in cultivating the Lord's vineyard from 1844 to 1875, that Father Dandurand was to give the full measure of his worth and work. He was only twenty-five when he was sent there and he remained until he was fifty-six, devoting to that mission the most active years of his long life, being then in the full vigor of his age. He was one of the first phalanx whose apostolate extended over the entire valley of the Ottawa River, covered with dense forests. Ottawa is now, so to speak, at the gates of Montreal, but one hundred and thirty miles through great woods was a considerable distance at that time. It was the route that was to carry the missionaries across the prairies as far as the Rocky Mountains.

Mass had been said for the first time in Ottawa in the humble hut of an Irishman in 1827. Five years later, to meet the spiritual needs of an ever-increasing Catholic population, a simple wooden chapel was erected. From 1832 to 1844, seven or eight priests succeeded one another in the exercise of the ministry in Bytown and in the region of which it formed the centre; depending on one side on the diocese of Montreal and on the other on that of Kingston. It was a mission beset with difficulties arising partly from its primitive character and the great distances separating the different posts and from the faithful themselves, poor families leading a kind of haphazard existence, with a good groundwork of simple faith but untaught, whose passions were easily aroused and led to sanguinary conflicts between Catholics and Orangemen or rival nationalities. It could hardly be otherwise in a city which was the annual rendezvous of more than five thousand young settlers who had hardly a single priest to keep them in order or to look after the numerous families scattered over the vast countries round about. It was a source of great anxiety to Mgr. Gaulin, Bishop of Kingston, and his coadjutor, Mgr. Phelan, who had charge of the Ottawa district, until Mgr. Bourget and the Oblates came to their assistance; the latter, whose number had been

augmented, accepting the important post of Bytown. Father Guigues, destined to be its first bishop, had already arrived, invested with authority equivalent to that of Provincial. For many years, by their united efforts, and with the concurrence of the secular clergy, they worked wonders in the country which now forms the dioceses of Ottawa, Pembroke, Mont-Laurier, and Haileybury.

The Catholic population of Bytown, on the arrival of the Oblates, included 1300 Irish and 1064 French-Canadians. Two Irish priests, Fathers Byrne and McEvoy, attended to the former until replaced by Father Dandurand, pending the arrival, in 1845, of Father Molloy, Irish-born, who was to spend forty-five years in the city. Bytown was a religious centre with a great future before it; the work of the dockyards and the immigration brought a larger influx of people to it. It was the Gate of the West. Persons flocked to it from all parts. The parish grew bigger. The old chapel, too small, threatened to fall into ruins. A new church, to which even the Protestants contributed, was built, the Superior-General of the Oblates sending one thousand louis for its completion. Father Telon traced the design with the help of Father Dandurand, and on 15 August, 1846, a fine church in the pointed Gothic style was blessed and dedicated under the invocation of Our Lady. It was to be a cathedral. Père Pallier, in 1862, said: "Compared to our cathedrals in Europe erected by the faith and Christian genius of the Middle Ages, the future cathedral cannot rival its elder sisters. But for Ottawa, seeing the paucity of resources, it is a masterpiece, the fourth wonder of Canada. It bears witness to the faith of the Irish and the Canadian peoples, and to the zeal and devotedness of the Fathers who have so powerfully contributed to its building. It bears also witness to the architectural talent of Father Telmon. The graceful and elegant towers which now flank the sides of this cathedral were only erected in 1859; they are due to Father Dandurand who, continuing the work of his predecessor, drew out the plan so attractive and pure in its style, and carried on the work to a good finish. After the Parliamentary buildings, they are, without contradiction, the finest ornament of the city." Father Dandurand was also the architect of the churches of St. Joseph and St. Anne and of part of the University of Ottawa.

The building of the spiritual edifice presented greater difficulties than material constructions. The parish of Bytown comprehended, besides missions in neighboring localities, twenty or thirty miles distant, Gloucester, Osgood, Black Rapids, Long Island, Hogsback, and March. The last station counted three hundred communicants; the others more than a thousand. They had only a poor unfinished chapel built in 1830 for the latter, and for the first a common wooden edifice, sixteen miles from the parish church.

The year 1847—"black '47"—brought its share of suffering to Canada as well as to Ireland. It is recorded in its annals as "the year of the typhus". Bytown suffered most. Poor Irish immigrants, fleeing from famine and death in their own country, had contracted the terrible malady in the ships crossing the Atlantic in which they were huddled together in thousands. When they reached Canada, it was only to fall victims to the scourge of pestilence. More than a thousand were stricken and two hundred died in Bytown; not to mention other places where the hand of death drove the ploughshare of ruin through every walk of life. Priests and nuns strove with heroic energy to cope with the plague. The Oblates, fearless of death, devoted themselves day and night to the stricken.

Father Dandurand, who was in Montreal, hurriedly returned to Bytown where for a month he worked unweariedly in succoring the sick, until at last he was laid low himself. He used to relate some tragic and touching episodes of those trying times. In one house he found fourteen plague-stricken who all died. On another occasion, driving to the March mission, twenty miles from the presbytery, to attend a sick family, the driver was suddenly seized with the malady and dropped out of the vehicle. He laid him, unconscious, gently on the grass, ministered to him, and then made his way alone in the night time to the house where he was expected. Having afforded the consolations of religion to its inmates, he returned to the town at five o'clock in the morning. One moonlight night in August he ministered in the fields to a dying family. Seated on a stone he heard their confessions; they died one after another in his presence. While he was confessing the mother, he felt two little hands clasped round his neck; they were those of a little girl whom death had seized in a last

embrace. The poor mother had hardly finished her confession, when she fell to the ground and drew her last breath. Then her husband crawled on his knees to make his confession. When he had done, he said: "My poor all is in that box, here's the key, which I give to you." After some minutes he fell lifeless alongside his dead wife and children. As the priest withdrew he saw in the grass a little girl of about fifteen months, "*belle comme le jour*," he said, and who smiled in raising her little hands toward him. He took her in his arms, and as he was going to entrust her to Sister Thibodeau, one of the Grey Nuns, he met a rich Irish lady who begged him to give her the child, and he consented. That lady became to that little one, who lived long afterward, a devoted mother.

When Bytown was erected into a bishopric in 1848 Father Dandurand was made Vicar General and curé of the cathedral, and up to the death of Mgr. Guigues in 1874 was his right hand in the administration. About 1845 there were only from thirty to forty thousand souls, only one church, that of Bytown, seven or eight poor huts serving as chapels, hardly any other clergy but the Oblates, and no parochial organization properly so called. Twenty-five years afterward Mgr. Guigues had under his jurisdiction one hundred churches or chapels and more than fifty parishes, most of them founded and served by Oblates at first. In 1865 Father Dandurand was instrumental in enlisting the services of the Brothers of the Christian Schools, while the educational establishments of the nuns increased and the secular clergy, already numerous, were augmented. Mgr. Guigues and his zealous co-workers may be said to have created the flourishing Church in the Ottawa valley. Father Dandurand administered the see during the bishop's absence and during the interval between his death and the nomination of his successor, Mgr. Duhamel.

Father Dandurand's activities were not confined to the strictly ecclesiastical sphere. On 12 July, 1845, he, along with Father Reboul, quelled an Orange riot. This episode earned for him, strange to say, the praises of both parties. Fifteen years after his departure, his passage through Ottawa was the occasion of an enthusiastic ovation. Mgr. Duhamel, to whom he taught Christian doctrine and whom he prepared for his first Communion, proclaimed him the model of the priests he had known.

The bishop's palace or official residence in Ottawa and the pastorate of Notre Dame having devolved to the secular clergy upon the decease of Mgr. Guigues, Father Dandurand was appointed superior of the Oblate mission in Leeds, but Mgr. Taché secured his immediate recall to Canada. Some months afterward he was given charge of the parish of St. Mary's, Winnipeg, founded in 1869, and the oldest in that city. From that he was sent, in 1876, to St. Charles, Assiniboine, a parish which contained only fifty families, mostly métis or half-breeds. In 1898 the novitiate of St. Laurence, Manitoba, was transferred to it. He left St. Charles in 1906 to be the guest of Mgr. Langevin, O.M.I., successor of Mgr. Taché in the archbishopric of Saint Boniface, with whom he lived in community until the archbishop's death on 15 June, 1915. Despite his already great age he served the Hospice Taché which shelters thirty old women and a hundred orphan girls, celebrating Mass, preaching, hearing confessions and teaching catechism, and was chaplain of the new Hospice d'Youville up to 1916. At ninety-seven he was led to his last retreat, the Juniorate of the Holy Family at Saint Boniface, where he was

To linger out life's taper to the close,
And keep the flame from wasting by repose.

The close came on 13 April, 1921. He kept the flame from wasting almost to the last flicker of the taper. Despite his extreme old age his intelligence preserved all its lucidity, his memory its retentiveness, recalling dates, events and persons after the lapse of more than three quarters of a century, and his eyesight, so that for a long time he was able to read his breviary without the aid of spectacles. It was a real hale old age, free from many of the infirmities usually inseparable from senility. He was happy in living so long and made those about him happy by his amiability and his entertaining conversation. At ninety-three, though he had a good appetite, he observed Lent. At ninety-five he rose at five o'clock, and every morning, no matter what the temperature was, said his Mass at six o'clock at the Hospice d'Youville, which was some minutes walk from the episcopal residence, going there on foot and without the aid of a stick. When one of the Fathers offered him a cane he said: "Oh! non, ç'a trop l'air vieux!" On the

actual date of his centenary, 23 March, 1919, he first said a semi-private Mass of thanksgiving in the pretty oratory of the Juniorate. It was quite *en famille*, a little family gathering, so to speak, in which the venerable jubilarian, in his bent figure and white hair, represented the past of the Order, all those of his contemporaries who had borne the burden and the heats of far-off days, and the juniors the hope of its future. Two days afterward, when he again celebrated, he was the central figure in an imposing function in the Cathedral of Saint Boniface at which one hundred and twenty priests were present and the Archbishop, Mgr. Beliveau, delivered an eloquent discourse, taking his very appropriate text from Leviticus 19: 32. The centenarian, in virtue of a rescript of Pope Benedict XV, who had telegraphed to him his congratulations, imparted the apostolic benediction at its close to the congregation. He was presumably the oldest priest in the world.

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THE LONG SERMON.

I.

Paul was long preaching.—Acts 20: 9.
Why preach so long?—The Abbé Mullois.

ST. PAUL'S sermon at Troas was doubtless a long one. He discoursed with the folk who had gathered in the upper chamber to break bread and, says St. Luke, "he continued his speech until midnight". We are not told how small was the room or how large was the crowd. But from the fact that Eutychus was sitting on the window, we may perhaps fairly conjecture that the room was very well filled with people. The Evangelist does tell us, however, that there were a great number of lamps in that upper chamber, and seems to give this fact as a reason or excuse for the deep sleep that oppressed Eutychus, who "by occasion of his sleep fell from the third loft down, and was taken up dead".

Having brought the young man to life again, St. Paul, "breaking bread and tasting, and having talked a long time to them, until daylight", departed. His discourse thus ap-

pears to have lasted all night. Shall it be claimed as a worthy precedent for the Long Sermon of later times?

Did the Abbé Mullois conveniently forget the precedent, when he pleaded¹ so eloquently against the Long Sermon? "On the other hand", he asks, "why preach so long? I know not how we have allowed ourselves to be led into these lengthy discourses. What is the good of it? What is the object? Now, power and majesty are always chary of words; yet such words are not the less efficacious for being few."

St. Gregory the Great noted² an apparently similar conflict between the words of our Lord: "If any man come to me, and hate not his . . . wife . . . he cannot be my disciple" (St. Luke 14: 26) and the words of St. Paul: "Husbands, love your wives . . ." (Eph. 5: 25), and asks: "Numquid aliud iudex nuntiat, aliud praeco clamat?" He shows that there is no real conflict between the two declarations.

Neither is there any real opposition between the act of St. Paul at Troas and the counsel of the good Abbé to his French comrades in the ministry of the Word. A rule is defined or limited by its appropriate exceptions. The ordinary parish sermon, the "Sunday discourse", is one thing. It happens regularly, week after week, year after year. The incident at Troas was not to be duplicated weekly or annually.

Again, a preacher coming from outside the parish limits is ordinarily a stranger to the congregation. His personality, his peculiarities (whether attractive or manneristic), his relatively fresh point of view, his probably oft-rehearsed homiletic effort, his voice and gesture and deportment—all these are novelties whose effect will take some minutes to wear off. Such a visitor, mounting the pulpit for the first time in any given locality, may confidently hope for a more sustained interest on the part of the congregation than the pastor or longtime curate could reasonably depend upon. His discourse may properly be somewhat more extended.

Other considerations will avail to construct exceptions to the general rule. The people look for a longer discourse on the "grand" occasions of the parish life—the panegyric de-

¹ Mullois, *The Clergy and the Pulpit*, chap. vi.

² *Homilia 37 in Evang.*

livered on the patronal feast, the dedication of the church, the "opening of the new organ", the first Mass of a former parishioner, and the like. Even what Charles Lamb pathetically styled "the old familiar faces" of pastor and curates may attract, in such cases, more than the usual sympathy and attention of the people, with a resultant greater tolerance of length in the sermon. An outsider—especially if he have some reputation as a pulpit orator—has a double advantage of novelty and reciprocal curiosity, on the one hand, and of relative freshness of presentation of his theme and reciprocal sympathy of the people, on the other hand.

With such exceptions granted, we may consider now the ordinary Sunday preachments made by the old familiar faces.

II.

Prolixity only wearies and confuses.—M. Almeras.

Long sermons bore us.—M. de Cormenin.

For many persons . . . the time at their disposal is very limited.—Ralston Markoe.

The Englishman's family dinner on Sunday is an event which cannot be trifled with.—Dean Howson.

The preacher should so deliver his sermons that they be not painful efforts to him.—Fénélon.

These brief quotations summarize well the arguments against the Long Sermon. Four of them consider the plight of the listeners. People are bored, wearied, confused. In such a state, their minds are not impressionable, their memories are not retentive. "Believe me", said St. Francis de Sales to the Bishop of Belley,³ "I speak from long experience; the more you say, the less people will remember; and the less you say, the more they will profit. Those who load their hearers' memory destroy it, just as you put out a lamp by filling it too full, or kill plants by unmeasured watering. When a discourse is too long, the end makes one forget the middle, and the middle puts out the beginning. Indifferent preachers are bearable if they are brief, but even good preachers become intolerable when they are lengthy. Depend upon it, there is no more detestable quality a preacher can possess than tediousness."

³ *The Spirit of St. Francis de Sales* (New York: Dutton), p. 347.

Another point of view is contributed by Ralston Markoe. "No matter how devout they are", he writes in *Impressions of a Layman*,⁴ many persons can give but little time to sermons "on account of many circumstances beyond their control."

What Dean Howson says⁵ of the Englishman's family dinner on Sunday may have a wide application; for that event, the Dean adds, "has a very important bearing on his power of listening continuously after the middle part of the day". Canon Oakeley⁶ writes somewhat to the same effect. Father Keatinge, also, has⁷ some pertinent observations.

On the other hand, Fénelon pays⁸ attention to the preacher himself. Long sermons may fatigue him so much, both in their composition and in their delivery, that he shall feel tempted to preach but seldom. "I should wish that the preacher", he says, "whoever he might be, should deliver his sermons in such a way that they would not be painful efforts to him, and that thus he would be able to preach frequently. It would be desirable that all his sermons should be short, so that he might preach every Sunday after the Gospel without inconveniencing himself, and without wearying the people." Eales, his translator into English, places a foot-note here: "The length of a sermon oftentimes has much to do with its

⁴ Page 136.

⁵ Ellicott, *Homiletical and Pastoral Lectures*, p. 53.

⁶ Oakeley, *The Priest on the Mission*, Lect. II: "A sermon in the course of the High Mass should consist, as a general rule, of a short explanatory and practical application of the Epistle or Gospel of the day, and especially of the latter. There is no rule without an exception; but I think that long sermons on topics which have no immediate connexion with the subject of the day, are out of place in the middle of the Mass. Besides protracting the Mass to an inconvenient length, they tend to interrupt its continuity. This objection applies to long sermons and still more to irrelevant sermons on the greater festivals, as for example on Easter-day." Speaking for his own communion, Dean Howson points out the long character of its morning service, and thinks that an hour given to Sunday preaching might well assign twenty minutes to the morning, and forty minutes to the evening service.

⁷ Keatinge, *The Priest: His Character and His Work*, Lect. II: "At the West End of London where late dinners are customary, it is usual to have Vespers in the afternoon, and popular devotions in the evening; whereas, in those parts of the metropolis where earlier habits prevail among the wealthier parishioners, it is usual to defer Vespers till the evening. In either case, however, the sermon forms a necessary and important part of the arrangement, and should take its character from the composition of the audience."

⁸ Fénelon, *Three Dialogues on Pulpit Eloquence* (tr. Eales), p. 156.

efficiency. That which consumes time and adds nothing to effect should be studiously avoided. Give the best thoughts in the most carefully chosen language. Study brevity. Never weary an audience . . . (Rev. W. A. Bushnell)". With its insistence on the boredom of the people, the foot-note is in strong contrast with Fénelon's fear respecting the preacher.

The general denunciation of the Long Sermon is quite choral in the variety of the component voices and in the wonderful harmony they produce. More illustration here, however, might produce the same sad results as those which are denounced by the chorus. And—to change slightly the remark of M. de Cormenin—"long articles bore us."

There is a pertinent question which must not be overlooked. What *is* a Long Sermon? Is it measured by time or by tedium?

St. Paul's discourse at Troas was very long, if measured by time. Was it also tedious? That may well be doubted. Eutychus fell asleep, it is true; but St. Luke seems to lay the blame on the many lamps in the upper chamber. The magnetic personality of St. Paul, the rarity of his presence, the import of his message—all these things must have made his speech absorbingly interesting. Measured in terms of tedium, it was probably quite brief.

The question of time should be taken up now in some detail.

III.

The discourse should not exceed an hour.—St. Francis Borgia.

The Sunday discourses should not occupy more than three-quarters of an hour.—St. Alphonsus Liguori.

Provided it occupy half an hour, it cannot be too short.—St. Francis de Sales.

Twenty minutes—with a leaning to mercy.—Baron Alderson.

Measuring the length of the sermon by the clock, we find varying estimates of prudent calculation. The first three quotations represent clerical opinion of an earlier school. St. Francis Borgia assumes⁹ that the preacher might occasionally wish to speak at even greater length than an hour: "Let him also be prepared to cease speaking as soon as the signal is given by his companion, though he has hardly delivered half

⁹ *Method of Preaching* in Boyle's *Instructions on Preaching*, p. 26.

of what he has prepared to say; for it is better to be silent through obedience than without it to speak eloquently. It would however be prudent to limit the discourse so that it may be delivered within an hour, and it should not exceed that time, for if the preacher goes beyond an hour the hearer is not benefited; on the contrary, he is wearied and conceives disgust for what he has heard." Now it was just the hour's discourse against which M. Mullois protested with equal humor and energy.

St. Alphonsus Liguori offers ¹⁰ a kind of scale for the desirable length of a sermon "The Lent sermons should not exceed an hour; and the Sunday discourses should not occupy more than three quarters of an hour; but the parochial instruction should not be longer than half an hour, including the act of contrition, to which, ordinarily, it is advisable to accustom the people."

The Bishop of Belley declares that St. Francis de Sales frequently quoted the rule: "*Hora integra inepto praedicatori praelonga, idoneo satis longa videtur: tres horae quadrantibus a bonis aestimatoribus horae integrae praeferuntur.*" A whole hour might well seem too long for a poor preacher, and quite long enough, in all conscience, even for a good one; and the Saint's sympathies evidently go out to those who would prefer the discourse of three quarters of an hour. But in his Letter on Preaching he whittles this length down still further: "It is always better that the sermon be short rather than long. In this point I have failed up to the present, but I am correcting myself. Provided it occupy half an hour, it cannot be too short."

M. Almeras, in the method of preaching drawn up by him for the Congregation of the Mission, doubtless referred ¹¹ to "mission sermons", rather than to the ordinary Sunday discourse, when he declared a preference for the forty-five minutes' sermon: "The preacher should not exceed three quarters of an hour or thereabouts on working days, and, though on festivals and Sundays he may speak an hour, he should never go beyond it."

¹⁰ Liguori's *Instructions* (p. 14) prefixed to *Sermons for all the Sundays of the Year* (tr. Callan).

¹¹ Boyle, *op. cit.*, p. 86.

The point of view has changed much in these latter days. Baron Alderson's quizzically judicial verdict, with its leaning to mercy, would seem harsh to-day even to many clerical minds. Writing recently in this REVIEW, "An Observer" calmly declares¹² that "no Sunday sermon should take over fifteen minutes to deliver." If one may draw any sort of dividing line between the Long and the Short Sermon, we have thus been delivered into the realm of the Short Sermon. Of the conditions prevailing in that happy "narrow plot of ground" some account may be given in a succeeding paper. Would a discourse of twenty minutes be properly labeled a "Long Sermon"?

The change in sentiment may possibly be accounted for by the rush and worry of modern life. Our mechanical contrivances appear almost to have annihilated time and space. Wireless telegraphy and the aeroplane are symbolic. The leisurely essay has dwindled into the editorial, the editorial into the paragraph, the paragraph into the headline. The pulpit has felt the change. Fortunately, however, the humorous remark of Richard Whiteing does not apply to Catholics; they do not go to *The Times* to learn their moral duties and to Westminster Abbey to hear the latest news.

IV.

Brevis esto.—Hor. *De Arte Poetica*.

Brevis esse laboro, obscurus fio.—Hor. *Ibid*.

Another paradox? At any cost, the preacher must deliver his message clearly. Time will be the cost, he may retort. The same ancient counselor that commands brevity concedes the grave danger of obscurity.

With wonderful unanimity, writers on homiletics declare against the Long Sermon. One of them, nevertheless, became restive under the choral iteration. He admits, indeed, that if a sermon is to be effective, it must not be "inordinately" long. On the other hand, he contends that the length of any address must be determined by its subject: "If that can be clearly opened up and faithfully enforced in twenty minutes, then there is no need to take more; if, however, that cannot be done in

¹² THE ECCLESIASTICAL REVIEW, January, 1920, p. 86.

less than an hour, then, even such an amount of time should be cheerfully conceded to it. The preacher should stop when he has reached a conclusion; that is, when he has brought his arguments and illustrations to such a focus that the truth he means to establish is burned in on the souls of those whom he addresses. If he go on after that, his continuance is an impertinence; but if he end before that, his sermon is a fragment, and will lead to no result."

Even an hour "should be cheerfully conceded" to any message whose clear and convincing presentation may demand such an amount of time. Thus Dr. Taylor. On the other hand, "a man must be endowed with extraordinary genius who can bring forcible thoughts to bear upon one and the same subject for the space of a whole hour". Thus Abbé Mullois. Both statements are true, but they may be harmonized in practice. One obvious method would be to avoid subjects that demand a lengthy treatment, or to divide the consideration of a large subject into successive sermons. Cardinal Newman thought that some of the masterpieces of French pulpit eloquence really comprise as many as three distinct sermons. Each "point" in the division constituted in effect a new discourse. After all, one could write a large volume on the Immaculate Conception. It is nevertheless true that a clear sermon on that theme need not occupy more than twenty minutes—or fifteen, or ten, if need be.

Many other considerations enter into the question of length besides that of the subject-matter. The extempore discourse will ordinarily consume more time in the proper presentation of a theme than the written one. The poorly prepared extempore sermon will give less light and burn much longer than the carefully prepared extempore sermon. The entirely impromptu address will very rarely give any light, however long it burn.

The clear sermon presupposes exact thinking and exact expression. The brief sermon further supposes careful revision of both thought and expression. The "ready speaker" may misconceive his ability. Doubtless conference, as Lord Bacon declared, has made him a ready man. He has thus gained facility in the expression of thought. But "facility alone will not do", as Bishop Purcell noted in his *Diary* when

summing up the homiletic effort of a certain preacher. The ready talker is very apt to be longwinded. He is further apt to substitute wordiness for the labor of exact thinking. He will avoid the unpleasant task of carefully writing his thoughts down on paper, of mercilessly pruning them, and of logically arranging them. He will give us a disjointed, groping, fragmentary, albeit a flowing, discourse. He can be as brief as you wish, however; for he is not hampered by the necessities of plan, division, subject or purpose of the discourse he is asked to deliver. But he can hardly be clear, unless indeed the rhetorical experience of the race has been sadly misrepresented in all the treatises on the *ars dicendi*. Once more. He can be brief, if you so command. Clear he can hardly be.

For it is writing that maketh the exact man. The exact man first defines his meaning clearly to his own mind. The art of rhetoric will show him how to make that meaning clear to other minds. If, then, one would combine clearness with brevity, he must first write his sermon down, then revise it in the interests of clearness. Next comes the task of achieving brevity without loss of clearness, and here the *ars dicendi* will again come to his aid.

When the sermon has been written down in full, the process of compression will begin. The exordium must be trimmed carefully. It is by no means a negligible quantity. It is commonly a necessity of clearness in the presentation of a theme. But it is nevertheless a perilous part of the discourse. A clear apprehension of the precise object which the sermon seeks to attain, and a clear definition of the theme which is to be treated—these two clarities will help greatly toward a brief exordium. For once we perceive clearly whither we are going and what we hope to get at the end of the journey, we are less likely to pursue our object by roundabout ways. We shall avoid, with equal comprehension, the morass that threatens, and the flowery meads that tempt, the unthinking wayfarer. The peroration will benefit in the same way and for similar reasons. When we have reached the end of our journey, when we have obtained what we sought, we shall be willing to sit down and rest.

As for the body of the discourse, we shall be well-advised to preserve inflexibly the rule of unity—unity, that greatly mis-

understood and therefore often discredited element of good rhetoric. The preacher can be brief by selecting a theme which will not need much development for its clear and persuasive presentation. If he choose a large subject, he will need many "points" for its proper exposition, and his sermon will inevitably be long. Although such a sermon may be presented clearly enough, it will not be clearly understood by the congregation, for mere fatigue will ultimately render the people dull of apprehension.

Having thus achieved structural clearness and a certain amount of brevity, the preacher will next attend to the mere matter of expression. He will cultivate conciseness. Mullois gives us an apt illustration. A witty workingman, who had been listening to a sermon, was once asked—

"What did the preacher say? What do you remember of his sermon?"

"Nothing at all."

"How's that? Surely you heard him?"

"Perfectly."

"How is it, then, that you did not understand anything?"

"Ah", he replied, in an original language which only the people can command, "because all he had to say was hid behind a mass of words."

Conciseness is an art. It can be practised, but it should first of all have been taught. This implies a recurrence, if need be, once again to the manuals (possibly never "well-thumbed" as the trite qualification has it) of our college days. Mullois summarizes beautifully this need of hard and conscientious work: "Prune away all redundant words, all parasitical epithets, using only those that triple the force of the substantive. Be chary of words and phrases; economize them as a miser does his crown-pieces."

While the preacher thus steers a wary pathway between the Scylla of lengthiness and the Charybdis of obscurity, he may yield to another temptation. He may seek brevity, not so much in the sermon as in its rapid manner of delivery. He should remember that the minds of his congregation are not likely to be very alert and agile. Even the better cultivated minds of professional laymen are something of a *tabula rasa* in respect of spiritual concepts. What is most

elementary in spiritual science to the preacher may easily prove profound to the layman. While a prolix presentation of truths in any one of the orders of knowledge may weary a listener and dull the edge of his mental appreciation, it still is to be remembered that conciseness has its perils. The briefly stated proposition should be allowed sufficient time to sink in, even when it is clearly expressed.

Finally, the desired brevity should not be such as to neglect the constant use of connectives as well between sentences as between paragraphs. Cardinal Newman points out the necessity of these links of discourse even in written compositions. The need is obviously greater in spoken language. The perplexed reader can retrace his steps. The listener can not do this.

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A WEEK IN THE STREET.

THIS does not mean a week out of work. It means a week's campaign of preaching in the street. As some of our readers are perchance interested in this kind of work and would like to have some details concerning it, we will endeavor to set down the plain facts of a week the writer spent in a big English manufacturing town.

To begin with, a certain amount of pains had to be expended on the preparation not simply of the sermons but of those tiny details which are tedious but essential to the ultimate success of a work of this kind. In the first place it was vital to look at various possible "pitches" which might prove suitable. Some seem to imagine that you just go out and stand in the street and then begin to talk. Let them try it! The first thing they would get would be a polite reminder from the police that they were obstructing the thoroughfare; they would be requested to "move on". This is always ignominious and provokes derision, which means a bad start. Always interview the police first as to likely spots. They will tell you where you can go and where you can't go; they will tell you, too, what—if you are a stranger—you will not know, namely, where ranters and folk of that ilk—and remember that when once you have spoken in the street you rank with such

folk, and it is company to be proud of—are wont to take their stand. A spot where people are accustomed to hold forth is always good; folk are accustomed to it; it has presumably been chosen because it offers certain advantages which, to the beginner are not always obvious at first sight.

What are the points of a good "pitch"? It sounds somewhat like a dog show when you talk of "points". Still, one cannot be too careful in choosing one's pitch. Success or failure may depend on a pitch being suitable or not. In the first place, then, there is the question of traffic. You want to tap the stream of traffic; you don't want the traffic to stop the flow of your speech or your thoughts. The combination is not an easy one to secure. A tram terminus is clearly out of the question. And yet it is precisely there that you get the people, and just the people you most want. The ideal seems, then, to be to get somewhere where you are just out of the stream yet in contact with it. You have got to look for the people; they must not have to look for you. You must be there and conspicuously there. If the police are obliging, they will sometimes let you draw your cart (of which, later) across a by-street and a little way back from where it opens on to the main thoroughfare; if you can secure that, you are, from one aspect, well placed. But then there is another and a most vital consideration. What about your voice? Now nearly every member of the Catholic Evidence Guild gets anxious about his or her voice. Nearly all of them go through a period of huskiness, strain, tickling in the throat, irritated tonsils or epiglottis, and the rest. And even those who do not suffer in that way soon learn that they must not put an undue strain on their voices. Now the greatest difficulty in choosing a pitch is to find a sounding-board. If you are right out in the open your voice is apt to fly to all the winds of heaven and be lost. If, then, you can get your back up against a wall which will serve to throw out the voice, so much the better.

I well remember an occasion when an opposition camp set up on the other side of the road and gave us a very bad time indeed. They were old hands at the work, so they had arranged themselves very comfortably. They had a cart in which they drove down. In the back of the cart—refreshments! The driver's seat was made very broad and comfort-

able, and overhead was a pent-house roof which formed an admirable sounding-board. The speakers sat four in a row and relieved each other at intervals of ten minutes. This enabled each man to shout at the top of his lungs, for he was sure of his rest after ten minutes. One of the number had a stentorian pair of lungs and he was kept in reserve in case any of our speakers had a lusty voice. They were so close that they literally shouted down our throats. They had no auditory to speak of; we had a huge crowd. No inducement, however, would tempt them to move a little further down, so we had to see who could hold out the longest. Trained speaking won the day. They left the field husky and throaty and we went calmly on the even tenor of our way—no pun intended. Yet we had no back to throw out our voices and were altogether badly placed.

We mentioned trained speaking. What is it? Simply this: natural speaking. And natural speaking is not shouting. It is the shouting that causes all the trouble. What about elocution lessons? One is tempted to think that the majority of speakers are better without them. Or if they must have them, let them be limited to simple instructions in how to produce the voice as simply and easily as possible. One thing is certain: speaking out of doors is far less trying than speaking in a room. No one who has not made experiments can have any idea of the carrying power of even a weak human voice. Curiously enough, the further off you get, the more clearly you can hear a weak voice, provided it is properly produced. I remember trying a number of immature speakers in the open. One in particular had a very weak voice and when close by it was difficult to catch what he said. I wandered further and further off and was amazed to find that even at sixty yards distance he was clearly heard; the voice seemed to spread. Thus one has often noticed that when using apparently only sufficient voice-power to reach the crowd immediately round the pulpit there were people standing a considerable distance away and yet hearing without any difficulty.

I fear I have wandered away from the "week in the street." We selected three pitches in localities which went down a rapidly descending scale of poverty and wretchedness.

The question of a pulpit was settled by a tradesman coming forward and offering his lorry. Nothing makes a better pulpit than a lorry. You are high up; you have plenty of room to move about; the driver's seat offers you a rest if you are tired when questions come in, and, last but not least, you can place it in any position, as it has wheels instead of possibly uneven legs which, unless carefully adjusted, may let you down—ungracefully. The police had been consulted and consequently became responsible for the preservation of law and order. This is important, because a drunken man—England is not yet “dry”—may give you very considerable trouble, may indeed completely destroy an otherwise successful evening.

But we were not ready yet. A supply of *Catholic Truth Society* literature is a *sine qua non*. You must have it and plenty of it. Sometimes you must be prepared to give it away, though this is rarely necessary. Even if given away, literature secures great results, for, unlike the spoken word, it reaches those who were not present and it reaches many who would not be present if they could. But generally we find that people will buy. It is sometimes a relief after a strenuous hour and a half or two hours' talking and answering questions to play the auctioneer for a bit. It gets you on friendly and chaffing terms with your hearers who are really delightfully human, despite their rough exterior. During the week in question we sold at least fifty dollars' worth of pamphlets dealing with Catholic doctrine. That literature is sure to be still circulating long after the sermons have been forgotten.

Next we had to settle upon the best time to speak. When you have witnessed the dinner-hour in a big manufacturing town, you may be tempted, as we were, to think that that is the time to go out and speak to the men. But we feel now that that is a delusion. Think it out: at 12 o'clock the men come out in a dense mass and rush for home and the missus' dinner which can't be kept waiting. At 12.40, say, they are slowly making their way back to the works. If it is fine, they sit out and smoke. Can you get them to listen then? It sounds feasible. But as matter of fact it is not often the case that, outside the big factories, there is a space which readily lends itself to this kind of work. Moreover, the time is too short. You want to give some sort of address and above all

you want to get them to talk to you. For if you do not, what practical knowledge can you expect to have of their peculiar difficulties, of their way of looking at things, of their attitude toward you and your doctrine? Consequently we find that the evening is the best time; as to the hour, well that depends on the locality, on the closing hours, on the time of year, and the rest. In the particular locality we are concerned with we found 7 o'clock was a good time to start.

The preparations, however, were not yet complete. You want helpers. You want a few young men to look after things in general: one to drive the horse, others to look after the literature, others to keep troublesome children quiet. The children are a problem. They love to clamber on the cart and generally end up by sitting on one's feet! You have got to learn how to manage them and once you have the knack they will do anything for you. I remember once being terribly disconcerted when trying a new village, to find an audience consisting of twenty-five boys on a wall and an old stager almost on his last legs. The boys were evidently out to make trouble. "What am to do with that lot?" I asked the ancient. "An un'healthy lot," he remarked. "Can you talk to them?" "Yes," I said; "I think I can." "Well, then," he said "go and talk to them sensible-like!" It did not sound encouraging and the boys began to boo. So I went up and boo'd back at them. This astonished them considerably. They thought they had or ought to have a monopoly of boo'ing! Then of course I got them off the wall with the promise of a story, with the result that for the remaining weeks I was in the neighborhood these "un'healthy" boys formed a devoted body-guard.

Well, all the preparations seemed complete, so we started off. The starting in a new place is certainly a nervy business, even for a hardened man. You do not know what kind of reception you will get. You wonder why they don't throw stones, why they let you speak at all. You imagine you have a tickling in your throat and that the dust is sure to make you cough. You imagine yourself getting on the cart, forgetting what you were going to speak about, floundering hopelessly, looking wildly at the expectant faces and then ignominiously bolting for home. Yet somehow none of these things do

happen. A small crowd gathers round the cart. Some children think it is a circus. A woman remarks at the sight of one's habit, "Good lawks! Whatever is she?" A few men look at you in an apathetic sort of way whilst things are being got ready and then—why you mount the cart. Yet I frankly confess that I never do so without thinking of the "cart" which played so prominent a part at Tyburn when the martyrs passed from a cart to heaven.

Well, you are up on the cart and you look at the small crowd. How many are there? Twenty? Possibly thirty. How are you to begin? You get the sort of feeling that your precious sermon can't be wasted on these few people. But what are you to say? You must begin somehow or they will melt away. Will they? I much doubt it. The very fact of a man standing there silent is enough to keep them. I've tried it!

Then before you quite realize how it all happened, you find you are speaking! "Good heavens," you think, "is that *my* voice? That wretched squeaky thing? Why I shall be dried up in five minutes! And surely no one can hear me?" Then suddenly you see some people running up. "Come on, Bill!" shouts a cheery youth. "'Ere's a chap in a black and white blanket!" When that happens you never feel tempted to run away. It puts your blood up somehow and almost without knowing it you launch into your sermon.

"But what on earth do you preach about?" people ask. Clearly you can't preach on Our Blessed Lady, nor on Indulgences, nor on the Nine Fridays! No, we take the most ordinary subjects, e. g. Religion, Sin, Prayer, Faith, God, etc. Toward the close of the week, when the questions have cleared the ground a bit and have opened up the more controverted points, we go further and talk of Confession, of the Mass, of the Veneration of Images, of Purgatory, etc. At least once during the week, if not several times, we point out the vagueness of most peoples' beliefs and then ask them if they have ever thought of giving "R. C." a chance. This startles them considerably, but it is easy to go on and show that they have not the faintest idea of what "R. C." really stands for. When once they have been made to see that they for the most part live on prejudice and that they have most mistaken notions on the

subject, the door is open for the entrance of certain positive notions; it is not long before they begin to realize the practical value of some positive teaching which can offer a substantial guarantee of its truthfulness.

It is extraordinary how each night has its own peculiar problems. One night everything goes smoothly; the difficulties disappear; the crowd is good-humored and the weather offers no obstacle. But the next night nothing seems to go as it should. The wind is disconcerting and seems to whisk your voice away; the crowd is in an uncomfortable temper; there is some man who contrives to make himself a nuisance by interrupting just as you are getting out your most telling points, and so on. It is nights like these that test a man's fitness for the task. Women, perhaps naturally, are more affected by such untoward circumstances than a man is wont to be. The real reason probably is that they feel hampered by the comparative weakness of their voices. Yet it is remarkable how far a woman's voice will carry if she will only learn to speak slowly. Some women, too, have a gift for turning an unpleasant heckler inside out without giving offence. Moreover the crowd will never, as far one's personal experience goes, show real discourtesy to a woman speaker. They have a natural courtesy toward the weaker sex; and the fact that they see them sufficiently plucky to get up and advocate an unpopular cause always impresses them favorably. One exception, however, must be made: when woman meets woman—then! "I'd like to sweep the street with yer, yer brazen-mouthed 'ussy!" screamed out a truculent virago when she heard a woman speaker explaining the Rosary. It is not often a woman raises her voice in a question. But when she does—then look out for squalls! For she is impervious to logic. A woman once denounced me in unmeasured terms for saying that a priest could forgive sins. "Peter could," she screamed "but a fool like you can't." When I drove home the text in Jn. 20: 21, she got uncomfortable, so I asked her if she believed the New Testament. "Believe it?" she said "I loves it and I 'ugs it!"

When it was pointed out that she must either accept the doctrine of the forgiveness of sins or give up the New Testament, she at once declared that that power was given to all the brethren and not to the Apostles only. The natural retort

followed: "Oh, then, you yourself can forgive sins?" "Of course, I can," she replied, "if anyone offends me I can forgive 'em, can't I? And that's all that's meant!"

What answer was to be given? Yet so triumphant was she and so convinced that she had floored me that she at once denounced me as a blasphemer and called on the police to have me removed and locked up!

Well, our week went on steadily for three days with comparatively few questions. But on the fourth night the local parson turned out and took his stand with folded arms right in front of me. I bowed to him and then began. He vouchsafed me a truculent nod and fixed me with his eye. He was, strange to say, a man of color! He waited courteously enough till I had finished and then in a high-pitched voice denounced me as "a seducer of the people." This was rather nice as Some One else was once denounced in the same terms. He proceeded to declare that my doctrine was contrary to charity, that it set one sect against another, that it was contrary to Scripture, and so forth. The dispute lasted a full half-hour and then he went away. The next night he turned up again, this time with his curate, who was not a man of color. The curate was placed behind me, the rector stood in front. When I had finished he returned to the charge. The same old arguments were trotted out as on the previous night (by the way, it was on the power to forgive sins). But the crowd had had enough of him and showed him so in unmistakable fashion, so that I felt obliged to insist on fair play for him. I felt sure that if one but gave him rope enough he would tie himself up in it. And sure enough he did, for when hard pressed he ended up by denying that Christ ever gave to anybody the power to forgive sins! Needless to say, he was Low Church; the High Church folk keep severely aloof.

The subsequent nights provided plenty of questioning. Some of it rabid, coming from people who wanted no answer but were merely anxious to vent their spleen; some of it, however, was serious and thoughtful. But let no one imagine that dramatic conversions take place at these meetings. What you have to face as a rule is a sea of listless, apathetic—or seemingly apathetic—tired faces. They have nothing to do; they may just as well listen to you as to any other "bloke"; their

day's work has been a heavy one and probably they have not much of a home to go to. It is well to realize this aspect of the work, unless you want to be unreasonably disappointed. What you have got to do is to turn their seeming apathy and listlessness into alertness. How are you to do it?

The demagogue will say "Stir them up! Get them kicking! I could show you how to do it! Let me have a shot at it!" Is the demagogue wrong? Not wholly. You have to stir them up. The only question is how to do it without ranting, without hurting feelings, and above all without running the risk of a free fight. For sometimes, be it remembered, feelings run high. A study of St. Paul's speeches from this point of view would be of interest. He was certainly not afraid of throwing a bombshell into their midst, as Acts 23: 6 shows; nor was he afraid of doing what must have been most provocative, *e. g.* going and opening a Christian conventicle next door to the synagogue, Acts 18: 7. But then there is another factor at work which must on no account be lost sight of: the Holy Spirit is at work in the crowd and you must do nothing to thwart His action. The evidences of His presence are manifold. In the first place there is the fact that those who come to listen do not go away; the contrast in this respect with the crowds frequenting other speakers is quite remarkable. People really want to know what Catholics do believe, and why. Further, there is the spectacle of silent people who say nothing but are patently thinking hard. It is remarkable how suddenly some of these people give in. A few nights ago a man said, "If you can answer me this question I will become a Catholic to-morrow. I really mean it," he added, "it is the last obstacle. I have listened here for weeks." His difficulty was image-worship! When the answer was given he said, "That's all right. I will come round after". He did so. Now that is simply the action of the Holy Spirit and nothing else. Precisely as you see this action all through the *Acts of the Apostles*, so in the modern crowd; the scenes at Athens, Acts 17, are being reënacted—not dramatically of course—week after week. It takes time and limitless patience, as is only to be expected. But the fruits come when you have almost ceased to look for them.

Let us return at last to our week in the streets. For the last evening we arranged a new pitch. We established ourselves at some crossroads near the church. Being a Sunday night and very fine weather we had an enormous crowd. The sermon lasted some three quarters of an hour. It was on the Holy Eucharist and consisted of an exposition of the sixth chapter of St. John's Gospel. When it was over the children from the various schools came up in procession from behind the crowd and walked into the large playgrounds near by. The crowd followed in docile fashion. The Blessed Sacrament was brought out and a regular Corpus Christi procession took place with Protestants instead of Catholics! The order went out: "Hats off, pipes out, and all on your knees!" The doctrine was then set out again very simply and these poor people received their Maker's blessing! To speak of it as impressive is to understate it.

The results of the week: a class of people under instruction. *Laus Deo!*

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CLERICAL DOCILITY.

I.

THE firm establishing of docility as a trait in Christian character is one of the most difficult tasks that confronts us. Much of the difficulty lies in the fact that the elements of docility appear to be in conflict with the practical necessities of life. If one is permitted to be inert, to lack self-assertion and to avoid the responsibilities of leadership, one may be docile without particular effort. If one must be forceful, must invite and inspire confidence, assume the authority of leadership and carry policies through to successful issue, how is one to cultivate a virtue which may require one to change views at a moment's notice, to discipline partisanship until it loses its narrowness, and therefore, its power, and scatter timidities through self-confidence until the latter is lost? Where are they who are as willing to learn from enemy as from friend, as glad to be taught by inferiors as by superiors, as wise in learning from their own mistakes as from their master's lessons, as intelligent in recognizing their limitations as they are active

in declaring their power? Docility seems to require all of this. The extreme to which it may sometimes go is illustrated in the remark of a good-natured grocer who stopped suddenly in the midst of a heated debate with a friend and said, "May be you are right. I have been wrong so often in my life that I am always afraid to back up my own opinions."

It is not difficult to explain the theoretical requirements of docility as a trait in Christian character. It is extremely difficult to describe exactly the obligations in speech, action, and policy imposed upon us in the details of ordinary living. The majority of decisions that guide our daily life are really provisional. In the light of to-day's wisdom and duty, this or that course is imposed upon us. But to-morrow may bring clearer insight, wider information, and new conditions in the light of which yesterday's decision may appear to be a mistake. No one exhausts truth and wisdom at any one time. The old principle of the philosophers, "*Verum vero vere numquam repugnat* ", helps us only in speculative truth and only when we have a hold on an unchallenged truth. But in practical affairs the *verum* of to-day may be a *falsum* to-morrow, because life changes constantly and its adjustments are beyond our foresight. Saint Thomas warns us definitely as to this in 1a. 16, 8, when he shows that subjective truth is changeable and we are required to alter our descriptive views of life as rapidly as changes occur.

If we were purely intellectual and infallible, the problem would be simplified. But the whole truth concerning practical things is more or less inaccessible and we lack an unfailing standard by which to judge its fragments at any time. Feelings and memories hold us only too often after wisdom has deserted us. The cohesion of parties, the fervor of propaganda and the impressive certainties of leadership result not from logic and conclusions but from feeling, conviction, and perhaps self-interest. Furthermore, our first positions rest on a kind of faith rather than on demonstration. Attitudes of this kind depend not so much on evidence as on authority, and the instinct of loyalty and trust replaces the uncertainty of demonstration and conclusion. Our attitude toward democracy is one of social faith rather than demonstration. We feel profoundly that democracy must be right and the heaping of

criticism, knowledge of appalling failures, and keen arguments from brilliant minds assail that faith in vain. It would hardly be wise to peril the stability of government on the outcome of debate. Faith in institutions is a first condition to their stability. A sufficient faith will vindicate an institution when lack of it would lead to destruction.

The determination of truth in everyday life depends largely on standards. If the test of Catholic charity, for example, lies alone in its supernatural motive, our charities are always successful when the motive is right. If, however, we must judge our charities by results as well as by motives, investigation and unswerving honesty must be brought to bear before the full defence is established in the face of challenge. Insistence on motive alone in a world that judges institutions by results would be at best inadequate defence. Hence we are required to study our charities in their outcome. If there is such a thing as Social Apologetics, its purpose must be to show the results of Catholic faith and action to the world. In this case the study must be made with a docile mind.

Theoretically no virtue requires of us anything that takes on the nature of mistake. Only an incorrect view of a virtue could suggest the contrary. But life is dreadfully complex and the virtues are very much battered as we practise them. Now the tone of behavior and attitude and the views that we work into life while attempting to cherish a docile spirit are apt to affect us in the ways hinted at. It is on this account that the achievement of docility without weakness or evasion of the responsibilities of life is so trying. The need of docility is imperative. Truth is so difficult to gain and hold, justice is so impersonal and exacting, and the mind is so easily led toward error and injustice that life would be unbearable if we were not to recognize and respect the high obligations of both truth and justice. It is the business of docility to foster a love of both which is so impersonal and holy that the ideal man shrinks from neither effort nor sacrifice in seeking truth and serving justice.

A refined individuality is one of the most attractive charms of life. When one's views and attitudes are intensely personal and are maintained with a force touched by the gentle spirit of culture, we meet individuality in its most attractive form.

But if one must be prepared to surrender any view when it seems mistaken and to change any attitude that may be suspected of resting on error, the basis of individuality is threatened if not lost. Can it be that an inevitable alloy makes virtue resistant and enduring even as a baser metal makes gold more firm? Are we disposed to pause in our quest for truth, to shape our attitudes and views at that point and then resist further knowledge lest it force us to modify a position? Can it be that the Psalmist had us in mind when he said of the unjust man, "*Noluit intelligere ut bene ageret*"?

A social worker representing a Child Welfare organization once appeared before a children's council and asked it for assistance in furthering a certain bill. She said, "We wish much information from you: not all kinds but such only as will sustain the position that we take in our bill." Are not all men disposed to the habit of selective observation which leads them to seek truth only in as far as it corroborates views or prejudices. In as far as this is true we take an interested not disinterested attitude toward truth. If it is the mission of docility to establish a disinterested attitude toward truth, who can be docile in a world full of controversy, misrepresentation, misunderstanding, and partisanship?

Limited as we are in intelligence, we are compelled to live and act and think with incomplete information. The whole truth is always quite unlike its fragments. Even the power that we possess is modified greatly by temperament, association, and every subtlety of selfishness. Docility reminds us of this constantly and asks us to hold ourselves in readiness for the larger vision which might at any time come to shatter the certainties upon which we rest. The processes of mind and feeling that sharpen our intelligence in its search for information and corroborative arguments make it increasingly difficult for us to understand anything which is in conflict with what we know and advocate. A good party man in our political life will in all honesty display a dullness in understanding the position of another party, quite out of keeping with the keenness displayed in advocating his cherished principles. Would it be possible at all to build up a political party if unswerving intellectual honesty, docility, and impersonal love of truth were outstanding characteristics of American citizens?

II.

The newly ordained priest begins his clerical life with an impressive supply of definiteness. His mind is stored with text-book definitions, traditional formulae, and memorized decisions of moral problems. Even when he studied the varieties of theological controversy he gained little if any personal experience of confusion. He took certainties out of debate, made them his own and closed his mind by taking an attitude. The mind of the young priest is given to *a priori* views and to detached generalizations which have yet to make contact with the facts and confusion of life as he will meet it. The habit of seeking authority and of accepting authoritative decisions within the field of doctrine, morals, and general Church policies makes the young priest docile toward the Church. This is as it should be. At the same time he may take an indocile attitude toward life under the influence of which he will underrate the value of experience, the quality of scattered wisdom to be found on all sides, and the demands that changing social conditions make on his intelligence. The young priest is apt to carry his certainties far beyond the point to which those in authority are willing to go in practical questions.

Knowledge of principles is extremely satisfying to a mind that is remote from the tyrannies of life and has not yet developed respect for facts and ability to see and judge them. A priest was once heard to remark in a most benevolent and sympathetic tone that industrial controversies are quite unnecessary since the solution for all of them is found in our Catholic principles. He had practically no knowledge of the details of any industrial controversy and he expressed no inclination to investigate conditions nor to find how that solution could be worked out. In proportion as trained men gain insight into the intimate facts of industrial controversy they discover the futility of merely studying principles and doing nothing beyond. The social principles taught us are precious because they are in themselves true, but only a docile attitude toward the infinite complexities of life will enable us to interpret them in ways that will appeal to men who face the struggles and understand them. The seminary course gives us the im-

pression that life is simple and things are fixed. The first lessons that life teaches us show how complex life is and how unstable. The praiseworthy efforts of seminaries to introduce practical instruction on social problems accomplish much in minimizing this difficulty and in establishing in the mind of the young seminarian full respect for facts and a docile attitude toward them.

The priest is trained for leadership and the teaching of the laws of the spiritual life. Leadership involves firmness of mind and definite attitudes. The teacher is supposed to have convictions and impart them. Docility involves openness of mind and a certain hesitation in taking attitudes. Now ordinarily leaders and teachers tend to be intolerant of opposition and to utter their messages with a tone of finality. It is said in American university circles that an eminent professor who insists constantly on freedom of thought and openness of mind is most intolerant of dissent on the part of his students. While the exercise of authority is supposed always to be intelligent, and it is assumed that one who exercises authority is intelligent, nevertheless the exercise of authority is more a matter of will than of intelligence. The transition from authority with intelligence to authority without intelligence is infinitely easy. When one's will is law, docility is endangered unless one take care. "*Stet pro ratione voluntas.*" It is a wise provision in the law that compels judges to give reasons for their decisions.

Authority is expansive. It tends always to go beyond its warrant, as the history of democracy abundantly shows. It must have self-confidence, firmness, and definiteness. Without these it ceases altogether to be authority. Hence one who is called upon to exercise authority, as the priest is, ought to safeguard wisdom by cherishing a docile spirit. In this way one learns from life, from superiors, and inferiors, from friends and critics, from one's mistakes and those of one's fellows, and from the drift of life.

The priest is held in great reverence. Reverence implies superiority. Priestly dignity, like any other, is more or less sensitive and self-conscious. It is really a duty of those who occupy high station to vindicate the reverence in which they are held and to avoid causing discomfiture to those who hold

them in high honor. While humility and docility are demanded in those to whom reverence is shown, the maintenance of these virtues is exacting in the extreme, not only on account of the subtleties of self-deception but also because of the needs of the case. One must be humble, yet one must maintain the dignity of an exalted office that is held. One must be docile, yet one must really claim and assert power, wisdom, and superiority. As one of our classical writers remarks, noble natures suspect themselves, doubt the truth of their own impressions, and yield readily to others, because they are vividly conscious of their own limitations and of unexplored truth and wisdom beyond their horizons.

III.

Intellectual education should develop in us reverence for truth, consciousness of our limited powers in seeking it and of our uncertainty in finding it. This is true in every feature of life. The educated man should be as careful in judging his enemy or condemning his friend as he is in publishing a historical treatise. Truth is truth and justice is justice on every plane of action. Intellectual training enables us to observe, to compare, to judge, to sift evidence, to see facts and their relations, to draw correct inferences, to retain control of information, to assemble details into larger unities by interpretation, to push to the discovery of new truths and to the elimination of error. Moral training includes among its exacting tasks that of organizing into character a docile attitude toward life. Intellectual training enables one to learn. Moral training makes one willing to learn. "He that refuseth to learn shall fall into evils." When capacity to learn is associated with willingness to learn, and when courage, humility, and common sense protect that willingness, we meet one of the finest flowers of human culture.

Willingness to learn involves willingness to unlearn. Readiness to take any attitude dictated by truth involves willingness to surrender any attitude that is based on error. When the interests of truth and wisdom demand that we be open-minded, and the practical necessities of life put extensive restrictions upon open-mindedness, we face a difficulty that is not readily mastered. Firmness of mind for which we look in leaders

suggests partisanship and strength. Openness of mind for which we look in truth-lovers suggests uncertainty and weakness. An entirely open-minded man could scarcely be entrusted with the interests of a debate or the direction of a controversy, because definiteness, force, and certainty are called for. Bulwer Lytton describes Lord Trevelyan in *The Caxtons* as a man of noble purpose and great learning. Yet he was weak because he lacked imagination and conviction. The hero in *If Winter Comes* is described as incapable of decision, morbidly disposed to assume that he was always wrong because an unusual refinement of honesty led him to constant self-questioning. A widely read popular volume describes an experiment in journalism in which the truth was studied absolutely from day to day without regard to yesterday or to-morrow. Consistency was cast aside. The experiment illustrates the fallacy that may accompany truth-seeking and the limitations that hamper us in the judgment of truth.

There are no isolated convictions in life. Conclusions may be cold-blooded, logical, and certain, but clever reasoning can overturn them. When a conclusion advances to the stage of conviction, it becomes bone of our bone and flesh of our flesh. Feelings proceed to build it into life, to anchor it solidly, to put it beyond the reach of argument and defend it blindly, because it is ours, not because it is true. As bodily organs occasion much trouble when abnormal adhesions develop or when normal supports fail, mistaken attitudes cause equal difficulty when emotional adhesions anchor them so strongly that the condition can be corrected only by radical spiritual surgery. And when conclusions fail to become convictions, they remain weak and leave us uncertain. Feeling, interest, selfishness, vanity, partisanship which are quite free from intelligent direction play havoc with us constantly. They put on the livery of conviction, take the name of truth, and invite blind defence at whatsoever cost. The docile character is on guard constantly against these processes lest they lead to error. At the same time, excessive docility weakens character.

Unwillingness to learn or to change one's mind operates to our detriment in many ways. It exposes us to the danger of being confirmed in error and it threatens the instinctive love of truth. When one gains a reputation for "knowing it all,"

others are discouraged from offering advice or giving information that might correct one. The spirit of self-sufficiency develops and then one is indisposed to learn from one's mistakes or from the experience of others. Such learning interferes with vanity and imagined prestige.

If we take it for granted that real culture should familiarize us with the true and the good under every aspect and acquaint us with our indefinite capacity for self-deception and error, docility should be an outstanding trait in cultured men and women. This is not the case. Prejudice, narrow-mindedness, deliberate ignorance, self-sufficiency and intolerance are to be found as frequently among educated men and women as they are among the ignorant, and always with infinitely less excuse. "Insular inhospitality to imported ideas" is by no means confined to the uneducated. The history of religious bigotry found among educated men and women discovers to us an amazing lack of desire to know the whole truth and equal lack of willingness to seek it, to proclaim and respect it. The modern newspaper, religious or secular, is an organ of culture. Without doubt all newspapers make mistakes at times either because they are misinformed or their evidences are incomplete or their interpretations of evidence are faulty. Now if a newspaper should be docile toward truth and justice—and who will deny that it should be?—we could well ask that whenever a mistake is made corrections and apologies be forthcoming. A newspaper that confessed and apologized for all of its mistakes and changed its mind as rapidly as its knowledge of truth made it necessary would soon be bankrupt. Its readers would not support it. Many years ago a clever writer wrote an interesting defence of the doctrine of journalistic infallibility in order to excuse newspapers for their silence in respect of their mistakes.

The priest who is a cultured man will be docile. He will recognize tendencies in his education and in his work as teacher and leader of souls which endanger the development of this virtue. He will be disposed to take advice, to change his mind, to admit error, correct injustice and follow the impersonal ways of prudence. He will never assume that he is always right and that those who disagree with him are always wrong. He will have an inquiring mind that leads him to inform himself

accurately on movements which concern the work of the Church, the spiritual welfare of his flock, and his own rôle in his social community. He will not attempt to force facts to conform with his detached generalizations and *a priori* views. He will build up no smoke screen of assumptions and prejudices which hides life from him and protects his undisturbed certainties from their placid slumber. He will not, to take a single illustration, condemn organized charity and social workers until after a painstaking and conscientious study has convinced him (if such be the case) that they deserve condemnation. He will not refuse to study the faults in Catholic charity nor will he claim that it can gain nothing from thorough and sympathetic understanding of newer methods and more exacting ideals of service.

The cultured priest will be tolerant of his superiors and willing to learn from them. He will be quick to recognize superiority in any line, even among those who are technically inferiors, and he will rejoice in finding truth anywhere and giving it a cordial welcome. It is method rather than result, attitude rather than outcome, that is important. He will understand the tendencies in his life against which he must be on guard, the quiet reserves that should temper his certainties and the discriminating sympathy that will make him thoughtful in dealing with others. He will find something inspiring in the noble tribute paid to Henry Adams, a man of extraordinary intellectual attainments, when the editor of his letters said of him, "He never liked to show that he saw farther or was any wiser than the person he was with and he usually took the attitude of being instructed."

IV.

The virtues are never isolated. They are related to one another intimately, and they must be judged always in the light of that relation. It is useless to study docility in itself. It must be examined in relation to other virtues which support it and to faults which hinder its development. Humility, charity, sympathy, instinctive reverence for truth and a reasonable diffidence help greatly to make one docile. Vanity, arrogance, selfishness, and obstinacy create a mental atmosphere in which docility perishes. St. Thomas tells us repeatedly that

moral qualities are practical forms of intelligence and consequently that they are traits of character which reduce our capacity and our willingness to learn. A resentful man is less able and less willing to understand the divine harmonies of forgiveness than one who is free from resentment. A reverent man has an insight into life that is denied to irreverence. An arrogant man loses gradually both power and will to understand the truths that are roots of humility. The priest who wishes to be docile must look not alone to docility but to the whole trend of his life, to the temperamental qualities that are the raw material from which he is to build a Christian and priestly character. When docility is gained, not it alone but many other precious traits of character are mastered. When docility is lost, not it alone but many other traits essential in the priestly life perish.

St. Thomas tells us frequently in the *Summa* that one should be "bene conciliativus". He shows that we have very great need of being taught by others. A disposition by force of which we are disposed to take advice is called by him "Eubulia". It would be difficult to improve on his definition of docility, which he represents as a part of the cardinal virtue of prudence; a virtue by which "quispiam promptus et facilis est ad suscipiendam disciplinam et ad acquirendam ab aliis cognitionem". It would be well for us to memorize and to make into a rule of daily life the words by which the Angelic Doctor indicates the nine conditions required "ad debitum modum scientis". "Scire humiliter sine inflatione, sobrie sine praesumptione, certitudinaliter sine haesitatione, veraciter sine errore, simpliciter sine deceptione, salubriter cum charitate et dilectione, utiliter cum proximorum edificatione, liberaliter cum gratuita communicatione, efficaciter cum bona operatione."

WILLIAM J. KERBY.

Catholic University of America.

THE PASTOR AND THE CATHOLIC HOME SPIRIT.

THE old-fashioned home spirit is almost a gracious memory. More than others, priests who labor in parishes miss its unobtrusive fostering, its gentle, chastening influence. They have the memory of their own homes and they witness by contrast the homes of to-day. Age, of course, likes to reminisce and to paint all that has been in golden retrospect, even as youth looks eagerly ahead to a rosy future. Making full allowance for the element of exaggeration which enters into all estimates of the past by those who are growing old, it still remains true that the old-fashioned home is passing out.

Home life—we hear the name; that for which it stands has nearly gone out of people's experience. We have memories of quiet summer twilights on the lawn; parents conversing in subdued tones; youngsters at play; grown brothers and sisters entertaining one another. Or we recall winters when the dusk came soon; children are preparing to-morrow's school work; perhaps an elder brother is helping a small sister with a difficult problem; the father is lost in the pages of the evening paper; the mother is doing "some unremembered act" of helpfulness about the house. May be neighbors come in and there is an evening of quiet amusement. And last, as a finish and crowning to all the day, there is, in the old-time Catholic home, the recitation of the Rosary.

It does not seem necessary to mention the spirit of which all this is the expression: the feeling of love that begets patience and forbearance and respect and gentleness. One takes that for granted, as one takes for granted the presence of the soul when the body has motion.

By contrast what have we now? In too many instances the boarding-house spirit has usurped the home spirit. In our cities, the boys spend their eight working hours in shop or factory, the girls in store or office. May be, they pay so much to their parents for board and lodging. They return from work, eat a hurried dinner and rush off to a night's amusement. The young lady has a "friend" who takes her to a motion picture, to a dance, to the park, to the beach. The young gentleman has a "friend" also, and has a like round of entertainment to pursue. About midnight they return and remain

home until the gray morning, when they are away to work again.

This is all saddening to the priest who is not only the pastor of the parish church on Sunday, but the pastor of the parish homes all week. He cannot feel other than depressed at seeing this time-honored ark of human society being swept from its secure anchorage and thrown on the rebellious sea of human pleasure. Nor is he cheered with the prospect of reaction. On the contrary, all signs point in the other direction.

A government paternalism is gradually encroaching on the rights of parents and diminishing the home circle of service. One may say parenthetically here, that the word government is used to apply to every organization for community service. There exist on all sides of us agencies for the betterment of groups, for the uplift of communities. Men and women of philanthropic vision form themselves into societies, under state or city approval, for the purpose of getting people together in civic centers for social uplift. There are precinct groups, and ward groups; township and county groups. There is community singing and community entertainments; community lectures and community instruction. All this carries its appeal. At first glance it seems very praiseworthy to get men, women, and children together for social betterment. It seems very desirable indeed to bring the people of a community into touch with elements that make for educational and social improvement. In a debate on the subject, it might seem as if all points were in favor of the affirmative. And yet there are points that tell for the negative too, and they probably should be stated.

Community group work everywhere has surely two injurious influences which priests have not failed to notice. First, it lessens individualism and initiative and encourages dependence. Secondly, it tends to usurp the rights of the home unit in favor of the community unit. One is not able to prove all this with mathematical exactness, of course. A tendency is a vague horizon line. One cannot measure its length with a yard-stick, nor limit its outlines with a carpenter's square. It is too indefinite for that. But any one who has given much observation to the subject will see what is meant.

It is axiomatic almost that, the more government assumes direction and control of people's habits and way of life, the less individualism that people manifests. Hence the best organized government is not necessarily made up of citizens of the highest individuality. Indeed, the more freedom of legitimate opinion consistent with good government that can be allowed to a people, the better for that people as individuals.

At the present time in American life we suffer from the disease of experimentation. We are fairly blinded with new visions. To vary the figure, nature is continuously worked. It is plowed and harrowed and rolled and planted with ideas. We are never allowed to remain in a quiescent state. It seems to be the theory that if we are to function we must be kept stirred up. So one season the clock is advanced one hour, to be set back some months later. This is done in the interests of efficiency, so that we may plant our gardens, take long automobile rides, and play golf. Somebody thinks the child-mind should operate in a direct manner as nature intended. So children are instructed to say "Yes" and "No" without any such addition as "Sir" or "Ma'm" to incumber utterance. In the boy group movement, which finds such imposing endorsement, we have a polite naturalism. Men are paid to teach youngsters to hike and to tell about the good turns they do. They are urged to earn their own money to spend on themselves when they go on their two-weeks of midsummer camping. There is a camp-mother, who is supposed to function as a real mother. Through it all there runs a purely natural ideal, a sort of polite usurpation of the responsibilities of parents. Now if there be any age of the world in which the gospel of spirituality should be preached to children, it is surely this. And if there be any nation in the world that needs a preachment on staying at home, surely that nation is ours. American youth does not need to be coddled. They are coddled too much already. Boys and girls need amusement, and some of that amusement they must seek and get outside their own homes, to be sure. But to-day this does not need to be stressed; already there are too many apostles of social communism to the detriment of home life; too many pale, meek-faced people receiving salaries from cities and states to exercise the duties that rightly belong to parents.

The home spirit suffers also from a round of lecturers who allure us with high calls from time to time. They have certain encyclopedia facts which they deliver in a Chautauqua manner. They are sponsored by men of vestry outlook and social-service culture. People are expected to hear the warbling of these birds of passage that fly from tent to tent. One cannot have the comforts of one's home; one cannot read in leisured seclusion under one's study lamp from the pages of a well-loved book. No; one must go out to hall to be lectured to; one must patronize the community center; one must pay tribute to social uplifters. Inward people can secure most of the information they desire from books. People without the passion for uplift, undesirous of the vulgarity of parade, covet the seclusion of their homes and the presence of their families. They do not desire social uplift; they do not hanker after inspirational harangue. They would be left alone. There are many mansions in our Father's house. These are the apostles of the old-fashioned family group of whom we cannot have too many at the present time.

The so-called public banquet is doing its modest share in breaking up home ties. Most priests have experienced the sickening of spirit that comes when they see ahead of them an evening away from the parish rectory with cold chicken and a piece of pie. An orchestra "furnishes the music", and there is an inspirational orator from some place or other. He is to respond to a "toast".

While the "banqueters" are enjoying a carousal on potato salad, we are introduced to Mrs. Peabody Smith, who is interested in child welfare, and to Mr. Cooxton Merrifield, who is president of the Merrifield Sash Co., and a prominent worker in the society for the protection of Prematurely Blind Animals. In the meantime, a sallow person, of night-school intellect, raps on the table with the handle of his knife. He is the toast-master and addresses the banqueters with fine originality as follows: "Ladies and Gentlemen: After having satisfied the inner man with the choice offerings of the culinary art, we are now prepared to enjoy an intellectual repast. We have with us this evening," etc., etc. Then we are harangued on "Model Citizenship," "Armenian Relief," or something else equally arid under the caption "toast". Applying the word "toast" to any such assemblage of utterances is altogether a misnomer.

As a matter of simple and direct association the toast is very intimate and domestic. It means drinking to the health, well-being and happiness of any one present or absent. It means also the language in which the sentiment of well-being and happiness is expressed. There was nothing cheap or make-believe in the old-time toast. It was as sweet as a lyric and as eloquent as a peroration. It was intimate and tender. There was nothing of tinsel in its measured finish. It was all gold. It sparkled with wit like the wine in the uplifted glasses. It was noble and benevolent. It existed for its own sake; not for ill-disguised advertising or cheap propaganda. The toast was an intimate instrument of expression used by dear friends in the home or in some quiet inn. That kind of entertainment is all passed away. Now we must eat in community groups, and we must be lectured to at the end of the meal by a reformed criminal on how we are to bring up our children in the fear and love of God!

All the light and sweetness of family life with its circle of associations are going out. The habit of transforming what is private, intimate, and personal in our lives into public functions has become a vulgar nuisance. We are sadly in need of a preachment on clinging to home ties as against giving ourselves over to communism of social centers.

Priests, more than all others, are confronted with the duty of preaching to our people the necessity of conserving the home spirit. We may consider the home a miniature church. As our Catholic homes are, so will the church be. No parish is better than its aggregate of families. They are obvious enemies of the family spirit which our priests preach against over and over again: the theatre in its various divisions, the dance hall, automobile parties, the bathing beach, public parks, and summer resorts. Those already mentioned, that apparently function for a worthy purpose, are also loosening the home ties.

Normally, children should be in their homes after dark and their parents should be with them. The mother who has domestic instincts will make it her first duty to have the home warm and pleasant—a place of light and joy. She will herself be attractive and agreeable. The first objects of her social fostering will be her young or grown children; her first

social center will be the family living-room. She will not have membership in a variety of clubs, that have a whitewash culture and a calcimine education. She will not look beyond to remote horizons for relief work in behalf of the unshaven and unmanicured, while within her own horizon there is poor cooking and visible dust on furniture. These are not pleasant truths to recall to the minds of those who reach out after a certain kind of culture; but there are localities where the priest who can do this tactfully will render a distinct service. By word and example mothers are called away from their families under seemingly praiseworthy pretexts. The priest should commend and strengthen the stay-at-home spirit, both for the encouragement of those women who resist the urging and for the correction of those others who do not.

Fathers of families will need tactful urging also. There are men in every town of any size who are forever founding clubs for any of a hundred purposes. One cannot successfully be a club-man and a home-man. And as between the club and the home, the head of the family must choose the home. If the father be a home-man, and if he have strength based on character, he will see to it that the children remain home also.

The priest who encourages the stay-at-home spirit will render a distinct service to his people. This does not mean, of course, that social intercourse is to pass out of the parish. There are parish entertainments, gatherings of the parishioners in the church hall that indicate healthy parish life. It is well that people within parish limits meet and know one another. One takes it as a matter of course that the active priest will encourage the parish spirit. But one may do this and encourage the home spirit as well. The two preachments are not contradictory. People who are active in the social life of a parish may also cultivate a deep and very personal attachment for their homes.

A priest who could find time to prepare and deliver a course of Lenten sermons having the home spirit for a central subject would do a vast deal of good, especially in city parishes. Sermon divisions suggest themselves to one readily: "The Meaning of a Catholic Home", "Family Prayers", "Family Conversation", "Reading and Pictures in the Catholic Home", "Peace in the Family", "Love and Obedience". Other titles will readily present themselves.

Without question, such a course of sermons prepared with insight and understanding and presented with fervor must appeal to our people. They need the appeal surely. All the long week they are in contact with the world. They talk affairs, pleasure, politics of weekdays with their non-Catholic associates; their reading is the daily paper and the weekly or monthly magazine. They bring the world's atmosphere into their homes every night; the atmosphere of religion only on Sunday after one of the Masses. Hence in our Catholic homes we very often have much of the world's spirit, and very little of the spirit of the Church. It does not need extensive seeing or deep penetration to note this. The pictures hanging from the wall, the magazine on the table tell a plain tale. To offset this influence in forming the right kind of home spirit, the priest must frequently emphasize the meaning of the Catholic home. When it is remembered that for six days of the week our Catholic people are brought into contact with the world's point of view; that day after day the members of the priest's flock hear very little of Catholic faith; that they are continually brought into relationship with some kind of error under the appearance of good; that much of the time they are side-stepping temptations and resisting insidious preachments; that directly and indirectly, under the appearance of good and with all the allurements of evil, the home spirit is made the subject of attack—in view of all this, surely strong pronouncements on the spirit of the Catholic home should find frequent place in the zealous priest's Sunday sermons.

We need Catholic books, magazines and newspapers on the table of the Catholic home; we need Catholic pictures hanging from the wall, if we are to preserve the Catholic point of view. Do not object, that our Catholic newspapers are poorly edited, our Catholic magazines wanting in color and appeal, our Catholic novels without style or illumination. It seems best to use what Catholic literature we have at our command, looking ahead to a brighter day, than to discourage Catholic workers in the field of letters by fault-finding and evasion. There is scarcely a church activity that does not awaken a swarm of buzzing critics—schools, church support, home and foreign missions—so why must one be discouraged over attacks on the Catholic press? At any rate, the priest whose tempera-

ment is constructive will readily feel that Catholic books, papers, and magazines of even a less finished type, are infinitely more helpful to the souls of our Catholic people than are the semi-nudities and subtle irreverences of secular papers and magazines. He is a brave priest who, no matter how well-to-do his congregation, discourages the country-club father and the smart-set mother; who has no patience with those got-rich-quick Catholics who place their sons in colleges whose professors are flippantly irreligious, who place their daughters in fashionable schools where there is enthusiasm for Anglo-Saxon culture and horse-back riding.

It is obvious to say the priest is set as the leader for his people. Here in America we do not want merely sacristy or rectory priests. We want active, seeing, constructively aggressive priests; men who can demolish a false and set up and embellish a right point of view; men who fall readily into leadership and maintain it easily. One means by this, men who will glorify the Catholic point of view, who have the ability to make it so beautiful that people will grow to love it. All preachments on the Catholic home must tend to eulogize what is good in our people: the large family, wholesome, simple living, industrious fathers, domestic mothers, reverent, reserved and gentle children. In his campaign for maintaining the spirit of the Catholic home, the courageous, outward-looking priest will meet with obstacles that tend to discourage. This, however, should serve to fortify resolution. In every fallow field wherein is set the plow, one finds the rock and the root; in every ridge the cockle is growing amid the wheat. In such a splendidly constructive work as upbuilding and maintaining a Catholic home spirit in our Catholic families, no priest should cease doing because of opposition or delay. Sometimes we only seem to be retarded; in reality we are growing apace. Even when one does not notice progress, there is progress none the less.

Anyhow it is a priest's duty to reëstablish the Catholic home. In the pulpit, in the school, in exhortation to his societies of men and women, in his parish visitations, opportunities will be given him to suggest and insinuate the home spirit. This may seem not an insistent need in rural communities; it most surely will be found so in cities. If the

campaign is conducted with a patience that is not worn out by rebuff, with a perseverance that is not slowed down by obstacles, with an enthusiasm that is not chilled by indifference, the results will in time come laden with hope and cheer.

P. J. CARROLL, C.S.C.

South Bend, Indiana.

THE BISHOP'S VISIT.

"KICKING AGAINST THE GOAD".

HELEN had been home for a few days and when she returned to take charge of my culinary affairs she introduced some new species of viands of which she had learned on her visit. My good cousin is a paragon of many virtues but lacks the perfection of charity. For on my table I find reflected her varying moods. At first I had resisted her dietary dictates, but after a few Pyrrhic victories I subsided to being content with what I was offered. Helen has a way of providing occasions for mortifying the appetite. When I have visitors, the daintiest morsels come from my kitchen, and my visitors must think me a regular gourmand; but when I am alone it is often quite different. Long since I found it wise to make a virtue of necessity and practise to my spiritual profit this unavoidable form of mortification.

Well, in this instance, Helen had made what she styled "cobblers," and I don't make a secret of the fact that I liked them and that I indulged my appetite rather freely, though I am growing old and the doctor advises me to be content with light meals, because of my heart and the blood-pressure, and hints at the possibility of a stroke. Surely, men were better off without all this science. After dinner I sat down near the stove in my easy chair and lit a cigar; and before I knew it I had dozed off.

It must have been a very sound sleep; for I did not hear the bell and was only awakened by a heavy hand on my shoulder.

"Sorry to disturb you, old man," apologized Father Van. "Helen bade me walk right in, and I did. I would have waited till you woke, but the matter is a little urgent and so I took the liberty of cutting short your nap."

"Never mind," I said, as I gave him my hand. "It was an unwilling nap, anyhow; but what's up?"

"The Bishop is at Father Egan's. Came on the noon train. Fr. Egan called me up and asked me to come over and bring you along, as his Lordship wishes to see you and will not have time to come here."

"That's strange," I replied, "I did not expect the Bishop till next month. But I'll be ready in a moment."

Somehow, I did not enjoy the ride. It seemed to me we were going faster than our purpose warranted and all the way Father Van sat silent and preoccupied, bending over the wheel. I too felt morose and oppressed and somewhat chilly, and I devoutly wished I had not dined so well.

Fr. Egan did not come out to welcome us. The house-keeper led us into the dining-room and bade us wait till our host had done with his Lordship. When he finally emerged from his study, his face was flushed and he did not even smile as he shook hands.

"The Bishop wishes to see you at once," he said.

A feeling of dread possessed me as I proceeded to obey, and for the second time I regretted the heavy dinner. Nor was this feeling relieved on meeting the Bishop. He was serious, even stern, and as I knelt to kiss his ring I missed the familiar "Father Tom" with which he otherwise addresses me.

"Sit down here, near to me, as I want to ask you some questions," he said indicating a chair close to his own.

"These new regulations are quite severe," he went on, as he adjusted his spectacles and took up a large-sized paper lying on the desk. "We are instructed to ask a number of questions of pastors on occasion of visitation. That would be due next month when I come for Confirmation, but I had some misgivings and thought it best to see how the ground lies before asking you in the presence of your congregation. Now for the questions:

"Do you make your daily meditation?"

"Why, Bishop, no, I guess not—at least not regularly."

"How is that?" and his Lordship eyed me, looking over the rim of his glasses in a way I have never been able to like.

"Well, I got out of the habit, just drifted away from it."

"What is the percentage of days on which you make your meditation?"

"It would be very low—something like interest on money, I fear." The humor the words were meant to convey was lost. "But then, Bishop, I meditate otherwise. For instance, when I read the Breviary."

"Ah!"

"Yes", I went on, somewhat encouraged, "I find all the elements of meditation there, instruction and affections and ejaculations."

"And, no doubt, you read your breviary in your armchair rather than in church?"

"Of course, as a rule. Surely, no fault can be found with that. I remember reading that Cardinal Manning always recited his Office sitting."

"I guess you never read that Blessed John Vianney 'always read his Office kneeling prostrate on the pavement of the Sanctuary, without anything to lean against'. But, letting aside this novel manner of meditation, when you make a real meditation, what method do you employ?"

"I'm sure I don't know, Bishop. It used to be a standard method which I learned in the seminary but it has been modified considerably and is now, I dare say, quite original."

"That is, your meditation is a kind of dreamy reflexion that doesn't move or excite or stimulate?"

"Something of that sort, Bishop."

"But the resolution?"

"I rarely make one. But then my life is so monotonous and I have gone through the daily tasks so often that I would mostly be at a loss what resolution to form and I sometimes think that formal meditation serves 'little other purpose than to waste the spirits—the force of mind meeting with no resistance but wasting itself in the air, like an arm when it misses its aim'."

"And yet the resolution is the very fruitage of a meditation," said the Bishop, seemingly somewhat puzzled by the strange quotation. "What meditation books have you in your library?"

"I have the *Scutum Fidei* and the *Manna Quotidianum Sacerdotum* and, besides, I have several modern works."

"The works you mention are very good, indeed—the meditations have such excellent prayers attached; they are the arms of a generation that is rapidly passing. But are they not, in your case, the treasure 'laid up in a napkin'?"

I did not reply.

"I suppose it is hardly worth while to inquire about preparation for and thanksgiving after Mass," the Bishop continued, reverting to the paper.

"I always pray Matins and Lauds before, as the Missal prescribes, and I never fail to say the 'Trium puerorum' after."

"You do not remember what St. Alphonsus recommends?"

"I believe I do. But I have charge of a parish, and after Mass the people call for this or that, and I feel in charity bound not to keep them waiting. And on days when I go to school I hurry to be there on time."

"So you believe in economy toward our Lord?"

My temper had been gradually rising under this prodding, and so instead of replying to the question I determined to take up the defensive.

"I'm sure, Bishop, when you had your missions and went about on horseback to minister to your scattered flock, you did not make your daily meditation."

The Bishop's face was inscrutable, but I felt he could not reply.

"And when you had to rise in winter and make fire in your house and in the church and had just everything to do and look after, you surely did not make a meditation."

Continued silence.

The drift of my defence was dangerously approaching an offence, so I thought it well to tack a bit.

"Such hardships marked the beginning of my departure from the practice inculcated in the seminary, and years of such hardships gave the force of habit to the omission. But I think that when an old man, as I am beginning to be, has braved so many difficulties and has brought order out of chaos and has kept the flock together and has builded a temple, yes, even more than one, to the Lord, and has established a first-class reputation with all classes of citizens, so that nothing public is attempted in the community without his being consulted, why it's just little and narrow to trot out these trivial things that after all are only a means to an end."

Silence still.

"And I think I know the instigator of all this. For one needs not be gifted with extraordinary vision to see that, when a youngster comes from the seminary and is straightway appointed secretary to the Bishop, he at once feels himself called upon to reform the diocese. Surely, Bishop, you ought not pay any attention to this new man you have at the cathedral, but let well enough alone."

I should have known that even a Bishop cannot bear with equanimity to be accused of being unduly influenced, and my apology was to have a dismal ending. I heard Father Van's car purring without and devoutly wished to enter it and be whisked away.

"Father Tom," his Lordship said, after a long pause, "you are growing old and much of what you say about the hardships is true, and for that reason I have been very patient in listening to you. But, those hardships ceased for you many years ago, and then you should have reverted to the full practice of priestly life. It seems to me you look too much to appearances. As if a priest's principal function were that of a signpost. I have often wondered why so little spiritual fruit was evident in your parish. Not a vocation in all these years. And no daily or even frequent communicants. Had I asked those questions before your assembled congregation, as I should, I should feel in duty bound, because of the scandal, to remove one who is so neglectful in regard to a serious obligation of his state. But even now I have a good mind to give your parish to a young man who will rejuvenate it spiritually, and put you where you can gather moss and—"

That was too much. Such unfair accusations and such ingratitude! I just couldn't help it that the tears came.

With a start I awoke.

And, sure enough, there was Father Van standing with his back to the stove and contemplating the family group on the mantelpiece.

"Hello!" I challenged, "Where did you come from?"

"So you are awake at last," he said smiling. "Why, I just came in. And made enough noise too. But you seemed hopelessly gone to the land of Nod."

"Was I really sleeping so soundly?"

"Yes, and dreaming too. Why, you went on at such a rate that it seemed you were counsel for the defence in a criminal case, and you groaned repeatedly and once you even blubbered. It must have been a regular rarebit experience."

"It must have been something of that sort—a double dream, a dream in a dream; a peculiar psychic phenomenon which occasionally causes me much anguish. But did you understand anything I said?"

"No, so you'd better tell me."

I did, but with some prudent omissions in the narrative. And he enjoyed it immensely.

"It must be conscience," he remarked when I had finished narrating.

"Some of the things must have got lodged in my memory during that last retreat," I corrected him. "And what I heard over in the other diocese about the new Bishop must have given the peculiar setting. It's strange how such things come back. And I shall have to see the doctor again about my blood-pressure."

"Those factors may be contributory causes", Father Van said, rather sententiously and rubbing his chin all the while. "But, after all, perhaps—who knows? Might it not be what our Lord called 'kicking against the goad'?"

FR. GALIN.



Analecta.

SACRA CONGREGATIO DE RELIGIOSIS.

I.

DECLARATIO CIRCA RELIGIONUM CONSTITUTIONES CODICI CONFORMATAS, S. CONGREGATIONI PRO REVISIONE SUBICIENDAS, EX DECRETO 26 IUNII 1918.

Iam inde ab anno 1918 haec Sacra Congregatio mandavit ut omnes religiones iuris pontificii suas regulas seu constitutiones ad praescripta Codicis iuris canonici conformatas emendarent, ac textum emendatum eidem pro revisione subiicerent.

Verum non pauca obstiterunt quominus revisio expedite procederet; praeterquam quod numerus ingens constitutionum iam tempus non breve exigat pro revisione, plures ex illis quae ad Sacram Congregationem missae fuerunt, non respondent conditionibus necessariis ad hoc ut textus emendatus probari possit.

Ut haec vitentur incommoda, Sacra Congregatio monet Moderatores et Moderatrices generales religionum, nec non monialium Antistitas, ut in hoc negotio sequentia prae oculis habeantur:

I. Ad hanc Sacram Congregationem mittendae sunt tantummodo constitutiones seu statuta aut quocumque alio nomine appellentur, quibus regitur religio, quorum textum a Sede Apostolica approbatum fuisse constet.

II. Cura emendandi textum Codici conformatum sit ipsi Ordini aut religioni vel monasterio, et duplex exemplar, ita emendatum, mittatur ad hanc Sacram Congregationem.

III. Emendetur textus tantummodo in iis in quibus constitutiones Codici opponuntur, vel aliquid addatur si deficiat, et adhibeantur, quoad fieri potest, verba ipsius Codicis.

IV. Si occasione huius revisionis aliqua religio velit quasdam mutationes non necessarias, seu a Codice non praescriptas, in constitutiones inducere, hoc ne fiat in textu emendato, de quo superius, sed mittantur ad Sacram Congregationem, pro facultate obtinenda, separatae preces, in quibus et textus iam pridem approbatus et textus propositus per extensum referatur, rationesque immutationem suadentes proferantur.

Petitio autem non acceptabitur ab hac Sacra Congregatione nisi immutationes in Capitulo generali fuerint discussae et approbatae. Si tamen agatur de minoribus aut de verbis substituendis, vel de abrogandis usibus qui in desuetudinem ob temporum et morum diversitatem iam abierint, aut aliis similibus, sufficiat consensus Consilii generalis.

V. Ne autem discrepantiae oriantur in textu constitutionum identico, quibus diversae domus aut monasteria sui iuris eiusdem Ordinis aut Instituti utuntur, statuit Sacra Congregatio pro talibus constitutionibus unicum emendationum textum ab omnibus et singulis domibus esse acceptandum, vel cura ipsarum domorum propositum, vel cura huius Sacrae Congregationis exaratum.

Datum Romae, ex Secretaria Sacrae Congregationis de Religiosis, die 26 octobris 1921.

THEODORUS CARD. VALFRÈ DI BONZO, *Praefectus*.

L. * S.

Maurus M. Serafini, Ab.O.S.B., *Secretarius*.

II.

INSTRUCTIO DE SECUNDO NOVITIATUS ANNO.

Plures exstant religiones in quarum constitutionibus praescribitur alter novitiatus annus et facultas fit Superioribus adhibendi tyrones, eo perdurante, in operibus Instituti exercendis. Ne vero exinde aliquid detrimenti capiat tyronum religiosa

informatio et abusus qui irrepere possent arceantur, haec Sacra Congregatio Negotiis Religiosorum Sodalium praeposita, occasionem nacta revisionis constitutionum singularum religionum ad Codicem conformatarum, rem diligenti studio subiecit et Eminentissimi Patres, in plenario coetu diei 17 iunii 1921, omnibus perpensis, sententiam suam aperuerunt, quae in audientia diei 25 eiusdem mensis Ssmo D. N. Benedicto PP. XV relata fuit.

Sanctitas porro Sua sententiam probavit simulque mandavit, ut hac de re instructio ederetur, cui omnes et singulae congregationes religiosae, in quibus secundus novitiatus annus ex constitutionum praescripto peragitur, integre se conformare teneantur.

I. Quoties igitur constitutiones praescribant secundum novitiatus annum in eoque sinant novitios in operibus propriis Instituti se exercere, hoc liceat, salvis fundamentalibus novitiatus legibus. Ideoque prae oculis habendum est novitiatum esse institutum ad novitiorum animos informandos, in iis quae ad vitia extirpanda, motus animi compescendos, virtutes acquirendas necnon vitam regularem addiscendam per constitutionum studium, pertinent; ut novitii ad christianam perfectionem per evangelicorum consiliorum ac votorum professionem, in quo praecise cuiusque religiosi finis consistit, tendere discant. Et iure merito novitiatus ultra annum praescribitur in aliquibus Institutis, ex eis praecipue quorum religiosi operibus exterioribus dant operam, quippe qui variis distracti curis, saeculi periculis magis obnoxii, solidiore atque firmiore spiritus fundamento egent. Quamobrem mandat haec Sacra Congregatio ut, etiam secundo novitiatus anno perdurante, ante omnia quaelibet munia disciplina spiritualis vitae apprime curetur.

II. Fas tamen esto, secundo novitiatus anno, novitio vel novitiae Instituti operibus vacare si id ferant constitutiones; verum prudenter et moderate id fiat, tantummodo ad novitiorum instructionem; nec unquam in iisdem operibus tyrones adeo occupentur, ut per se soli officia exercent (v. gr.: supplendo in scholis magistris aut quasi-magistris absentibus, vel in nosocomiiis infirmis ministrando), sed operibus ipsis vacent sub directione et vigilantia gravis religiosi, vel religiosae, qui verbo doceat exemploque praecurrat.

III. Si quando a constitutionibus permittatur ut novitius vel novitia, secundo novitiatus anno, ad opera Instituti extradomum novitiatus mittatur, hoc nonnisi per modum exceptionis agatur et dummodo gravis adsit causa, quae id suadeat: haec autem causa ex parte novitii vel novitiae se habere debet, quatenus in domo novitiatus aut sufficienter institui nequeant, aut ibidem aliter permanere non valeant; numquam vero, sub quocumque praetextu, sufficiens esse causa possit necessitas aut utilitas religionis, si, exempli gratia, ex deficientia religiosorum novitii inoperibus Instituti illis substituerentur.

IV. Sive autem in domo novitiatus, sive extra, tyrones permanserint, duobus ante professionem mensibus ab omni opere externo abstineant, si extra novitiatum fuerint, ad illum revocentur, ut per integrum bimestre ad professionem emittendam, in spiritu suae vocationis firmati, se praeparent.

V. Ssmus Dominus Noster Benedictus Pp. XV in audientia habita a R. D. P. Ab. Secretario die 3 novembris 1921 tenorem huius Instructionis approbavit eamque ab omnibus servari mandavit.

Datum Romae ex Secretaria Sacrae Congregationis de Religiosis die mense et anno ut supra.

THEODORUS CARD. VALFRÈ DI BONZO, *Praefectus*.

L. * S.

Maurus M. Serafini, Ab.O.S.B., *Secretarius*.

SACRA CONGREGATIO DE PROPAGANDA FIDE.

I.

VICARIATUS APOSTOLICUS INSULARUM SANDWIEGENSIUM A DELEGATIONE APOSTOLICA AUSTRALASIAE SEIUNGITUR ATQUE DELEGATIONI APOSTOLICAE STATUUM FOEDERATORUM AMERICAЕ SEPTENTRIONALIS ADDICITUR.

Postquam insulae Sandwiegenses in Oceania in ius atque dicionem Statuum Foederatorum Americae septentrionalis positae fuerunt, negotia atque commercia inter memoratas insulas et hanc rempublicam in dies crebriora atque maris itinera faciliora facta sunt. Itidem multi ex America ad insulas Sandwiegenses appulerunt ibique consederunt. Quibus

perpensis, haec Sacra Congregatio christiano nomini propagando, spirituali bono incolarum vicariatus apostolici Insularum Sandwiegensium valde conferre existimavit si ex Delegatione Apostolica Australasiae hic vicariatus seiungeretur atque in posterum Delegationi apostolicae apud Status Foederatos Americae septentrionalis uniretur.

Quam sententiam ab infrascripto huius Sacrae Congregationis Cardinali Praefecto Ssmo D. N. Benedicto div. Prov. PP. XV in audientia diei XX huius mensis relatam, eadem Sanctitas Sua benigne approbare atque Apostolica auctoritate confirmare dignata est, ac praesens decretum de re edi mandavit.

Datum Romae, ex aedibus Sacrae Congregationis de Propaganda Fide die XXI octobris MCMXXI.

G. M. CARD. VAN ROSSUM, *Praefectus*.

L. * S.

✠ Petrus, Archiep. Diocletanus, *Secretarius*.

II.

VICARIATUS APOSTOLICUS GUAMENSIS DELEGATIONI APOSTOLICAE INSULARUM PHILIPPINARUM ADDICITUR.

Vicariatus apostolici Guamensis, sub ditione Delegati Apostolici Australasiae usque nunc positi, spirituales necessitates, ne, ob locorum distantiam atque mutatam rerum publicarum conditionem, detrimentum haberent, huic sacro Consilio christiano nomini propagando visum est eundem vicariatum ex Delegati Apostolici Australasiae ditione eximere atque Delegationi Apostolicae insularum Philippinarum in posterum addicere.

Quod consilium referente, infrascripto huius Sacrae Congregationis Card. Praefecto, Ssmus Dnus Noster Benedictus Pp. XV, in audientia diei XX huius mensis octobris, approbare atque ratum habere dignatus est, et hoc decretum edi mandavit.

Datum Romae, ex aedibus Sacrae Congregationis de Propaganda Fide, die XXI octobris MDCCCXXI.

G. M. CARD. VAN ROSSUM, *Praefectus*.

L. * S.

✠ Petrus Archiep. Diocletanus, *Secretarius*.

SAORA CONGREGATIO RITUUM.

I.

URBIS ET ORBIS: NONNULLA FESTA CUM OFFICIIS ET MISSIS PROPRIIS AD UNIVERSAM ECCLESIAM EXTENDUNTUR.

Sanctissimus Dominus noster Benedictus Papa XV plurimorum Sacrorum Antistitum votis precibusque obsecundans, atque peculiaribus validisque rationibus permotus, ex Sacrorum Rituum Congregationis consulto, Festa prouti sequuntur, cum Officiis et Missis propriis et approbatis, ad universam Ecclesiam amodo extendi atque Calendario et Proprio Sanctorum Breviari et Missalis Romani in futuris editionibus et respectivis locis inseri statuit ac decrevit:

I. Dominica infra Octavam Epiphaniae, Sanctae Familiae Iesu, Mariae, Ioseph, duplex maius (cum iisdem privilegiis ac iuribus praefatae Dominicae), Com. Dominicae et Octavae.

II. Die 24 martii, S. Gabrielis Archangeli, duplex maius.

III. Die 28 iunii, S. Irenaei Ep. et Mart., duplex, Com. Vigiliae, reposito Festo S. Leonis Papae et Conf. in diem natalem 3 iulii.

IV. Die 24 octobris, S. Raphaelis Archangeli, duplex maius.

Neminem latet, quantum sit aequum et salutare domesticae familiae ipsique societati consociationem Sanctae Familiae ab Apostolica Sede constitutam, legibus firmatam atque indulgentiis et privilegiis speciatim pro sodalibus et parochis honestatam, fovere ac propagare, et ad hunc etiam finem in universa Ecclesia peculiari ritu liturgico, atque iugi ac fructuosa beneficiorum meditatione et virtutum imitatione, Sanctam Familiam Nazarenam recolere ac celebrare.¹ Nec minus congruum est etiam ad incrementum pietatis, ipsiusque a Sancta Familia consociationis, divinam missionem utriusque Archangeli, nempe S. Gabrielis ad annuntiandum Dominicae Incarnationis mysterium, et S. Raphaelis cuius conlata in Tobiae familiam beneficia in Sacris Litteris describuntur, religiosa celebritate commemorare.

Hanc occasionem nacto Beatissimo Patri placuit etiam grato animo et liturgico more honorare illum S. Polycarpi Smyrnensis Episcopi discipulum, Lugdunensem Ep. et Mart. qui in suo

¹ Cf. *Decr. auth. S. R. C.*, nn. 3777, 3778, 3802 (vol. III).

opere *Adversus haereses* lib. III, magnificum testimonium in perpetuam memoriam de Romana Ecclesia reliquit, scribens: "Ad hanc enim Ecclesiam propter potentiorē principalitatem necesse est omnem convenire Ecclesiam, hoc est eos qui sunt undique fideles . . . Hac (Romanorum Pontificum) ordinatione et successione ea quae est ab Apostolis in Ecclesia traditio et veritatis praeconatio pervenit usque ad nos." ²

Nec omittendum est quod ex authenticis constat documentis S. Eleutherium Romanum Pontificem a Lugdunensi Ecclesia per litteras de nonnullis quaestionibus consultum S. Irenaeo litterarum latori Apostolicas traditiones quas Romana Ecclesia servaverat illibatas, aperuisse. ³

Itaque idem Sanctissimus Dominus noster omnia quatuor supradicta Festa, sub respectivo ritu, Officio et Missa, approbata et universae Ecclesiae Latini ritus concessa, ab utroque Clero saeculari et regulari aliisque omnibus qui ad divinum Officium recitandum ex praecepto adstringuntur, iussit peragenda inde ab anno 1922 proxime sequenti; facta tamen potestate Ordinariis locorum et Superioribus maioribus Ordinum seu Congregationum regularium, quatenus in Domino ipsi hoc expedire iudicaverint, huiusmodi obligationem pro suis subditis differendi in ulteriorem annum 1923. Servatis de cetero Rubricis atque Apostolicae Sedis Decretis, memorata Festa quoquo modo respicientibus. Contrariis non obstantibus quibuscumque.

Die 26 octobris 1921.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S.

Alexander Verde, *Secretarius*.

II.

PRO FERIA V POST OCTAVAM SSMI CORPORIS CHRISTI, SACRATISSIMI CORDIS IESU EUCHARISTICI OFFICIUM PROPRIUM CUM RESPONDENTE MISSA APPROBATUR.

Instantibus compluribus Revmis Ordinariis dioecesium, Sanctissimus Dominus Noster Benedictus Papa XV, referente

² I. P. Migne, *Cursus Patrologiae*, ser. graeca, vol. VII, col. 849, 851.

³ Off. propr. Rom. (27 maii) Ss. Ioannis I, Urbani I et Eleutherii Pp. et Mm., lect. VI.

infrascripto Cardinali Sacrae Rituum Congregationi Praefecto, Officium proprium cum respondente Missa *Sacratissimi Cordis Iesu Eucharistici* exhibitum et ab ipsa Sacra Congregatione revisum, prouti in separato prostat exemplari, approbare dignatus est, illudque feria V post octavam Ssmi Corporis Christi adhibendum decrevit.

Peculiaris ratio et finis huius Festi cum Officio et Missa propriis, ad commemorandum Domini Nostri Iesu Christi amorem in Eucharistiae mysterio, enucleatius explicatur in Sacris Litteris et in operibus sanctorum Ecclesiae Patrum ac Doctorum, atque etiam innuitur in illa pia, usitata et a Summo Pontifice Pio VII probata oratione: *Ecco fin dove è giunta*, etc.⁴ — Insimul in iteratis supplicantium precibus ipsiusque Beatissimi Patris votis alter finis est, mediante hoc Festo, magis excitare in christifidelium animis fiduciam et accessum in Sanctissimae Eucharistiae mysterium, eorumque corda ferventius inflammare igne divini amoris quo Dominus Noster Iesus Christus, infinita caritate in Corde suo flagrans, sanctissimam Eucharistiam instituit, suosque discipulos in eodem sacratissimo Corde suo custodit ac diligit, vivens et manens in eis sicut ipsi vivunt et manent in illo, qui in eiusdem sanctissimae Eucharistiae mysterio se nobis offert ac donat, victimam, socium, cibum, viaticum et futurae gloriae pignus.

Hoc autem Festum eadem Sanctitas Sua clero saeculari huius Almae Urbis et singulis dioecesibus petentibus, sub ritu duplici maiori benigne concessit, servatis de cetero Rubricis atque Apostolicae Sedis decretis. Contrariis quibuscumque non obstantibus. Die 9 novembris 1921.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S.

Alexander Verde, *Secretarius*.

⁴ *Raccolta di orazioni e pie opere per le quali sono state concesse dai Sommi Pontefici le sante indulgenze*, Roma, 1898, p. 106, n. 73.

Studies and Conferences.

F:

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

SACRED CONGREGATION OF RELIGIOUS: 1. instructs religious concerning the submission of their constitutions revised in conformity with the new Code of Canon Law; 2. also concerning the observance of the second year of novitiate in religious institutes.

SACRED CONGREGATION DE PROPAGANDA FIDE: 1. announces that the Vicariate Apostolic of Sandwich Islands is transferred to the Apostolic Delegation to the United States; 2. also that the Vicariate Apostolic of Guam is added to the Apostolic Delegation to the Philippine Islands.

SACRED CONGREGATION OF RITES: 1. extends four feasts with proper office and Mass to the universal Church; 2. approves proper office and corresponding Mass of the Most Sacred Eucharistic Heart of Jesus for Friday after the octave of Corpus Christi.

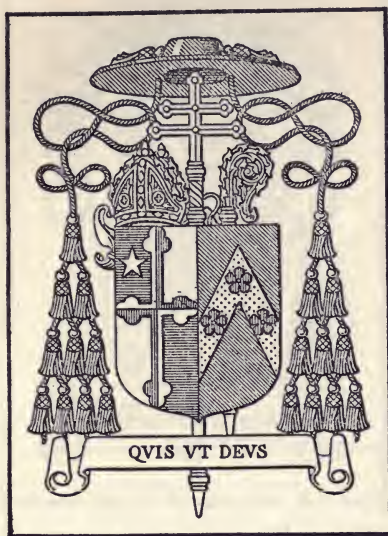
RECENT EPISCOPAL ARMS.

I. ARMS OF THE ARCHBISHOP OF BALTIMORE.

Two coats impaled. A: Quarterly azure and silver, a cross bottony throughout quarterly silver and gules, in the first quarter a star of five points silver (See of Baltimore). B: Vert, on a chevron gold three cinquefoils pierced gules (Curley). The arms of the See of Baltimore have already been explained in the REVIEW: ¹ established by the late Cardinal Gibbons, this archdiocesan coat has been properly retained by the new Ordinary. His personal impalement is simply the Curley family

¹ Vol. 45, No. 1, pp. 4-5.

arms, which, as Bishop of Saint Augustine, he then used combined with the insignia of that See.² Of the fourteen Arch-



bishops in the United States occupying archiepiscopal sees, nine, two of them Cardinals, have either established or continue previously established archdiocesan arms.

II. ARMS OF THE BISHOP OF SIOUX CITY.

Two coats impaled. A: Gold, three snakes, their tails in their mouths, each encircling a cross paty gules; on a chief gules, three gold crowns (See of Sioux City). B: Silver, a bend of lozenges cottised azure; on a chief azure a gold sun charged with a ring gules (Heelan). The name "Sioux" means "little snakes". The figure of a serpent forming a circle as here shown is a very ancient symbol of "Eternity"; and St. Augustine writes, "To prefigure His Cross, Moses, by the merciful command of God, raised aloft upon a pole the image of a serpent in the desert, that the likeness of sinful flesh, which must be crucified in Christ, might be prefigured." The three gold crowns are the symbol of the Epiphany, the dedication of the Cathedral Church. On his personal im-

² Vol. 53, No. 1, pp. 80-81.

palement the Bishop uses the peculiar "bend" of the old



Heelan family coat, and, in the "chief", the ring in the sun from the arms of St. Edmund of Pontigny, his name Patron.

III. ARMS OF THE BISHOP OF WICHITA.

Two coats impaled. A: Azure, a pine-tree from a campaign, both gold, surmounted by a silver fess, in dexter chief a silver crescent and in base at each side of the tree-trunk a gold arrowhead pointing up (See of Wichita). B: Parted sable and vert, three silver swords in pile, hilts up; on a silver chief a burning heart pierced with an arrow fessways gules (Schwertner). The arms of the See are based on the well-known coat of Leo XIII, its founder, with the tinctures necessarily modified. In place of Leo's comet is the crescent of the Immaculate Conception—the dedication of the Cathedral Church; and Leo's two fleurs-de-lis are replaced by the arrowheads to indicate the Wichita Indians. The field of the Bishop's impalement is divided between his own episcopal green and the black of his brother's habit as a Dominican. The name Schwertner meaning "sword-bearer", three swords are used in honor of the Blessed Trinity; and the "chief" shows



the symbol of St. Augustine of Hippo, the Bishop's name Patron.



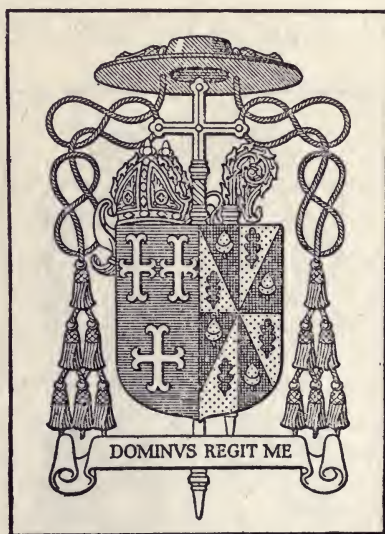
IV. ARMS OF THE BISHOP OF CORPUS CHRISTI.

Two coats impaled. A: Gules, three gold ciboria (See of Corpus Christi). B: Azure, a chevron made of a carpenter's

square between two lilies in chief and a star of five points in base, all silver; on a chief silver a cross gules cottised azure (Ledvina). The arms of the See of Corpus Christi have already been explained in the REVIEW.³ In the Bishop's impalement the carpenter's square and the lilies honor St. Joseph, his name Patron, and the star symbolizes Our Lady, Star of the Sea, the special devotion of Monsignor Ledvina's former Ordinary. The cross in the chief is from the arms of the Catholic Church Extension Society of which the Bishop was Vice President.

V. ARMS OF THE BISHOP OF PROVIDENCE.

Two coats impaled. A: Azure, three crosses moline silver (See of Providence). B: Gyronny of eight sable and gold, the sable gyrons charged with a gold acorn, the gold gyrons charged with a sable oak-leaf (Hickey). The arms of Rhode



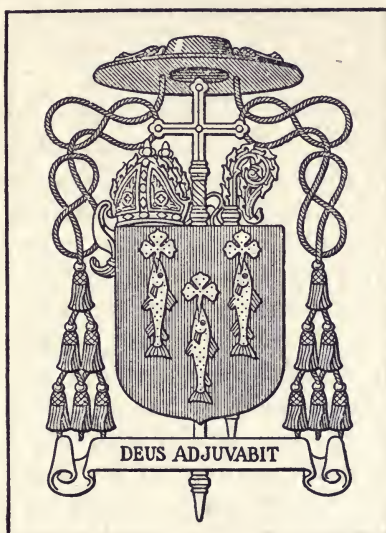
Island show a silver anchor on an azure field: for "Providence", we have three crosses honoring the Blessed Trinity, their arms shaped somewhat like anchor-flukes, all in the state colors. The Bishop's impalement shows simply the fine old coat of the family, which divides the field first by the lines

³ Vol. 49, No. 1, p. 94.

of a plain cross, then by those of the diagonal cross of St. Patrick, the resultant eight panes, or "gyrons", being alternately tinctured.

VI. ARMS OF THE BISHOP OF SAMARIA, AUXILIARY OF SACRAMENTO.

Gules, three salmon rising, each holding in his mouth a trefoil gold (The Right Reverend Patrick J. Keane, D.D.). The Bishop here uses the three salmon of the Keane family, with the trefoils (shamrocks) added in honor of Saint Patrick,



his name Patron. In a case like this, there can be no diocesan coat impaled with the personal bearings of the Bishop: of his titular see, the arms are either now quite unknown or never existed—and he has no jurisdiction there; and of the See in which he is Auxiliary, the Ordinary alone has the right to bear the arms. The only possible form of an impalement which an Auxiliary Bishop could use would be the arms of a Religious Order of which he was a member, combined with his personal bearings. And yet I have recently seen the arms of an Auxiliary Bishop where a meaningless and ungrammatical impalement was used. The heraldic traps for the unwary are far more numerous than the average amateur suspects. A Prelate

would shrink from issuing over his own name an illiterate document, and yet he will tranquilly bear an illiterate coat-of-arms! But we are gaining rapidly.

PIERRE DE CHAIGNON LA ROSE.

MARYKNOLL MISSION LETTERS. XXXI.

We have had Fr. Gauthier with us at Yeungkong for the past three weeks—eight days of which were spent in getting here. It is the same old story of the civil war between the two *Kwangs*, though now Kwangtung is the aggressor and has sent eight airplanes to bomb the frontier. Yeungkong and Shuihing are the two concentration camps and ten thousand soldiers almost doubled our population.

A little item in to-day's Chinese paper may give some insight into conditions. The local general declared a five-days' vacation for the soldiers, assuring them there would be no regulations or discipline, and they are free to move about. Of course they haven't the coin or time to go home. Reading between the lines, it means five days of looting and excesses with no back-kick—a holiday à la Black and Tan. They advertise for one thousand coolies to carry their baggage, promising \$11 a month, which would be great wages were they realized. They are impressing passers-by into service and even took one of our Christians who was plowing his rice-field.

All this has a close bearing on our trip, for when from Canton we got to Kongmoon we found no boat waiting us. The soldiers had taken it. We rested a few days in our new hostel at Pakhai—the latest acquisition of Maryknoll-in-China. It is only a rented shop, but has an airy loft of four compartments and does very well for a night's lodging, besides assuring us of Mass in the morning. I shall not go into the details of the overland trip except to say it was mostly one meal a day and Mass at four; but Fr. Gauthier is such a sturdy optimistic companion that I enjoyed every bit of the road and even forgave my alarm clock. We would set it for three, but it took a fancy each night to explode at intervals of a half hour.

Geometrically the distance from Yeungkong to Hongkong is the same as from Hongkong to Yeungkong, but chronologically the latter is two days longer. When Fr.

Vogel and I made the down trip last year, we did it in three days, with at least two meals and ten hours sleep a day; but the current is strong now in the rainy season and the rain is as wet as a Scotch mist. Once we tried to beat the train by hiring a sampan—not an impossible feat in China. They guaranteed us three oarsmen and the current was swift, but it was against us once we started and our three sailors developed into three small boys hardly able to ply the oar in such a stream. It took four hours to make the three miles. We had a loaf of bread and a can of sardines, however, and as it was too late to say Mass, we determined to enjoy the ride.

Our meals at Pakhai were sketchy affairs. Why do I always talk about meals, I wonder? Perhaps because hunger makes the whole world kin. Like the modern apartment hotels in little old New York, our house has no kitchen. In fact, its sideboard was a turn to the ascetic life of a medieval monastery—three bowls, four glasses, three towels and some soap. But Pakhai has shops and we managed all right while there.

We waited two days in the hope of getting a boat, but none came; so we started overland. The little bit of America imported into this section in the shape of railroad cars carried us to Sancheung, a rather large town in Sanwui prefecture. Its pastor, a demobilized and recently returned missionary, developed cancer and two weeks ago left hurriedly for the hospital. We found his one electric light still burning—not through carelessness on his part but because there was no button to turn off the current. The electric supply company is Chinese and as the native, when he can afford the installation, likes plenty of light and all night long, the bulbs are supplied by the month without meter or switch.

Fr. Gauthier, a score of years ago, had been the first missionary in these parts in modern times and the Christians were glad to greet him. The chapel and house have been lately repaired. The place is known locally among the missionaries as the "Crystal Palace", due to the abundance of mirrors on the walls; mirrors are a favorite gift among the Chinese—like bed slippers and punch bowls at home—and the poor missionary is obliged to see himself as others see him at every turn. However, a mirror is usually lacking in most missions and they are handy for shaving.

From Sancheung we steamed over to Chikkom in the district confided to the Portugese Fathers. We landed in on them at supper and left next morning at four; but they kindly revised their day's program to make us feel we were not imposing. This mission house has been newly opened, though Fr. Gauthier again was the first missionary here twenty-five years ago. We were four nationalities at supper (there was a young Macao priest at the house) and, lacking Esperanto, we were at a loss for a common language, so snatches of English, French, Latin, and Chinese bridged the silence.

Both here and at Yanping, where we were the guests of another Macao priest, I found the native priest extremely young (twenty-seven or twenty-eight) yet fairly well educated, always bi-lingual (not counting Latin), besides having a reading grasp of French and English. Reared in Macao, they learn Portuguese as well as Chinese from early school days, while the numerous French and English periodicals, including *The Field Afar*, on their table show a wideawake interest in both languages. The success at Macao and among the missionaries of the north of China in equipping the native priest with at least one modern tongue besides his own, would seem to indicate that the native clergy are responsive to any efforts toward a fuller education. The native priest with only Latin at his command is at a disadvantage in keeping abreast of developments in ecclesiastical affairs, for as yet Chinese theological books are few and many Latin ones are beyond his purse. English and French reviews are cheaper and now easily got, and the modern languages, especially English, give him a standing in the towns of Kwangtung where foreign languages are becoming widespread. The early ordination, too, seems to me an innovation for China, but that it works out well is evidenced by the large districts confided to these young priests.

From Chikkom we took chairs in place of the absent boats and left at dawn for Yanping. The two chairs Fr. Gauthier tried broke down from old age and his weight, but, except for a little mud and a shaking, he arrived O. K. While I dozed in my chair a spark from my pipe ate a six-inch hole through my cassock and trousers and I woke up wondering how hot the seat was. Yanping also was opened by Fr. Gauthier, and it was a pleasure for him to see this huge territory where he

had labored all alone—Maoming, Yeungkong, Yanping, Yeungchan, Hoiping, Sanning and Sanwui—now staffed by fifteen priests. At each place he had left a nucleus for others to cultivate. They were pioneer days and he was happy to see the progress made in these first years of the twentieth century.

A boat at Yanping soon brought us into our own territory and we spent the night at the mission of Pakwan and were home to Yeungkong for dinner.

I felt like resting for a week, but Fr. Gauthier had a retreat ahead of him, and a daily grind of four sermons with meditation, Stations, and Benediction made Yeungkong for the while a little seminary. We had called in our catechists from the villages. It is the busy season in the rice-fields and the farmers were glad to have the help of the schoolboys for a week.

The retreat this year was even better than last year's. The idea is new in this Province (it is one of Fr. Gauthier's far-sighted plans), and last year our catechists were ill prepared for it. Now they knew what to expect and entered into the week of silence and prayer in earnest.

Fr. Gauthier was at his best and that means much, for he has a big reputation in this Province as a preacher. Despite the heat that made me change to fresh clothes thrice a day, not a single catechist blinked an eye or nodded during the sermons. Fr. Gauthier chose St. John the Baptist as his theme for the twenty and more sermons and showed him as a model catechist preparing the way of the Lord. We ended the retreat on the feast of the Saint, who is also the patron of our Bishop de Guébriant.

It is usual, of course, to thank a retreat-master and give him some token of appreciation, but I doubt if ever a priest had a more handsome gift than I to offer Fr. Gauthier. A telegram, which I opened, arrived during the day, announcing the nomination of Fr. Gauthier as Bishop of Western Kwangtung and it was my happy privilege to break the news to the Bishop-Elect.

Fr. Gauthier, whose thoughts never run on the purple, was dismayed at the news and he has spent the past few days inventing reasons why he is not fit for the high position. Unhappily for him every excuse he alleges is easily answered by the case of other bishops with similiar reasons, and Canon Law so far gives him no hope of escaping the honor.

This western vicariate, when erected, will touch Maryknoll on the north and east and reach as far west as Tongking and northwest to Kwangsi. It includes the huge island of Hainan. It is slightly larger than Maryknoll-in-China, but eventually perhaps will be again divided, as Hainan would make a respectable diocese in itself. The mission at present has fifteen priests and about twelve thousand Christians.

However, it will not be all plain sailing from the start. The great difficulty is the language. The Christians are of three races and Fr. Gauthier speaks only one of their tongues fluently. His episcopal seat will be a little port of several hundred houses where at present he has a chapel but no residence, much less a school, orphanage, or seminary.

Curiously, though he has spent his mission life mostly in our territory, he will be returning as bishop to his very first mission in China. As a newly ordained priest he was sent to the West to learn the language, so it will be a return to his "first love", to a people who have kept an affectionate memory of him.

Fr. Gauthier got his first experience of what a bishop must suffer for the Faith, almost as soon as the news was told our Christians. They immediately organized a series of banquets ranging from twenty-four plates paid for by our old gardener, though no one can imagine where he borrowed the money, to a thirty-course affair offered by a group of pagan friends. The dinners, which we ate in the backyard, were preceded and succeeded by a band of nine performers on Chinese instruments. One really fine dinner at which six principal Christians joined us in eating, and ten others finished when finally we said grace, cost \$3.60. How they could get up twenty-five courses of sharks' fins and other ineffable delicacies served by three hired waiters, at a cost of less than twenty-five cents a person, is one of the mysteries of Yeungkong. After a week's feasting we still have a goose and four hens fattening in the garden.

The only unpleasant thought in the whole affair is the fact that henceforth we shall not have Fr. Gauthier with us to instruct us in the unexpected happenings that turn up occasionally. For the past three years he has given us his time and experience and has saved us many a false step. Above all, he has given us his whole heart and a sympathetic understanding

of our difficulties. Fr. Gauthier is identified with our young missionary life and will remain so after he is called to the bishop's throne.

We at Yeungkong are having a unique monopoly of the Bishop-Elect, as the stoppage of boats prevents his return to Canton, at least for the next week or so. And this week will be thoroughly enjoyable, in comparative quiet, for the closing of the school year relieves Fr. Hodgins and me from classes and the odds and ends of boarding-school life.

All the boys have gone home for the two months, except three who are taking a few preparatory lessons in Latin to try them out before entering them next year at the seminary. They happen to be our three brightest boys and well-mannered, and if they persevere in their vocation, they will, with God's help, make excellent priests. Of course it is all too early yet to say much of their fitness.

By the way, yesterday they came in a body and asked the privilege of cooking their own meals because, they said, it is a useless expense to hire a cook for only three boys. We not only agreed but allowed them to take care of the school rooms besides, and they spent the afternoon scrubbing the brick floors. Shades of the Maryknoll camping trips! If I weren't too dignified I'd pitch in and eat with them, but I fear they are better cooks than I and would show me up when my turn came around. What spoils it for me is that it is not really camp grub they will eat, for all Chinese boys are good cooks and no stomach aches ever result.

We look forward to the meeting in the Fall quite as much as any of you do. This is about the last letter you will receive before you leave, so "bon voyage et bien venu".

FRANCIS X. FORD, A.F.M.

American Catholic Mission, Yeungkong, China.

HOSPITALS—THEIR CHAPLAINS, CONFESSORS, PASTORS.

Among the questions touching the rights and privileges of priests ministering in hospitals the following are of frequent occurrence:

1. What is the canonical status of a hospital? Is it semi-public?
2. Is the chaplain a pastor. What are his rights?

3. Has the chaplain, as chaplain, the right to hear the confessions of the Sisters of the Community when another priest is their ordinary confessor? Can he hear visiting Sisters, sick, or not sick? Can the ordinary confessor?

4. Where must children, born in a hospital, be baptized when not sick, and their parents live in nearby parishes of the city? Have the pastors of the above the right to come to the hospital and baptize them at will? Have they the right to hear the confessions of their people or of others in the hospital, not in grave danger?

5. If a child or minor is in grave but not immediate danger of death and the pastor is at hand or easily called, who has the right to baptize, or to administer Extreme Unction? In case of adults, who can marry them—chaplain or pastor.

6. Should Sisters be allowed to go to Communion regularly before Mass on Sundays when there is no worth while excuse?

1. *The canonical status of a hospital* is clearly determined in Can. 1489, where the erection of such houses is reserved to the *local Ordinary*. He also is entitled to endow such institutions with the character of ecclesiastical corporations. It should be remembered that works of charity, such as hospitals are supposed to be—not money-making concerns, were the product of Christian Faith. In the beginning the sick were taken care of in their houses, and properly speaking in the room called *Valetudinarium*, or else they were received in the so-called *xenodochia* or pilgrim houses. Even the first hospitals we know of, viz. those erected by Fabiola, under the guidance of St. Jerome,¹ in Rome and Palestine, and that established by St. Basil before the gates of Cæsarea in Capadocia, still retained the character of pilgrim houses, besides that of hospitals proper. Justinian (527-565) fostered these homes of charity by his legislation.² Deaconesses and pious widows, lay brothers and priests often had medical knowledge, and served the sick in these hospitals. In Justinian's Code³ a corporation of nurses or waiters, the so-called *parabolani*, is mentioned. These, 600 in number, belonged mostly to the inferior ranks of the clergy, and formed a collegiate body under the supervision and guidance of the bishop. Him they

¹ See his Ep. ad Oceanum.

² L. 48 (49 Cod.), Cod. I, 3.

³ LL. 17, 18, Cod. I, 3.

had to obey strictly and punctually. They also had to be free from every civil occupation and were not allowed to take part in public amusements. The hospitals were generally sufficiently endowed by the founders, but if the endowment was insufficient, the bishop could draw from the public church funds or else on the charity of the faithful. A so-called *nosocomos*, as a rule a priest, was the superior or superintendent of the institution.

The Justinian Code insisted upon these institutions having their own endowment destined for the purpose (*finis*) of the institution, which was given a juridical entity or quasi-corporate character. This juridical personality was represented by its syndics (or administrators), who administered the property and decreed what was necessary by reason of the scope of the institution. The administrators were either appointed by the founders or else, in virtue of civil and ecclesiastical law,⁴ by the bishop, who in fact was acknowledged as *the* superior of all charitable institutions in his diocese.⁵

There is hardly any difference between this concept of hospitals and that of the ecclesiastical law. In fact a personified institution is the result of Christianity, unknown as it was to Roman law of pagan times.⁶ But the canonists of the *Decretum Gratiani* and *Decretales* did not effectively contribute to the more important distinction between corporation proper and institute. Their expositions turned about the investigation as to what constituted an ecclesiastical and what a profane or lay institute. The result of their researches was what our Code clearly states, viz. it is the *decree of the local Ordinary* which makes a hospital an ecclesiastical corporation. This was expressed by the canonists by the term "in forma ecclesiae".⁷ They distinguished therefore hospitals: (a) founded for a profane or secular purpose, (b) founded for charitable works, and (c) founded by ecclesiastical authority. The first class was outside the sphere of ecclesiastical legislation. The

⁴ C. 8, Chalced.

⁵ LL. 19, 22, 23, 45, 48, Cod. I, 2; Nov. 7, c. 1; 54, c. 2; III, c. 1; 131, c. 10; Knecht, *System des Justinianischen Kirchenvermögensrechtes, in Kirchenrechte*. Abhandlungen by U. Stutz, n. 22, 1905, p. 46 ff.

⁶ O. Gierke, *Das Deutsche Genossenschaftsrecht*, 1883, Vol. III, p. 65.

⁷ Gierke, l. c., Vol. IV, 1913, p. 69 ff.

second was subject to it, as far as the sacred purpose was concerned. But an ecclesiastical institute was considered to exist only in case the ecclesiastical authority acceded.

The other question, whether a hospital is a corporation in the proper sense or only an institute, though juridically erected, was not and is not yet decided by the ecclesiastical law. However it is of importance to define clearly the juridical nature of a hospital. It is not a juridical corporation in the strict sense: a plurality in one with legal sanction, such as for instance a Benedictine monastery is. Briefly stated, a hospital is defined as an institute organized for a special purpose and endowed with the necessary means. Organization implies a quasi-juridical person created for that special scope and equipped with statutes as well as with the necessary funds to maintain that organism. The end therefore is the carrier of rights and obligations. This is a *fictio juris* which adheres to this kind of pious foundations. But they are not corporations in the strict sense; otherwise the inmates or beneficiaries should be thought of as the community. This is absurd. For these persons, *destinatarii*, are merely passive or receptive, temporary beneficiaries, and no more. Organization, scope, sanction determine the nature of a quasi-corporation or corporation with the coloring of a pious foundation.⁸

Now this is true of ecclesiastical as well as lay hospitals in general. However, in our country, ecclesiastical hospitals are generally conducted by religious communities, although there may be others founded and conducted by single persons. But unless they are established by the local Ordinary, they are simply lay institutes. Such lay institutes are also hospitals of Railroad or Mining Companies, although perhaps entrusted to the care of Sisters. But if a hospital is owned (and conducted) by religious, it may become a corporation in the true sense of the word, not by reason of the hospital character, but in virtue of the religious being capable of forming a true corporation or a plurality of persons united for one purpose under ecclesiastical authority. But here the purpose is not passive or receptive; on the contrary, it is active and distributive. Therefore again, not the *destinatarii*, but the religious themselves

⁸ U. Lampert, *Die Kirchlichen Stiftungen, Anstalten und Koerperschaften*, Zuerich, 1912, p. 110 ff.

constitute the organized body. There we need no *factio juris*. The reader may think this is beating around the bush. But it is to the point.

What is the canonical status of a hospital? The answer is: if the hospital was erected by the local Ordinary, it is an ecclesiastical institute which is ruled by the Code. Hence, a hospital in charge of a *diocesan* religious community is entirely subject to the jurisdiction of the local Ordinary; a hospital in care of a *papal* institute is under the supervision of the local Ordinary in whatever concerns faith and morals, devotions, and the administration of the Sacraments. This latter section of Can. 1491 also binds exempt religious of whatsoever kind. But the administration of the temporalities is in the hands of the papal institutes themselves. Here we only add, to emphasize Can. 1489, that superiors of exempt religious cannot establish hospitals in the ecclesiastical sense; for the canon clearly states *local* Ordinary.⁹ Nor can they attach the juridical personality to a hospital. But if the brotherhood or Sisterhood is founded for the purpose of hospital work, they do not need a special approbation of the local Ordinary for erecting or establishing a hospital, by Can. 497, § 2. On the other hand, if these papal or exempt religious should desire to have the juridical personality attached to the hospital as such, and not to the religious house merely, they too need a decree of the local Ordinary for that purpose.

Now to the second part of the first question: is it semipublic? We suppose that the inquirer means *semipublic oratory*. The answer is given in Can. 497, § 2; Can. 1162, § 4; Can. 1188, § 2. If the hospital chapel is to be a *public* oratory, the religious, or for that matter any hospital authority, needs the local Ordinary's permission. This permission is not included in the consent given for founding a religious house. If the chapel is erected by the Ordinary, as by Can. 1192, it is a *semipublic* oratory for which no special permission is required. For these oratories are *ipso facto* semipublic, if established for the convenience of a community or class of people, but are not open to all the faithful indiscriminately.

2. Is the chaplain a *pastor*? What are *his* rights?

⁹ See can. 198, § 2.

The chaplain is not a pastor as a rule. If the hospital is entrusted to the care of religious, Canon 529 takes effect, that is, he is allowed to exercise the sacred functions permitted in public or semipublic oratories, as by Can. 1191 and 1193,¹⁰ and to preach the Word of God. The chaplain is appointed by the local Ordinary if the religious are not exempt; otherwise he is chosen by the religious superior. However, here attention must be drawn to Can. 464, § 2, which permits the Ordinary to exempt religious families and charitable institutes from the parish organization. But this requires a quite special decree on the part of the local Ordinary, not included in the permission to establish a religious home, unless the members of that religious community enjoy exemption (in virtue of their being regulars or of a special papal indult). If, for instance, Franciscans (not Tertiaries) should establish a hospital, this would be exempt, as by Can. 497, § 2. But the Ordinary might put some conditions, as to the sacred ministry, when granting the permission.¹¹ If no condition is attached, Can. 514, § 1 takes effect. If the hospital (supposing it is an ecclesiastical one) should not be entrusted to a religious community, the chaplain is to be compared to the *rectors* of which Canons 479 ff. treat.

3. The chaplain, as chaplain, has *no* right to hear the confessions of the Sisters of the community (Can. 876). That requires special faculties for hearing Sisters' confessions. In fact, unless he has received the ordinary faculties, he can hear no confessions at all; because the chaplain's functions are clearly determined in Can. 529, no more. If the hospital should, as by Can. 464, § 2, be exempt from the parish organization, the chaplain would be pastor and therefore enjoy ordinary jurisdiction to hear confessions of the inmates of the hospital. But to hear Sisters' confessions he would still need special faculties. We do not take into account Canons 522 and 523, for in these cases the chaplains endowed with the general diocesan faculties could licitly and validly hear the Sisters' confessions. The question whether the chaplain can hear the confessions of sick or not sick, solves itself. He can hear them

¹⁰ See our *Commentary*, Vol. VI, p. 70 ff.

¹¹ Can. cit.

if he has the special faculties for hearing Sisters' confessions; and also Canons 522 and 523 may be applied, if the Sister thinks she needs a special confessor.

The *ordinary* confessor may hear all those visiting Sisters' confessions, even if they should be exempt, as for instance some of the Visitandines, as by Can. 519.

4. Concerning *baptism*. This is a strictly parochial right (Can. 462). Consequently if Can. 464, § 2 does not enter, the chaplain has no right to baptize, even if he should, as we have known it happen, take baptismal water from the parish church. The pastor is the one within whose parish boundaries the hospital is located. For the rest, we refer to Canons 738 ff. Therefore strange pastors or "pastors of nearby parishes" must have the permission of the pastor in whose parish the hospital is located. This, however, could be regulated by diocesan statute.

Have these pastors of nearby parishes the right to hear the confessions of their people or of others in the hospital, not in grave danger? Here a distinction is required. The pastors may, without further permission, hear the confessions of their people or subjects everywhere (Can. 881, § 2). Neither do they need any faculties from the bishop in whose diocese the hospital is located if these pastors should belong to a different diocese. But another answer must be given to the query: "pastors of *others*". If these "others" are not subjects of the respective pastors, these latter must obtain faculties from the local Ordinary. For the pastors' faculties extend only as far as his territory and personal jurisdiction over his own flock extend. Attention may be drawn to Can. 879, which requires express jurisdiction.

5. Administration of Extreme Unction, being a strictly parochial right, should as a rule be left to the pastor, not the chaplain of the hospital. But here the rules of pastoral prudence and foresight should be followed. *Ne quid nimis*. I hardly believe that the pastors will object to the administration of Extreme Unction in case of grave danger. Concerning funerals, see Can. 1221 f. and Can. 514.

As to *marriage*, the pastor, not the chaplain, is competent to assist. For the pastor alone may validly and licitly assist at all the marriages of his own subjects as well as strangers (Can.

1095). If the hospital should be exempt from the parish organization and the chaplain be therefore pastor of the hospital, he could assist likewise within the walls of the hospital, but no further. Otherwise the chaplain would need a special delegation according to Can. 1095, § 2. A general delegation would be sufficient if the chaplain should be a coöperator of the pastor (Can. 1096, § 1). It may also be added that the stole fees for baptism and marriage go to the pastor, although the chaplain should have performed the ceremony, with the exception of the surplus according to Can. 463, § 3.

6. *Should Sisters be allowed to go to Communion regularly before Mass on Sundays where there is no worth while excuse?* The answer is stated in Can. 867, § 4, concerning the law for distributing Holy Communion. As a rule, the time for Communion is when Mass is said, unless a reasonable cause may advise another course. Now the reasonableness of causes cannot be determined in general; nor do we attempt to lay down a rule. But we do believe that, unless the Sisters are employed at the Mass as organists or superintendents of children, or in the hospital or any charitable work at or during the early Mass, they should not trouble a priest to give them Holy Communion at 6 A. M. or 6:30 A. M. on Sundays when the priest is well occupied until noon. This is an imposition and it would be no more than charity not to bother the priest. Besides, it would not hurt the Sisters to go to Communion with the children and other parishioners. If they have their own chaplain, the case is different.

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A PRIEST'S FEDERAL INCOME TAX RETURN FOR 1921.

Should a priest who receives in December, 1921, a bequest for two hundred and fifty dollars, with a proviso that Masses be said for the repose of the decedent's soul, include in his income tax the amount so bequeathed when he cannot either say the Masses or use the legacy until late in 1922?

There are some other points of vital interest to the priest in the income tax law just passed. Let us discuss some of these points and view the new law from the priest's position.

The Income Tax Act which Congress passed recently was signed by the President on 23 November, 1921. This Act in many respects supersedes the Income Tax Law of 1918. Inasmuch as priests sometimes, in some dioceses, have income in excess of the specific exemption, a study of the Act and its construction and interpretation in so far as it affects a clergyman with a taxable income will undoubtedly prove interesting to both groups of priests—the one who receives more, and the other who accepts compulsorily less, than the stipulated exemption.

Let it be understood that inasmuch as no regulations have been promulgated at this writing (17 January) interpreting this new Act of 1921, that the explanation now given is based on constructive decisions growing out of the previous Income Tax Laws, particularly the one of 1918; upon this one most sections and titles of this new Act have been reenacted. While this interpretation, in view of a lack of regulations, is not conclusive, the compilation and presentation of sources of income and explanations as shown herein will be helpful to the average priest in constructing the income-tax return that he is to file on or before 15 March, 1922.

There are a number of excellent methods of explaining the law, but from one viewpoint the most practical way is to construct either a clergyman with a hypothetical income, or use a real man and attach to him an imaginary clerical income.

METHOD OF RECORDING INCOME.

There are two acceptable bases of accounting: the first, used by professional men and charitable and eleemosynary institutions, known as the "cash receipt and disbursement plan" considers the income earned equivalent to the monies received from income-producing properties, etc., and the disbursements equal to the expenditures less all long-term debts liquidated; and the second, the "income and accrual" basis, wherein income earned, received and receivable for goods sold or billed, less all costs incurred whether paid or payable are deducted and the remainder constitutes net income available for distribution.

Priests, like other professional men, invariably use the cash basis. However, as shall be noted, while the Government de-

sires to know the basis used, it required that, when using the cash method, coupons due and earned, even though not clipped, from Liberty Bonds, shall be included as part of income on which the surtax must be levied when the interest is extremely large.

The following problem will explain our method. Father Smith is pastor of St. Agnes' Church and rural dean; he keeps a record of monies received by and for himself separate and distinct from the receipts of his large and prosperous parish. On 1 January, 1921, among his assets were the following income-producing items:

Cash	\$85.00
Checking Account in the Merchants' Bank	515.00
Savings Account in the Commercial National Bank	2,500.00
1st Liberty Bonds $3\frac{1}{2}$	10,000.00
United States Steel Common	5,000.00
Pennsylvania 6s... due in 1936	3,000.00
A building, 964 Oak Street, rented to others, valued at..	10,000.00
A building, 962 Oak Street, used as a home for his mother	7,500.00
Shares in the Standard Mutual Building and Loan Association	2,500.00

Making a total of\$41,100.00

There is a mortgage of \$5,000.00 on the rented house; included in Cash in Bank is \$250.00 received in 1920 for Masses to be said in 1921; in his Savings Account is \$1,000.00 as a trust fund for John Dillon, minor.

Receipts.

During the year 1921, he received

Salary as Pastor	\$1,800.00
Stole fees	1,875.00
Fee as Director of Calvary Cemetery	300.00
Royalty from his books	1,750.00
Compensation for writings	600.00
Interest on Savings	75.00
(\$35.00 of which belongs to the Trust Fund).	
Interest on checking account	10.00
An Endowment Insurance Policy matured in the sum of	2,500.00
Accident Insurance	150.00
The gross amount of rent for one house was	1,500.00
Mass stipends	400.00
Dividends	250.00
Interest on Bonds	180.00
Interest on Liberty Bonds	425.00
From the sale of Liberty Bonds which cost him \$600.00, he received	515.00
Interest from building and loan	70.00
In June, his congregation gave him a purse of	5,000.00
(when he celebrated the Silver Jubilee of his Ordination).	

Making a total of\$17,400.00

Disbursements.

During 1921, he paid

Federal Income Tax for 1920	\$100.00
For a cement walk adjoining his buildings on Oak Street	250.00
Repairs to houses	350.00
Household expenses	900.00
Local property taxes	400.00
When Oak Street was resurfaced, a beneficial tax of... was levied against his property.	500.00
Interest on Mortgage	300.00
Traveling expenses	250.00
(of which \$100 was in connexion with his duties as Rural Dean).	
Personal expenses	780.00
Insurance premiums	475.00
For secretarial work	200.00
Charitable donations and subscriptions amounted to	500.00
Books and magazines	150.00
Subscriptions to the ECCLESIASTICAL REVIEW and other professional papers amounted to	50.00
His contributions to the support of his mother amounted to	1,200.00
Payment on Mortgage	700.00
	<hr/>
	\$7,105.00

Subtracting the disbursements from the receipts, there is
an amount on hand 31 December, 1921\$10,295.00
to be added to the Cash in bank, etc., at the beginning
of the period.

Status. In view of the fact that he is the principal support of his mother and maintains a special domicile for her, besides the specific exemption of \$400.00 for a dependent, he is entitled to the further exemption of \$2,500.00.

Explanation. Now, we will rearrange this statement to facilitate the construction of the Income Tax Return. We must first determine his gross income, and in doing this several minute distinctions must be made. Gross income is defined as "gains, profits, and incomes derived from salaries . . . or compensation for personal service, of whatever kind and in whatever form paid, or from professions, vocations . . . ; also from the interest, rent, dividends, securities, etc."

Converted assets and gifts and insurance must be deducted from the gross cash receipts to secure the gross income; in our converted assets, we find that Father Smith has sold some Liberty Bonds costing him \$600.00 for \$515.00; we find an endowment policy matured for \$2,500.00 and an accident insurance benefit for \$150; likewise, the item of \$35.00 received as interest on the Trust Fund for young Dillon, inasmuch as it is not income to Father Smith, must be eliminated.

The total amount of cash received from all sources during the year can be separated easily into different groups. An analysis will show transactions like the following. One kind of an asset converted into cash, as in the case when Liberty Bonds are sold; another illustration would be the acquisition of stocks and securities in place of cash; and the third would be income received for services, gifts, contributions, and so on. Likewise, a study of the disbursements will show that he pays money out for different groups or functions, as when Father Smith pays off a mortgage in part; other disbursements include the permissible deduction noted elsewhere in this article, and the non-deductible expenditures which must be scrutinized very carefully. The total receipts, therefore, will include all cash received from whatever source, and the total disbursements will include all moneys paid out. Such a record each priest should keep. From the income which must be carefully distinguished from assets acquired the priest is permitted to exclude certain items such as contributions, gifts, interest on Liberty Bonds, to a certain extent, before he determines his taxable income.

Before determining his taxable income, a priest is permitted to deduct such expenses as are incidental to the performance of his professional duties and in such business activities as he may engage. There are a number of deductions which a cursory reading of the Act might justify the priest in considering allowable deductions. Such are repairs and depreciations to buildings but only when computed and accurately determined on property held for investment. Under this rule, Father Smith is allowed to deduct depreciation and repairs on the building which he rents to another; but no part of depreciation or repairs may be deducted for the house used by his mother.

The Problem Restated. Separating the receipts as above suggested into (1) assets exchanged or acquired and (2) income, the account is now reconstructed, and Father Smith's gross income subject to tax shows the following:

Salary	\$1,800.00
Stole Fees	1,875.00
Mass stipends	400.00
Director's Fee	300.00
Royalty	1,750.00
Writings	600.00
Rent	1,500.00
Interest on Savings Deposit	50.00
Interest on Bonds	180.00
Dividends	250.00
Interest on B. & L. Association	70.00
Total	<u>\$8,775.00</u>

From this sum he must deduct the following items before determining net income taxable at the normal rate, as these are exempt from normal tax.

Dividends	\$250.00
Interest on B. & L. Association	70.00
	<u>\$320.00</u>

The interest on Liberty Bonds is in this case exempt from the normal tax and the surtax.

The expenditures are of two kinds—deductible and non-deductible. A list of non-deductibles includes,—

Federal Income Tax	\$100.00
Cement walk	250.00
Resurfacing of street	500.00
Household expenses	900.00
Payment of mortgage	700.00
Traveling expenses	150.00
Personal expenses	780.00
Insurance premiums	475.00
Books and magazines	150.00
Contributions to the support of mother	1,200.00
Repairs to mother's house	150.00
Making a total of	<u>\$5,355.00</u>

The deductible expenses are,—

Repairs to house, held for investment	\$200.00
Local property taxes	400.00
Interest on mortgage	300.00
Traveling expenses	100.00
Secretarial assistance	200.00
Professional magazines	50.00
Making a total of	<u>\$1,250.00</u>

We now go out of the books and bring in an item or two that would not be shown when the books are kept on a cash basis. His two houses are valued at \$17,500. Presuming the \$10,000 one is brick, he is permitted a deduction of 2%, or \$200 as depreciation on that; but since the other house is not held for investment, depreciation is not permissible on the frame house. The loss, however, sustained by the sale of Liberty Bonds amounting to \$85.00 can be deducted. The total amounts of these book and non-book deductions considered at this stage then will be \$1,535.00; later the charitable donations and subscriptions will be considered.

Mass Stipends. Should the Ordinary stipulate that the regular stipend for Masses be a certain definite amount, and if the priest is able to separate the total Mass stipends into parts, the amount received as the definite fee will undoubtedly be considered as income and the excess may be considered a gift. This phase of the problem must be studied in detail before a conclusion is reached.

Gross Income. Any sum of money received by a pastor or priest as an individual for personal services which he has capacity to perform due to functions or faculties specially acquired or endowed upon him, unless specifically exempt and enumerated in the law, should be included in his gross income. This is in conformity with the definition of income as enunciated by the Supreme Court. Unconditional gifts or voluntary offerings not connected with services rendered are unreservedly non-taxable income.

Rates of Taxation. There are two different rates of taxes in this Act as in the previous ones—a normal tax and a surtax.

The normal tax rate is eight per cent of the amount of net income in excess of the credit given a priest in the sum, ordinarily, of one thousand dollars, or if he is the head of a family the credit allowed is two thousand five hundred dollars, and the further credit of four hundred dollars for each dependent under the age of eighteen years, except that the rate on the first four thousand dollars of taxable income is four per cent. Every secular priest, who received during the calendar year 1921, net income of one thousand dollars, or more, or gross income of five thousand dollars or more must file a return on or before 15 March, 1922.

Kinds of Income. Income may be separated into two parts—taxable and exempt. These terms are relative and care must be taken in discussing these classes. Income may be exempt from the normal tax, as dividends from corporations, yet taxable at surtax rates when the income exceeds the statutory five thousand dollars; or income may be totally exempt from both the normal tax and the surtax, as interest on certain issues of Liberty Bonds, as the First 3½s.

Net Income. From the net income computed as above, we are able to deduct special exemptions as gifts, insurance policies, interest on Liberty Bonds.

The Solution. While the total receipts amount to \$17,400, the total income from all sources of Father Smith amounts only to \$16,885.00 (the Liberty Bond sale is eliminated). This sum is divided into two parts—taxable income in the sum of \$8,775 and exempt income of \$8,110; this is a judicious proportion. The expenditures amount to \$7,105.00, \$5,355.00 of which are non-deductible and \$1,250.00 of which are deductible. To this deductible amount of \$1,250.00 he is allowed the deduction of \$500 for charity contributions inasmuch as this sum does not exceed fifteen per cent of his income, and the depreciation and loss amounting to \$285, giving a deductible total of \$2,035.

In determining the amount taxable at the normal rate Father Smith must deduct from his income as above computed in the sum of \$8,775, the amount of (1) deductible expenditures of \$2,035; (2) the interest from the building and loan association (\$70.00) and dividends (\$250.00) from the corporation exempt from the normal tax amounting to \$320.00, and (3) the specific exemption of \$2,500 as head of a family and \$400 for one dependent, his mother. These totals equal a credit of \$5,255. The remainder, \$3,520, is taxable at the four per cent rate and amounts to \$140.80.

The Surtax. In computing, finally, the surtax, we must now go back to his net income of \$8,775, and by referring to the law, we find that there is no surtax on the first \$5,000; that there is a tax of one per cent on the \$1,000 in excess of \$5,000; this sum is \$10; that on the \$2,000 in excess of \$6,000 the tax is at the rate of two per cent, or \$40, and that on the remainder the excess over \$8,000, or \$775 the rate is 3% and the tax \$23.25, making a total surtax of \$73.25; adding the normal

tax of \$140.80 and the surtax of \$73.25 together we get the total tax of \$214.05.

The Payment of the Tax. Father Smith must therefore make a return on or before 15 March, 1922, and include with such return a check for \$53.51, one-fourth of the total; the other quarterly payments being made as in former years.

It will be noted that this return differs in a number of ways from the return submitted in prior years. It is believed that the specific exemption allowed by Sec. 213 (b) (11) for the rental value of a dwelling house and appurtenances thereto, allows as a deduction only (1) the rent that priest would include as income in former years and the (2) service costs of the use of such fixtures, furnitures and facilities as are a part and parcel of the dwelling house. The cost of food purchased for the priest's household, which in some dioceses is considered a parochial expenditure, must be prorated to the regular residents therein. Clothing and "luxuries" are personal expenditures of the recipient. Of course, if Father Smith has turned over to other priests stipends received for Masses, the amount distributed is a deductible expense, and his taxable income would be reduced by the amount so set out.

If it is obligatory for a priest to attend or even advisable for him to be present at any convention or gathering of priests or religious organizations, the ordinary expenses incurred and paid during the convention would be a deductible expense; likewise, the expenses of a *visitatio ad limina* to Rome is a deductible expense for an Ordinary and his retinue. But it is doubtful if the cost incurred for an extended trip to Jerusalem and the Holy Land would be allowed.

Now for an answer to the query first propounded. While as compensation for personal service the amount, one might reasonably infer, is taxable, the specific exemption of and definite statement that "value of property acquired by gift, bequest, devise or descent" determines that the sum of two hundred and fifty dollars for Masses is not taxable. Nevertheless should one living request a number of Masses and proffer the stipends, the latter would be taxable.

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REVISION OF THE CONSTITUTIONS OF RELIGIOUS ORDERS.

More than three years ago the Sacred Congregation for Religious published an order (Decree of 26 June, 1918) that religious institutes whose constitutions had been definitively approved by the Holy See, should amend their rules and constitutions so as to bring them into conformity with the new Code of Canon Law, and should then send the same to the Holy See for revision and approval. In view of the immense increase of religious communities under different titles, and in order to answer the increasing demands of local needs in the field of organized charity and education, the work of revision on the part of the Roman Commission has grown to proportions hardly anticipated. The difficulties are multiplied by the fact that in amending their rules and constitutions many superiors have added requests for changes, eliminations and additions, which either conflict with the unity of practice by the various institutes deriving their legislation and customs from the same source, or else are in the nature of privileges the consideration of which has to be separated from that of the observance of rule.

In order to obviate the difficulties arising from this confusion of aims and requests the Sacred Congregation has addressed the following instructions to the Superiors General of religious communities.

1. Only the constitutions and rules of orders that have already been definitively approved by decree of the Holy See are to be sent to the Sacred Congregation for revision.
2. The corrections in conformity with the prescriptions of the new Code of Canon Law are to be made by the superiors of the orders or congregations themselves; that is to say, they are not to be left to the Ordinary (unless he speaks for the order or congregation), nor to the Roman authorities.
3. The corrections must be confined to those matters in which the constitutions are opposed to the Code, or need to be supplemented or modified in harmony with the Code. These corrections, additions and modifications are to be made as far as possible in the very terms used in the Code itself.
4. If a religious institute desires to make any changes in its constitutions or rules, which are not required by the Code,

but which seem to advance the purpose of the institute, such changes are to be made in form of a separate request, asking for a special faculty or privilege, and not in the amended text of the constitutions or rules. In presenting the request for such faculties or privileges the actual observance, together with the desired change, is to be written out side by side, and the reasons for requesting the change are to be added.

Such petitions in order to be considered must be made in the name and with the consent of the chapter general of the order, in which they are to be previously discussed, unless they concern merely minor changes; and in that case the approval of the general council suffices.

5. Last of all—and this is of particular importance for communities observing the same rule and constitutions—all the houses living under such rule must agree upon the form of changes or modifications submitted, when these concern the same text of the original constitutions.

In the *Analecta* of this issue is found the Latin text of the *Declarationes* referred to.

MANNER OF CHANTING LITANY B. V. M.

Qu. In chanting the Litany of Loreto, is it permissible to group the invocations by threes? For example: the choir chants, "Sancta Maria, Sancta Dei Genitrix, Sancta Virgo Virginum", and the congregation responds, "Ora pro nobis". It was done in the seminary when I was a student, but I find no authority for it in the *Raccolta*.

Resp. The Sacred Congregation of Rites on 15 October, 1920, issued a rescript to the effect that in chanting the Litany of the Blessed Virgin it is permitted to group invocations in threes with *ora pro nobis* after each invocation, whilst the congregation answers with the fourth invocation and its *ora pro nobis*.

OBLIGATION OF A FULL TERM OF NOVITIATE.

By the provisions of the new Code of Canon Law it is required that the term of the religious novitiate be spent in forming the habits of piety, self-restraint, and order demanded of the candidates. Hence novices are not to be sent out of

the novitiate to perform exterior works, such as preaching, hearing confessions, or devoting themselves to the study of the sciences, arts or letters to such an extent as would hinder their fulfilling the exercises of the novitiate (Can. 565).

Since, however, the period of novitiate varies in different orders, some having one year, others having two years of novitiate prescribed by the constitutions, the question has arisen whether it is allowable, and to what extent, to employ novices during their second year in external works of the institute, conformably with their future occupations and duties. This the S. Congregation declares to be allowable, during the second year of novitiate, if it do not interfere with the candidate's spiritual and religious training. Accordingly a novice may be sent out of the novitiate proper to perform certain works of the order, such as supplying the absence of a teacher or acting as temporary nurse in a hospital, provided this be an exceptional condition and for a grave reason. It may not be done merely because a community is too small to supply professed religious for the regular work of the order. Moreover, the novice so employed in external work, by reason of exceptional conditions, is to be recalled from such work two months before the religious profession, so as to devote that time exclusively in preparation for the making of the religious vows. (See the Instruction of the Sacred Congregation on the subject in the *Analecta* of this issue.)

RETURNING GOODS SENT ON APPROVAL.

Qu. It is quite customary for business houses and institutions, and even for individual priests or nuns, to send books, Christmas cards, etc. on approval, and also tickets for entertainments, with the evident expectation that those to whom these articles are sent will retain and pay for them. Is one bound in conscience, if he does not want these articles, to return them to the sender?

Resp. Unless the charges and conveniences for returning the articles sent on approval are also sent with them, it is to be presumed that the sender is prepared to forfeit them, in case they are not wanted by the receiver. The same holds good in respect of tickets for entertainments. There is no obligation in justice. As for the duty of kindness or charity, it must be gaged by circumstances, one's own and the appeal's.

THE BLESSING OF ST. BLASE.

Qu. The devotion of blessing throats as a protection against disease has become almost universal in our large churches. Will you state whether this blessing is confined to the third of February, the feast of St. Blase, and whether it is to be made with candles blessed on the previous day, the Purification of Our Lady?

There is also some doubt as to the precise form. Last year we had a missionary here who did not use the Roman ritual, but a shorter form, which he said he had used at all times during the grippe epidemic and in any disease of the throat.

Resp. The blessing of the throat which is given on the feast of St. Blase (3 February) is not restricted to the Saint's feast, though that day is the evident occasion for giving it to the faithful as a body.

The form assigned in the Ritual, "Per intercessionem S. Blasii, episcopi et martyris, liberet te Deus a malo gutturis et a quolibet alio malo. In nomine Patris," etc. implores the preservation from other ills besides throat trouble; whereas the shorter form, likewise sanctioned by the S. Congregation of Rites: "Per intercessionem S. Blasii liberet te Deus a malo gutturis. Amen" is confined to the invocation against ills of the throat. The Roman Ritual contains a special blessing of the candles used for this ceremony in connexion with the Mass of the Saint. Either form of the blessing may be employed at any time. In some parts of Italy, bread, fruit, wine and also water are blessed in honor of the Saint for the same purpose.

Criticisms and Notes.

**MYSTERIUM FIDEI DE AUGUSTISSIMO CORPORIS ET SANGUINIS
CHRISTI SACRIFICIO ATQUE SACRAMENTO.** Elucidationes L
in tres libros distinctae. Auctore Mauritio de la Taille, S.J., nuper
in Universitate Catholica Andegavensi, nunc in Pontificia Universitate
Gregoriana de Urbe Sacrae Theologiae Lectore. Gabriel Beauchesne,
Paris. xvi—666 pages a deux colonnes, avec neuf photogravures
hors texte.

Treating of the Sacrifice of the Mass, and specifically of the formal constituent of it, in the REVIEW for August, 1911, the present writer observed: "Since the Reformation theological science has been at sixes and sevens on this point. It has been at sea, and, I make bold to say, will never fetch port until the helm is put down once more".

The author of this goodly volume puts the helm down, and comes back to the safe anchorage of Scripture and Tradition. He keeps warily away from the tempting field of speculation, and stands firmly on "the faith once delivered to the saints". Therefore is his work built on enduring lines, and truly monumental.

A native of France, sometime professor of theology in the Catholic University of Angers, Father de la Taille served in the Great War with the Canadian Expeditionary Forces, and was chaplain of Canadian cavalry. He is now teaching theology in the Roman Pontifical Gregorian University. The book just issued from the press was written almost in its entirety before the war. It is a stout octavo, of fifty theses, and six hundred and sixty-three pages, with numerous plates reproducing old and very fine engravings. The get-up does credit to the publishers.

This is the first really great theological work we have on the Mass. It marks a new departure, a new way of dealing with an old problem. The author does what no theologian before him, that I am aware of, has even attempted. He correlates the Last Supper and Calvary, showing them to be numerically one and the same Sacrifice. Our Lord as Priest forever after the order of Melchisedech offers in the Supper the Sacrifice which He consummates on the Cross. This is the main position which the author sets himself to establish, in elaborate and luminous fashion, by Scripture and Tradition, by testimonies of the Fathers and Doctors of the Church, of theologians and ecclesiastical writers, of councils and the early liturgies. To have done this so thoroughly that it need never be done again is the signal service that he has rendered to theological science.

Not the least illuminating chapter of the book is that which deals with the decree of the Council of Trent about the Mass. The author speaks whereof he knows. He has had access to all the documents. There was much discussion at Trent on the Mass, and wide divergence of opinion, which is reflected even in the decree. But on one vital point the mind of the Council is made plain: the Priesthood of Christ is one, and one the Sacrifice of Christ.

The original draft of the decree contained these words: "Christ exercised on the Cross the Aaronic priesthood". One after another of the Fathers took strong exception to this statement. Finally, on motion of the Archbishop of Cologne, it was struck out. Particularly noteworthy is the discourse of the learned archbishop in support of his motion:

"Christ, being Priest according to the order of Melchisedech, kept indeed the forms of bread and wine in His Sacrifice, but changed the bread and the wine into nobler things and a better oblation. Under these appearances He offered with His own hands to His Heavenly Father in the Supper the Sacrifice of His Body and Blood, which was to be consummated on the Cross by the hands of others. As the priesthood of Melchisedech shadowed forth the divine priesthood of Christ, so the former's sacrifice of bread which could be broken and eaten, and of wine, symbolized the divine sacrifice of Christ which was broken on the Cross but not consumed, and is by us consumed in the sacrament. . . . His hour had come when He was to be delivered into the hands of sinners and to pass out of this world to the Father. To the Father, therefore, with His own hands He offered Himself, while the wicked men to whom He was given over ceased not from their buffeting, and scourging, and crucifying of Him, till they consummated on the Cross the Sacrifice which was offered in bread and wine. . . . All the Scriptures and Fathers agree in this. They separate not the Sacrifice of the Supper from the Sacrifice of the Cross, but include the former in the latter what way it can be included, to wit, in an unbloody way. Yet in this way it is not other than the Sacrifice already offered. As this is the true and Catholic doctrine, I am of opinion that certain words which might be interpreted in a different sense should be changed."

That the Fathers were led by this pronouncement to strike out the offending statement is indeed significant. It implies the mind of the Council to have been that Christ was Priest after the order of Melchisedech on Calvary. But in the Supper He plainly exercised His Priesthood after the order of Melchisedech. His Priesthood, therefore, is one, and His Sacrifice one, and the Supper one with Calvary. This One Sacrifice is continued in the Mass.

How is the One Sacrifice continued in the Mass? By virtue of the offering made once for all in the Supper and consummated on the Cross. The Council has defined that the same Christ now offers Himself in the Mass by the ministry of His priests who then offered Himself. Does this ministry involve a multiplicity of offerings? It does, on the part of those who visibly lend their hands, and whose voices we hear; it does not on the part of Him who really though invisibly offers. And because the Act of Consecration is the offering of the Sacrifice, Holy Mass is numerically the same Sacrifice once offered in the Supper and on Calvary. In chapter twenty-three, the author appears to hold the contrary, and in this I do not follow him.

By the Act of Consecration the Victim of Calvary is introduced into the Christian sanctuary and handed over to God the Father on the "altar that we have". This is the offering of the Eucharistic Sacrifice. Whose, then, is the Act of Consecration? It is Christ's. Supply every act and word of the priest who says Mass, barring the act and word of consecration, and you haven't the Sacrifice at all. Leave out every act and word but this, and you have the Sacrifice. True, the priest repeats the words of consecration, but it is Christ, the Son of the living God, who consecrates; it is Christ, and Christ alone, who changes the bread into His Body and the wine into His Blood. And He does this, not by a new act, but by the act once for all put forth in the Supper. Even as the sun, by virtue of the creative act which first called it into being, continues morning after morning to shed its light and warmth on the earth, so morning after morning, Christ, the Sun of Righteousness, continues in the Mass to shed abroad the grace of salvation by virtue of the word once spoken in the upper chamber at Jerusalem. And as the ether and air are the medium through which the sun produces its effects, so the person of the priest is the medium through which the action of Christ is brought to bear upon the Eucharistic elements — the medium, and nothing more.

On page 299, the author says "the consecration is wrought by the Divine Omnipotence". True, but it is by the Divine Omnipotence as embodied in Christ, the Son of God made Man. It was not the Divine Omnipotence that was born of the Virgin Mary; it was not the Divine Omnipotence that reclined at table with the Twelve; it was Christ Omnipotent, Son of the living God. So, it is not the Divine Omnipotence that to-day consecrates the bread and wine upon our altars, but the same Omnipotent Christ who stilled the wild waves on the Sea of Galilee and raised Lazarus from the tomb.

Freed from the slight blemishes incident to a first edition, and per-

haps in a somewhat abridged form, Father de la Taille's *Mysterium Fidei* is destined, one would fain believe, to become the standard theological work on the Holy Mass in all Catholic seminaries of learning. This were, at any rate, a consummation devoutly to be wished.

ALEX. MACDONALD,
Bishop of Victoria.

THE CONVERSION OF THE PAGAN WORLD. A Treatise upon Catholic Foreign Missions. Translated and adapted from the Italian of the Rev. Paolo Manna, M.Ap., by the Rev. Joseph F. McGlinchey, D.D., Diocesan Director of the Society for the Propagation of the Faith. Boston, Society for the Propagation of the Faith. 1921. Pp. xv—303.

Now that zeal for the foreign missionary propaganda is deepening and widening, the present volume comes happily in time to meet an urgent demand. Everybody knows something about the fields afar—the fields that, while whitened for the harvest, find relatively so few reapers to gather the sheafs. But quite generally this popular information is vague, ill-defined, and ineffective. Of course there already exists quite a mission-literature—permanent and transient—as the catalogue issued by the Techny Institute abundantly manifests. Nevertheless the need for a convenient and comprehensive manual, such as is provided in the volume above, has long been felt; somewhat by the actual workers themselves, and by those who are making ready to join their ranks; but more by the general mass of the faithful at home whose efficient coöperation will be elicited by the definite information such as the manual supplies. The treatise emanates from a writer who is at once an expert authority on the subjects covered and an active worker in the mission field itself. Both as regards matter and manner, method and form, the work leaves little to be desired; and we might add that the English translation, or rather adaptation, is worthy of the original.

The contents fall into four main divisions, headed respectively: 1. the mission field; 2. the workers; 3. Christian coöperation; and 4. Mission Aid Societies. The first part, besides some discussion of the theological problems relating to the eternal salvation of pagans, provides a clear and fairly well-founded summary of the manifold pagan beliefs and cults. While not emotionally optimistic concerning the Catholic missionary outlook, the author reveals the motives for hope discernible in the actual "onrush of a thousand millions toward Western progress". In the steadily advancing favor with which the

distinctively Catholic missions are being looked on by large portions of the pagan multitudes, he recognizes signs even still more hopeful. One of the most interesting sections of the work is that devoted to "our competitors" in the field, i. e. Mohammedans and Protestants. This difficult and delicate subject is handled carefully and judiciously and with ample reference to the recognized authorities. Fr. Manna does not belittle the tremendous obstacles to the spread of Catholic truth amongst pagan peoples arising from the opponents just mentioned, backed up as these are by the might of fanaticism on the one hand and by the power of almost unlimited revenues on the other hand. On the contrary, he manifests those obstacles in the white light of inevitable statistics. Nevertheless, he shows that the unmistakable advance made by "our competitors" is on the whole quantitative, not qualitative; and therefore must in the final issue fall short of the genuine spiritual progress attained by the Catholic missions.

The chapters devoted to the workers in the field, particularly the missionaries, the native clergy, the missionary sisterhoods, and other auxiliaries, are replete with valuable information that is both definite and encouraging. No less helpful and practical are the portions treating of Christian coöperation with the workers. The possibilities and methods of coöperation by the laity, by the clergy, by religious, by seminarians, by young people—these are subjects with which most Catholics are more, or perhaps less, familiar. However, in the pages before us they are presented in a fresh light and practical suggestiveness. The same is true of the closing chapters, which deal with the several Mission Aid Societies, such as the Priests' Missionary Union, the Society for the Propagation of the Faith, the Association of the Holy Childhood; and the rest. The work that is being accomplished by these organizations is described and the possibilities and methods of increased helpfulness are indicated.

From the foregoing observations the reader will see that the volume is a valuable addition to our mission literature; one that by virtue of its all-round comprehensiveness of subject matter, its attractiveness of manner and style, its timeliness, and its note of practicality can hardly fail to do great good for the high cause in whose interest it has been compiled.

THE STORY OF ST. JOHN BAPTIST DE LA SALLE. By Brother Leo. Introduction by the Most Rev. Patrick J. Hayes, D.D., Archbishop of New York. P. J. Kenedy & Sons, N. Y. 1921. Pp. 142.

It is "the story" of St. John de la Salle that is here told, not the life, the biography, the history. Though these features, elements, relations mingle with the narrative, the facts are selected, arranged, portrayed, colored and dramatically set into a charming "story". The result is a moving picture that seizes the eye, carries the intellect, fills the imagination, warms the heart, stirs admiration, from the opening scene, in which the age of *le grand monarque* is projected on the screen, until the closing picture wherein we behold the Saint passing through the Gateway to Life. Unconsciously the humble disciple of the saintly La Salle has produced a work of literary art—not an imposing work, but a winsome work, winning by its simplicity and directness, pleasing by its fresh and vivid coloring; illuminating by its unobtruded idealism; and setting the type of how lives of Saints should be conceived and written, if they are to gain for themselves an adequate interest. Having drawn the leading features of the age through which his hero moved, Brother Leo portrays successively the several stages in the growth of the character of La Salle, the genius of his educational aims and ideals, the humble beginnings of his teaching organization, the difficulties, the opposition he encountered on the way; and how, through heroic patience and the perseverance that divinely enlightened zeal alone could sustain, he laid the enduring foundation of that Christian Institute which has dotted the globe with radiating centres of knowledge and wisdom and religion. The story is a tribute to the saintliness, loftiness of aim, prudence, enlightenment, and courage of John Baptist de la Salle. It is hardly less a tribute to the world-wide educative service of the Brotherhood he organized. It is, however, the story of the Founder and not the history of his Foundation, that is narrated. Now that the one has been accomplished, and so happily, may we not hope that the other be in prospect of realization. The history of the Christian Brotherhood if written with the information and the attractiveness of the present story, would be an inspiring document; one that would be found to promote the cause of the Institute by making its ideals and methods better and more widely known. Might it not serve likewise to stimulate in greater numbers our Catholic young men to devote themselves to the sublime work of Christian teaching; the work for which the hero of the present story spent himself, his substance and his life?

LEXIKON DER PAEDAGOGIK. In Verein mit Fachmaennern und unter besonderer Mitwirkung von Professor Dr. Otto Willmann herausgegeben von Ernst M. Roloff, Lateinschulrektor a.D. Vierter Band: Praemien bis Suggestion; Fuenfter Band: Sulzer bis Zynismus. Nachtraege. Namen und Sachverzeichnis. Freiburg Brisg. Herder Book Co. St. Louis, Mo. Pp. 1347 and 1307.

In the midst of the European war the collaborators of this important pedagogical reference work steadily kept to their appointed task with a view to its completion. Some of the writers were actually under arms and in the trenches or hospitals, using the respite allowed them to prepare articles previously assigned them for the press, while of the original corps of "Mitarbeiter" twelve have been called away by death. But the volumes are not only a splendid testimony to the unbroken devotion of the authors in behalf of higher education: they have also an exceptional value because in them the student of pedagogics is furnished with a range of information that is at once exact, methodically presented, and of unquestioned conformity to the doctrine and spirit of the Catholic Church. The latter feature is all the more important, in view of the lack of kindred standard works in the English language. To establish the fact it is necessary merely to mention some of the topics discussed in the fourth volume, touching the training in primary institutions of education. School hygiene, school discipline, school politics, sex education, social pedagogics, coeducation, are subjects on which Catholic educators differ radically from leaders in pedagogics outside the Church. The principles underlying this difference are set forth with singular clarity and force of logic in such articles as Protestant Pedagogics, or Religion in the Schools, Religious Sentiment and its Forms in Education, the Psychology of Religion, the History of Religion, Rationalistic Pedagogics. Similarly the positive activity in the Church and her schools is illustrated in all its phases, beginning with the early Hellenist and Greek schools of the Patristic ages, all through the Latin, Celtic, Frankish, and Saxon periods when the sons of St. Benedict established their monastic centres, whence in time developed the universities with their great Franciscan and Dominican masters of learning. To other methods we are introduced by the articles on the "Ratio Studiorum" of the Jesuits, on the different religious teaching orders of later date, with their distinctive characteristics, such as the Ursulines under Madame de St. Beuve at the beginning of the seventeenth century; others who followed, refining and perfecting the earlier systems under the rule of Blessed Mother Barat in France, the Venerable Julie Billiart in Belgium, Mother Pauline von Mallinckrodt in Germany.

A valuable set of articles not easily found elsewhere in so readily accessible a form is that which deals with the construction and management of schools of every description, with the organization of teaching bodies and school boards, of college and university faculties, of institutional government and extension courses, summer schools and correspondence methods of teaching. The wide range of information afforded in these relations is simply astounding. Nor is it confined to German pedagogical ideals. The work is truly cosmopolitan and uses every available source of information to give a clear, concise, and full notion concerning the subjects it proposes. The statistics are verified at first hand, thanks to the common aristocracy of learning among all nations which sets the truth of facts as a standard above the rivalries of republics.

Although the student of pedagogics will ordinarily have no difficulty in informing himself about persons who are leaders and representatives in the field of scholastics, by consulting the popular encyclopedic sources and biographical dictionaries, the *Lexikon der Paedagogik* treats its biographies in an unique fashion, by emphasizing those peculiar characteristics in personality and in teaching which are of value to the trainers of youth. Thus we learn details about the great schoolmen, from St. Augustine and St. Thomas down to Rosmini Serbati, de la Salle, Wundt, and others of varied type, which would escape the conventional biographer.

When we have said this much in praise of the Pedagogical Encyclopedia, now complete with supplement in the five volumes before us, we have not done justice to the broad scope it embraces as informing every class of students to whom the Catholic and the practical viewpoint is of service. Looking over the list of subjects discussed in the fashion indicated above, one is arrested at every step by the variety as well as the thoroughness of treatment. Thus we find the education of priests at universities and in seminaries of theology alongside articles dealing with the education of princes and diplomats in the colleges of nobles and of professionals in vocational schools. The Quadrivium and Trivium of the monastic orders are exhibited beside the systems of our public schools in England, Ireland, and America. The variety of topics dealt with is illustrated by articles on the use of tobacco in schools, and the advantages of skating; on the Darwinian theory of development in relation to the Biblical Hexaemeron, and the use of the crucifix and sacred pictures in the schoolroom; on prayer and gossip; Sunday school and hot-water heating; on patriotism and on education of the deaf and dumb, the blind, the dullard, and the child prodigy. To a priest, in short, who needs the habitual help of a reference book to equip

him for the fulfilment of his duties as a teacher of religion, as a superintendent of his parish school, or to attain the ready attraction and power of a cultured gentleman prepared to impart useful knowledge, to correct errors in the press, on the platform, and in his social intercourse with men of influence, the *Lexikon der Pædagogik* is of incalculable service.

PRACTICAL METHOD OF READING THE BREVIARY. By the Rev. John J. Murphy New York: Blase Benziger and Co., 1921. Pp. 140.

On the right recitation of the Breviary much, perhaps the greater part, of the efficiency of the priestly life depends. "If you know how to pray well," says St. Augustine, "you will know how to live well." Now the proper method of saying the Divine Office is a practical matter which the professor of liturgy in the seminary inculcates, over and above the study of the rubrics of the Missal that regulate the order and observance of ferials and feasts in the ecclesiastical cycle. The cleric who prepares for Holy Orders is made to recite the Hours and then rely upon the Ordo for his guidance in the daily repetition. Where the course of the liturgy is extended, so as to devote an entire year to the study of the Breviary, the seminarist becomes familiar with the structure, contents, and variations of the Canonical Hours, as harmonizing with the daily Mass according to the ecclesiastical calendar. In addition to this he learns something of the origin and history or development of the Office, the exegesis of its lessons, the meaning and purpose of antiphons, and the hymnody of the Breviary; perhaps also the interpretation of the Psalms which compose the body of the Office.

These two methods often fail to produce the effect of a prayerful recitation, because the one savors of routine and task, and the other of too much detail in the scientific and historical study of what is meant to be an exercise chiefly of prayer. Fr. Murphy's excellent manual offers a *via media*. It states succinctly and in clear terms what the Breviary is, what are its component parts, their separate purpose, the scheme of each of the four groups — Matins, Lauds, Little Hours, and Vespers; together with the rules and exceptions that regulate the recitation of the Office both in private and in public worship. In the second part of the volume the intricate question of Titulars and the Dedication of Churches in connexion with Mass and Office is treated in all its practical aspects. By mastering the rules here laid down the student gets the key to the *Ordo's* arrangement of feasts and ferial observances throughout the year. Numerous points that escape general coördination are noted in an Appendix, and reference is made easy by a good index. The book offers the most practical method we have seen.

ABANDONMENT TO DIVINE PROVIDENCE. By the Rev. J. P. De Caussade, S.J. Edited by the Rev. J. Ramiere, S.J. Introduction by Dom Arnold, O.S.B. From the tenth complete French edition by E. J. Strickland. The Catholic Record Press, Exeter. B. Herder Book Co.: St. Louis, Mo. Pp. 377.

American readers of devotional literature are familiar with the little book *Abandonment* by Fr. Caussade, published years ago for the comfort of diffident souls. But that English version was but a fragment of the author's *Abandon à la Providence Divine*, which contains a complete series of instructions on how to cultivate holiness through perfect conformity to the Divine Will. Directions that are of service not only to those who strive after perfection but to guides of souls who, lacking the natural gift of spiritual discernment, must learn the rules and methods by which to lead those who appeal to them in the confessional. Fr. Caussade originally prepared these conferences for the Visitation nuns at Nancy. Later he added letters by way of completing the instructions. When he died, Fr. Ramière had the series collected and edited to further his own work as a spiritual director of religious. The treatise, in so far as it unfolds the principles of perfection which are to be sought in abandonment to God's Will, and are manifested in the ordinary dispositions of our lives, appeals to all Christians. But there are counsels for those who, convinced of, and disposed to give heed to, the law of conformity to God's Will, acquiesce in a continuous state of gratitude for whatever Divine Providence ordains. This dwelling in an atmosphere of perfect peace begets the contemplative unity reserved for those who, having abandoned the world, follow the evangelical counsels with scrupulous fidelity. The volume serves as a solvent of many spiritual problems and leads to an understanding of the mystic life which is born of self-annihilation and death to things of the senses.

WEIHNACHTS-HOMILETIK. Homiletische Ergaenzungswerke: Von Weihnachten bis Septuagesima. Von Prof. Monsignor A. Meyenberg. Luzern: Baber und Compagnie. 1921. Pp. 829.

English-speaking priests already know Monsignor Meyenberg's admirable work in the field of sacred eloquence, through translation of *Homiletic and Catechetical Studies* by Bishop Brossart of Covington. But the author has done much more by way of illustrating and supplementing the principles and their applications set forth in these "Studies". His subsequent publications are of a much wider range.

They touch every problem of the soul and of world life with which the modern reformer, and especially the pastor of souls, must be concerned. In the homiletic organ *Chrysologus*, conducted by the Jesuit Fathers in Holland, and in numerous conferences and sermons, published of recent years, the author has discussed the burning questions of the day and touched every conceivable phase of moral and religious activity which the director of souls, the priest in city and country, in the parish and in the college, is apt to meet.

The present volume, though its title would indicate that it is a collection of Christmas sermons, comprises a far wider range of topics. Indeed it is a remarkable cycle of studies, comprising matter and method for meditation, reading, and preaching throughout the entire year. The author begins with a homiletic exegesis of the Christmas liturgy, Mass and breviary. He then enters into the details explaining the leading elements of the canonical lessons, the chief features of the three Gospels, and the significance of Christ's coming. And here it is that the originality at once, and the solid helpfulness to the priest, appear in the analysis of the whole theme. Passing from the sanctuary and the pulpit, in which the preacher announces the divine message, Dr. Meyenberg pursues him into the chamber of his meditation, to explain the power and loveableness of the "Pastor inter Pastores". The entire series is devoted to this interaction between the soul of the priest and the souls of his flock. Thus we are lead from Christmas to Epiphany, seeing its liturgical, apologetic-dogmatic purpose and influence upon priest and people. Then each condition of practical life is passed in review, and the application of doctrine and moral is made to mothers and fathers, to men and their educators, to those who strive after perfection by a life of special renunciation. The most striking parts are perhaps the addresses and counsels given to the men at the Communion rail, pointing out to them their apostolate, and the ways to inaugurate a new revival of Christian principles and practice.

From what we have said the importance and service of the above book is easily gleaned. It is not merely homiletics; it is the truest apologetic incentive, calculated to act simultaneously on priest and people—"sicut rex ita grex". We trust the work will be quickly made accessible to American priests by a good translation. By good translation we mean one that takes account of American conditions, uses discrimination in reproducing illustrations which have only local application, and adopts a perfect English idiom. This is not done by translation of words but by reproducing thoughts. The English tongue at one time had much of the genius of the German language. To-day it has but little of either the mode of thought

or the forms of expression. In spite of the fact that our store of words has increased within one single generation from forty thousand to nearly four hundred thousand words borrowed from foreign tongues, and that therefore we readily find expression for any thought in manifold form, our mode of thinking is far more direct, that is less complicated and analytical than any other tongue. Perhaps on that account it is more superficial, but withal very different from the Teutonic habits of thought and speech.

AN SIOLAOÍR. IRISLEABAR CUMAINN NA SAZART. DAINIPTÉOIN I N-AMERICA.

The Rev. James F. O'Mahony, 141 Henry Street, New York City.

The first fruit of the Celtic revival in ecclesiastical periodical literature comes to us in a magazine of fifty-six pages printed entirely in Irish. The Sower, for that is its translated name, began its mission a year ago under the auspices of the ecclesiastical authorities in the Archdiocese of Dublin. The number before us (August, 1921) brings a rich variety of topics interesting alike to priests and cultured Catholic laymen. The writers are for the most part clerics, and they discuss pastoral and ascetical topics such as supply matter for sermons or instructions on the liturgy and religious traditions. Fr. Clement, O.D.C., writes on the "Veni Sancte Spiritus", and Ireland's prayer to the Sacred Heart. Dr. P. E. McFinn dilates upon the value of the Irish treasures in the Vatican Library. Fr. John Lynch contributes several articles of a homiletic character. Other writers are Denis O'Flynn, Fr. Richard Fleming, Fr. William Hallahan. The leading and in a way most characteristic paper is one by Fr. Peter O'Leary, in which the story of Ireland is depicted as a parallel to the Biblical drama of Job. The writer compares the early flourishing condition, the trials and the revival of hopes and happiness of Ireland to that of the Old Testament saint. The life of Ireland, in which tears and sunshine mingle, is symbolized by the beauty of the rainbow, the promise of a lasting peace. We welcome the Irish periodical as the herald of a new form of religious propaganda in the best sense of the word. The magazine is issued by the Truth Society of Ireland, with its chief office in Dublin and an agency in New York (The Rev. James F. O'Mahony, 141 Henry Street, New York City).

Literary Chat

To judge from the reports of the *Monthly Information Service* issued by the Young Men's Catholic Union, whose State Centre is at Effingham, Illinois, the inspiring influence of that body is fully alive to the needs of the youth who have left school or college, and who require, more than any other portion of the priest's flock, guidance and pastoral care so that their God-given faith may become fruitful in our domestic, social, and public life. The Instructions published over the signature of "O. S. O." in periodical instalments, for the formation of corporate social and religious action in the parish, are not merely suggestive but quite practical in detail. We advise priests who have a talent and vocation for the management of the young people under their pastoral care, to put themselves in touch with the State Office of the Young Men's Section, C. U. of I., Effingham, Illinois.

The October issue of the solidly erudite organ *Stimmen der Zeit* contains an important article by P. H. Gruber, S.J., giving a survey of the activity of the Catholic International Organization and its prospects in the near future. The "Ligue Apostolique pour le retour des Nations et des Peuples et de l'Ordre social tout entier à Dieu et à son Christ par la Sainte Église", established in Belgium in 1918, has met the sentiment of union in France and Germany. Esperanto has become the medium of international speech, and proved its practical value as a language which may be mastered in a few hours by those who are familiar with any of the Romance tongues. Educated men everywhere usually know one or other of these and thus find it possible to converse in common.

My Master's Business, by Fr. David L. Scully, contains some thirty brief instructions, for festive occasions as well as upon the practical issues of the home, social life, the citizen's needs, and the commonplace virtues that make heroes in the school of Christ. The language is simple and cordial.

Students of Spanish American history will be interested in the issuing of a quarterly series (beginning with January, 1922) of hitherto unpublished documents regarding the ancient Mexican see of Guadalajara. The diocese was erected in 1548 by Paul III, and its history is closely interwoven with the Jesuit missions in Southern California and in some respects with the churches of Cuba and Florida. The critical editing is being done by the Most Rev. Francisco Orozco y Jimenez, the present metropolitan of Guadalajara.

The question whether the time-honored tradition of the miraculous translation to Loreto in Italy of the house of Nazareth in which the Holy Family lived, can be sustained in the light of critical history and actual evidence, has been very thoroughly discussed in a recent work by Dr. Hueffer of Paderborn. The author, who treats his subject in a deeply reverent spirit, supplements the arguments of Chevalier published some years ago, to show that, while Loreto has a true claim as an ancient pilgrim-shrine in honor of Our Blessed Lady, at which numerous miracles have been wrought through the intercession of the Virgin Mother of Christ, the story of its material structure having been carried by angels from Nazareth to the Illyrian country, and thence to Recanati, is a legend, invented and credited by the local devotees and pilgrims who gave currency to it. Whilst there was probably no intention to mislead, the positive evidence of the alleged fact is wanting. We hope to discuss the subject in an early issue of the *REVIEW* and subject Dr. Hueffer's evidence to the test of unbiased examination.

The *Catholic Social Guild*, Oxford, England, publishes its year book for 1922 under the title of *The Catholic Worker's College at Oxford*. The volume is intended as a memorial to Father Charles Plater, S.J., and compares the condition of the Poor Scholars of Early Oxford and its colleges—Gloucester, Balliol, Merton and New

College — with the present-day efforts of the Guild to found a Workers' College under the Catholic auspices which are the inheritance of the University.

With the last December issue the Irish quarterly *Studies* completed its tenth year. The contents of that number are fairly typical of the splendid literary work that *Studies* has been doing all along. History, biography, letters, questions of the day — upon these and likewise not infrequently upon philosophical and scientific topics, the quarterly has been uniformly supplying its readers with cultural information as important as it has been timely and interesting. Amongst the outstanding articles in the decennial number is a fine character sketch by John Ryan, M.A., of Mathias Erzberger. Probably nowhere else in English may one expect to find such a full, all-round revelation of that complex, many-sided figure. Erzberger was for a time virtually the dictator of Germany. Perhaps for that very reason he was of all public men the least understood. To a large section of his people he was one of the great political leaders of the age, a statesman of knowledge and power, a patriot of unassailable honor and trustworthiness. To many others he was "a low scheming scoundrel — shallow, unscrupulous, greedy for gold and ready to sell the Fatherland itself for the meanest personal gain". Which of these contrary estimates is nearer the truth only the Judgment Day will reveal. Such at least is the opinion maintained by the writer of the paper mentioned above, who for the rest refuses to venture any discussion, but contents himself with compiling the main facts and incidents of Erzberger's life and public career. Whoso therefore wants to have the materials upon which he may himself form a judgment concerning this extraordinary personage has but to consult Mr. Ryan's scholarly study.

It does not fall within the professional scope of the present REVIEW to treat to the extent such a work otherwise deserves, *The Story of the Irish Race*, which has recently been issued by the New York Irish Publishing

Society. Some account, however, of a book that interests so many of the clergy and is in itself an undertaking of such magnitude and timely importance should not be omitted from these pages.

The fact that the story is told by Seumas MacManus may be held to guarantee the readable quality of the narrative. Mr. MacManus has been assisted by a number of Irish Scholars of distinction and expert authority within their respective fields.

It is the story of the Irish race rather than the history of Ireland that is comprised in the stately volume of seven hundred and more pages. Consequently the political elements which are to be found in the average history are given but briefly, while those which constitute the soul of the people — their customs, laws, learning, literature; their scholars, teachers, saints, missionaries; particularly their spiritual struggles and sufferings, are dwelt on more at length. All this makes the work an intensely human document, one that should make its way into the heart of all lovers and friends of the Gael.

At the present time the need of so widely an informative narrative is manifest. There is abundant sympathy almost everywhere for the Irish people. There is almost incredible ignorance concerning their history. On three occasions, Mr. MacManus says he was asked by educated women, pillars in their respective societies, "Has Ireland got a history?" And with the vast majority of American intellectuals he found "Ireland's past as obscure as the past of Borneo". Devoutly, therefore, is it to be hoped that the light so abundantly stored up in this splendid volume will be spread far and wide within our borders and beyond.

A review appeared in these pages a year or more ago of an important work by George O'Brien, Litt.D., M.R.I.A., entitled *An Essay in Medieval Economic Teaching* (Longmans, Green & Co.). The essay fell more closely within our scope than the

author's subsequent technically economic treatises. Of the latter there have been two: *The Economic History of Ireland in the Eighteenth Century* (this we did not receive from the publishers) and a sequel monograph *The Economic History of Ireland from the Union to the Famine*. The latter is at hand. The subject is considered under three divisions: agricultural resources, non-agricultural resources, and public finance. Under the first heading the author shows that the anomaly of a fertile country like Ireland inhabited by a starving population was due mainly to two erroneous assumptions accepted gratuitously and acted on both by the landlords and the government, namely that large farms were more economical and that the country was over-populated. In the second part, mines, fisheries, manufacturing industries are considered, and the various reasons alleged to account for the failure of Irish industry to progress are examined. The third part is devoted to an account of the numerous public

charges with which the people of Ireland were burdened—imperial taxes, county taxes, poor rates, tithes and urban tolls—and the channels through which millions of Irish money were drained abroad—surplus revenues and the non-residence of the landed proprietor. Currency, credit, and the means of communication are also briefly examined.

The foregoing outline may suffice to suggest the wide and important field covered by the volume—important not only for a right understanding of the economic conditions of Ireland that led up to the great famine, but, only in less degree, important for a true apprehension of the problems confronting the nation in her new economic conditions. As we saw when treating Mr. O'Brien's earlier work mentioned above, he thinks clear through his subject and is master of a style and method of exposition that robs even economics of its inherited privilege of being arid and dismal.

Books Received

SCRIPTURAL.

L'HISTOIRE ET LES HISTOIRES DANS LA BIBLE. Les Pharisiens d'Autrefois et ceux d'Aujourd'hui. Par Mgr. Landrieux, Évêque de Dijon. Deuxième édition. P. Lethielleux, Paris. 1921. Pp. 112. Prix, 2 fr. 80 *franco*.

THEOLOGICAL AND DEVOTIONAL.

HIGH SCHOOL CATECHISM. The Baltimore Catechism Explained in accordance with Holy Scriptures, the Decisions of Holy Church, the Teachings of the Fathers and of the Doctors of the Church, particularly St. Thomas Aquinas and St. Alphonsus de Liguori. By Mgr. P. J. Stockman, Chaplain, Immaculate Heart College, Hollywood, Los Angeles, Calif. 1920. Pp. 828.

THE PREACHER'S VADEMECUM. Sermon Plans for Sundays, Feasts of Our Lord, the Blessed Virgin and the Saints, Advent and Lenten Courses, Forty Hours', Sacred Heart Devotions, Retreats, Conferences, May and October Devotions, Special Occasions, etc. By Two Missionaries. Translated from the French. Joseph F. Wagner, Inc., New York; B. Herder, London. 1921. Pp. viii—439.

PLANS DE SERMONS POUR LES FÊTES DE L'ANNÉE. Tome II: De la Saint-Pierre à l'Avant. Par J. Millot, Vicaire Général de Versailles. Pierre Téqui, Paris. 1921. Pp. 372. Prix, 8 fr. *franco*.

EXPOSITION DE LA MORALE CATHOLIQUE. Morale Spéciale, XI: La Vertu de Tempérance. I. Carême 1921. Par le R. P. M.-A. Janvier, des Frères Prêcheurs. (*Conférences de N.-D. de Paris*.) P. Lethielleux, Paris. 1921. Pp. 358. Prix, 8 fr. 90 *franco*.

THE "SUMMA THEOLOGICA" OF ST. THOMAS AQUINAS. Third Part (Supplement), QQ. LXIX—LXXXVI. Literally translated by Fathers of the English Dominican Province. Benziger Brothers, New York, Cincinnati, Chicago. 1921. Pp. 262. Price, \$3.00 *net*.

L'ESPRIT DE SAINT FRANÇOIS XAVIER. Par J.-E. Laborde, S.J. Deuxième édition. Pierre Téqui, Paris—6^e. 1922. Pp. 274. Prix, 5 fr. 50 *franco*.

THE INDWELLING OF THE HOLY SPIRIT IN THE SOULS OF THE JUST. According to the Teaching of St. Thomas Aquinas. By the Rev. Father Barthélemy Froget, Master in Theology, of the Order of Preachers. Translated from the third French edition by the Rev. Sydney A. Raemers, M.A. Paulist Press, 120 W. 60th St., New York. 1921. Pp. xv—240. Price, \$2.25.

TESTIMONY TO THE TRUTH. By the Rev. Hugh P. Smyth, author of *The Reformation*. Extension Press, 180 N. Wabash Ave., Chicago. 1921. Pp. 240. Price, \$1.50.

THE PARABLE BOOK. Our Divine Lord's Own Stories. Retold for You by Children. Illustrated with Masterpieces from Doré, Bida, Hofmann, and other artists, and with numerous Pen Sketches by B. E. Waddell and Bess Bethel Crank. Extension Press, Chicago. 1921. Pp. xiv—213. Price, \$2.00.

LE CONTENU DE LA MORALE. Par Louis Rouzic, Aumônier "Rue des Postes". Tome I: La base de la Morale. Les commandements. Les conseils. Pp. 188. Tome II: Nos devoirs à l'égard de Dieu, du prochain, de nous-mêmes. Les péchés de pensée, de désir, de parole, d'action, d'omission. Pp. 212. 5^e série. P. Lethielleux, Paris. 1921. Prix, 4 fr. 45 *franco*.

DIRECTION PRATIQUE ET MORALE POUR VIVRE CHRÉTIENNEMENT. Par le R. P. Quadrupani. Traduction nouvelle par le P. V. H., de la Compagnie de Jésus. Huitième édition. Pierre Téqui, Paris. 1922. Pp. xiii—179. Prix, 1 fr. 80 *franco*.

WHY GOD BECAME MAN. An Essay in Christian Dogma considered from the Point of View of its Value, Intellectual and Practical, Psychological and Social. By Leslie J. Walker, S.J., M.A., author of *Theories of Knowledge*, *Problems of Reunion*, etc., Lecturer in Theology in the University of Oxford. The Paulist Press, 120 W. 60th St., New York City. 1921. Pp. xi—164. Price, \$1.50 *net*.

DIRECTION POUR RASSURER DANS LEURS DOUTES LES AMES TIMORÉES. Par le R. P. Quadrupani. Traduction nouvelle par le P. V. H., de la Compagnie de Jésus. Huitième édition. Pierre Téqui, Paris. 1922. Pp. xvii—158. Prix, 1 fr. 80 *franco*.

DE SCIENTIA BEATA IN ANIMA CHRISTI. Disquisitio Dogmatico-Scholastica. Auctore Vincentio Kwiatkowski, Doctore in philosophia et in theologia, Prolyta in iure canonico. Ex Officina: "Ksiaznica Polska" Leopoli, Varsoviae. 1921. Pp. vi—135.

AU SECOURS DES AMES DU PURGATOIRE. Par Henri-Marie Boudon. Avec introduction par le R. P. Libercier. Pierre Téqui, Paris. 1922. Pp. 120. Prix, 1 fr. 25 *franco*.

DAMIEN AND REFORM. By the Rev. George J. Donahue. The Stratford Co., Boston. 1921. Pp. 86. Price, \$1.50.

THE SEVEN LAST WORDS. By T. Gavan Duffy. (*The "Hope" Series*, No. 7.) Catholic Mission, Pondicherry, India. 1922. Pp. 35. Price, \$0.25 (1/-); 10 copies, \$2.00 (8/-); \$15.00 (£3) a hundred.

THE CHILDREN'S KING. By a Sister of Notre Dame, author of *True Stories for First Communicants* and *First Communion Days*. Illustrated by T. Baines, Jr. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1921. Pp. 32. Price, \$0.70.

THE ECCLESIASTICAL REVIEW

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PIVS • VNDECIMVS
PONTIFEX • MAXIMVS • RENVNTIATVS
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RESTITVTOREM • FELICIV • SAECVLORVM
SALVTAT
IMMOBILEM • PROFITENDO • FIDEM
PIETATEM

THE PAPAL SUCCESSION IN THE "PROPHECY OF ST. MALACHY."

THE historic figure and authority of St. Malachy, Archbishop of Armagh, is not greatly obscured by legendary attributes, so as to lessen the certainty of his acts or influence. John O'Hanlon, Vacandard, Cheval, and others, whose critical acumen is shown in their work, attribute to him a very definite part in permanently attaching the Church in Ireland to the See of Rome. The ruins of monasteries and ancient churches show that his canonization, less than fifty years after his death, which occurred while he was on his second journey to the city of the Popes, was not the result merely of pious tradition, such as entitled earlier saints to a place on the Christian altar, but was an act of solemn recognition on the part of the Holy See of his services to the Papacy.

An active administrator and organizer, Malachy found little leisure for writing. The Benedictine Arnold Wion relates that he did write: ¹ "Scripsisse fertur nonnulla opuscula, de quibus nihil vidi praeter quamdam Prophetiam de Summis Pontificibus, quae, quia brevis est, et nondum, quod sciam, excusa, et a multis desiderata, hic a nobis apposita est." Wion deemed it worth the pains to print the hundred and eleven brief mottoes characterizing the line of future Pontiffs, beginning with Celestine II (1143). The prophetic notes indicate that with the death of the one hundred and eleventh successor of that Pope the line would cease. The authenticity of the MS. and hence of the prophetic contents has been doubted, all the more since, at the time of their first publication, similar pretensions, "futura de Pontificibus praedicentia," such as the "Vaticinia Abbatis Joachim" and the "Prophetiae Anselmi Episcopi Marsicani," were in circulation.

The test of veracity or genuineness of a prophecy may be found in its actual fulfilment, so far as that can be shown in the events foretold. Applying this test to the Malachian mottoes we have to eliminate the attributions to the Pontificates down to 1595, when they were first published. These cover a period of over four hundred years and include seventy-six pontiffs. The mottoes attached to their names, if the existence of the MS. of St. Malachy could be proved, would ap-

¹ *Lignum Vitae*, Venice, 1595.

pear to be strikingly apt. Of the other twenty-eight Popes, who have ruled the Church since the so-called prophecy was published, the history of not a few suggests a remarkable coincidence with the forecast. Thus, Clement VIII, the first Pope whose election occurs after 1590, bears the motto "Crux Romulea". His escutcheon bore the cross of the Florentine Aldobrandi family, and it was he who moved Henry IV to undertake the Crusade for the delivery of the Holy Sepulchre. Similarly we find Innocent X, with "Jucunditas Crucis," elected on the feast of the Exaltation of the Cross; and two medals signaling his career as pontiff bear the Cross, with the inscription "Fructum dedit suum" and "Angeli pacis amare flent". The next Pope, Innocent XI, characterized in the motto of Malachy as "Bellua insatiabilis," carries on his arms a lion and an eagle. The arms of Innocent XII correspond to the "Rostrum in porta" of the Pignatelli. Clement XIV, "Ursus velox," according to Ginz² had the figure of a rampant bear upon his family shield. In the case of Pius VI, the legend "Peregrinus Apostolicus" is made to fit his wanderings from Rome to Vienna, and later to Valence in France, where he died. O'Kelly³ interprets the escutcheon of the Pontiff in the same sense. In the case of Gregory XVI, who was a native of Belluno in Etruria, famous for its baths, we have "De Balneis Hetruriae". The "Crux de cruce" of Pius IX, in the light of his career, would seem to correspond to the interpretation that a cross was fashioned for him by the Piedmontese King Victor Emanuel, who, bearing the cross as arms of his royal family, drove the Pontiff into exile. The arms of Leo XIII, "Lumen in coelo", with the star in an azure field, will be readily remembered as suggestive of the motto attributed to him.

It is possible, however, to attribute these indications to that quality of imagination which readily fits a symbol to a fact or a truth, where sober judgment might hesitate to find an actual likeness. For this reason, and in the absence of positive historical data as to the origin of the Malachian prophecy, apart from the tradition given us by Arnold de Wion, critics have

² Cf. *Des h. Malachias Weissagungen*, v. J. Firnstein.

³ *Le Prophète de Rome*, Paris, 1849.

rather discredited the conclusion in favor of authenticity drawn by the abbé Joseph Maître.⁴ He is the latest commentator on the subject, and his work deserves to be taken seriously by reason of his erudition. This has hardly been done.⁵ Careful reading of the closely printed volume will convince the student that the author is not to be understood as accepting the maxims attributed to St. Malachy as prophecies of the personal attributes of the Pontiffs to whom they are attached.

What the abbé Maître establishes by his evidence is the conclusion that the notes attributed to St. Malachy are a result of his studies of St. John's inspired Apocalypse. From these studies he concludes that the end of the world is to occur within a millennium after his own time. In this circle of a thousand years he projects the Pontificates to come, and marks their characteristics in the intuitive way in which the genius of the seer foretells the harmonious fulfilment of an utterance he believes to be prophetic. We have instances of such gifts in exceptionally endowed persons at all times. They manifest themselves not merely in what Father Thurston would call the clairvoyance of ecstasies like Katherine Emmerich, but in the poets and prophets of our own time, such as Canon Sheehan and Mgr. Benson. The later, in his *Lord of the World* especially, forecasts things which have taken place long after his death; while the *Graves of Kilmorna* gives us a vivid picture of what has come to pass in Ireland within the last decade, though the author of *My New Curate* rather feared than hoped in the vision of the things that he believed should come to pass.

We can readily fancy St. Malachy in his day of hard struggle meditating upon fidelity to revealed truth and its authoritative organ, the Church, as set forth in the appeal of St. John to the seven Churches of Asia. Out of these meditations upon the future of the Church there shaped itself a vision of what was to come through the See of Peter. The vision of St. John on the Island of Patmos unfolded the progressive development of the Kingdom of Christ on earth. This

⁴ La Prophétie des Papes, attribuée à S. Malachie. Étude Critique par l'abbé Joseph Maître, doct. en philos. et théologie, licencié és sciences mathématiques. Beaune, 1901, p. 864.

⁵ Cf. *Analecta Bollandiana*, XXII (1903), pp. 98 ff.

unfolding takes the form of a series of symbolic images presenting a tableau of the ordeal the Church must go through. Interwoven in a mysterious linking of events are chastisement and warning, conflict and victory. After a struggle of a thousand years the power of Satan is broken, and the Church with her mighty all-pervading influence rises up, as we see it in the ages of Faith. The magnificent conquest of a Christian civilization replaces pagan idolatry by the worship of one God, one Christ for Jew and Gentile, demonstrating the blessings of the Messianic promises.

At the end of the constructive period, when the foundations of the Church have been placed firmly on the rock of Peter and the seven hills of Rome, a new trial of its strength and enduring power is prepared. The final and complete triumph over evil occurs at the end of the second millennium, coincident with the end of the world and the absorption of Christ's Kingdom on earth into the heavenly Jerusalem.

And I saw an angel coming down from heaven . . . with a great chain in his hand. And he laid hold on the dragon, the old serpent which is the devil and Satan, and bound him for a thousand years. . . .

And when the thousand years shall be finished Satan shall be loosed out of his prison, and shall go forth and seduce the nations which are over the four quarters of the earth.—Apocalypse, ch. 20.

In most of the prophetic visions, even such as are vouched for as inspired, we trace no clear chronological order in the symbols presented to the contemplative mind of the seer. But the parts properly coördinated give us a complete shadow of the form to come, and thus serve their primary purpose of a warning. The opening of the mysterious Book with its seven seals by Christ, the Lamb, in presence of the ancients, points to certain events in the history of Christ's Church which are significant in connexion with the mottoes of St. Malachy. From the Apocalypse we glean both the motive and the nature of the so-called Malachian utterances as a suggestion of future events in which the Papacy is the central object; for St. John speaks of the Church. Without going over the entire ground to see what parts actually harmonize in the Apocalypse of St. John and the Malachian interpretation through the brief symbols coming from his pen, let us see how they may be

applied to the conditions of events and persons within our own range of vision.

The Malachian Prophecy covers one hundred and eleven mottoes. These are to represent the Sovereign Pontificates of Rome for, broadly speaking, eight hundred years. Taking the average duration of the preceding one hundred and sixty pontificates, and allowing about seven years to each, we would get the number required to complete the series to the end of the second millennium, reckoned as a period in world reformation. Pius X corresponded to the one hundred and third—"Ignis ardens"; and Benedict XV, with "Religio depopulata", to the one hundred and fourth of the series of remaining Popes. The next eight, as designated by the mottoes of St. Malachy, are:

Fides Intrepida
 Pastor Angelicus (Anglicus)
 Pastor et Nauta
 Flos Florum
 De Medietate Lunae
 De Labore Solis
 Gloria Olivae

In persecutione extrema S. R. Ecclesiae sedebit Petrus II Romanus, qui pascet oves in multis tribulationibus, quibus transactis civitas septicollis diruetur, et Judex tremendus judicabit populum suum.

The pontificate of Benedict XV covered seven years. The mottoes of his immediate predecessor, Pius X, and of his successor, with his own, are:

Ignis ardens
 Religio depopulata
 Fides intrepida.

Let us see what interpretation may be attached to these legends, and how far they offer any key to actual or probably impendent conditions in which the present observer may form a legitimate judgment and thus create a favorable view of the truth or falsehood of the Malachian predictions. The abbé Maître, who wrote his commentary a full decade before Pius X and could not have known the zeal for the restoration of all things in Christ which actuated that Pontiff, nevertheless anticipates

in the motto *Ignis ardens* the flame which at once illumined and was consumed in the quiet fervor of the supreme shepherd's zeal for the glory of God's House, for the spread of devotion to the Sacred Heart, and the extension of the missionary spirit. In like manner he refers to the future reign of the Pontiff who represents the motto "*Religio depopulata*", as corresponding to the prophecy of St. John in the sixth chapter of the Apocalypse. The Apostle describes the scene of the swift horses, white, red and black. To the rider of the first it was given to conquer; to the second that "he should take peace from the earth and that they should kill one another". To the third horseman were given the scales of the pact of justice and a voice in the midst of them was heard saying: "Two pounds of wheat for a penny and thrice two pounds of barley for a penny, and see thou hurt not the wine and the oil." And the rider of the fourth, pale, horse was "Death, and hell followed him. And power was given to him over the four parts of the earth, to kill with the sword, with famine and with death and with the beasts of the earth."

Now it does not require much imagination to see in the words cited from the Apocalypse a picture of recent events. These mean the destruction of the religion of peace announced by the angelic message at the birth of Christ: "Peace to men of good will on earth".

The description of the persecuted faith which follows in the same chapter is suggestive of the "*Fides intrepida*" that is assumed in the Malachian predictions to symbolize the present Pontificate:

And when he had opened the fifth seal I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held. And they cried with a loud voice: How long, O Lord (holy and true), dost thou not judge and revenge our blood on them that dwell on the earth?

St. John in the next place speaks of the white-robed throng, in token, perhaps, of the choir of "*candidati*" under the Shepherd's leading to martyrdom. As in the early days of the Church, so again at the end. And the vision fits easily into the procession of pontiffs—"Pastor Angelicus"; the Fisherman, "*Pastor et Nauta*", guides the Bark of Peter safe amid the

convulsions that destroy the earth, while the "flores martyrum", surrounding the "Flos florum", are the passion flowers that send the odor of their blood up to heaven.

The next two pontificates are signalized as

"De Medietate Lunae"

"De Labore Solis"

to which the following verse in the Apocalypse gives a suggestive parallel:

And behold there was a great earthquake; and the sun became black as sackcloth of hair; and the whole moon became as blood.

The abbé Maître sees in the "Medietas Lunae" the symbol of a final schism in the Church. He recalls the anti-papal agitations of Benedict XIII and of Felix V, one of whom was called "Luna Cosmedina", while the other made his submission to Nicolas V, who bore the device "De Modicitate Lunae". Other interpreters see in the motto of the half moon the advent of anti-Christ from the Mahomedan world, and the momentary restoration of triumphant Turkey.

"De Labore Solis" refers apparently to the darkened sun described in the sixth chapter of the Apocalypse. It represents the final struggles of the Church to shed its blessings on the earth, amid the eclipse that obscures it. The unnatural darkness causes terror as on Good Friday, and the Apostle records the subsequent scenes in the next verses (Chapt. 6: 14-17).

And the kings of the earth, and the princes and tribunes, and the rich and the strong, and every bondsman and every freeman hid themselves in the dens and in the rocks of the mountains.

Then comes the "Gloria Olivae", the Glory of Peace:

And I saw another Angel ascending from the rising of the sun, having the sign of the Living God. And he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea: Hurt not the earth, nor the sea, nor the trees, till we sign the servants of our God on the forehead. . . . And I heard the number of them that were signed, an hundred and forty-four thousand, of every tribe . . . a great multitude . . . clothed in white robes, and palms in their hands.

Such is the title given in the Malachian list to the precursor of the last Pontiff, who reasserts the prerogative and calling of Peter under the same name: "Tu es Petrus".

The power of Satan makes a last effort to assert itself at the approach of the angel with the seven trumpets, after the opening of the seventh seal gives us a glimpse of the last lull of peace: "There was silence in heaven as it were for half an hour." Then the third part of the moon is darkened and the cry of woe comes on the earth, and at the sound of "the trumpet the mystery of God shall be finished, as He has declared by his servants the prophets".⁶ Next follows the measure of the temple, the appearance of the Virgin clothed with the sun; the Lamb and the virgins that follow; in short, the rising of the new Jerusalem out of the ruins of the destroyed Holy City on the seven hills.

Looking at St. Malachy's so-called prophecy in this suggested light the suspicion of its being an arbitrary imitation loses its force. Among the Hebrews there were two classes of prophets—the inspired whose writings were to be a perpetual lesson of the Messianic Truth; and the seers who, looking upon that Truth, had their perception of earthly things sharpened by the heavenly vision, and so were able to penetrate into the future for the purpose of drawing temporary lessons that might teach their generation or those who would interpret the signs of the times. St. Malachy is said to have done this with reference to the line of Pontiffs whose prerogatives he spent himself to defend as well as to explain. He was no less interested in his country, of which he is said to have predicted the liberty which she is on the point of enjoying after seven centuries of struggle, than he was engrossed with the thought of the future of the Church on earth which he knew had been foretold in the Apocalypse.

FRA ARMINIO.

⁶ Apocal. 10:7.

TEMPORAL POWER OF THE CHURCH.

THE phrase Temporal Power of the Church is usually employed to signify the sovereign power only which the Head of the Church exercised over the Papal States in Italy.

In another sense it may be applied to the temporal as distinct from the purely spiritual power which was exercised by the Church and its ministers in whatever part of Christendom they resided. It is to this that many modern anti-Catholic writers of the school of Hallam refer when they speak of Church Domination and describe the plottings for power of Church dignitaries.

It is true that during the early ages and down through the Middle Ages the clergy in Europe enjoyed vast privileges and immunities. Bishops we find in the highest positions of state and acting as judges; church ordinances were enforced by the government; church properties were exempted from the payment of taxes; clerics were the councillors of kings.

Many, and even well disposed critics among Catholics, coming upon these facts ask themselves, "Why did not the Church go on without state aid? Why did not clerics confine themselves to their religious duties?" Frequently these critics, neglecting to go to the root of the subject, accept the Protestant or anti-clerical explanation, which says that these privileges and prerogatives were usurped.

Gosselin in his learned work, *The Power of the Popes*, begins his investigation of this subject by showing the honors and powers which ancient pagan states conferred on the ministers of the national religion. He shows to what an extent Plato and Aristotle in Greece, and Cicero in Rome, insisted on the solicitude which civil lawgivers should have for public worship. With this end in view they thought it but just that its members should enjoy an exalted position.

The laws of Athens we know prescribed munificent sums for the maintenance of public worship. The same is true of ancient Rome.

Furthermore, experience taught princes and rulers that men capable of setting the Deity at defiance could not be restrained by any law. The bad example is contagious and revolt against all authority, with its consequent scourges, follows closely on impiety.

Cicero lays down as a first principle of government that it must be founded on religion if it is to be lasting. He goes so far as even to hold that the College of Pontiffs should have an active voice in the appointing of consuls, and a right to veto laws which are out of harmony with sound morals as they conceived them.

Reviewing these facts and commenting on them, Gosselin draws the conclusion that among the ancient Greeks and Romans, "the alliance of religion and of government was founded on the constitution of the state, and was generally regarded both by philosophers and by legislators as essential to the public good and social order."

The question, however, of more importance for us is how to account for the powers of a temporal nature enjoyed by the Church during the early and Middle Ages. It is well known that temporal prerogatives were conceded to the Church first under the reign of Constantine who invested bishops with judicial powers, exempted clerics from certain duties curial and military, and church properties from taxation.

How then did these privileges, the source of the Church's temporal influence, arise?

A careful study of the facts regarding their origin and growth contradicts the statement that the accumulated honors and powers which the Church enjoyed during the Middle Ages were won by the ambition and maintained by the unscrupulousness of popes and bishops, or by what is known commonly as "priest craft".

It is but reasonable to suppose that Constantine inherited the notions common in ancient Greece and Rome on religion and state. These could not wholly account for his attitude toward Christianity, which never was a merely national religion. Constantine was an able politician and a careful student of domestic problems. Furthermore, he was aware of the rapid growth of Christianity in numbers and in influence amongst his subjects. But it is hardly necessary to point out that the real reason why the Christian Church was so signally honored and respected was for its own sake; because of its doctrines; because of its ministers; and because of the good effects which these doctrines had on those who accepted and put them into practice.

The extraordinary constancy with which Christians confessed their faith, in spite of dire consequences, could not but awaken reverence for the religion which called forth such fortitude and loyalty in its followers. Their refusal to participate in false worship usually cost them their lives. These consequences they never attempted to escape by the employment of means out of keeping with their sacred convictions. Even when the rod of persecution cut them deepest, their loyalty to the sovereign in the things that were Cæsar's was unshaken. "They seemed to be filled with the idea that one great design of the Christian Law was to secure the interests of civil authority."¹

Tertullian tells that it was a solemn part of church service of the Christians to pray for the rulers under whom they lived. "We pray for the Emperor—for the prosperity of the age, for the quietness of affairs, for faithful senators and honest subjects".²

Origen, replying to Celsus, who insinuated that the Christians refused to help the Emperor, insists that the more eminent any man is for piety and religion, the more assistance will he be able to offer his rulers.³ Justin Martyr reminds his readers and the enemies of Christianity that there were none more ready to pay their taxes than the followers of the new religion.

The emperors of Rome, seeing on the one hand the gradual decay of the empire by reason, principally, of the corruption of social morals, and on the other the wonderfully regenerating effects of Christianity on human society, could not but regard it with favor even from a human point of view. The depravity of Rome arose from the principles of paganism. "It is easy to see that the worshipers of false gods could not be good and upright men. Worshiping Mars and Bellona, how could they refrain from shedding human blood? Worshiping Jupiter, who drove away his own father, how could they spare even their own parents? How could they be merciful to their own children who venerated Saturn, the devourer of his children? How could purity have any value in the eyes of those

¹ Cave, *Prim. Christianity*, p. 322.

² *Apol.*, chap. 39.

³ *Contra Cels.*, L. VIII, S. 73.

who paid divine honors to Venus? How could rapine and fraud be avoided by men who knew the thefts committed by Mercury? Could men, however, good naturally, be good under such training? The most devout worshippers are those who strive to imitate their gods; and thus truly did the worshipers of the gods destroy the morals of the heathens." ⁴

The learned, the philosophers, the social reformers, were forced to recognize in Christianity a greater and surer solution for their problems than anything they had ever heard or dreamed of. The integrity of the heads of Christianity was not as much as questioned for an instant. "Even the pagans themselves were struck with the imposing spectacle presented to the world in that admirable discipline which made the ministers of Christianity so venerable in the eyes of the faithful." ⁵

The virtues of the clergy were no less conspicuous than the doctrines which they preached. "The most virtuous of the elders," writes Tertullian, "preside in our assemblies, an honor to which they attain, not by money, but by the suffrages of the Church, for holy things cannot be purchased."

If we contrast this state of things with the manner by which civil leadership was attained to amongst the pagans, what do we find? Naudet answers the question: "There was no check on ambition, no shame in corruption, no limits to prodigality. To attain the government of the world the generals offered its spoils to their soldiers. The candidature for the empire became frequently an auction. The prodigality of Nero, the wealth squandered to appease the mob, the contempt for modesty shown in his amusements for a frivolous people are too well known to need more than passing mention."

The heads of the Christian religion, it was commonly known, were not drawn to leadership by reason of the emoluments which it had to offer them. Becoming a leader meant entering on a strenuous life, the undertaking of a heavy burden. When leaders they did not act the part of tyrants but treated their subjects with the greatest kindness, even courtesy. They were not autocratic, for no important step was taken without consultation.

⁴ Lactantius.

⁵ Gosselin, p. 37, introd.

The bishops were selected for their worth and ability to rule. Their detachment from worldly goods won for them the unswerving loyalty of their flocks, who had recourse to them in every difficulty. It was remarked of St. Polycarp that his followers contended for the honor of unloosing his sandals. They won this respect and filial devotion because of the service to God's Church and people. Their influence among the people was intense and far-reaching. Their influence was felt even among the pagans, who could not refrain from expressing their admiration for them. Their example was cited by more than one eminent historian.

The progress of Christianity went on rapidly even during the worst days of persecution. Indeed it would be entirely wrong to suppose that it was put on its feet by the different acts of clemency of the Emperor Constantine before or after his conversion. Even before his edicts in its favor its success was regarded on all sides as inevitable. In his day it was sweeping over Europe in spite of many obstacles, drawing under its standard the élite of the Roman aristocracy, as well as thousands of every class of men of all races. Tertullian was fully warranted in making that well known boast, which was as true as it was consoling, "We are but of yesterday and we fill your whole Empire—*décuria*, the palace, the senate; but now your enemies are in the minority because of the Christians." This unaccountable increase of the numbers of the Christians, and of the esteem for them and their religion on all sides, caused terror among some pagans and in others stimulated questioning, interest, sympathy, admiration. The terror of the former class had often found expression in the strict laws passed against the Christians, and also in the horrible persecutions which now and then broke out. By no means the rarest of these cries for persecution are from men who were put to shame by the virtues of their victims, and who recognized in Christianity an enemy of their own foul ways of living. Those whose interest it was to preserve the state, those in other words who were truly patriotic, lovers of their country and of its people, were also watching Christianity and its growing influence. They hailed with joy its progress. Its victories and its reverses were made theirs. In such as these there was no terror, no jealousy for the supplanting by Chris-

tianity of the pagan worship. They saw salvation for society in this new code.

In the opening days of the reign of Constantine the germs of dissolution, which many years before his time had entered into the Empire, were beginning to make their evil influence felt in society. Relaxation of military discipline, licentiousness in high places, dishonesty among public officials were gradually weakening that vast Empire which, at one time guarded by wisdom and strength never before heard of, seemed invincible against all enemies from within or from without. The vast Roman Empire which many thought was eternal was decaying. Enjoyment was becoming the national god. The wealth plundered from conquered provinces was brought to Rome to placate a mob of degenerates too lazy to work, too dangerous to be disciplined. The Tiber brought down daily on its waters the lifeless bodies of new-born babes telling the tale of Roman lust and Roman barbarity. The amphitheatre and the concomitants of the Roman holiday need hardly be enlarged upon for a student of Roman history. To such a condition had paganism brought proud, imperial, far-flung, much-feared, much-hated Rome.

Even before his conversion Constantine had noted the good effects which Christianity brought about in the lives of its followers. He closely watched events. He was as alive a statesman as dauntless soldier, and sincerely anxious to save his people from their impending fate. He decided to give Christianity fuller scope and for this purpose withdrew many of the edicts which he found enacted by his predecessors against the Christians.

Considering the numbers over whom they had influence and the character of that influence none were more likely to be able to save Rome from the dangers which threatened her both from within and from without than the Christian bishops. "The happy results which governments could reasonably expect from their concurrence in the support and defence of the Empire accounts at once, and most naturally, for the rapid increase of the temporal power of the Church, under the first Christian emperors."⁶

⁶ Gosselin, *ibid.*

From what has been said we may draw the legitimate conclusion that temporal rulers gave scope to the Church, and protected her in her work because they realized that no institution stood more steadfastly and successfully for public order, no other code professed a higher standard of citizenship. Because Constantine realized the appropriateness of endowing with even mundane dignity the clergy, he exempted them from curial and military duty. Because he realized their sterling honesty and deep wisdom as well as their genius for adjusting disagreements, he gave them judicial rights in 318. Because of their learning and disinterestedness he harkened to their advice and gave them a place in his councils. Because he recognized the beneficial influence of Church legislation on social morals he aided its administration by every acceptable means. Because he saw that none could grapple the question of pauperism better than the Church he exempted her property and revenues from taxation. In brief, our conclusions from the consideration of the matter may be set down as follows. The privileges and influential position which the Church gained during the age we have considered were not gained by ambition, much less by usurpation: they were really conferred on the clergy to give them more scope in benefiting society by their teachings. The men who enjoyed these privileges far from being men of worldly ambition were men who lived only for others, glorying in the title "Servants of the servants of God". These privileges and honors were the germs of Temporal Power. The lesson to be drawn for our own times is obvious, and should silence those calumnies against the Roman Pontificate and its representatives which bigotry revives on occasion of the election of a new Pope.

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THE CLASSICS AND CHRISTIAN CLASSICS IN THE HISTORY OF EDUCATION.

I.

THE real school work of St. Augustine, his work for education, the influence of his thought upon the accumulated learning of heathen and Christian schools of the fourth century and later begins with his conversion to the faith and life of Christianity. There is no doubt of Augustine's brilliancy as a teacher of rhetoric and literature before his conversion. But the brilliancy described in the *Confessions* hardly radiates beyond the lecture hall and a circle of admiring friends. He had earned some measure of success and applause: but success and the approval of the crowd will give no man a place in the making of the history of learning and schools. It was faith in Christ and the thought of Christ's living, visible, Catholic Church that gave Augustine his world-view of education and the future work of schools.

Twenty-seven books¹ on education, on schools and branches of learning and contemporary thought, heathen and Christian, were written by Augustine during the first four years of his life as a Christian layman. Of these twenty-seven six were text books evidently prepared for grammar and high school use—*De Grammatica*, *De Dialectica*, *De Rhetorica*, *De Geometrica*, *De Arithmetica*, *De Philosophia*. These six are not now extant. They have gone the way of school books generally of eighty or one hundred years ago. The twenty-one which remain, however, are sources of first-hand information on education, on the qualities and the material of education in the fourth century. They are the school literature of an experienced teacher and thinker, in which he takes up the problems of Christian and heathen thought, and marks the way of advance in Christian learning. As contemporary sources they

¹ The twenty-seven treatises, counting each book as a treatise, are: *Contra Academicos*, three books; *De Beata Vita*, one book; *Soliloquia*, two books; *De Immortalitate Animae*, one book; *De Quantitate Animae*, one book; *De Libero Arbitrio*, three books; *De Grammatica*, *De Dialectica*, *De Rhetorica*, *De Geometrica*, *De Arithmetica*, *De Philosophia*, one book each; six books *De Musica*; and one each *De Magistro* and *De Vera Religione*. I am counting *De Vera Religione* as a Christian school book, chiefly for its thought preliminary to Christian Apologetics and the harmony which Augustine insists must exist between philosophy and religion.

are the richest in detail, I believe, and the most thorough in describing systems and schools of thought, Christian and heathen, to be found anywhere in the whole range of literature on education and schools. Yet by some unexplained turn of pedagogical taste our modern text books on the "History of Education" have succeeded in substituting what appears to be a crystallized tradition on the influence of the Christian Fathers. In part the tradition is incorrect, in part meaningless, in part absurd: compared throughout with contemporary sources the tradition is untrue.

I have gathered a few examples from texts now in use. One says: "In the case of Augustine, as that of Jerome, a retrograde movement from an earlier devotion to classical learning is to be found."² In another text-book, designed evidently for use in high schools, our pupils are told that: "Like Tertullian, he (Augustine) condemned the very classical literature to which he was indebted for his intellectual greatness."³ Another text tells how: "Augustine, who had written a great treatise on dialectics, later, as an ecclesiastical administrator, condemned the very works which had broadened his mind."⁴ The old story about St. Jerome's "dream" is repeated, with the added observation that: "Perhaps no single event of this general conflict had so great an influence upon succeeding generations as that of Jerome's famous vision."⁵

It is to be regretted that no authorities are given, no direct quotations from the Fathers, no evidence to prove this "retrograde movement". There is nothing to show how a "dream" has taken on the proportions of an "event" in the "History of Education". One important point referring to the "dream" of St. Jerome has been omitted from the text book. It is the only point in contemporary literature, so far as I know, that connects the dream in any way with the teaching of pre-Christian classics. The point is St. Jerome's own explanation of the "dream", quite as authentic and certainly as genuine as

² *A Brief Course in the History of Education*, by Paul Monroe, Ph.D., Macmillan, 1916, p. 107.

³ *History of Education*, by Levi Seeley, Ph.D., American Book Co., 1914, p. 118.

⁴ *History of Education before the Middle Ages*, by Frank Pierrpont Graves, Ph.D., Macmillan, 1915, p. 288.

⁵ Monroe, loco citato.

the "dream" itself. It proves quite conclusively that the "influence" of the "dream" on Jerome's own educational work in the Bible school at Bethlehem was just *nil*.⁶ Ruffinus, the old adversary of Jerome, had made the charge that, despite the promise made in the "dream" (Epist. ad Eustochium, *xxii*, n. 30) not to read the heathen classics, Jerome was teaching the eloquence and poetry and the history of Rome to boys at Bethlehem; that he was manifolding the manuscripts of Cicero for the book market—evidently one of the means to support the monastery financially, and to carry on the work of the Bible school at Bethlehem. Jerome's reply to this charge of unfaithfulness to his "dream" belongs materially to the history of education quite as legitimately as the "dream" itself. The place which it held in contemporary literature, in the public controversy with Ruffinus, would rank it naturally, in popular importance, ahead of the private letter written for the personal counsel and guidance of a lady at Rome. Jerome makes us feel, in this reply, that he has been hurt by this rude exposing to public view of his private correspondence with lady friends. He had warned Eustochium against the fascinating influence of old mythological tales, the amours of the gods. He had given her a realistic description of his "dream" and the impressions which remained during his waking hours in the desert. "And now", he says to Ruffinus, "you demand that I fulfill the promises made in a dream." He ridicules the thought of his critic that a "dream" should have any influence upon his life as a Christian or his work as an educator. "How many dreaming," he says, "roll in wealth, and, when they open their eyes, find themselves beggars? Dreaming men drink streams of water, and on wakening find that they are burning with thirst. . . . Your search has pried into the motives of my actions; it has even sifted out what I have said and done in my sleep."⁷ The vigor of Jerome's style in this reply to critics, modern or contemporary, his keen sense of humor, the cutting logic of his wit reveal the man, hardly a character to be alarmed or frightened by a "dream". We feel that we know the man in his retort to his critics, a man to

⁶ See ECCLESIASTICAL REVIEW, September, 1919, pp. 267-268.

⁷ Migne, P. L., *xxiii*, col. 442-443. See ECCLESIASTICAL REVIEW, September, 1919, p. 268.

be trusted in his deliberate judgments on men and letters, a man in whom schools and education of the fourth century were safe.

We may, I believe, question the scholarship that would build an entire period of the "History of Education" on the "influence" of a "dream". Jerome has told what that influence was on his own work for education. The controversy with Ruffinus has made it clear that mental and literary training in the pre-Christian classics, the clean literature of Cicero, Virgil, Horace, Homer, was not foreign to the study of the language and the history of the Bible; that copying manuscripts of Cicero for sale was one of the means of material support in the Bethlehem school.

"Influences" are known in history only by visible facts. "Movements," whether they be forward or "retrograde," can be traced only in authentic records of what men did and said and taught. The facts, in the real history of education, stand out clearly. Jerome himself repudiates the "dream" myth. He taught the heathen classics at Bethlehem. His monastery was a book mart for their manufacture and sale. What is the value of these facts compared with the tradition crystallized in our modern text books? The tradition leaves *impressions* in the mind of the pupil hardly favorable to the repute of men whose work for education stands established in the thought and form of the Christian Classics, whose esteem as teachers is a heritage of fifteen centuries. Facts would give our pupils at least some knowledge of details in the making of the history of education.

In stating what are presumed to be facts these text books seem to have been singularly unfortunate. Tertullian is said to have been "advanced rapidly until he became the Bishop of Carthage."⁸ The pupil, of course, if he is to study the subject beyond the limits of the text-book, will soon learn that Tertullian was never Bishop of Carthage or any other episcopal or metropolitan see. Again, if the student takes the interest in his work to verify "the chapter on Schoolmasters and their difficulties", cited, I presume, from *De Idololatria*, he will find not one sentence in which "the learning of classical literature is condemned"; not one statement in which Tertullian

⁸ Seeley, *op. cit.*, pp. 116-117.

"denies that a Christian may be a teacher of ancient learning."⁹ He will discover, if he can follow the thought and the pounding logic of the Christian rigorist, that Tertullian lays bare the root and origin of the whole trouble, the reason why there was any question at all about the Christians teaching or studying the pre-Christian classics. He will see that it is not the "learning of classical literature," its poetry or its style that Tertullian is criticizing in the heathen schools, nor their course of studies. Tertullian is simply pointing out the practice, against which he warns the Christian teacher, of pandering to popular superstition under cover of piety to the gods and the authority of the State religion. The whole argument of this chapter (*cap. x, De Idololatria*) is to show that there is nothing to be feared from the literary form, the dreams and fancy of the poets, the true thought of philosophers. The menace to moral life is found in the heathen custom introduced into the schools of observing the festal anniversaries of the gods, prostituting classical literature to low, degrading indulgence in sensual life, turning the heroes of the poets, of war, peace, patriotism, into patrons of selfish passion, immorality and vice. It is not the ideal or poetic form that the Christian teacher must reject. The myths of the poets, the amatory exploits of the gods with men and women of earth are myths and no more. To give them the prominence of public celebration in school festivities is a peril to morals; it obscures sound historic sense. They are not to be dramatized as norms of life, Christian or heathen. The Christian teacher must discern and draw this line between myth and history. He must rise above the old customs of the schools. If he would succeed as a Christian teacher he must have that force of character, the qualities of mind and soul that will raise the moral tone, the standard of the heathen school to the higher, practical, realized ideals of Christian life."¹⁰

As to the "retrograde movement," which is credited to Augustine, Jerome, Tertullian in these recent text books on "The History of Education", the charge is a serious one and very sweeping. But a "movement" in history is something

⁹ Monroe, *op. cit.*, p. 107.

¹⁰ See Tertullian's *De Idololatria*, *cap. x*.

more than a mental abstraction. A movement, if it exists at all as a factor in history, must be as real, as visible and tangible and objectively provable as the particular facts which make up the current of moving events. This probably will be granted by anyone who has thought upon facts in "The History of Education". But in the text books cited above I have found not one point of evidence to prove the "movement", not one complete sentence to show what the judgment of Christian teachers was on pre-Christian classics, the literature and the schools of earlier times. There is no survey of the work of the Fathers in the environment of contemporary life and "learning", the only means of presenting a view which will be true to external and objective facts. The "information" about Augustine as an educator is crudely inaccurate and wholly untrue. Instead of drawing from the description which Augustine himself made of his life's work in contemporary thought and literature, the picture has been turned to the wall, and marked "retrograde movement".

The *General Review* of twenty-seven books, distinct studies in school subjects and school problems, including a full course of text books for grade and grammar schools, is Augustine's account of "advance in learning" made by a circle of friends, of which he was the centre and the directing mind. The time and place, the method and manner of school work and composition are carefully noted and described. The text of Augustine's critical analysis of Academic Scepticism (*Contra Academicos*) and the little study *De Beata Vita* are the complete and authentic refutation of the charge of hostility to pre-Christian "learning". Yet the information drawn apparently from these sources of the history of Christian education and contemporary heathen thought, which the reader will find in recent text books, is limited to two points of reference, both inverted chronologically, and so twisted from the sense and context of the source as to make them either meaningless or historically untrue.

The pupil is told, for example, that "Augustine had partially completed an encyclopedic treatise on the liberal arts."¹¹ Another school text book informs the student that Augustine

¹¹ Monroe, l. c., p. 107.

"had written a great treatise on dialectics."¹² The inference seems to follow quite logically that this is the place chronologically to fit in the "retrograde movement"; that reaction against the "learning" which had "broadened his mind" dates from Augustine's conversion to Christian faith. If, however, the reader will turn to Augustine's own account of work and literature for schools he will find that what is described as "an encyclopedic treatise on the liberal arts", and "a great treatise on dialectics," has been listed by Augustine as simply a part of his series of school text books, written not before, but after his conversion. These books, *Disciplinarum Libros, De Grammatica, De Dialectica, De Rhetorica, De Geometrica, De Arithmetica, De Philosophia, et De Musica sex volumina*,¹³ are quite unmistakably described. The time and place of their composition are definitely fixed. They were begun at Milan, while the converts were preparing for baptism, continued and finished after the return to Africa, after Augustine had settled down on what had been his father's estate near Tagaste, where the plan of his life was to live with brethren in peaceful monastic retreat, a Christian thinker, teacher, writer—"Per idem tempus quo Mediolani fui baptismum percepturus etiam Disciplinarum libros conatus sum scribere. . . . Sed eosdem sex libros (De Musica) jam baptizatus jamque ex Italia regressus in Africam scripsi. . . . De aliis vero quinque disciplinis illic similiter inchoatis."

We do not know whether the chronological order of Augustine's school literature has been changed deliberately and designedly or not. One point is certain. Whatever the premises may be, the inference is logical and easy. The impression, on text book authority, which needs no further proof for the pupil, is, it seems, assured: the beginnings of faith mark the close of Augustine's career as an educator, the earlier promise of school literature in "dialectics" and the "liberal arts" is lost irreparably in the life and creed of Christianity. A second point is, I believe, equally clear. It is the point of connected facts seen in the sources of contemporary history and school literature, in the list of Augustine's school studies, and

¹² Graves, l. c., p. 288.

¹³ See *Retract.* I, cap. 6. See also *Eccl. Rev.*, Oct. 1921, p. 367.

the text of his work for the critical analysis of pre-Christian thought and philosophy. In these contemporary facts Augustine's work for Christian and heathen education is literally described. It extends from the studies in Academic scepticism and Stoic theories of life, made while he was preparing for baptism, over more than forty years of actual contact with the problems of heathen and Christian thought and philosophy.

As to the charge made that Augustine "condemned the very classical literature to which he was indebted for his intellectual greatness," a little reflexion on the rhetoric of this sweeping statement would discover to the pupil perhaps that literature, classical, Christian, or pre-Christian will hardly be found to have been the cause or the source of "intellectual greatness" or genius. Usually we speak and think of genius or "intellectual greatness" as the cause of classical literature rather than *vice versa*. We might ask fairly to what pre-classical literature were Homer and Virgil indebted for the gift of "intellectual greatness"? Or where shall we find the model for the poetry and the genius of the Book of Job? Then, a student, if he deserves the name, ought to know where and when and in what particular circumstances Augustine "condemned classical literature". There is so much in Augustine's school treatises in praise of clean pre-Christian literature, so much that proves the harmony between the real philosophy of the older schools and the thought of the Christian teacher, that it seems impossible to believe that the information of these text books is drawn from original sources. I can not believe that any right-minded man would knowingly and deliberately set up a caricature of Christian education and Christian influence on learning, and expect it to be taken for the work of Augustine or Jerome. Whatever the explanation of the unlikeness may be, the text-book account is surely not a picture of the history of Christian education in the making.

II.

A fair estimate of Augustine's attitude to the thought and literary beauty of pre-Christian classics is not to be found in chance sentences cut away from their context and made to fit into the particular view of someone who happens to be interested in heathen "learning" and Christian "reaction."

Augustine was certainly teaching Virgil to his former pupils in the Cassiaco retreat at the very time when he was at work with these same pupils on the metaphysical thought of the two books *De Ordine*. Each day's occupations, diversions and recreations, in these beginnings of Christian school work, are described in detail. Even a cock fight in the farmyard, which incidentally took the students' attention as they were about to begin the day's discussion, is vividly described. Augustine notes the evidence of metaphysical order, something more than material, in the exhibition of strength and skill, the test of endurance between the two belligerents. He asks the students to mark the external expression of animal consciousness, of superior physical force in the proud strut of the victor, the signs of defeat and loss in the drooping wing and the dragged feathers of the vanquished bird. "All these illustrations of our little work," Augustine says, "were transcribed into this part of the book. And nothing else was done by me on that day, as I was sparing my strength, except that before the evening meal I heard with them, as was my custom every day, a half a scroll of Virgil" (*De Ordine*, lib. 1, cap. 8, num. 26). "Nihilque a me aliud actum est illo die, ut valitudini parcerem, nisi quod ante coenam cum ipsis dimidium volumen Virgilii audire quotidie solitus eram." These Christian retreat studies of Augustine and his associates, therefore, included daily readings in Virgil, which appear to have served as a recreation before supper. The same studies gave to the world of letters and of thought, in the four books *Contra Academicos* and *De Beata Vita*, a critical appreciation of Scepticism and Stoicism, which, I believe, has never been equaled in the literature of the heathen world, ancient or modern. There is no evidence of a thought in these early treatises of Augustine that could be interpreted as condemning the learning of pre-Christian classics. Cicero is quoted repeatedly, and with honor, as a master in the school of Academic scepticism. In the Stoic school he is put forward always as representing what was best and practicable in the theory of the philosopher's ideal. Thus, in *De Beata Vita*, when St. Monica decides the question in morals as to whether that man is happy who has what he wants, saying: "If he desires what is right, and has it, he is happy; if his will is fixed on what is

wrong, though he may possess it, he is not therefore happy," Augustine tells her: "Mother, you have taken the very stronghold of philosophy. For undoubtedly words were wanting to you so that you did not speak now as Cicero does, whose words on this problem are these. Thus in the Hortensius (now not extant), a book which he wrote in praise and defence of philosophy, he says: 'See, now, not philosophers, but they who are ready always for argument all say that men who live as they desire are happy'. This is untrue indeed; for to desire what ought not to be is itself most unhappy. Not to attain what you desire is a source of misery less indeed than desiring what you ought not to obtain. The unrighteousness of the will truly brings more of evil than good fortune does to any one of good" (*De Beata Vita*, cap. X).

The debate between the two disputants in the three books *Contra Academicos* centres chiefly on Cicero and his authority standing for the Academic profession of unending search in theoretic philosophy, upholding a system in which the last word must be granted always to the sophistry of the schools, where reason, yielding defeat in the premises of its own choice, would permit itself to be questioned seriously on the testimony of the senses, the objective reality and the existence of the external world.

Augustine, in the third book, after the disputants have exhausted their arguments for and against scholastic scepticism, sums up and presents the problem as, I believe, it has nowhere been presented by a thinker of the pre-Christian schools. He has written what deserves to be marked, in the history of education, as the last chapter in Academic Scepticism. Insisting upon the reality of the external world, the object of the senses, and intuitions of the mind as starting points of reason preliminary to all systems of philosophy, he has brought the sophistries of the heathen schools down to the level of common sense. Instead of a system of "authority", as it has been called in one of the text books cited above, Augustine, in these school studies, has opened the way to literary criticism. He has given to the world of education a standard of appreciative study, the most complete and thorough analysis of scepticism as it was understood and taught in the schools of the fourth century.

In a few, short, clear sentences, after the students' arguments for and against a theory of fancied security in scholastic doubt, have been exhausted, Augustine has trenched the position of the old heathen schools. To the objection made seriously by the sceptics of the schools that I may be asleep, dreaming or in a trance, that I can not prove that I am awake, or that the external world is anything more than the impressions which my senses bring to the brain: that the green of the grass or the color of the moon is anything more objective than the reflexion mirrored on the retina of my eye, the Christian thinker replies by turning the thought of the argument away from the sentient subject to the term of thought or sense in the individual asleep or awake. Sleeping and waking are accidental only to the conscious, thinking or dreaming man. The phenomena of the material, moving world, the ratios of numbers, the changeless nature of known truths on which men build science and the arts of life, mathematics, geometry, architecture, music, remain unchanged, the same for the thinker and for him who dreams that he thinks. No pre-Christian philosopher, so far as I know, had ever succeeded in making clear this point of objective evidence against the dizzy reasoning of scholastic scepticism. As to the possibility of persisting in the denial of evidence objectively the same in sleep and waking, the answer, of course, must be a return to common sense. Obstinacy that will not be convinced is a misfit in the adjusted world of mind and matter. I shall give here the text which contains Augustine's conclusion.

Sed si eum solum placet mundum vocare, qui videtur a vigilantibus, vel etiam a sanis, illud contende, si potes, eos qui dormiunt ac furiant, non in mundo furere atque dormire. Quamobrem hoc dico, istam totam corporum molem atque machinam, in qua sumus, sive dormientes, sive furentes, sive vigilantes, sive sani, aut unam esse, aut non unam. Edissere quomodo possit ista esse falsa sententia. Si enim dormio, fieri potest ut nihil dixerim: aut, si etiam ore dormientis verba, ut solet, evaserunt, potest fieri ut non hic, non ita sedens, non istis audientibus dixerim: ut autem hoc falsum sit non potest. Nec ergo illud me percepisse dico quod vigilem. Potes enim dicere hoc mihi etiam dormienti videri potuisse: ideoque hoc potest esse falso simillimum. Si autem unus et sex mundi sunt, septem mundos esse, quoquo modo affectus sim, manifestum est; et id me scire non

impudenter affirmo. Quare vel hanc connexionem, vel illas superius disjunctiones doce somno aut furore aut vanitate sensuum posse esse falsas; et me, si expurgatus ista meminero, victum esse concedam. (*Contra Academicos*, lib. iii, cap. xi, num. 25.)

The point which Augustine makes here clearly proves, I believe, the superior mind of the Christian thinker. He turns the thought, the endless argument of the old school from the mere accident of sleep or waking in the subject to the objective reality of the material world, the changeless character of metaphysical thought, the only foundation of science and of every branch of learning. The conclusion is drawn by way of elimination after a thorough testing of reasons for and against the claims of Academic scepticism. It marks a distinct advance, in method and in quality of thought, over pre-Christian systems of philosophy, learning, science. It is the carefully prepared school work of a Christian thinker, for which we have detailed information as to its original composition, the arguments of the pupils pro and con, the shorthand notes, the copying of manuscript for future use. The facts in the text of these treatises are visible, tangible, authentic and proved in the making of the history of education. They are facts which our high school pupils and college students ought to know. Compared, page for page, with what we have and know of pre-Christian schools, methods and systems, these Christian sources will show, I believe, a popular interest in education, in the "learning of the classics", heathen and Christian (including the Bible), in the practical efficiency of school work for the masses of the people, slave or free, far in advance of their heathen predecessors and contemporaries. There surely, in contemporary literature, not in the rhetoric of eighteenth and nineteenth century essayists,¹⁴ is the material to be found for the history of education and schools of that time.

Augustine's description of circumstances in the composition of the school text books described above, together with letters written about the same time, will show, I believe, that the plan of a course in school text books was not so much the personal venture of Augustine as the concerted action of a circle of

¹⁴ Reading lists and bibliographies which cite W. H. Lecky and Edward Gibbon as sources of information on the Christian Fathers reflect no credit on the judgment and the learning of modern educators.

friends, Christians, converts and future converts interested in education, schools and school literature: "Etiam *Disciplinarum Libros* conatus sum scribere, interrogans eos qui mecum erant atque ab hujusmodi studiis non abhorrebant."¹⁵ We know who some of the close friends of Augustine were. We know some that were surely then at Milan. Ambrose, of course, who had been for two years now a spiritual and intellectual guide to the teacher of literature. Verecundus, in whose country home, Cassiciaco, Augustine with his mother, brother and companions had spent probably six months of the fall and winter, 386-387, preparing for baptism, was a teacher, *grammaticus*, in the schools of Milan. Nebridius, the friend who had come from Carthage just to be near Augustine, and to join with him in the study of truth,¹⁶ was also then engaged teaching in the schools of Milan under the direction, as it appears, of Verecundus. Twelve of Augustine's letters are addressed to Nebridius, chiefly on subjects of education and philosophy, written probably from the retreat in Cassiciaco to Milan. Alypius, the companion of Augustine in conversion and baptism, had also come from Africa to practice law in Italy in order to be near his friend. He was the arbiter appointed to judge the merits of disputants in the debate on scepticism in the three books *Contra Academicos*. He had taken part also in the discussions *De Ordine* in the Cassiciaco retreat. Theodore Manlius, described by Augustine as a Christian and a man of learning, "Docto et Christiano viro", (*Retract.* 1-2), later, 399, Consul in the imperial government, was also in Milan at this time.

These educators and school men, associated with Augustine before his conversion, and all either then Christians or converts later on, were, we may infer, I think, among the number of those consulted on texts for school use—"Interrogans eos qui mecum erant". We will hardly find in the sources of history in pre-Christian education anything quite like this, quite so practically significant of interest and efficiency as this circle of friends, advising together for the improvement of school literature and text books—Ambrose, Augustine, Alypius,

¹⁵ *Retract.*, lib. I, cap. 6.

¹⁶ "Nebridius etiam, qui, relicta patria vicina Carthagini, atque ubi frequentissimus erat, relicta domo, et non secutura matre, nullam ob aliam causam Mediolanum venerat, nisi ut mecum viveret in flagatissimo studio veritatis et sapientiae." (*Confess.*, lib. vi, cap. 10—confer lib. viii, cap. 6.)

Nebrius, Verecundus, and Theodore Manlius. The need was manifest if we note what Augustine has said of Varro's handbook of mythological theology, of the state religion, social life, and popular amusements in *De Civitate Dei*, book six, chapters two to six. These and their kind, sources of superstition and immorality, not the classics of Roman or Greek Literature, are to be counted as the *Libri ethnicorum* banned by the Council of Carthage in 398, quoted frequently as the triumph of Christian "reaction" over the "learning" of the classics. In a future paper we may try to study this "learning" of the pre-Christian classics, or find how it compares with the knowledge, the thought and history of the Christian classics. "Learning" applied to the pre-Christian classics is rather a suspicious adjective. It suggests more than the word will bear in modern use. If "learning" is to stand for poetic imagery, the art of language building, literary structure and form, which can serve only as models, the standard for school work, we may admit its use. In modern use, however, learning generally stands for a wide knowledge of facts and affairs, or acquaintance with the sciences of recent discovery in the material and physical world. This latter was a field unexplored to the ancients, and, aside from the beginnings of Genesis, it is equally prominent by absence in both the Christian and pre-Christian classics.

We do know, of course, what were the qualities of the *Libri Disciplinarum* of St. Augustine. The name of Augustine and his associates in the work is our only guarantee that they were not below the standard of the heathen school books of the time. The only way to determine now the real worth or the relative value of classics and school literature, Christian and pre-Christian, would be actual comparison to prove two standards of thought and literary expression, lower and higher, as recent "histories of education" seem to suggest. The nearest approach to such a comparative study and appreciation will be found probably in the careful reading of points of critical and historical importance in *De Civitate Dei* and the thought and literary form of the *Confessions* of Augustine together with his earlier school literature. In the meantime, while reading recent text books on the "history of education," we may find profit in the reflexion of Augustine—*De Magistro*, XIV—

"Quis tam stulte curiosus est, qui filium suum mittat in scholam ut quid magister cogitet discat?"—Who is so unreasonably careful as to send his child to school in order to learn what the teacher thinks?

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RELATIVITY.

Some Metaphysico-Theological Considerations.

I.

DURING discussions of the Theory of Relativity we occasionally hear the question: How does the theory square with Scholastic Philosophy? This question has given rise to another, namely: Has the new theory any theological implications? Of course, the new theory may not stand the test of time; in which case, such questions are idle. Nevertheless, the issues brought up by various writers justify our making a few comparisons, however tentative they may be.

Obviously one cannot proceed to consider the above queries unless there be on the part of those interested some grasp of the Einstein hypothesis. Therefore, without any attempt at rigor or completeness, the two following paragraphs are given to call to mind the scope of Relativity.

Regarding the "Special Theory," take the following (impossible) example. A beam of light, from the sun or any source whatsoever, is traveling along a railway track from which the air has somehow been removed. An observer standing beside the track measures the velocity of the tip of this beam, and comes out with the value—186,000 miles per second. Meanwhile, in the same direction as the light ray, a train passes by at a speed of 1000 miles per second. An observer on board the train measures the velocity of the tip of the same beam of light, and also comes out with the value—186,000 miles per second. Hence the law: "Light *in vacuo* presents the same velocity to every observer irrespective of the motion of the source of light and of the observer." There have been experimental confirmations of this law, notably, the Michelson-Morley Experiment. Now it seems very strange that the velo-

city of the observer on the train produces no observable catching-up effect with respect to the tip of the ray of light. Yet such seems to be the case, and we see at once that if we keep the velocity of light constant for all observers according to the above law, then something else must give way. Now what are the components of velocity? The expression "miles per second" gives the clew at once. Its components are *space and time*; and these are the something which must give way, or readjust themselves, in order that the law of the propagation of light may be obeyed. It appears that the case of light is unique among motions. It is just the case, however, which affects our observations of motions in general, because observations are made through the mediumship of light. The space-time laws of physics must take account of the anomaly; and observed motions in general, as we shall see, must face the consequences. Wherefore, in our example of the railway track, let us briefly set down the conclusions. The two observers get results showing a difference in the miles and seconds measurements employed in this case. Therefore, relative motion may modify the measure of space and time intervals; therefore, space and time values are not absolute but relative quantities; moreover, space and time function together to bring about this condition, hence they are not entirely distinct entities. There are other conclusions involved, e. g., motion itself (as predicted of physical bodies) is relative. Of our two observers we said one was still, the other moving. With regard to what? Merely the railway track; with its own complex motion, relative, say, to the solar system. Is there then no such thing as absolute motion? Apparently not: the concept motion implies a relation to a standard of reference. Why not choose then a general standard of reference? Here rises the insurmountable difficulty which gave impetus to the relativity theory. Nature has furnished no such standard. Science built its hopes upon the all-pervading ether, but all attempts to measure motion through the ether have failed. The selection of an arbitrary standard is entirely objectionable, since we could never be quite sure of the validity of physical laws based thereon. Now granting that the motions of bodies are relative, the velocities of bodies are relative also, because velocity is the measure of motion. Again, velocity enters into

the measurement of many physical quantities, as energy and momentum; whence appears an element of relativity in these concepts.

Regarding the "General Theory of Relativity," take the familiar example of locating a point in a room by three measurements, viz: distance from side wall, distance from end wall, and distance from floor. This is an example of determining a position in space by its three "coördinates," usually symbolized by the letters, x , y , z . If the point moves through the room, a fourth measure is involved, namely, *time*, symbolized by t . Hence the broad conclusion that position in general involves four and only four values for its description. The question now arises: How shall we describe position in general by four quantities? We now have the genus of the relativity theory: it is one of the attempts to answer this question. Newton made a former attempt. He said time (t) is absolute (i. e., one clock will do for the whole universe), and the space values (x , y , z) can be taken care of by selecting a convenient "frame of reference" (coördinate system), and regarding it as fixed and rigid. Einstein maintains that this arbitrary selecting of frames of reference is an unjustifiable liberty, and that this regarding of the time, t , as absolute, and (worse still) as independent of its congeners, x , y , z , is an assumption contrary to fact. The first objection, respecting arbitrary coördinate frames, is made on the ground that movements are relative: absolute motion is a meaningless phrase: to speak of an object in motion always implied a point of view, and the Newtonian coördinate system is a restricted point of view. The second objection, respecting time, is made on the ground that there is an essential connexion between space and time which must be recognized if we intend to get at the true relationship of things. Einstein accordingly searches for a system of coördinates furnishing complete unrestrictedness for physical laws, and finds it in "Gaussian Coördinates". Moreover, in his Gaussian system, he merges space and time, and comes out with a universe which is no longer three-dimensional in space and one-dimensional in time, but which is an undistinguished "four-dimensional space-time continuum". Without going into details, we may say that Einstein's four new coördinates give a new interpretation to space positions

and intervals: thus remapping the geometry of space, and readjusting the law of gravitation. Furthermore, unlike the old, the new coördinates individually are devoid of physical meaning. It is their blend which has physical significance; elusive to the mind, however, on account of the four-dimensional aspect.

II.

Let us now turn to metaphysics; and, in particular, let us try to give an answer to our first question: "How does all this accord with our traditional philosophy?" Concisely stated, Relativity affords primarily the following proposition for our consideration: *There is nothing absolute in time, space, motion, or in whatever else is thereby entailed: their study and measure reduce to an investigation of the relationships between themselves and an observer—their observable phenomena being the outcome of their essential relationship inter se which precludes their being regarded as independent entities.* Now a very few words are sufficient to indicate that there is nothing here repugnant to our philosophical concepts. In the first place, since the above proposition concerns physics, we at once prescind from all those fine scholastic distinctions regarding space, time, and motion, which exist, not really, but only *ratione ratiocinantis*. We have then merely to deal with *spatium reale et physicum*, *motus localis*, and *tempus qua mensura motus rerum physicarum*. "*Spatium reale et physicum*" is defined (omitting the conceptual contribution) as "*ipsa rerum extensio*". Two *notae* are non-existence apart from bodies, and finiteness. Hence nothing absolute about it, in fact it is described as a species of *spatium relativum*. "*Motus localis*" is defined as "*modus rei superadditus*"—"cum vero nihil substantiale sit, reliquum est, ut sit aliquid accidentale, quod est fundamentum novarum relationum, quas res mota acquirit."¹ Some *notae* are non-existence apart from bodies, continuity, succession. There is nothing here inconsistent with the relativity theory. Even apart from definitions, common-sense shows that motions are relative in the sense demanded by the theory. Imagine, for example, the universe annihilated

¹ Haan, *Phil. Nat.*, § 92.

to a single particle: we cannot speak of its movement, since there is no object to which movement can be related, and no absolute space in which to chart motions. Time, finally, is defined as "numerus et mensura motus secundum prius et posterius," and the species we are concerned with is the *tempus respectivum seu relativum*, "quod motum et successionem in ente actuali respicit".² One *nota* is non-existence apart from bodies. This interpretation of time is so thoroughly consistent with that of the relativists that we can almost imagine them to have originated it. We cannot dismiss the matter with a remark, however, because it is necessary to examine the precise sense in which they make time relative. This may be studied by reverting to our example of the railway track. The observer standing beside the track, naturally attaches his frame of reference to the place where he stands, and for the measurements referred to his frame he selects the coördinates x , y , z , and t . The observer on board the train naturally attaches his frame of reference to the train, and for measurements referred to this frame chooses the coördinates x' , y' , z' , and t' . Now evidently x and x' are not the same thing, and in order to turn x into x' , and vice versa, we must use an *equation of transformation* involving, certainly at least, the speed of the train. Now what about t and t' ? Newton with his one clock for the whole universe would say, $t = t'$, just as if each tick of this monster clock caused an instantaneous jolt throughout the universe. Relativity says no, t is not equal to t' , and in order to turn t into t' and vice versa, we must likewise use an equation of transformation, involving the speed of the train, and also the velocity of light *in vacuo*. Here we have the relativity of time in the Lorenz-Einsteinian sense, which is the startling feature of Relativity. We may ask: Why the velocity of light? The answer to this question brings us to the *sine qua non* of Relativity, viz., the criterion of simultaneity. Certainly all time measurements must be based upon some such criterion. Newton's monster clock would fill the bill excellently, but unfortunately it does not exist. Physics accordingly must find something else. This something else will be of the nature of a universal time mes-

² Haan, *ibid.*, § 93.

senger. Relativity says that this messenger is the one which is the fastest known and which presents the same speed to all observers; in a word, *light*. Relativity's criterion of simultaneity is therefore based on light-signals; concerning which a detailed discussion is out of place here.

So much for space, motion, and time individually. What does Philosophy tell concerning their "essential relationship *inter se*"? Relativist writers make much of this point, apparently taking for granted that they were the discoverers of any such possible relationship. As one author expresses it: "The fact is that we have always supposed time and space to be absolutely distinct, and independent entities." Now the fact is that Scholastic Philosophy has always postulated the relationship of space, motion, and time (speaking always of their physical aspect). This is evident from the definitions stated above, especially from the fact that all three possess in common the *nota* of non-existence apart from bodies. They are co-existent entities. Again, all three are packed away together in the definition of time, "*mensura motus*": without space, no motion; without motion, no time; *ergo* without space, no time. Perhaps the space time nexus is more apparent if we consider that this spreading-out principle of substances which we call *extension* gives to space the only concrete reality which it has. Movements or motions in the concrete simply amount to extension (space) mutations, and between movement and time there is only a logical distinction (St. Thomas). Finally, is there anything to be said concerning the variability of space and time evaluations in the sense demanded by Relativity? This sense may be made clear by once more considering the example of the railway track. The observer on board carefully measures the length of the train, and finds it to be exactly 100 yards long; he notes also that he consumes in this task just one hour by his clock. The observer on the ground watches this performance as the train rushes past and by observations also calculates the length of the train. He also notes by his clock how long it took the other observer to make the measurement on board. He (the observer on the ground) finds that the train is a little less than 100 yards long, and that it took the other observer a little more than an hour to make his measurement. In a word, two observers measure the same

space magnitude and the same time interval and get different results. They disagree on the meaning of yards and minutes in this case. They are "speaking different languages," as one writer expresses it in a similar example. The reason for this is contained in the preceding remarks regarding transformation of the coördinates of the reference frames of the two observers, where it was pointed out that measurement discrepancies of this sort are the outcome of the phenomenon of the velocity of light. It is easily seen that there is here no metaphysical issue. Although the popular fancy is intrigued by novelties like the above, there is no reason why Cosmology should be startled, since it has condemned *ab initio* the absolute character of space and time in the real order, and is glad to accept any reliable evidence which physics has to offer concerning the internal mechanism of their relationships. The issue is then a physical one: if light has the universal significance which is claimed for it, then Relativity has unraveled an important secret of the universe. If light has not this significance; in particular, if an instantaneous or even faster impulse carrier be found for the universe, then Einsteinian relativity perishes, as all admit.

The above are primary considerations. If we turn to the more remote deductions of Relativity, we enter a very fertile field for the philosopher: a field too broad entirely to be considered here. There is one point, however, that cannot well be passed over; namely, the energy question. It was mentioned in the beginning of this article that, since velocities are relative, we create the assumption that the other physical units are relative concepts. What then about the law of the Conservation of Energy, and the law of the Conservation of Mass? Omitting discussion, we may say that the problem is solved by packing away mass and energy in the same parcel and conserving this parcel. This is quite admissible philosophically. All that Cosmology must shun is the postulation of creative and annihilative forces at work in natural laws. This is successfully done, as in this case, by searching out a more fundamental law. In the case of electrons, mass variations, depending upon velocity, have already been detected. This leads to a final but weighty consideration, namely, the search for the most fundamental law of the physical universe,

in which are rooted all these relative laws of observed phenomena. Has this law been found? Some answer in the affirmative and point to the time-honored dynamic law known as "The Principle of Least Action". The old and the new physics have this law in common. Professor de Sitter says of it: "... this principle retains its central position in Einstein's theory. It is even more fundamental than the law of gravitation, since both this law, and the law of motion can be derived from it. The principle of least action, so far as we can see at present, appears to be *the* law of the real world."

III.

The second and last of our questions is: "Has the Theory of Relativity any theological implications?" Let it be said at once that the theory, true or false, raises no theological *problems*. The two fields can hardly be said to overlap. However, as a few writers have pointed out connexions, it may be profitable for us to examine the question a little closely. It happens that the Principle of Least Action, mentioned at the close of the above remarks on Metaphysics, supplies an excellent transition into the field of Theology. It is difficult to give a non-technical definition of the principle. One writer (Professor Carmichael), however, expresses it very concisely thus: "It is a mathematical formulation of the law that nature accomplishes her ends with the least expenditure of labor. . . ." He adds that the principle is esthetically satisfying. The reason for its mention here, however, is that its enunciator, Maupertuis, found it theologically satisfying. A number of writers on mechanics have called attention to this, e. g., J. H. Jeans,³ "The statement of this principle was first given by Maupertuis (1690-1759), who did not deduce it by mathematical reasoning, but believed it could be proved by theological arguments that all changes in the universe must take place so as to make the action a minimum." This is an example of the old ideal of harmonizing and correlating all knowledge.

Space—there have been theological errors on this point in the past; e. g., Newton and Clarke thought it to be something uncreated and divine, thus confusing it with the immensity of

³ *Theoret. Mech.*, C. XII.

God. Relativity furnishes an additional endorsement of the fact that space belongs to the finite and physical order. Indeed the notion of its finiteness has been carried rather far. Einstein's book *Relativity* contains a chapter on "The Possibility of a 'Finite' and yet 'Unbounded' Universe". This is of interest as supplying an answer to the old-time question: If we journey to the end of the universe, what then? The argument is somewhat as follows. Imagine two-dimensional beings existing on the surface of a very large sphere. Being incapable of perceiving a third dimension, they would naturally conclude that their universe was a plane of unlimited extent. However, their two-dimensional continuum is a surface warped into a third dimension. It is in fact a spherical surface; and spherical surfaces, though unbounded, are finite in extent. If now we proceed by analogy to three-dimensional space as sensed by us and add thereto a fourth-dimensional warp, we likewise arrive at an unbounded yet finite universe. This may help us to form an idea of what is meant by the four-dimensional space-time continuum of the general theory. It may convey also an initial idea of what is meant by saying that the geometry of Relativity is "non-Euclidean". This leads to another concept. In each geometrical continuum there is always a best possible *route* between two positions. Thus in a plane this best route is the straight line; on a sphere the shortest distance route is along a *great circle*, of which a practical example is the sailing of ships from port to port along great circle tracks in order to make the voyage as short as possible. Such minimal routes are termed geodesics. Every consistent geometry has its geodesic formula, and the space-time continuum is no exception. Its geodesic is a definite mathematical entity, which however transcends the Euclidean and requires the Gaussian line-element for its treatment. Motions in accord with natural physical laws will take place along geodesics. Hence light must take the geodesic track, and must bend when the geodesics are curved, as they are in a gravitational field, according to the new mechanics. In fact all free movements may be regarded as the things of space tumbling along their geodesics. This involves a unique concept of force, or at least a breaking-down of the distinctions between kinds of molar force: a notion due to Einstein, and

termed "The Principle of Equivalence"—a topic out of place here.

A word about the fourth dimension. The repugnance felt toward such a possibility is partly due to a narrowness of our ideas regarding space. Thus, we jump at the conclusion that the fourth dimension must exactly resemble the other three, viz.: length, breadth, and thickness. Someone has named such fourth dimension "throughth" We symbolize length and breadth by two lines at right angles, and thickness by a third line at right angles to both of the other two, and then for the fourth dimension a line supposed to be at right angles to all three of the others. Now this shows that we studied well our geometry in school, since the above notion is thoroughly Euclidean. We must realize, however, that the geometry of Euclid is a structure made up of assumption and deduction and is consequently a product of the mind. We presume somewhat, therefore, in taking it for granted that measurable reality (so to speak) will exactly fit the Euclidean molds. This reasoning does not attack the usefulness, not the trueness *in se*, of the traditional geometry. It merely calls attention to a question of fact and emphasizes the *raison d'être* of those modifications known as non-Euclidean geometries. Now the Euclidean fourth dimension just described is probably a mathematical myth without foundation in reality. The fourth dimension of relativistic geometry is something different. It is in fact, as we have already noted, *time*; or, more correctly, a function of the time, "*t*." It is non-Euclidean because it enters into the formulas in a way slightly different from the x, y, z of ordinary three-dimensional space coördinates. Nevertheless its correspondence to them is such that it is, like them, a dimension; since to describe position adequately, we must include it as a measurable entity like the others. Positions in four-space are not called points but *events*, on account of this essential including of the *time*. The preceding argument has been given at some length on account of a certain rather remote theological bearing which has arisen in connexion with fourth dimension: that is, preternatural occurrences where matter is passed through matter; the appearance and vanishing of apparitions, etc. We sometimes hear it stated that such phenomena are explainable by a passing in and out of

the fourth dimension. We see what is meant by comparing the analogous case of two-dimensional beings living on a plane. Assuming such beings to have no cognizance of the third dimension, they could perceive only the events happening on their plane. A being, however, which had access to the third dimension could move on or off the plane at will and would become alternately visible and invisible to these dwellers of "Flatland", and would not be obstructed by the two-dimensional barriers of their plane. So also, some say, a being having access to the fourth dimension could at will become visible or invisible to us three-dimensional beings, and would not be obstructed by our three-dimensional barriers, walls, etc. All this of course is pure surmise. There are, moreover, some objectionable points in the theory as above stated. In the first place it seems to assume a fourth space dimension of the Euclidean form, the existence of which we have seen is very unlikely. If the relativists' fourth dimension exists, it is a time function, and this alters to some extent the above theory. Appearance and disappearance would then have to be explained somewhat as follows. We perceive only what is present both in the *space sense* and in the *time sense* of the word *present*. Now a thing may be present in the time sense and non-present in the space sense, and be therefore non-visible. Can, however, a thing be present in the space sense and non-present in the time sense and for that reason be invisible? If it can, it will lie concealed in the fourth (time) dimension. Briefly, anything to be seen must be present *hic et nunc*. Should it lag behind a half second in our past so as to be present *hic sed non nunc*, then we cannot perceive it. It may be left to the reader to form his own opinion as to whether this is reasoning or romancing.

Time—a similar theological error was committed by Newton, Clarke, and others respecting time by confusing it with the eternity of God. Again we find in Relativity an endorsement of the fact that actual time belongs to the finite and physical order. The particular contribution, however, of the Relativists is the elasticity of time values resulting from relative motion of observers. In regard to this part of the hypothesis attention has been called to a point of theological interest; namely, its bearing on the simultaneous vision of God of the

past, present, and future. This bearing, however slight, results from the concept of simultaneity already mentioned. Writers on relativity go to great pains to give examples showing that events which one observer considers to have occurred at the same instant may not be simultaneous for a second observer, and so on. In other words simultaneity has no absolute meaning in itself. It is relative, in a perceptible degree to us human observers, and totally unrestricted in the divine cognition. A remarkable deduction concerning an allied topic, i. e., free will and the future, is contained in one of the essays (by G. F. Hemans) submitted for the *Scientific American* Prize. The writer constructs a time diagram, analogous to the usual geometrical representation by a time-distance graph, and discusses the relations of the past and future *regions* thereon. He concludes that "... an event dictated by free will could affect points in its future region, but not in any other, which agrees with experience and shows that the theory is not essentially 'determinist'. . . . fourspace must be in some way formed by the will as time progresses." Whatever may be the value of such speculation, it is at least a novel weapon against determinism.

Relations in general—"De relatione" is a subject treated with much care in philosophy, partly on account of its important theological bearing. Is it possible that the Theory of Relativity can furnish any worthwhile information on this subject of relations in general? Such a possibility has been suggested by a Catholic writer, von Dunin-Borkowski: ⁴ "Recent speculations on the relative character of time and space may be fitted into the Scholastic theory concerning relations. It would prove a fascinating task for Scholastic Philosophy to investigate to what extent the harmony of the absolute and the relative which exists in the Infinite Being is reflected and adumbrated in finite existence. Faith would have to guide us in this matter, because without revelation we would be ignorant concerning the internal relations existing in the absolute. Philosophy has learned much from the relativity of the Divine Personality which aids us in understanding better the nature of relations." As the writer does not develop the suggestion, there is no need to go much further than the

⁴ *Stimmen der Zeit.*, July, 1921.

mention of it here. It may be pointed out, however, that the relativity theory deals primarily with the observable measure relationships of space and time: that is to say, with *real, essential* relations of which the foundation is measure. If we compare this with the treatment of *Relationes in divinis*, e. g., by St. Thomas, it is difficult to see how any new analogies can be set up regarding the general subject of relations. True it is that the relativity hypothesis (and we must always remember that it is merely an hypothesis) describes new individual relations, but not new kinds of relations. Scholastics would classify these relativity relations as *reales transcendentales*. From the viewpoint of the subject *De relatione*, the new theory has the attraction of contributing a unity and harmony to the concept of the material universe, which contrasts favorably with the heterogeneity of the older ideas.

In conclusion, it may be explained that the demands of brevity have made it necessary to give a very condensed treatment of most of the points touched upon in the foregoing remarks. In particular, the main issues, space and time, afford matter for fuller treatment. In this regard, attention may be called to Balmes,⁵ who treats *in extenso*, in an original manner, the topics of space and time; and gives excellent data for a comparison with the new theories. In fact, in his chapters: "Time is Nothing Absolute," "Contingency of Corporeal Relations," and elsewhere, he speaks often the language of Relativity. At all events one thing is evident, Scholastic methods are quite developed for coping with the discursive side of the Relativity theory. Nor is this surprising when we consider that our philosophy bases its judgments upon the criterion of objective evidence, while the Relativists claim similarly an empirical foundation for their system. We should rejoice, therefore, in possessing a commonsense philosophy. On the other hand, in the statements of some commentators on Relativity the misleading finger of Kant is very evident. Trying to square the Relativity theory with "Modern" in the sense of post-Kantian Philosophy, makes a splendid study in chaos.

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⁵ *Fund. Phil.*, tr. Brownson.

THE SHORT SERMON.

I.

CANON SHEEHAN must have learned very soon in his priestly life to appreciate rightly the value of the short sermon. One of his earliest assignments was to a curacy in an Exeter parish. Writing nearly forty years after this event, a curate of that parish declares ¹ that Father Sheehan, even in those early days, was generally recognized to have been "a splendid preacher, the chief characteristic of his sermons being directness and brevity. He appears to have had the happy knack of seizing upon some particular thought of religious duty. When he had exhibited it and presented it clearly to his audience, he made his bow and retired."

Now it would not be an unfair comment upon this estimate of Canon Sheehan as a young preacher, or at least upon the moral that seems to be latent in it, to point out the obvious danger of generalization. "Go thou and do likewise" is a counsel of perfection that does not necessarily follow. For the author of the wonderfully attractive novels of clerical life, of the fervid poetic commentary on the *Magnificat*, and of the neatly compressed series of thoughts and meditations comprised in *Under the Cedars and the Stars*—such a man is rather an exception than a type. He was a richly gifted soul as well as an assiduous literary craftsman. He was also a zealous and devoted priest. He knew that directness and brevity were highly desirable, and he was willing to go through an arduous apprenticeship in the art of achieving these excellent qualities of discourse. Doubtless also he had the power, whether as a natural gift or as a laborious acquisition, to make his presentation of a thought not merely direct and brief but striking and attractive as well. *Quod licet Jovi non licet bovi*, we are tempted to exclaim.

Such a guarded comment as this would not, at first blush, appear unfair. We may reasonably hesitate to urge it, nevertheless, when we find a wholly different—say, rather, a wholly opposite—type of priest illustrating the same rare qualities in his sermons. Pastor Halloft was not a literary man. He

¹ Heuser, *Canon Sheehan of Doneraile* (Longmans, 1917), p. 54.

was not an orator, but "a plain, blunt man". He had nothing of the subtle art credited to Marc Antony by Shakespeare. Without any of the elegant simplicity that characterizes the speech of Brutus in *Julius Caesar*, he had that patriot's kindling zeal, downright courage and forthright utterance. Speaking to an audience of exceedingly plain, blunt people, he managed somehow to secure directness and brevity. He was a pioneer in a waste place of God's kingdom, and (says² his biographer) "it gave him but little anxiety that there should be only a few persons at the Mass on Sunday morning, which he celebrated with as much solemnity as the place and circumstances allowed. He laid great stress on the sermon. It was for the most part short, but he injected into it a touch of enthusiasm which made the little group present see that he was interested in them. They felt their own importance as pioneers, as well as the importance of the act at which they assisted. He meant them to advertise the sermons; for he would preach again in the evening." His brevity here seems to have been intended as a bait to catch the larger fish that had failed to enter his net. Or it was like the bell which St. Francis Xavier rang in the streets of Goa to gather first the little children and, through them, the larger folk later on. Whether or not his sermons to the evening congregations were longer, we are not told by his biographer. We may fairly surmise that they were equally direct, if perchance a trifle longer.

At all events, Canon Sheehan and Pastor Halloft are witnesses of very diverse characteristics. And their testimony agrees as to the desirability of short sermons.

The pulpit has thus spoken. Let us now hear the pew. How do our congregations regard the short sermon? Another, and possibly a more pertinent, inquiry would be, Why do they so regard them? Both questions are answered³ promptly enough, and by a layman: "The great secret of success in preaching is to make the sermon short, always short, very short; as a rule not more than fifteen or twenty minutes, including notices, Epistle and Gospel. The reasons for this

² Anon., *Pastor Halloft—A Story of Clerical Life* (Longmans, 1918), p. 26.

³ Markoe, *Impressions of a Layman* (St. Paul, Minn., 1909), p. 136.

are many and most important. In the first place, for many persons, no matter how devout they are, the time at their disposal is very limited on account of many circumstances beyond their control; secondly, in a sermon carefully prepared, and concisely expressed, as much can be said, and much better understood, in fifteen minutes than if the same were said in the course of an hour; third, but few persons can keep their attention fixed upon a sermon beyond fifteen minutes, and, although some of those who read this may not be flattered by the statement, not one preacher in a hundred can hold the attention of his hearers more than fifteen minutes, and not one in a thousand can hold an audience more than half an hour; and a most earnest priest may be filled with holy zeal and so carried away with his subject as to forget the passing of time and everything else; but alas for human frailty, in such cases, almost invariably, the effect upon his hearers is simply to tire them and make them forget what he has said, while the same sermon condensed into ten or fifteen minutes would have been remembered and productive of much good. Short sermons is a perfectly safe rule, while long ones may be time and energy entirely lost upon the audience." Thus does a layman, Mr. Ralston J. Markoe, discourse on sermonizing from the standpoint—or sit-point—of the pew. The son of an Episcopalian minister who had been converted to Catholicism, he may perhaps be considered an unusually well-qualified commentator on sermons.

Brevity may be the true driving-power of a sermon, as it is said to be the soul of wit. Perhaps we shall more readily admit this, if we understand "wit" in the proverb as referring, not to drollery or banter or facetiousness or even pleasantry, but rather to the power of comprehending and judging and concisely expressing a matured judgment; in brief, that brilliant intellectuality which the poet had in view when he declared that "Great wit to madness nearly is allied."

II.

The examples cited from the story of two practitioners of the art of preaching, namely Father Sheehan and Pastor Halloft, are supported by the repeated counsels of professors of the art.

St. Francis Borgia, in his brief treatise on the method of preaching, makes room for the warning that a long sermon does not benefit the hearers but rather wearies and disgusts them (Chapter VII).

St. Francis de Sales, in his Letter on Preaching,⁴ warns the Archbishop of Bourges: "It is always better that the sermon be short rather than long. In this point I have failed up to the present, but I am correcting myself". And the Bishop of Belley, unconsciously illustrating the Saint's counsel, tells⁵ us of the incident in the Cathedral of Annecy when the Saint's words effected a wonderful operation of grace in the soul of a man who had been on the verge of becoming a heretic. "The sermon was short, and soon came to an end"—that was the declaration of St. Francis himself. "Francis greatly approved", says Bishop Camus in another place,⁶ "of short sermons, saying that lengthiness is the great fault of preachers in our day." On one occasion, he asked the Saint: "Do you call that a fault, or liken over-abundance to starvation?" and received the pungent reply: "That vine makes most wood which bears least fruit. A multitude of words has but little result. Look at the homilies of the Fathers, how short they mostly are, and how far more useful than our sermons."

The Bishop of Belley adds his own opinion: "A little well said and earnestly inculcated is the most effectual kind of preaching", and apparently believed that the frequent though brief repetition of great truths was more profitable than a rare but lengthy demonstration of them. In support of this view, he again quotes St. Francis: "He who would work iron must hammer at it over and over again, and the painter is never weary of touching up his canvas. How much more patient repetition is needed to impress eternal truth upon dull brains and hearts hardened in sin!"

The method of preaching drawn up by M. Almeras for the Congregation of the Mission after the spirit of St. Vincent de Paul, repeats⁷ the lesson of brevity: "One should avoid prolixity with great care, as it only wearies and confuses the

⁴ *A Letter on Preaching* (transl. Boyle), p. 70 of *Instructions on Preaching*.

⁵ *The Spirit of St. Francis de Sales* (transl. Anon., Dutton), p. 349.

⁶ *Op. cit.*, p. 347.

⁷ *Instructions on Preaching* (tr. Boyle), p. 86.

poor people, who, being disgusted thereby, at the end of the sermon profit less by all that was said before."

Bishop Dupanloup also called attention to the danger of fatiguing the people by long sermons. Fatigue produces listlessness, and what is heard by the ear is not noted by the mind. As his work on pastoral preaching abundantly testifies,⁸ Dupanloup was a most ardent admirer of the homiletic principles and practice of Fénelon. He might have quoted him in this connexion, for Fénelon, in his third dialogue⁹ on pulpit eloquence, inculcates the same lesson of brevity.

The traditional counsel of brevity is neatly put by Father McGinnes¹⁰ in his *Ministry of the Word*: "Don't weary the people by long sermons. Their power of attention flags after a certain time. Knowing what you are going to say, begin soon to say it. Some preachers by their long-winded introductions have the patience of their hearers wearied out before they reach their subject. Having said what you had to say, in a few forcible practical sentences urge it as a whole upon the attention of your hearers."

III.

Why should a sermon be short? Amid the many counsels of brevity, we hear an occasional reason alleged.

Mr. Ralston Markoe argues that the sermon should be short because: 1. Many persons can spend but little time in church; 2. Few can keep their attention fixed for more than fifteen minutes; 3. When fatigued, they forget what has been said and will not note what remains to be said; 4. A carefully concise style will say as much as an untrimmed, diffuse one.

To the obvious danger of boring the congregation, Mullois¹¹ adds the consideration: "We speak in God's name. . . . The instructions of our Blessed Lord, who is the Divine Master of us all, were uniformly short. Even the Sermon on the Mount, which has revolutionized the world, does not appear to have lasted more than half an hour." With shrewd insight into human weakness, he warns us against the kindly-meant flattery

⁸ Dupanloup, *The Ministry of Preaching* (tr. Eales), pp. 143-187.

⁹ *Three Dialogues on Pulpit Eloquence* (tr. Eales), p. 156.

¹⁰ McGinnes, *The Ministry of the Word*, p. 81.

¹¹ Mullois, *The Clergy and the Pulpit* (tr. Badger), pp. 183-196.

of the people: "For the most part, we are all convinced that others speak too long, but we are beguiled by the world's flattery. We preach, and people are delighted, and send intimations to us that we have acquitted ourselves to admiration; that they would gladly have listened to us much longer, and so forth. But we know better than any one else that the world does not always speak the truth, and that we ourselves have frequently denounced its want of sincerity. How comes it, then, that we are deluded by such fine speeches? In flattering us, the world simply plies its trade; but it is our duty not to give heed to its blandishments. . . . A man of high intellectual attainments, recently converted, declared that the manner in which he was bored by sermons during his youth, had kept him from listening to them for twenty years."

The Anglican Dean Howson¹² has other valid reasons for counseling a short sermon: "Our customary morning service is extremely long", he declares. Relatively—as the usual small attendance might convince ourselves—our customary High Mass is long, or is considered long. "And again", continues the Dean, "the fashion and taste of the day point to short compositions as those which are on the whole preferred." He illustrates this prevailing taste: "The rapidly read article in the newspaper, the hasty essay covering only two or three pages in the magazine, form a strong contrast to the long and laboriously written books of the older time, which are on the shelves of our libraries. Our sermons must, of course, feel the influence of the prevalent habit of the times; and we ought carefully to acquire the power of delivering, on suitable occasions, short pointed addresses from the pulpit."

IV.

We have listened to much consentient praise of the Short Sermon. But what should be considered its appropriate limits of time?

"We have occupied four days in explaining to you the parable of Lazarus, bringing out the treasure that we found in a body covered with sores; a treasure, not of gold and silver and precious stones, but of wisdom and fortitude, of patience

¹² Contributed to *Ellicott's Homiletical and Pastoral Lectures*, p. 53.

and endurance." Thus does St. Chrysostom begin his sermon on the topic of excessive grief at the loss of friends. He declares that it would be appropriate to continue his exposition on the death of Lazarus, but that, in order "to avoid wearying you", he would reserve further remarks upon that subject until another time. How long did it take him to deliver his present sermon? The English translation from which a quotation has just been made comprises about five thousand words. Preachers vary much in the rapidity of their utterance, but a fair estimate would probably assign about forty minutes to the discourse. Should this be considered long or short? Even for such exceptional occasions as the panegyric of the titular saint of a church, the dedication of a church, the installation of a bishop, and the like, forty minutes would not err on the side of brevity.

"Look at the homilies of the Fathers", said St. Francis de Sales, "how short they mostly are, and how far more useful than our sermons." Allowing for the greater lengthiness of the Greeks than the Latins in homiletic discourse, four days spent on a partial exposition of the death of Lazarus would, in our day, probably weary an audience. And yet Msgr. Benson delivered twenty-four sermons, if I mistake not, on the single text: "I am the way, and the truth, and the life." Perhaps we should not measure length by the clock or the tape-measure?

We have found three estimates for the sermon-length: St. Francis Borgia, one hour; M. Almeras, one hour for Sundays, three quarters of an hour for work-days; St. Francis de Sales, three quarters of an hour—if the sermonizer be interesting—or better still, one-half hour. St. Alphonsus Liguori¹⁸ offers all three: Lent sermons, one hour; Sunday sermons, three quarters of an hour; the parochial instruction, one-half hour. Bishop Dupanloup favors a straight half-hour for the ordinary sermon: "À l'exception des grands sermons, dans de rares occasions, une demi-heure suffit largement: au delà l'auditoire se fatigue et n'écoute pas, la vie n'est plus. D'ailleurs que de choses ne peut-on pas dire dans une demi-heure, quand on sait serrer sa parole, et éviter les inutilités." If the preacher takes

¹⁸ In *Instructions to Preachers* (p. 14) prefixed to *Sermons for all the Sundays of the Year* (tr. Callan).

care to prune his discourse, he can indeed say a great deal within the suggested limits of time.

The half-hour discourse has many supporters. Potter¹⁴ refers to "the half hour which an ordinary discourse should not exceed." Eales quotes the Rev. Mr. Bushnell, who declares that "for ordinary preaching thirty or thirty-five minutes of carefully-arranged thought is more effective than more time. A certain mission-preacher, after preaching an hour and a half, expressed great surprise because the people were not moved to decision and action. The pastor with whom he was laboring said, 'Make three sermons during the time occupied in preaching this one, and you will make three times as many converts.' Devotion ends where weariness begins." It is interesting to know that even Protestant preachers, in whose view the sermon is the principal part of religious functions, agree with this limit. Thus, too, Kelman, in his *The War and Preaching*¹⁵ declares that one-half of an hour, twice on Sundays, is about all that a congregation can bear. St. Ambrose is said to have taken the average length of thirty minutes. Mullois estimates that Our Saviour took about the same amount of time for the Sermon on the Mount. Is, then, the half-hour sermon (understood as including a few announcements) to be properly described as "short"?

It is clear that the universal trend in our day is towards brevity in sermons. It is equally clear that brevity is a relative matter. Merely to quote the counsel "Be brief" is hardly concrete and satisfactory. To men of an older generation, forty minutes was a short time in which to deliver a message of the Gospel.

We accordingly read with approval but without a sense of definiteness such remarks as the following: "According to the Council of Trent, a discourse should have two qualities, namely brevity and simplicity. It should be brief and it should be intelligible—*brevis et facilis*—not tedious and long-drawn-out on the one hand, nor too elaborate and ornate on the other, but marked by a noble simplicity, skilfully adjusted to the capacity of one's hearers, and made sharper than a two-

¹⁴ *Sacred Eloquence*, Chapter IV, Sect. iv.

¹⁵ Yale University Press, 1919, p. 16.

edged sword by diligent study and earnest thought". What limits of time shall mark the sermon that is "not tedious and long-drawn-out"?¹⁶

We read with similar approval and similar hesitancy the fine advice given by St. Francis of Assisi to his preachers: "I also warn and exhort the same brothers that in the preaching they do their words be fire-tried and pure for the utility and edification of the people, announcing to them vices and virtues, punishment and glory, with brevity of speech because the Lord made His word short upon earth."

The counsel is echoed by Valuy: ¹⁷ "In writing sermons your rule should be 'short and good'. Not everything that we eat, but only that which we digest, keeps up the vital warmth of our bodies." But the comforting definiteness we are looking for is as yet lacking.

We find at length, however, what we have desired: "Except on extraordinary occasions, a sermon should not be lengthy. A discourse occupying from twenty to thirty minutes, if judiciously prepared, will contain abundant matter to instruct and edify without fatiguing the congregation. A surfeit of spiritual, as well as of corporal, food is hurtful to those who partake of it."¹⁸ Twenty to thirty minutes.

V.

The twenty-minute sermon has its strong advocates. "If", writes Dean Howson, "I were required to spend an hour on two Sunday sermons, I should not divide the time into two equal parts, but should be disposed to preach twenty minutes in the morning, and forty in the evening. Our evening congregations consist largely of those who, after a short service, are rather glad to have a long sermon, and can listen to it easily. The morning sermons are preached, as I have said, under different conditions, and our more highly educated people, too, who are then at church, are impatient of prolixity."

All of Hitchcock's brief manual is devoted to expounding and illustrating his plan for the composition of a sermon. He is nothing if not specific and concrete, and accordingly so

¹⁶ O'Donnell, *The Priest of To-day and His Duties*, p. 220.

¹⁷ *Directorium Sacerdotale. A Guide for Priests*, p. 134.

¹⁸ Cardinal Gibbons, *The Ambassador of Christ*, p. 283.

measures the space to be given to each portion of the plan as to assure¹⁹ that "a sermon of this length will occupy about twenty minutes in delivery".

The "half-hour sermon", with announcements, etc. included, is virtually reduced to twenty minutes, and this appears to be the customary length to-day.

There are nevertheless those who advocate a still shorter sermon. Mullois tells us (p. 190) that in his day there were parishes in Paris where a rule prevailed that no one should preach more than forty minutes. "In some popular meetings", he added, "preachers are not allowed to speak beyond fifteen minutes, and *it is there that the most good is done.*" The importance of this testimony solicits the italics which we have ventured to confer upon it.

Our layman, Mr. Ralston Markoe, pleads for a sermon of "not more than fifteen or twenty minutes, including notices, Epistle and Gospel", and later alludes thrice to the advantages of a fifteen-minute discourse, concluding with a still further abatement of his original "twenty" into "ten or fifteen minutes". He seems unconsciously to follow the advice of Baron Alderson,²⁰ who, when asked as to the proper length of a sermon, answered, "twenty minutes, with a leaning to the side of mercy".

VI.

How to achieve brevity? It is partly a gift of nature, partly an acquisition of art. But art can do much. First of all, it can remove irrelevancies. In the flush of composition, we are apt to write amplifications of thought that are quite unnecessary, illustrations that fatigue at length by their overabundance, commonplaces of thought that are futile for our purpose. Robert Louis Stevenson objects to such additions for a peculiar reason: "To add irrelevant matter is not to lengthen but to *bury*." The kernel of thought is hidden in the shell. Remove the shell and people will find the kernel. Incidentally, brevity is achieved. Michelangelo beautifully describes the process:

The more the marble wastes,
The more the statue grows.

¹⁹ *Sermon Composition*, p. 19.

²⁰ Hoppin, *Homiletics* (rev. ed., 1883, p. 275).

Again, the language of our essential thought may be condensed by art. Southey, when he declared that "if you would be pungent, be brief", assumed that brevity was at the command of the conscientious writer. "It is with words as with sunbeams", he said; "the more they are condensed, the deeper they burn." It might seem curious to reflect that the process involves the use of a magnifying glass. Even so—for in condensing the language you really magnify the essential thought.

Finally, clearly defined purpose in the sermon, a well-arranged order of exposition, a fairly rapid plunge *in medias res* and a snappy conclusion will assist wonderfully in achieving the brevity so desirable in sermons.

H. T. HENRY.

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LEAVES FROM A MEDICAL CASE BOOK.

An Act of Faith.

I.

I HAD not seen Jocelyn since we had been at Stonyhurst together. He had been one of those boys, rare but always popular, who combine athletic prowess with brilliancy in their studies, and he had left behind him a reputation for bravery seldom equaled. We left at about the same time, I to go to hospital and he to find his way into the engineering profession.

We had corresponded a little while and then he had gone abroad and I lost touch with him. I was not a little surprised therefore when he walked into my consulting room one evening, in the middle of October, tall, hale, and tanned with the sun, and greeted me with the abrupt geniality so characteristic of him.

"Manners," he said when we had shaken hands, "I dare bet I am the last man on the face of this earth you expected to see to-night."

"You are about that," I said, "but I am more than pleased to see you. And you are looking remarkably flourishing, Jocelyn."

"Yes, I am flourishing enough, on the surface. But there is something wrong with me, Manners, so wrong that I can't help feeling it is going to be the end of me."

I looked at him curiously. While he had been speaking his manner had changed rapidly and an expression came into his eyes that prompted a question.

"You are afraid of something?"

"I am."

"Is it disease?"

"Sometimes I think it must be cancer of the stomach. But I have been assured on the best authority that there is nothing wrong there. I have been to two priests, one in Madras (I will tell you all about that), and they both gave me excellent advice, I suppose; but it hasn't cured me."

"Tell me, Jocelyn, do you think it is a priest's job altogether? Because if you do, I can't help feeling you have been sent here. My brother Claude is in the next room, he is staying with me a couple of nights. And I think he is just the man for you if you have an out-of-the-way problem to discuss."

At this announcement Jocelyn's natural manner came back with a rush.

"Great Scott!" he cried, "that is a bit of luck. Deo gratias! And if he has a taste for obscure problems I fancy I can tickle it."

"Then come along and do so."

I rose and opened the door which led into the study. We found Claude settled in a deep chair absorbed in Poe's Tales, which he laid down as we entered. Jocelyn's face lighted up.

"Hullo, Father," he said without any introduction, "you were not exactly like that when I saw you last. Do you remember Dicky Jocelyn who inveigled you out one night to pinch apples from old Prynn's orchard, and how I bolted and you got a whigging for it next day?"

"I do—in fact I may say I remember you quite vividly. But really at first sight I did not recognize you. Your beard, I think—"

"Yes, I have been cultivating the waste places, and cooking in the sun too, so no doubt I have changed a bit."

"Jocelyn has come for advice," I interrupted, "yours in particular."

"I shall be very happy," said Claude. "Sit down and tell us all about it."

When we had settled ourselves, Jocelyn began.

"It is about fourteen months ago that I made the acquaintance of one of the Fathers of the Madras mission. This priest was the first person who made me *realize* the supernatural. Somehow or other I found I had been taking the Catholic Faith for granted, so to speak, without realizing it at all. I can't put it properly, you know, but that is what it came to. Things he said used to impress me very much. For instance, one thing he told me once—'Here, in a heathen country,' he said, 'you see grace visibly at grips with the devil.' After that I took quite a different line with stories of the supernatural I heard. I was inclined to pooh-pooh them a bit, but now I am tempted to go too far the other way. Perhaps you will think so in my own case. To come to that—well, it began like this. There was a native convert, a man, one of my servants, who began to get slack about his religion. Then he got careless about his duties, depressed and morose, and took every opportunity to avoid me. Well, I spoke to him one day, and the answer I got fairly frightened me. The man simply blasphemed right out, and added a string of filth too which I should have thought no human being could think of. I went for him. I don't know what I said, for I was just fairly strung up, and as a result, what did the fellow do but fly at me and dig his teeth in my wrist. Just look at that scar, doctor, and see what you think of it."

He rolled back his left sleeve.

"It is the scar of a septic wound," I said.

"It is indeed. I was in bed for a week from it with my arm in a bath, and the doctor man said it was just touch and go. It still pains me at times and tickles me up when it is touched. That is a nerve involved in the scar, he told me, and might go on a long time. Well, I ought to have shunted the man off there and then, of course, but something stopped me. Instead I sent down to the church and asked the Father to come up. He came and I told him what had happened. The only thing he said was to ask me when I had been to con-

fession last. I told him three weeks since, and he said I had better go again at once, and he would bring me Holy Communion in the morning. This surprised me greatly and I asked him what he meant. For answer he told me to call the man in. I had another Catholic servant and I sent him to fetch the man, but he would not come. So the priest just got up and went to him, and (as he told me afterward) there was another scene. But he made no attempt to bite this time. The priest just sat and looked at him and listened to his ravings. Then he came back to me. 'Well, Father,' I said, 'What do you make of him?' 'He is possessed,' he said.

"This gave me a bit of a shock I can assure you, all the more as I was weak from the effects of the wound. I had a fit of shivering, I remember, too. But the good Father was a man entirely without fear. He simply told me that he would speak to the bishop and then exorcise the man, and I was just to leave everything in his hands. I obeyed, but I had a pretty bad time over it all. To come to what is, I believe, the important point, the exorcism took place one evening, to be precise, exactly twelve months ago to-morrow, and at nine o'clock. It was at that hour that the devil left him, I was told, and it was then, to the minute, that I went through my experience. I was seized with a tremendous terror, that is the only word for it, terror as of something terrible that was setting itself at me (I can't explain a bit properly, you know), as if it wanted to do me an injury, or would do so in the future—if it could—and at the same time I had a frightful pain in the pit of the stomach, and, well, I may as well tell you, I brought up everything I had had to eat that day I should think. I thought I should never stop it. However I did at last and the—the terror left me, more or less collapsed after it all—but—"

Claude, who had been staring at the fire during this recital, looked up abruptly.

"Is it on you now?" he asked.

For an answer there came a moan, and the strong man slipped down in his chair in a dead faint. I sprang up, but my brother held up his hand.

"Not yet, Hilary—this first," and taking the stoup off the wall he signed himself and passed it to me. Then he signed the unconscious man on the forehead and finally sprinkled

the carpet round the chair. Jocelyn's eyelids flickered and then opened, and the eyes rolled with returning consciousness.

"Now get him a stiff one, Hilary, with hot water."

When I returned with the brandy Claude was speaking:

"Not at all. I never think a man a fool for being frightened at the devil. I fainted myself once, too. Now if you feel up to it let us hear some more. But first, has it all passed now?"

"Yes, Father, thanks, only I feel a bit shaken. It is about the worst one I have had, I think."

"Just so. If it comes on again take holy water, will you, and you might sprinkle some about the room too. I did that just now."

"Then you think—?"

"I think it is probably external to yourself. But please go on."

Jocelyn finished his brandy and water.

"If I had had that, doctor, on that first occasion I could have stood it better. But one curious thing I must tell you: I had this attack of vomiting and it appears the possessed man had too; in fact he finished up with that. I got better of the blood poisoning very quickly then, and the servant turned over a new leaf and became quite an exemplary Catholic. And then about a month after that this ghastly feeling seized me again with the same pain in the stomach. I could make nothing of it. I went down to the church one day and told the padre about it. He was sympathetic, but he said very little. He never said much when he gave you advice, but what he did say was to the point. In my case he told me to go to the sacraments more frequently, and in particular if I felt it coming on at any time to go to confession whether I wanted to or not. And he added that it would pass away in time and never return. But that is a year ago now and—"

"One moment," said Claude. "What happened as the result of going to confession?"

"Oh! well, it stopped it at the moment. But it has not cured it—as you have seen. The thing has been going on for a twelve-month. And I cannot help feeling that it is working up to a climax somehow and that to-morrow being the anniversary the evil thing will make a last dead set at me, to—to—my God!—"

Claude was on him like a cat on a bird. He held him down to the chair by the shoulders.

"Listen—you must not give way, you *must not*. If you do, you are lost. It cannot hurt you against your will. Do you understand? Say 'Jesus, Mary'."

"Jesus! Mary!" The words came in a hissing whisper and the corners of the mouth twitched.

"There—is that better?"

"Yes—thanks. But—do you understand—?"

"Yes, I see the whole thing, Jocelyn. I promise you by my authority as a priest that if you will do as I tell you the thing will go—forever. Will you take my word?"

For answer Jocelyn held out his hand and gripped the other's in silence.

"There is one thing I should like to know. Have you had any other advice?"

"Yes, Father, I have. I went to another priest in this country and he told me he suspected the whole thing was physical—in fact he sent me to a specialist in nervous disease. The specialist examined me very carefully; he made a great point of testing my eyes and what he called my knee-jerks. Then he made me walk with my eyes shut, and games like that. What he was up to I can't imagine. Finally he told me the whole thing was neurasthenia. But I can't help thinking he was wide of the track. What do you think, Manners?"

"I do not think so at all," I said. "On the contrary, he was very much on the track. There is a disease of the nervous system associated with attacks of stomach pain such as you have and he was bound to look for that. He had to exclude it, you know. And then, as to this terror, you have not told us whether it is associated with certain occasions or places."

"It isn't, specially. It comes on when I am alone mostly; in fact it has made me nervous of being alone, particularly at night."

"Exactly. There is an association, you see. And then again you have probably found that it has affected your work; you have been unable to attend to it with your usual concentration. Quite possibly also you have developed scruples of conscience about trifles, unlike your usual habit of mind. Is that right?"

"Right on both points."

"Then honestly I cannot blame the doctor for making a diagnosis of neurasthenia. In fact you may call it that if you like, only I do not consider in this case that the basis is physical, as it is in some."

"Then if I have not got a physical disease, why on earth do I have this pain and vomiting?"

"It is the overflow of the soul."

"The *what*?"

"Well—there are two nervous systems in man. There is the brain and spinal cord which is concerned in voluntary actions and mental processes, and then there is the sympathetic chain which lies inside the body cavity and is concerned with all those functions which are outside the control of the will. Just behind the stomach this spreads out into a great network which we call the solar plexus. Now in cases of mental stress the energy of the soul overflows, so to speak, into the body, and, for some reason we do not know, it finds its outlet by upsetting this plexus. And as the nerves from it supply the abdominal organs you may get vomiting and so on. The whole thing is quite common and well known."

Jocelyn sat silent for a moment. Then he turned to Claude.

"Well, Father, the medicine man has done his bit. What do you think of it all?"

"I am not going to say all I think," said Claude. "I am going to be like the priest in Madras, except that I shall give you different advice. What you must do now is to make an act of faith in Almighty God, remembering that He is infinitely greater than the evil that is attacking you, whatever that may be. You have been doing this to a certain extent all along in approaching the sacraments, but I believe inadequately. And as you consider that this evil power will concentrate itself against you at a certain time, you will make your act of faith precisely at that time in the presence of the Blessed Sacrament exposed."

Jocelyn started. "Exposed?"

"Yes. You do not know it, I see, but you have dropped in upon us in the middle of the Forty Hours." There was a long silence at that. Then Jocelyn stood up.

"That settles it, Father. It is the hand of God."

When he had gone I asked a straight question. But Claude was in one of his provoking moods.

"You will know to-morrow. Meanwhile pray hard—he needs it. When the time comes I shall kneel with him at the rails and you may as well wait at the back of the church. Keep your eyes open, for I should not wonder if there is some objective manifestation as a result. And come prepared with something rousing. If I read his soul aright, he will go under pretty badly."

"You really think so?"

"I do. He is weak in faith. You heard what he said about realizing the supernatural? Well, he thinks he realizes it now, but he does not. He has been impressed—tremendously impressed—by the romance of it. And he has been badly frightened, too. But it is God that—By the way, what did you make of that scar?"

"Nothing unusual. It was just a bad septicemia—that's all."

"And a *periculum mortis*?"

"Very much so. The doctor probably never told him till it was all over. That is what they do, you know. But why do you ask?"

"I was just wondering whether such an illness could be a sufficient cause, coupled with the shock, to start a train of symptoms like his."

"It might, particularly with certain temperaments. But Jocelyn has not the temperament. Besides, the terror he showed must now—"

"Precisely so. Interesting case, isn't it, Hilary?"

And with this parting shot he took up his office book.

II.

On the following evening we entered the church at ten minutes to the hour, as Jocelyn said he could not stand the strain of a long watch before the time. I knelt behind the last row of benches, immediately behind me being the wind porch which gave entrance to the church by two swinging baize doors opening inward. To the left of this was a statue of St. Anthony. The votive stand for this statue had been taken away, but the

wooden box in which candles were kept for it remained on the floor just beneath. There were some twenty candles or so in it.

I believe that was about the longest ten minutes I have ever spent. All kinds of conflicting thoughts crowded into my mind: now one, now another pushing itself uppermost. The whole thing was nothing but neurasthenia; it was a traumatic neurosis aggravated by association; and the patient had gone down before it, as so many of them do. And this idea of a fatal time—what was it but obsession? Obsessions are common enough in such cases. But if this were all, why were we here? To make a counter suggestion? Surely faith was something greater than that, faith whose Object is infinite. And at that the supernatural asserted itself: I thought of the exorcism, of the terror which could make a strong man faint, and instinctively found myself repeating the words with which Holy Church fortifies her children against the dark—*a sagitta volante in die, a negotio perambulante in tenebris*. . . .

The first stroke of the hour broke upon the silence of Exposition. Simultaneously the swinging doors of the wind porch opened swiftly; the sound jarred on my strained nerves and I turned with a feeling of sickening apprehension. There was no one there. A faint breeze came through and the matting lifted a little in the draught. Then the doors fell to again with a soft thud. I looked at the kneeling figure at the rails. It was motionless and rigid, with the head thrown back looking straight up at the Throne. Then as the last stroke of the hour sounded it swayed, slid into a heap upon the step, and so lay.

Claude had him out on the sacristy floor almost before I could get there.

"What is it?"

"Nothing but a bad faint. Let him lie still and he will come round in a minute or two."

The rector came in and inquired. I was explaining, when the door opened suddenly and one of the vergers appeared. His face was quite white.

"Yes, what is it?"

"Father, the candles in St. Anthony's box have all taken fire and burnt up. We have put it out, but—"

The rector was gone. Claude looked up at me.

"I told you so," he said. "By the way, who came into church just as the clock struck?"

"No one," I said.

I made Jocelyn stay with me that night. He recovered perfectly from the shock, but his manner was subdued and he said very little. When he came to say good-by he took Claude's hand in both his and looked into his eyes.

"There is one thing I must tell you, Father," he said. "It is something I have known all my life and never realized till now."

"What is that, Jocelyn?"

"Just this—that the Blessed Sacrament is God."

III.

When we came to talk it over, Claude was in no mood to dogmatize.

"The crucial point in the case," he remarked, "is the time of the exorcism. The patient did not know the *exact* time, but he must have known it approximately. He knew, that is, that it was taking place at or about that time. He had had a bad shock; he was exhausted with a severe illness and he had been frightened and impressed by the supernatural which had been brought home to him in a new way. Hence you can argue that the terror was suggestion, the vomiting merely secondary (in any case I believe it would be), and the fact that the possessed man also vomited mere coincidence, a coincidence too that aided the suggestion. Result, a neurotic condition, psychasthenia, if you like, with obsession and all the rest of it. And on that hypothesis you would have treated him on purely medical lines, I presume?"

"I would not. I would have looked for a physical deficiency and treated that if I found it, because I believe that improvement of bodily conditions helps these people toward a cure; but as a Catholic I would have turned him over to Holy Church."

"Just so, and saddled the poor priest with another scrupulous conscience! But there—the case turned out all right because he was willing to obey. That is the crux with these people.

And though I take the view, as I believe the priest in Madras did, that the thing was external to him; still, even granting the other possibility, I felt sure that the cure lay in the direction I told him. It did, you see, and the devil has been routed, directly or indirectly, for it was a very gloomy prospect for him otherwise. And the incident of the candles proves nothing. Similar things happened, as you remember, at my church last year. But however you view it, Hilary, the case is one worth entering in your book."

"As what—psychasthenia—obsession?"

"No. Besides you know perfectly well it isn't either of them! Give it no name. Just call it an 'Act of Faith' and leave it at that. For it is that, after all, and a fine one, too."

"LUKE."

Studies and Conferences.

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

RECENT PONTIFICAL APPOINTMENTS.

20 October, 1921: Monsignor John F. Noll, LL.D., of the Diocese of Fort Wayne, made Domestic Prelate of His Holiness.

28 October: Monsignors John C. Thompson, Adam Christ, and Aloysius Meuwese, of the Diocese of Harrisburg, made Domestic Prelates of His Holiness.

11 November: Monsignor Anthony Piégay, of the Diocese of Alexandria, made Domestic Prelate of His Holiness.

25 November: Monsignor Francis P. McManus, of the Diocese of Des Moines, made Domestic Prelate of His Holiness.

30 November: Monsignors Edward A. D'Alton, LL.D., and Thomas F. Macken, of the Archdiocese of Tuam, made Domestic Prelates of His Holiness.

Mr. Charles J. Munich, of the Archdiocese of Westminster, made Privy Chamberlain of the Sword and Cape supernumerary.

6 December: Monsignor John Hagan, D.D., Rector of the Irish College, made Domestic Prelate of His Holiness.

WHO OFFERS THE MASS?

The Catholic child would be most likely to answer: "Father So-and-So". The average Catholic layman would say: "Why, the priest offers the Mass". The answer would be right in the world of phenomena, of the things we see and hear and touch. But in the world of noumena, of things as they are in themselves; in the world of Mystery, to which the Mass preëminently belongs; in the world of Faith, which is "the evidence of the things that appear not," the answer is not so categorical, and does not come so trippingly to the tongue.

The Council of Trent¹ has defined that Christ our Lord offers Himself in the Holy Mass by the ministry of the priests. What are we to understand by ministry? Are priests principal agents in the offering of the Sacrifice, or is Christ Himself Principal Agent and they but the instruments? The present article is written to show that Christ alone is Principal Agent, and that He, therefore, it is who really offers the Mass. It is an axiom of Scholastic Philosophy that the effect is to be attributed to the principal agent, not to the instrument.

The Fathers and Doctors of the Church implicitly affirm that Christ is Principal Agent in the offering of the Mass when they declare the Mass to be the same as the Sacrifice once offered on the Cross. At least two of the greatest of them explicitly affirm it. In his Commentary on Ps. 38 (n. 25) St. Ambrose says: ² "Christ Himself is plainly seen to offer in us, since it is His word which sanctifies the Sacrifice that is offered". And St. John Chrysostom: ³ "It is not true that this banquet is prepared by a man while that was prepared by Himself, but both this banquet and that one are prepared by Himself". And again, even more clearly: "It is not man who makes what is present become the Body and Blood of Christ, but Christ Himself who was crucified for us. The priest stands as representative pronouncing those words, but the power and grace is God's (*tu theou*, i. e. Christ's). This is My Body, the priest says, and the word transmutes that which lies on the altar. As the word, *Increase and multiply*, was once spoken, but gives human nature power evermore in the procreation of offspring, so this word, once spoken, from that time to this and unto His coming effects a perfect Sacrifice in the churches on every altar." ⁴ When St. Augustine says, "That bread which you see on the altar, sanctified by the word of God, is the Body of Christ", his teaching chimes with that of the other two.

Holy Mass is not only the representation of the Sacrifice begun in the Last Supper and finished on Calvary, but is also the representation or renewal of it. It is the representation by virtue mainly of the mystic immolation which takes place

¹ Sess. XII, ch. 2.

² Migne, *P. G.*, 58, col. 507.

³ *Ib.*, 49, col. 380.

⁴ *P. L.*, 38, col. 1099.

through the twofold consecration; it is the representation by virtue of the consecration itself. For by virtue of the consecration the Victim offered in the Last Supper and immolated on Calvary is introduced into the Christian sanctuary, laid upon the altar that "we have" (Heb. 13: 10), and there represented or handed over once again to God the Father. This handing over of the blood of the victim in the holy place was the strictly liturgical element of the Old Testament sin-offering, and is so in its Antitype, the One Sin Offering of the New; for the coming Event cast its shadow before. Who, then, introduces the Victim of Calvary into the Christian Sanctuary? It is Christ Himself. The part that the priest plays in the tremendous drama is so subordinate as to be all but negligible. It should be plain to every thinking mind that only Christ Himself can make His own Body and Blood to be present on the altar. "The word of God", says St. Thomas, "operated in the creation of things, and it is the same which operates in this consecration".⁵

Christ could make His Body and Blood to be present on the altar under different forms and in a different way from that in which He actually does so. But He is priest after the order of Melchisedech and so He willed to present His Body and Blood under forms of bread and wine. The Church has defined the mode of the presence to be transubstantiation. The bread is changed into the Body of Christ and the wine into His Blood. Who, then, is principal agent in effecting this stupendous change? We priests know that we are not. He has told us Himself that without Him we can do nothing; much less can we do this thing. We but lend our hands and voice, and Christ consecrates. "In this Sacrament," to quote again the great Master of Scholastic Theology, "the consecration of the matter consists in the miraculous change of the substance, which can only be done by God" (i. e. by Christ, for Christ it is who offers by the ministry of priests); hence the minister in performing this sacrament has no other act save the pronouncing of the words."⁶ It follows that Christ Himself is Principal Agent in the offering of the Mass, for the whole essence of the

⁵ 3^a, q. 78, a. 2, ad 2^{um}.

⁶ Ib., a. 1.

offering lies in the consecration, and it is Christ who consecrates. So, to quote once more the words of St. Ambrose, "Christ Himself is plainly seen to offer in us since it is His word which sanctifies the Sacrifice that is offered".

When the Council of Trent declares that Christ offers the Mass by the ministry of His priests, it means by "ministry" certainly not more than the exercise of the power which priests have in the administration of the Sacraments. I say "certainly not more"; for priests have far less to do with the consecration in the Mass than they have with the dispensation of the Sacraments, which is indicated by the fact that they speak in their own person when administering the Sacraments, and do but repeat Christ's own words in consecrating. Now the power they have of dispensing grace through the Sacraments is purely instrumental. As St. Thomas teaches, "a minister is of the nature of an instrument; since the action of both is applied to something extrinsic, while the interior effect is produced by the power of the Principal Agent, who is God."⁷ With much stronger reason is it affirmed that Christ Himself is Principal Agent in the offering of the Mass, and we priests but His instruments.

The principal agent produces an effect by its own virtue, i. e. by virtue of a power inherent in itself; the instrument by virtue of the principal agent. When the effect produced is supernatural, i. e. beyond the natural power of the agent, that agent can only be employed as instrument in producing it. This stands to reason; for the natural power of the agent extends only to effects that lie within the natural order. Hence, men and even angels can give grace or work miracles only as instruments of the Godhead, both grace and the power of working miracles being so proper to God that they cannot belong by nature to any created agency. It is plain, then, that the miraculous power of changing bread and wine into the Body and Blood of Christ, wherein lies the re-presentation of the Sacrifice first offered in the Last Supper and on Calvary, belongs to Christ alone as Principal Agent and to priests only as His instruments.

In his *Select Treatises of St. Athanasius*, Newman affirms the Catholic doctrine to be that Christ is Priest, "neither as

⁷ *Ib.*, q. 64, a. 1.

God nor as man simply, but as being the Divine Word in and according to His manhood".⁸ This is also what the Apostle says: "For every high priest is appointed to offer gifts and sacrifices; wherefore it is necessary that he also should have something to offer" (Heb. 8: 3). To be Priest the Son of God had to become man, that He might be able to offer His humanity, His soul and body, to suffer the Passion and undergo the Death upon the Cross. This is the Sacrifice that He offered. We are prone to think of His Sacrifice as the Death alone, because that was the consummation of it. But it really began with the offering in the Supper, and the Passion which led up to the Death was as truly part of it as the Death itself. So the Passion had to be offered as well as the Death. When our Lord, immediately upon leaving the supper room and crossing the torrent of Kedron, said, "My soul is sorrowful even unto death", He had already entered on the state of Victim, and was in the very act of suffering the Passion which culminated in His Death.

"My soul is sorrowful." Who said this? He said it who had already said in the Last Supper: This is My Body, This is My Blood. God the Son said it. His soul it was that suffered the agony, as it was His body that was nailed to the Cross. The soul that was sorrowful even unto death is in a more absolute sense the soul of God the Son than our souls are ours. Our souls are ours only because He created them. "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by Him, and without Him was made nothing." His soul is His, not only because He created it, but because, having no existence of its own before the hypostatic union, it subsists in His Person. Though Christ suffered only as man, though it was only as man He could undergo the agony in the garden and suffer death on the Cross, yet we must never lose sight of the fact that it was God who underwent the agony and died between two malefactors.

Only as man could Christ suffer and die. But He offered Himself in the Sacrifice of our Ransom not as man simply, nor yet simply as God, but as God and man in one Divine Person.

⁸ Vol. II, p. 241.

Not as God simply did He make the offering, but as man also, for His soul was endowed with free-will as are all human souls, and could and did render voluntary obedience, even unto the death of the Cross. Still it was God who reclined at table with the twelve; it was God who offered His Body and Blood in the great Sacrifice of the New Law; it was God who was Priest of the Sacrifice. To offer is to act, and as St. Thomas observes, "To act is not attributed to the nature as the agent, but to the person, since *acts belong to suppositis* and singulars, according to the Philosophers".⁹ The humanity of Christ is the instrument of the Godhead, not separate but conjoined, as a man's hand or foot is to the man himself; and, as the same Angelic Doctor again observes, "The action of the instrument as instrument is not distinct from the action of the principal agent, though it may have another operation inasmuch as it is a thing. Hence the operation of Christ's human nature, inasmuch as it is the instrument of the Godhead is not distinct from the operation of the Godhead; for the salvation where-with the manhood of Christ saves us and that wherewith His Godhead saves us are not distinct."¹⁰

If God the Son did not offer the Sacrifice of our Ransom, it was never offered at all. Some one, some individual, some person, offers sacrifice, and there was no one to offer that Sacrifice but He, since the human nature of the Word has no personality of its own. So in the continuation of the same Sacrifice upon our altars, the same Christ, Son of the living God offers it, or it is not offered at all.

The point is of such capital importance that it will be well to labor it, even at the risk of repeating oneself. The Council of Ephesus has defined that the very Word of God became our High Priest (Part III, Chap. I). The action of Christ, therefore, in offering His Sacrifice is the action of the Word of God. Some theologians speak as though the sacrificial action were to be referred to the human nature of Christ. But His human nature is not an agent. It can only be the instrument of the Word of God, because it has no personality of its own. The human nature of Christ is to Himself, i. e. to the Person of the

⁹ 3^a, q. 20, a. 1, ad 2^{um}.

¹⁰ Ib., q. 19.

Word, as the hand is to the man. If a man presents a gift, it is the person who presents it, though the gift is given in and by the hand. Anyhow, it is not the nature that acts but the person in and by the nature. So it is Christ Himself who offers the Sacrifice. And He offers it, not as man only, but as God. He offers it as being what He is, and He is God, Second Person of the Blessed Trinity.

Of course if you refer "as God" to the divine nature of Christ, which He has in common with the Father, He does not offer as God in this sense, for thus He is one with the Father. He offers it, to quote the words of the Council of Trent, as "our God and Lord". And so "as God" does not refer to the divine nature, but to the Second Person of the Blessed Trinity who acts in and by both natures. The Godhead does not offer the Sacrifice, but God does.

The word "God", as St. Thomas points out, is a common noun, and stands for any of the three Divine Persons. We say that the Virgin Mary is the Mother of God, and that God died on the Cross. So, too, we say that God the Second Person of the Blessed Trinity, born of the Virgin Mary, offers God the Father His own Body and Blood in the Sacrifice of the Altar. And He offers it immediately, because He offers as Principal Agent. The fact that the agent uses an instrument, or many instruments, does not affect the immediacy of the operation; for it is the agent that operates and produces the effect in and through the instrument or instruments.

All this becomes the more clear when we consider the way the offering is made. It is made by the change of bread into the Body and wine into the Blood of Christ. That is the way the offering was first made; that is the way it is made now; that is the only way it ever can be made, according to Christ's own institution. "How can this man give us His flesh to eat"? queried the Jews, who looked upon the One who stood before them as the son of Joseph, the carpenter of Nazareth. No son of Joseph could have done it. But the One who stood before the Jews on that day, and so multiplied a few loaves and fishes as to feed five thousand, was, as Simon Peter on that same day confessed Him to be, Son of the Living God. And it is the same Son of the Living God who daily offers His Sacrifice on our altars, by the ministry of His priests; who daily changes

bread and wine into His Body and Blood; who daily feeds the multitude of believers with the Bread of Life. And He does it, not by a new sacrificial action, not by a new offering, but by the word once spoken in the Supper and operative to the end of time. For the word of the Omnipotent and Eternal is of everlasting efficacy, and needs not, like the puny word of man, to be repeated as often as the same thing is to be done over again. And so, while the words of consecration are said over again day after day by us mortal men, it is the word once spoken in the Supper which perfects the Sacrifice on every altar—which makes the “clean oblation” foretold by the prophet mount up daily to the throne of God for an odor of sweetness, “from the rising of the sun to its going down”.

The consecration is the offering of the Sacrifice. The form of words is pragmatism; it effects what it signifies. It is also liturgical; it presents on the altar the Body and Blood of Christ under the appearances of bread and wine. Here is at once the representation and the re-presentation of the Sacrifice first offered in the Last Supper and on Calvary. Here we have the Holy Mass.

Now, it is not because Christ spoke these words as man, but because He spoke them as God, that they are effective. And so Christ as God was Principal Agent in the offering of His Sacrifice, and is so still.

To say that if Christ as God offers the Sacrifice He offers it to Himself, would be to ignore the mystery of the Trinity, as well as the express teaching of the Council of Trent. The Council has defined that “Our God and Lord . . . offered up to God the Father His own Body and Blood under the appearances of bread and wine.” This is of divine faith. It is also of faith that He it is who still offers the sacrifice by the ministry of His priests. “The things that are seen of sense, the things that appear and pass away are to the eye of faith but shadows of the one Reality—shadows that fall athwart altars of wood and stone and flit about earthly tabernacles, where hides the Sun behind a veil till the day break and the shadows flee away.”¹¹

ALEXANDER MACDONALD,
Bishop of Victoria.

¹¹ *The Sacrifice of the Mass*, by the present writer, page 99.

COLLECTING MONEY FOR THE CHURCH.

To the Editor, THE ECCLESIASTICAL REVIEW.

Money is a means, not an end. From the discussions in the REVIEW and elsewhere one gets the impression that many consider it an end, instead of a means. I shall not enter into the question of the need of money or how a parish might exist without it; but simply how it can and should, in my opinion, be acquired.

Every priest in America, no matter where you go, has the name of wanting money. It is a disagreeable feeling, but it meets you in one way or other: "Collecting again, Father?". Sunday after Sunday the people have to sit and listen, five, ten, fifteen minutes to a tirade on money. It may be necessary; it may bring results, though they are questionable. What I do know, and that in hundreds of cases, is that wash- and working-women in the larger cities are afraid to go to church if they haven't a dollar for the "basket". Why? Not through pride or vain glory, but—"Sure, if Father takes up the collection, he will throw my dime or quarter back at me". I have seen it done.

Again, we have the latest improvement—a lesson in financial efficiency; a new method to teach priests how to raise money: envelopes "weekly".

Lastly there is the "grafter"—the paid agent with his clock or dial to show how useless the pastor is in his financiering, collecting, and "running" his parish. It is the easiest money ever picked—ten per cent of the net receipts. Ten per cent of the poor laborer's, iron-worker's, moulder's, machinist's hard-earned wages. A salesman said to me some years ago: "Father, I have been dealing with priests for over twenty years; they are the easiest people as a rule to sell."

I hear it said: "You don't understand the business side of the church. You never had to run a parish or collect." O, yes; I have had the experience and know. Business is service, and people will trade where they can get the best and the most, in service and in goods, for their money; and as long as a business man maintains that idea, his business will prosper; and as soon as he neglects it, he ends his prosperity. Business is simple, an exchange of values, and is accomplished by secur-

ing customers. We secure customers by demonstrating to them that we can serve them, that we can do something that will please them. When we prove to the people that we can serve them to their satisfaction, they will come to us and buy our goods. This can be applied to hospitals, colleges, parishes, or any other institution that has to raise money.

Business is founded on service. Good business on good service; the best business on the best service; and I know of no easier way of improving business than by improving service. The man who aims at increasing sales, or who hopes to prevent others from winning over his customers, must bend all his energies toward serving his customers more faithfully. His constant aim must be service, better service, higher and more efficient service.

When a business man opens his store in the morning for business, it is a direct invitation to the customer to enter, and when the customer does, the business man will—

- (1) walk forward promptly,
- (2) greet him politely and smilingly,
- (3) wait on him courteously,
- (4) deal with him fairly and squarely,
- (5) thank him kindly; for on his continued good will depends the future success of the store.

Could this be applied to church matters? Undoubtedly. A great railroad man recently made the statement that executive ability in the last analysis means the ability to satisfy the people who are to be served. The man in authority, if he would lead, must have regard for his men; must be able to listen, encourage, suggest and advise. Kindness, not assertiveness, moves men to willing service in return. Let me give some actual experience.

A drive to raise a million dollars for our new diocesan college had been announced, and I was sent out on the drive. My business was to make known the need of the college for their children. Among the parishes I visited was a Polish congregation. They had had a drive for the support of the Polish Republic three weeks before and had raised something like three thousand dollars. It was an inland parish, fifteen miles from the railroad, of about two hundred families. Going

over in the stage coach I was pondering how to approach the people, remembering the recent drive and their generosity on that occasion for the fatherland. It was a Saturday night when I arrived in the place. I talked the matter over with the pastor. After some generalities he said: "Well, you are here for the drive."—"Yes," I answered, "that's what I came for."—"I don't think you will get much. I mentioned the matter to some of them before you came. They said they didn't think the college would be of great benefit to them. They don't want a college. They are against it. Besides, we just had a drive three weeks ago." I felt the opposition or discouragement, but answered simply: "Well, we'll see to-morrow."

On Sunday morning I went over to the church, loitering outside as the people came along for Mass. I was getting acquainted with them just as the business man would do. To my surprise a man seeing me in friendly conversation with some, walked up to me and in an important way said that he was the trustee, that he represented the people, and that he wanted to speak on behalf of the congregation. "Go ahead," said I. And he talked. When he had finished, a crowd of about thirty had gathered around us; and I started. When I had done, he looked pleased and said: "Well, it's all right, and a good thing; but all I shall give is twenty-five dollars." Then the bell began to ring and all proceeded into the church. I went into the sacristy to be ready to preach at the Gospel; but not before shaking hands with my friend the trustee and thanking him. He had in the meantime given me a check for twenty-five dollars.

At the Gospel the pastor sat down and I preached. I thought that I understood the people; the trustee had given me the cue. First I congratulated them on their wonderful success in the recent drive for the Polish Republic. Then I spoke of the necessity of educating their children; and finally ended on the future of the Polish Republic. It was business principles applied to the matter in hand; and I could feel that everybody was pleased. After the Mass I took up the collection, outside the church. The man who had given me the twenty-five dollars patted me on the shoulder, and said: "Say, Professor, give me back that twenty-five dollars. I mean to make it a hundred for the college and twenty-five for

yourself." I thanked him, etc. And I am stating a fact when I say that at the two Masses I received something like eight thousand dollars for our new college from that small congregation.

Business, kindness, approach, and attention won the day. Had I shown any disappointment at receiving the twenty-five dollars from a well-to-do farmer, I should not have got the tenth part of the splendid sum received.

Well, it is getting late, nearly midnight. But I wanted to get this off, "dear Prudenzia," and to say that I don't believe in the man with either clock, dial, or envelope. Faith, hope, and charity, kindness, attention to business, delivering the goods punctually and as represented in pulpit, at the altar and in the visitation of the sick—that is the successful way of collecting for the church.

J. P. HALPIN.

THE TEN CENT COLLECTION.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have read with great interest the article in the December issue by Mr. Floyd Keeler on the subject of payment for sittings in church and I should like to relate my own experience as a Protestant young man, with its disastrous consequences.

I was then an undergraduate of the University of Cambridge, England, and was intending to enter the ministry of the Church of England. Before taking any definite step, however, I thought it would be well to investigate other forms of religion and accordingly one Sunday I attended a Congregational Church. Accustomed as I was to the liturgical services of the Church of England, what I found there seemed to me cold, dismal, and depressing, and without a vestige of worship, and I soon made up my mind that any sort of investigation into the religion that produced such a type of service would be sheer waste of time.

The next Sunday I went to the Catholic Church. On the threshold I met with a surprise, a shock, that I can vividly recall, though it happened nearly fifty years ago. As I entered the church, a man stopped me and said, "Front seats sixpence, middle seats fourpence, back seats threepence".

I paid "fourpence". I had a good seat and should have enjoyed the services immensely only all the time that sentence rang through my brain "Front seats sixpence ———".

Everything else in the Catholic Church attracted me, but that sentence stuck in my throat. I could investigate no further and shortly afterward definitely decided in favor of the ministry of the Church of England.

If it had not been for that "four-pence" I might have been a Catholic priest.

More than forty years later I reconsidered my position and the first Catholic Church that I attended had a table at the door where ten cents was collected for sittings. The same feeling of revulsion came over me and, although I have been five years a Catholic, I have not quite got over it yet. Whenever I come across this ten-cent collection at the door of the church I always wonder how many converts have by this means been lost to the Church.

HARRY WILSON.

A PROFESSION OF FAITH BY THE Y. M. C. A.

The activities of the Y. M. C. A. as a proselyting organism in Catholic circles have of late years aroused the attention and solicitude of Catholic pastors in different parts of America. In general the aims of the Association were, in harmony with the statements of its constitution and authorized interpreters, regarded as purely benevolent, in which the fundamental principles of the Christian religion were to guide the action of the members toward a higher plane of social and personal morality. On this ground Catholic young men were at times induced to join the Association, in order that they might partake of the society's external benefits, which were in many places wanting to parish societies, owing to limited means or lack of proper enterprise and leadership. As to the lawfulness in conscience of such membership there were different opinions, influenced by the degree of danger which a practically Protestant Association presented to a young Catholic not otherwise sufficiently safeguarded in the defence and practice of his religious faith. That the Y. M. C. A., like the Salvation Army, benefited, both physically and morally, many

a youth who was otherwise exposed to the allurements of infidel socialistic propaganda and the dens of urbane immorality, appeared plain to any unbiased student of the aims and methods of the Y. M. C. A. as outlined in their rules and management. But the interpretation of Christ's moral teaching represented by the religious creed of the Association is of necessity a very broad and liberal one, such as compares more favorably with the ethics of Marcus Aurelius than those of the Crucified Saviour whom Catholics propose to venerate and follow on a much higher plane of asceticism and self-denial. For a Catholic therefore to accept the code of religious aspiration and service deemed sufficient for the Y. M. C. A. would be to proclaim a distinctly inferior standard than that of the Catholic Church. Whatever he may be in practice through temptation and weakness, lower aim would be a crime if deliberately adopted from motives of social betterment.

A new phase of the question—What attitude shall Catholics maintain toward the Y. M. C. A.?—developed at the end of the war. At that time the American Y. M. C. A. extended its propaganda to Italy, by establishing a central Office on the Piazza Barberini, in Rome, whence it issued its appeals to the youth of Italy. In publishing a prospectus which was to answer the question: "*Che Cosa fara la Y. M. C. A. Nazionale—Cio che si propone*", it was stated that, together with the "*educazione fisica ed intellettuale*," the Association also offered an "*educazione spirituale*", by giving free conferences on spiritual and religious problems "*informati alla piu larga libertà di idee ed alla piu larga tolleranza, fuori ed indipendentemente da ogni chiesa o confessione*". In a professedly Catholic community such action could not but be regarded as aggressive proselyting, despite the protestation made in the bulletin of the Y. M. C. A. that its action was intended to be without "*far opera di proselitismo in nessun senso e ed in nessun misura*". Our readers will recall the Letter from Cardinal Merry del Val to the Catholic Hierarchy toward the end of 1920. That document warned, in the name of the Holy Father, against the various foreign proselyting societies active in Catholic countries, and mentioned in particular the Y. M. C. A., whose forces were being organized in Rome to teach the youth of those countries a Christian religion

of a higher and more popular quality than that of their parents in which they were baptized. The Cardinal pointed out that the attractions of a material and intellectual nature offered by the Y. M. C. A., however desirable in themselves, were no just substitute for the Catholic faith which they were expected to sacrifice for these advantages.

In view of what has been said, it is important to note a recent authorized and public action of the Y. M. C. A. which limits its membership hereafter to Protestant affiliation by excluding practically non-Protestants from its lists. A ruling, taking effect with the beginning of 1922, limits the membership of its respective non-Protestant groups to five per cent of the total enrollment. This step is taken by the Central Branch of the Association at Philadelphia, as a matter of reasonable practical expediency, and not in any sense as a measure of retaliation against Catholics and others who happen to be affected by it. By forcing the latter out of the Association the Y. M. C. A. secures the preservation of its avowed purpose of promoting the evangelical Christian religion in its circles. It is at the same time a distinct and public profession of the Protestant faith of the organization, which ought to convince Catholics that membership in it is not and cannot be without danger to the integrity and higher ideals of the Catholic Church.

CATHOLIC STREET PREACHING IN AMERICA.

Readers of Fr. Hugh Pope's articles recounting the wonderful success which "Street Preaching" has unexpectedly met with in such metropolitan centres as Birmingham and London, may ask why we in America should not have adopted the method long ago. We are less fettered by conventional prejudices and traditions that prevent men in England from approving innovations which might seem to reduce the Church from the status of a hierarchical organism to that of a missionary institution. As a matter of fact, street preaching as a mode of evangelizing and removing anti-Catholic prejudice is not wholly new. The late Fr. Price, before entering on the missionary work of the Maryknoll Fathers, was in the habit of announcing his coming to a town in the South by large printed

posters on fences and at street corners. Next day he would take a big bell and go through the streets to call together the curious and idle, and when he saw a sufficiently large crowd gathered at any one spot, he would begin to preach the doctrines of the Catholic Church. It was hard to measure his actual success; for he was for the most part alone; and he addressed a population singularly bitter in their antagonism to Catholicity, though otherwise callous and illiterate. Nor was his personality, apart from his obvious sincerity and prayerful zeal, calculated to strike people who looked only on the outside of things. Had his courage and his opportunities allowed him to do the same thing in the streets of our larger cities, anywhere but in the Southern States, with their apathy and lack of modern methods of instruction and communication, he might have had many successful followers.

It takes no great prevision to foretell that the Catholic priest, properly endowed, who has the courage to set aside human respect, and who can associate with him one or more sympathetic laborers from among the clergy and laity, will, if he made the systematic effort, under proper approval of the ecclesiastical authorities, carry the waves of conversion into our populous cities in a way altogether unprecedented in the annals of apostolic work. Our present normal freedom from active religious prejudice; the cry for more real religion in all spheres of public activity; the craving for sensation which welcomes every new departure in the open; the great medium of newspaper propaganda; and the large proportion of people engaged in outdoor occupation or recreation, offer an unprecedented opportunity for preaching the Gospel of Christ. We point to the marvellous success of the Salvation Army and ascribe this to the generous financial support which that movement has created for the material and moral betterment of the proletariat. We forget perhaps that this support and public sympathy are due to the beginnings of a thoroughly altruistic appeal on the part of street preachers who had nothing to offer but the call to the Gospel of Christ. Next came the power that knows how to organize. Out of that twofold element has grown a wealth of resources that reach out to the entire population through platform, press, and missionary endeavor, for the social welfare of the masses.

Catholics have all the advantages of an established organization. We have a code that appeals to and binds in conscience. The militia of religious teachers, trained to a perfection and an obedience which rise infinitely superior in motives and forms to the army with its external and rigorous discipline, is ready everywhere to carry out the commands of the ecclesiastical superiors. Yet we have no influence commensurate with our numbers and political services to the republic. Nowhere do we crystallize daily public opinion by the press. We hardly hold our own in maintaining the religious faith of our immigrants and their children, once these have left school. Our educational institutions of the higher kind, instead of setting the standard, make all sorts of shifts to follow the lead of the secular schools.

It is true there is a continuous effort to establish some sort of coördination by which to promote unity and rouse our people from lethargy in matters that concern the public welfare. But, while there is much counselling and writing and collecting of forces, our energy is consumed for the most part in theorizing, or in creating boards and agencies and committees.

Now all this would to an outsider seem hardly necessary when he knows that there is a Catholic priest in every important district who is listened to if he will take the trouble to explain; who has at least board and lodging provided for him if he is mindful of his business, punctual at the service, thoughtful and attentive to the sick whenever, like a doctor, he is called to help them. These priests are under the leadership of bishops, mostly well educated and familiar with the public need, who get their "cathedraticum" for inspecting, directing, and manfully assisting their priests, as their pastoral staff is meant to demonstrate. Our system is so far perfect and should dispense us from much holding of conventions and eloquent discussions where statement of truths in simple terms in each fold would reach both mind and heart.

Any one who questions these methods is told that the times call for change. But the fact is we dig artificial channels where we have natural ones in abundance. The apostles, and the whole host of their successors whom we venerate as reformers of morals and teachers of religion, cared as a rule very little about the cultured ways of the civilized nations whom

they converted by the insistent and simple preaching of the Gospel, which fits all times and all conditions and nations. We have emptied our churches for the solemn service of High Mass with its preaching, and have reduced the practice of religion to mechanical attendance at Mass with its haste, its interlardings of nauseous money appeals for the erection of stone monuments labelled "A. M. D. G.," the worth of which is often lessened by advertisement out of which God gets scanty glory. Meanwhile we travel from city to city to hold mass meetings; we interview people with names and decorations about their opinions, and the Catholic press is asked to waste its space in reporting empty views which have no object except to advertise the individual interviewed.

But all this, if it is a necessity of our times, is also a proof of the fact that what we say at conventions is not being said in the churches, where, if it be true and good and helpful to morals, it might well be said without extra expense or effort, by men supposed to be aware of the need and capable by their education and association with a hierarchical organism to explain it to our people.

What we have said sounds like ugly criticism; and we gladly plead to its being only partly true, in the sense that there are still thousands of Catholic churches in the land and in every diocese where the preaching of the Christian doctrine is held to be the supreme duty of the pastoral office. Assuming that it is so even in the great majority of parishes in city and country, we are still constrained to ask: Who is it to whom we address ourselves? Manifestly to the Catholics who, having the faith, are anxious to retain it or who are glad to give the reason for their creed. The great numbers who would swell the ranks of the Catholic Church, who would be saved from misapprehension of its teachings and aims, who, even if they were not converted, at least would take a tolerant because intelligent attitude toward it in public affairs, and support us if we pleaded for legislation that does not hamper our sacred worship or the education of our children—these never enter our churches, never read our apologetics. And yet is not the whole aim of our welfare structures and assemblies intended to bring about this very understanding on the part of our fellow citizens?

Street preaching, with the organization of a Catholic Evidence Guild such as Father Hugh Pope described in the October number of the REVIEW last year, would not only answer the purpose of this propaganda; it would also give due importance to the creation of our young men's sodalities, give matter to the press that is wholesome, give hundreds of priests from the country who have no adequate assignment of pastoral duties an opportunity of utilizing the knowledge acquired in the seminary. Street preaching need not be accompanied by the service of Mass; nor need it be confined to Sundays, when priests are busy in their regular parishes. It would be a godsend to many who lack the opportunities for using their talents and to whom the solitude of a country parish as assistant is a danger.

An English priest interested in the work which Fr. Pope discusses so ably, writes: "On Saturday I gave a brief retreat to seventy young men of the Catholic Evidence Guild in London. The retreat consisted of three meditations or instructions. We had tea at six in the evening. At seven it was a wonderful sight to note those seventy men start out quite simply for their respective 'pitches' in the most frequented streets in London. It is one of the greatest privileges of my life to have been associated with such work."

But re-read the October article on the subject.

NON-TONSURED AOTING AS SUBDEACON.

Qu. Does a non-tonsured person who, at the request of his pastor, acts as subdeacon at a solemn Mass, incur canonical irregularity?

Resp. The earlier title of the rubric referring to the matter read "De non-ordinato ministrante". The legal interpretation of this reading includes the untonsured. Later the rubric was made to read "De Clerico non-ordinato, ministrante", from which change many canonists concluded that only *clerics*, properly speaking, incurred the irregularity. The recent Code (Canon 985, § 7) states: "Sunt irregulares ex delicto qui actum ordinis, clericis in ordine sacro constitutis reservatum, ponunt." The "qui" here includes both laymen and clerics, since it makes no distinction; otherwise the law remains the same as before. According to the teaching of moral theology

irregularity, being an ecclesiastical punishment, is incurred only when the delinquent violates the canon "scienter", that is to say, when he knows or is conscious of his incapacity and of the prohibition. Moreover, the function he assumes must be one exercised "solemniter." Irregularities as ecclesiastical penalties are not inflicted "nisi contumacibus et temerariis". Hence one who is ignorant of the law and who "inscienter" exercises the function does not become irregular. But supposing that he knows the law, he still escapes the irregularity unless he assumes the sacred office "ex officio et cum ceremoniis et ornamentis (vestments) propriis ordinis quem exercet," that is to say, unless he exercises it "solemniter". Now the function is solemn whenever performed by the properly ordained minister with or without other attendants, since the liturgical "solemnitas" does not depend on the external circumstances. If any one who is not so ordained takes the place of the regular minister, performing the ceremonies and assuming the vestments of that official, he acts in the case "solemniter". If however the substitute minister refrains from performing certain functions which properly belong to the office when exercised solemnly, and if moreover he does not assume the distinctive vestments of the office, he cannot be said to act "solemniter" in performing the functions of that office, since he does not act "cum omnibus ceremoniis et paramentis subdiaconi". The official who takes the place of the subdeacon in such cases supplements the necessary ministry by assisting the celebrant and deacon; but he does not assume the office of an ordained subdeacon. It was in harmony with this interpretation that the S. Congregation of Rites (14 March, 1906) authorized Ordinaries to permit men in minor orders or even "tonsurati" to supply the place of the subdeacon, so long as they did not assume the maniple; nor pour the water into the chalice at the offertory but let the deacon do this; nor were they permitted to handle the chalice or the pall placed on it, or purify the chalice after the celebrant's Communion.

The Sacred Congregation thus recognizes the difference in the manner of assisting at the solemn Mass *non-solemniter*, by persons either in minor orders only or even merely tonsured. Formerly this permission was restricted to cases of grave necessity for tonsured persons, but now to cases of real necessity.

It should be noted in connexion with this matter that irregularity is incurred only by the undue exercise of a function that belongs to the power of Orders, and not merely of jurisdiction. Thus a priest who solemnly consecrates a church or chalice; or a deacon who absolves sacramentally; or a subdeacon who assumes the stole in singing the Gospel at Mass; or a cleric who assumes the maniple for the functions of subdeacon, incurs in each case the censure. But a priest who absolves outside his jurisdiction, or a deacon who dispenses Holy Communion without the sanction of pastor or Ordinary, a subdeacon who chants the Gospel, but without assuming the stole, as well as a cleric who takes the part of the subdeacon, but without assuming the maniple, do not incur irregularity. Hence we conclude, *salvo meliori iudicio*, that in the given case the subdeacon acts in ignorance and does incur irregularity; if he acts with knowledge of the law, but not "solemniter," he does not incur the irregularity. But the pastor who engages a layman for the service of subdeacon, usurps an authority which does not belong to him but to higher authority; and in doing so may commit grave sin.

A. J. SCHULTE.

THE NAME "ORTHODOX" CATHOLICS.

A reader of the REVIEW for whose knowledge and judgment we have much regard, writes to us discursively on the name "Catholic", censuring the use of it in connexion with "orthodox," in an article "Latin Priests ministering to Ruthenian Catholics" (October number, p. 397). We are quite alive to the distinction, and in saying that the Russian schismatic bodies are known as "Orthodox" Catholics (with the word "orthodox" in inverted commas), we do not think the average reader would misunderstand the meaning. Schismatics are Catholics in the sense that they share with Catholics the virtue of the Sacraments and a priestly ministry whose orders are valid, even though lacking legitimate jurisdiction. This distinguishes them from Protestants who deny or protest against the doctrines of the Apostolic Church. The matter, however, is one which has its practical side and it would be more correct to speak of the "Orthodox" schismatics as opposed simply to "Catholic".

Ecclesiastical Library Table

RECENT PHILOSOPHICAL LITERATURE.

Considerable activity has been displayed recently in the philosophical world, especially along the lines of psychological research, historical investigation, and sociology, if we are inclined to accord the right of citizenship to the latter still ill-defined and shifting branch of human knowledge. The literary output is so copious that the task of keeping abreast with it becomes not only herculean but utterly hopeless, a fact that would be disheartening, if it were not for the comforting consideration that very few of the publications that pour in such bewildering and floodlike profusion from the press really mark any distinct progress in philosophical speculation and consequently deserve no more than a cursory glance or can claim no more than a bowing acquaintance. In many cases it is quite sufficient to know the name of the author and the general drift of the work with which he has enriched the literature of philosophical thought. This is no reflexion on contemporary thinkers, nor a disparagement of their efforts; but originality, in philosophy as well as other departments of human thought, has always been extremely rare and to be the inaugurator of new trends of thought belongs to very few. On the whole, the renewed interest evidenced in philosophical problems is encouraging and gratifying. It shows that humanity cannot long live on the surface of things and that it imperatively craves for a solution of the obstinate questions which the universe and life urge upon us with annoying insistence. We are still convinced that all these generous labors and gigantic efforts will finally result in harmonizing the conflicting systems by some comprehensive synthesis that gathers and fuses the scattered elements of truth. No human endeavor, inspired by a love of the truth, will altogether be wasted. With this optimistic spirit we take cognizance of the ever multiplying number of philosophical productions.

History of Philosophy. The flabbiness of modern metaphysical speculation has turned the attention of our age to the past that abounds in closely knit and rounded out systems which at least give the impression of solidity and consistency. The historic instinct is strong in man, and his harking back to the

past with its many lessons is generally productive of much good. Not infrequently it leads to important rediscoveries.

To France we owe some excellent historical studies.¹ In the first place we mention a scholarly and critical work on Aristotle by the late M. O. Hamelin,² who in 1908 heroically met death at the seashore in an effort to rescue two drowning persons, but whose fine essay was only recently given to the public. Though not sharing the views of his subject, the author sets them forth accurately and without prejudice, using them however to expound his own theories, which in many ways present points of contact with those of Kant and Hegel.³ Whilst the author just mentioned analyzes in particular the Logic of Aristotle, M. Eugene de Faye studies his ethical and political ideas and contrasts them with those of Plato.⁴

The Philosophy of Descartes finds able commentators in M. Léon Blanchet⁵ and M. Et. Gilson.⁶ M. A. Joussain⁷

¹ Dr. André Lalande, La Sorbonne, Paris, interestingly reflects on the prevalence of historical works: "Two years ago I called attention to the fact that, although the war had so greatly limited the output of constructive, systematic philosophy in France, it seemed to have affected much less the number of works relating to the history of philosophy. Is this due to the fact that works of the latter kind do not touch so closely the keen anxieties and difficulties of the present hour, which weigh so heavily not only upon the life of the individual but also upon that of society? And is it because by such work the mind is diverted and a refuge provided for one's thoughts? We shall see that it is scarcely possible to account for all these works on the history of philosophy in this way. On the other hand, may the explanation be found in this fact—that such studies can be carried on with a less care-free mind and, to use the expression popularized by M. Pierre Janet, with the minimum of *tension psychologique*? Perhaps we shall have to accept one reason in some cases, and one in another. However that may be, the fact is that, during the past year also, historical works have been by far the most numerous and the most important." "Philosophy in France", 1920; in *The Philosophical Review*, Sept., 1921.

² *Le Système d'Aristote*; edited by M. L. Robin; Alcan, publisher.

³ Of the general character of the philosophy of M. Hamelin, Dr. A. Lalande says: "It would characterize it exactly, I think, to say that it represents the tradition of Kant and Hegel, as modified by Renouvier's doctrine of moral belief in the personality of God and the freedom of the human will." Cf. *The Philosophical Review*, 1908, p. 299. It must be understood that the concepts of God and free will are taken in a Bergsonian sense; for as interpreted by the Scholastics, they do not fit into any Hegelian philosophy, however much modified and attenuated. The great expository work of M. Hamelin bears the title, *Essai sur les éléments principaux de la représentation*. The wording of the title reveals the affinities of the system with the ideas of Hegel.

⁴ *Idéalisme et Réalisme*; Bossard, publisher. The author finds in the political ideas of Plato and Aristotle much that will help us to rebuild our crumbling social order on a safer basis.

⁵ *Les antécédents historiques du "Je pense, donc je suis"*; Alcan, publisher. There is no absolute beginning in philosophical thought and it does not detract from the merits of a philosopher to prove that his characteristic tenets have been anticipated by other thinkers.

⁶ *La doctrine de la liberté chez Descartes*; Alcan, publisher.

⁷ *La Philosophie de Berkeley*; Bovin, publisher.

offers a sympathetic presentation of the system of Berkeley, and M. Ch. Andler⁸ traces the antecedents of the vagaries of Nietzsche. Works of larger scope are those of M. Mustoxidi,⁹ Dwelshauver¹⁰ and M. J. Wahl.¹¹

In Germany also we notice a revival of the historic interest. If German philosophy could only forget its Kant and Hegel and with Trendelenburg would go back to the traditions of Aristotle, it might be delivered from the subjectivistic and monistic obsession that has rendered its metaphysical speculations so barren. Indications that this may be the case are not wanting.

Dr. Hans Meyer¹² has published monographs on various phases of the philosophy of Plato and Aristotle which combine in a rare manner psychological insight into the mind of the great philosophers and faithful interpretation of their ideas. C. Siegel gives an interesting account of Plato and Socrates.¹³ Other studies on cognate topics are from the pens of M. Wittman,¹⁴ H. Barth,¹⁵ G. Kafka,¹⁶ K. Joel,¹⁷ E. Rolfes,¹⁸ A. Mager,¹⁹ and M. Seky.²⁰

⁸ *Les précurseurs de Nietzsche*; Bossard, publisher. Like that of all influential thinkers, the debt of Nietzsche to his predecessors is a very heavy one; for every philosopher is emphatically a child of his time and an inheritor of the past. The men who must assume partial responsibility for the revolutionary thoughts of Nietzsche and who have sponsored his fantastic idea of the Superman are Goethe, Schopenhauer, Montaigne, La Rochefoucauld, Pascal, Fontenelle, Chamfort, Stendhal, Emerson, and Spencer.

⁹ *Histoire de l'esthétique française*; Champion, publisher. The author breaks ground in this particular field, which accounts for his somewhat narrow outlook.

¹⁰ *Psychologie française contemporaine*; Alcan, publisher. The representative types of French psychology are accurately delineated. Apropos of this work we call attention to Ribot's *Psychologie Anglaise* and *Psychologie Allemande*, and to Cardinal Mercier's *Les Origines de la Psychologie Contemporaine*.

¹¹ *Les philosophies pluralistes d'Angleterre et d'Amérique*; Alcan, publisher. In a work of such extensive range fulness of detail cannot be expected and a clear picture of the systems referred to cannot always be given.

¹² *Platon und die Aristotelische Ethik*; Muenchen, 1919; *Natur und Kunst bei Aristoteles*. Ableitung und Bestimmung der Ursachlichkeitsfaktoren; Paderborn, 1919.

¹³ *Platon und Socrates*; Meiner, publisher, Leipzig, 1920.

¹⁴ "Aristoteles und die Willensfreiheit; Eine historisch-kritische Untersuchung"; in *Philosophisches Jahrbuch*, 34. Band, Heft 1 and 2, 1921.

¹⁵ *Die Seele in der Philosophie Platons*; Mohr, publisher, Tuebingen, 1921.

¹⁶ *Socrates, Plato und der Sokratische Kreis*; E. Reinhardt, publisher, Muenchen, 1921. *Die Vorsokratiker*; same publisher.

¹⁷ *Geschichte der Antiken Philosophie*; 1. Bd., Mohr, publisher, Tuebingen.

¹⁸ *Aristoteles' Kategorien*. Neu uebersetzt und mit einer Einleitung und erklärenden Anmerkungen; Leipzig, 1920.

¹⁹ "Sinn der Aristotelischen Elementenlehre", in *Philosophisches Jahrbuch*, 33. Band, Heft 2, 1920.

²⁰ *Plato als Sprachphilosoph*; Schoeningh, publisher, Paderborn, 1919.

A more extended territory is covered by the works of Th. Simon,²¹ B. Bauch,²² E. Wentscher,²³ A. Drews,²⁴ M. Kreutle,²⁵ W. Kinkel,²⁶ B. Guettler,²⁷ R. Verweyen,²⁸ and R. Schmidt.²⁹

For a brief treatise on German Philosophy we are indebted to the Frenchman Emile Bréhier.³⁰

English and American philosophers also evince a marked interest in historical topics and produce works noteworthy for scholarship and penetrating criticism. The preoccupation with the thought of the past will react favorably upon Anglo-American speculation, inasmuch as it imparts greater sweep of vision and keener insight into the deeper problems that challenge the human mind. Precisely such a corrective is needed by our philosophers, since they have a tendency to cling to the surface and to be satisfied with a mere working philosophy. Historical perspective will aid them to overcome the pragmatic attitude in philosophy and to outgrow the biological interpretation of knowledge, which at the present seem to us to be the fundamental errors of English and American thought.

A serviceable history of English Philosophy has been written by Dr. W. R. Sorley, who faithfully and in an easy style chronicles all the facts necessary for an understanding of the development of English philosophical thought.³¹

²¹ *Grundriss der Geschichte der neueren Philosophie in ihren Beziehungen zur Religion*; Deichertsche Verlagsbuchhandlung, Erlangen, 1912.

²² *Fichte und unsere Zeit*; Keyser, publisher, Erfurt, 1920.

²³ *Geschichte des Kausalproblems*; Meiner, publisher, Leipzig, 1921.

²⁴ *Die Philosophie im letzten Drittel des neunzehnten Jahrhunderts*; Walter de Gruyter, publisher, Berlin, 1921.

²⁵ *Die Unsterblichkeitslehre in der Scholastik von Alkuin bis Thomas von Aquin*; Fulda, 1918.

²⁶ *Allgemeine Geschichte der Philosophie*. I. Teil, Geist der Philosophie des Altertums; Zickfeldt, publisher, Osterwieck a H., 1920.

²⁷ *Einfuehrung in die Geschichte der Philosophie seit Hegel*; Reinhardt, Muenchen.

²⁸ *Neuere Hauprichtungen der Philosophie*; Velhagen und Klasing, Bielefeld, 1920.

²⁹ *Die Deutsche Philosophie der Gegenwart in Selbstdarstellungen*; 1. Bd.: Felix Meiner, publisher, Leipzig, 1921. The contributors to the first volume are P. Barth, F. Becher, H. Driesch, K. Joel, A. Meinong, P. Natorp, J. Rhemke, J. Volkelt; to the second, F. Adickes, C. Baumeke, J. Cohn, H. Cornelius, K. Gross, A. Hoesler, E. Troeltsch and H. Vaihinger. The idea is unique and not without a certain piquancy.

³⁰ *Histoire de la Philosophie Allémande*; Paris, Payot & Cie., 1921.

³¹ *A History of English Philosophy*; New York, G. P. Putnam's Sons, 1920. Very neatly and happily the author describes the general character of English philosophy: "The English philosophers were not great system-builders. . . . Comprehensiveness rather than system marked their attitude. Most of the greater writers are characterized by the width of their interests; and they did not take a narrow, or rigidly professional view of the boundaries of philosophy. In this matter, as in so many others, Locke is representative of the national

Scholastic philosophy is not sufficiently known by our non-Catholic contemporaries and anything that will make them familiar with the wealth of truth accumulated in the works that have emanated from the School is eminently desirable. Such is the interesting study of D. Philip H. Wicksteed.³² Treating of the relation between faith and knowledge, or, as he puts, dogma and philosophy, he incidentally touches upon numerous points of Scholastic epistemology and vital questions of metaphysics. The notes appended to each lecture will prove especially helpful.

Again we will have to confine ourselves to a mere enumeration if we wish to give to the reader anything like a survey of the recent literature on the history of philosophy. In this case the need of comment and criticism is less urgent, since a historical study does not so clearly reflect the philosophical opinions of its author as a constructive treatise, nor is its value necessarily impaired by false philosophical presuppositions.

Quite an interesting essay on "The Conception of Soul in Greek Philosophy" is offered by Dorothy Tarrant, M.A., in the *Hibbert Journal* for October, 1921. A discerning and appreciative article on "The Claims of Scholasticism on Modern Thought" from the pen of Claude C. H. Williamson appears in the same quarterly for October, 1920.³³ The *International*

tradition. He dealt with questions of theology, of politics, of economics, and of education, as well as with the fundamental problems of knowledge. He had no ambition to bring these writings together into a compact whole; and, unless in the eye of some academic student, his work has not suffered. The lack of system has given freer play to his ideas and encouraged freer criticism of them. Yet his individual point of view may be seen in all that he wrote. He had a clue and he followed wherever it promised to lead to discovery. It was the same with the others. There is no national philosophy which is less a concern of the school than the English. Many of its great writers have been men of leisure or men of affairs, who were not occupied with philosophy professionally but were attracted by the perennial interest of its problems. They did not easily unite into schools of thought; they were too careless sometimes of logical technique; each was apt to look from its own angle of vision; but all were intent upon arriving at some understanding of the position of the individual self in the universe" (p. 292). It is the complete isolation from all other interests that has been so fatal to German philosophy.

³² *The Reactions between Dogma and Philosophy*, illustrated from the Works of St. Thomas Aquinas; London, Williams & Norgate, 1920. Previously the author has given us a sympathetic volume on *Dante and Aquinas*; London, J. M. Dent & Sons, 1913.

³³ In this article the author says: "The world to-day feels more than ever the need of a philosophy which is, at one and the same time, true to all the facts of human experience, which gives an adequate account and explanation of the things that are, and which also safeguards the great and immutable principles of justice and moral law. Mankind cannot live and exist without a philosophy, and we may venture to hope that one of the results, of the recent war will be a return on the part of European thought to those sane prin-

Journal of Ethics, October, 1921, has an article on "Plato and the Moral Standard" by Professor R. C. Lodge. Mr. E. L. Hinman leads us back to late Greek thought in an article entitled "Modern Idealism and the Logos Teaching."³⁴ Professor Theodore de Laguna writes entertainingly on "The Importance of Heraclitus" and Professor A. S. Ferguson more ponderously on "A Supposed Instance of Dualism in Plato."³⁵ Mr. James Lindsay, in the *Monist* (xxx, 4), reviews critically "The Logic and Metaphysics of Occam" and comes to the conclusion that the empiricism of to-day is a restatement of the nominalism of his time. More modern topics are treated by J. A. Gunn,³⁶ Ralph Barton Perry,³⁷ M. M. Waddington,³⁸ and W. S. Gamertsfelder.³⁹

Italy does not lag behind; it has made several valuable contributions to the historical study of philosophy, of which we mention those by Armando Carlini,⁴⁰ Giovanni Castellano,⁴¹ and Ugo Spirito.⁴²

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ciples of scholastic philosophy which alone offer a satisfactory basis for human knowledge and human activity" (p. 145).

³⁴ *The Philosophical Review*, July, 1921. The conclusion arrived at is summed in these words: "We may conclude, then, that the characteristic meaning of the Logos teaching is as congenial to modern idealism as it ever has been to any stage of the idealistic tradition; and that the recent appearance of an editing of idealism which is more than half pantheistic, mystical, and Vedantic, does not really tend to set it aside" (p. 351). Of course this is true of the neo-Platonic concept of the Logos, but does not apply to the Christian idea.

³⁵ *The Philosophical Review*, May, 1921.

³⁶ *Bergson and His Philosophy*; New York, E. P. Dutton & Comp., 1920. The bibliography given is particularly valuable, being very comprehensive and on the whole well selected.

³⁷ *Annotated Bibliography of the Writings of William James*; New York, Longmans, Green and Co., 1920. Since the contributions of James to philosophy and psychology were widely scattered in many periodicals, the present guide is indispensable to a fuller and more adequate knowledge of his work.

³⁸ *The Development of British Thought from 1820 to 1890*, with Special Reference to German Influences; Toronto, J. M. Dent & Sons, 1919.

³⁹ *Thought, Existence, and Reality*, as viewed by F. H. Bradley and Bernard Bosanquet; Geneva, N. Y., W. F. Humphrey, 1920. The author defends pluralism, but fails to arrive at a satisfactory synthesis of experience.

⁴⁰ *La Filosofia di G. Locke*; Firenze, Vallecchi, 1921.

⁴¹ *Introduzione allo Studio delle Opere di Benedetto Croce*. Note Bibliografiche e Critiche; Bari, Gius, Laterza & Figli, 1920. Cf. *Croce, Teoria e Storia della Storiografia*, 1917, in which he advocates a cross-fertilization of history and philosophy. Croce, however, accepts history in the Hegelian sense as the evolution of the World Spirit. Cryptically he states: "All history is contemporary history"; and "All histories which tell of the decay and death of peoples and institutions are false"; and "every change is a change from the good to the better".

⁴² *Il Pragmatismo nella Filosofia contemporanea*; Firenze, Vallecchi, 1921.

Criticisms and Notes.

THE SOCIAL MISSION OF CHARITY. A Study of Points of View in Catholic Charities. By William J. Kerby, Ph.D., LL.D., Professor of Sociology in the Catholic University and Trinity College, Washington, D. C., Secretary of the National Conferences of Catholic Charities 1910-1920. New York: The Macmillan Company. 1921. Pp. xvi —196.

This is the second volume in the Social Action Series which is being issued under the auspices of the Department of Social Action of the National Catholic Welfare Council. The first volume of the series, entitled *The Church and Labor*, has already been described in the REVIEW. The title of the present book, while accurately significative of "the formal object" considered (that is, the central and specific point of view under which the topics are grouped and envisaged), does not reveal "the material object" (that is, the wide field from which those topics arise and to the illumination of which they contribute). That field is poverty. The social mission of charity is to relieve poverty — a universal disorder, a chronic and permanent cancer that eats into the tissues, the very vitals, of the social organism. The disease is probably incurable, like physical cancer itself in the individual organism. On the other hand, its ravages can be checked, relief and at least partial remedies administered to the afflicted. To effect this, even though limited, measure of restraint and alleviation is the social mission of charity.

Charity, however, cannot cope with the disorder unless it understand the foe with which it has to grapple and unless it be familiar with the weapons, methods, and tactics to be employed in the struggle. Probably there is no single volume in which the priest, the social worker, or the lay reader engaged or interested in beneficence will find so comprehensive and within its compass so profound a treatment of poverty and its alleviation as the one before us. It is not a treatise on practical ways and means. It is rather an exposition of principles and ideas that illuminate wide ranges where Christian helpfulness may find its privileged opportunities. And yet, though a conspectus of principles, it is no assemblage of platitudinous generalities concerning "service" or "social uplift". Its principles and suggestions spring right out of social conditions on the one hand, and the truths of Christian faith and charity on the other. And as they grow in their columnar luminousness they send back floods of light on the same social conditions whence they spring and make more clear the spheres where the supernatural motives and forces must be applied.

A splendid example of a grouping of these widely illuminative truths springing from social conditions and at the same time irradiated with Christian light, is found in the chapter on "The Background of Poverty" (II), wherein by a masterful analysis of those conditions it is shown how the prevailing inequalities of human beings, spontaneous, unchecked competition amongst the unequally equipped, the emerging of property as an interest in conflict with human rights, and the individualistic policy of the State have made inevitable the development of the strong and the weak classes. They who have proved incapable through personal incapacity or adverse environment of surviving in the competitive struggle have been thrown near or into the ranks of dependency. Among the dependents the agencies of culture have broken down in varying degrees and have resulted in detriment to the physical, mental, moral, and cultural welfare of the poor. Through congestion in large cities great numbers of poor have been brought into proximity with one another. The general social isolation that separates them from normal contact with other classes has permitted them to develop qualities that react upon them and aggravate the evils of their condition. "*In order, therefore, to understand modern poverty we must study not the single dependent family but the aggregate of dependence*" (pp. 33-34).

The lines we have emphasized indicate the dominant note of the present treatise. It is a study of poverty—the aggregate dependencies as a whole. And it is a study of those dependencies with the aid of modern means and methods. It is a plea for "scientific charity", for the employment of all that knowledge and all those helps which exact study of the causes and conditions of dependency has revealed to the trained worker. For, although "there are phases of scientific charity which have been associated with much error in both philosophy and policy, to refuse to ally science and method with Christian charity because they had been allied with un-Christian philanthropy, hardly commends itself as the dictate of practical wisdom" (p. 8). In the complexities of modern society new duties are placed upon the Christian conscience in respect to the poor. And these duties must be met by the employment of whatsoever light and helps "scientific charity" has been enabled to discover or invent. On the other hand, "no new duties that we undertake, no complications that we may meet, no philosophy, no investigation, and no standards that we may ever adopt under the direction of our highest wisdom and noblest impulses, may lead us to diminish by one iota the spiritual and human worth of feeding the hungry, of clothing the naked, of giving drink to the thirsty, and of comforting the afflicted. We do need and we shall need exact methods that will enable us to find all of the poor and neglect none. We must aim to

prevent poverty and hinder irreparable harm to its victims. These are but added duties. They are never substitute duties for the immediate, literal, and sympathetic relief of want as we find it. This wider view of poverty and these more exacting duties in dealing with it become evident when we study poverty not only as a plight of the individual or single family but also as a plight of society itself" (p. 36).

The foregoing observations may suffice to give the reader a glimpse of the general trend of this fresh, original, and up-to-date study of the most vital and farthest-reaching of problems, a problem as old as humanity but one which has never before the present time been studied with such comprehensive means and methods. Dr. Kerby has given us a book which will be of the greatest service to the clergy especially in large centres of population. In no carping spirit it insists on a super-parochial vision of the problems of dependency and to a large feeling of coöperation with all agencies individual and by whomsoever organized for the alleviation of misery. The book will help the social worker with its wise suggestions of manner and method, but especially with its reminders of the Christian aspects of poverty and the supernatural motives and forces that are needed to make the natural productive of the highest values.

**THOMAS PÉQUES, O.P.: COMMENTAIRE FRANÇAIS LITTÉRAL DE
LA SOMME THÉOLOGIQUE DE SAINT THOMAS D'AQUIN. XIV
—LES ÉTATS (Toulouse, Edouard Privat; Paris, Pierre Téqui).**

Preceding volumes of Father Péques' remarkable translation and commentary have received notice in the *ECCLESIASTICAL REVIEW* (January, 1921, p. 91). The Questions treated in this volume, namely 171-189 of the *Secunda Secundae*, are most interesting, highly instructive, and wonderfully elevating. They contain the principles of ascetical and mystical theology, dealing chiefly with subjects pertaining to the illuminative and unitive ways of the spiritual life. It has been said that the study of systematic theology dries up devotion. On the contrary, greater knowledge of God should lead to greater love of God; and that theology studied in the proper spirit produces enlightened and solid piety can be proved to a certainty from the life and works of St. Thomas. The argument gains much force as one ponders over the remarkable combination of deep devotion and theological accuracy revealed in the tracts so well explained by Father Péques in this fourteenth volume. Verily St. Thomas was a learned saint who knew and practised the rules of the spiritual life as well as he knew the rules of logic laid down by Aristotle.

Having treated in previous questions of the virtues and vices that pertain to all men, the Angelic Doctor proceeds to expound the moral truths that pertain to some men only, the subject falling into three divisions, wherein he treats first of The Graces Freely Given; secondly of The Active and Contemplative Life; thirdly of Different Duties and States of Life. Sanctifying grace is given for the benefit of individual souls; the graces freely given (*gratiae gratis datae*), mentioned by St. Paul (I Cor. 12:7-11), have for their direct object, not the sanctification of individuals, but the welfare and glory of the Church.

It is generally believed that St. Thomas received special illuminations from the Holy Ghost, and we read that frequently, especially toward the end of his life, he was rapt into ecstasies. Conviction of the truth of these statements comes with the reading of his wonderful articles on Prophecy and Ecstasy. It is here that writers on mysticism find an abundance of matter together with sure guidance in the higher ways of union with God. If to these articles we add the tracts on Prayer, Contemplation, the States of Perfection, and the Vision of God, we shall have material for a manual of mystical theology. The other graces freely given, e. g. the word of wisdom, the gift of tongues, the working of miracles, etc., are explained with great care and deep reverence.

It is easy to see that St. Thomas is very familiar with the subjects treated under the heading of different duties and states of life. The perfection of union with God by Charity (the bond of perfection—Col. 3:14) was the aim of all his studies and of his whole life; hence his treatment of the state of perfection and of tending to perfection is worthy of one who was at the same time a great scholar and a great saint. Being himself a religious and the champion of the religious orders, which were violently attacked in his day, it was but natural that he should put his whole mind and soul into the tract on the religious state. This tract will ever remain as a monument to his knowledge, zeal, piety, and prudence. We know nothing that could be more highly recommended to those who wish to understand the dignity or to assume the obligations of the religious state.

Passing over some delightful considerations on the active and contemplative life and the combination of both in some states, we close this notice by calling attention to three very interesting points explained in his treatise.

1. Bishops and religious are in a state of perfection because both have solemn and permanent obligations relating to perfection. The state of bishops is higher than that of religious, because the former is the state of perfection acquired, which bishops are to explain and

dispense to others, whilst religious are in the state of perfection in the sense that they are obliged to tend to perfection (Qu. 184, a. 5, a. 7). From this it does not follow that individual bishops and religious are perfect. The *state* means a "solemn and permanent obligation to the things that are of perfection", but it can and does happen that "some are perfect that are not in the state of perfection, and others are in the state of perfection but are not perfect" (ibid., a. 4).

2. In Qu. 184, a. 8, St. Thomas institutes a comparison, in relation to perfection, between religious, priests, parish priests, and archdeacons. The point to which we wish to call attention is the remark made in the comparison of a religious not in holy orders to clerics or priests who have received holy orders. The latter are obliged to greater holiness of life than the former "because by a sacred order one is deputed to the most excellent ministrations by which Christ himself is served in the sacrament of the altar, and this calls for greater interior sanctity than does the religious state". What a simple but grand point for meditation! The nearer one is to the altar, the greater is his obligation to holiness of life. St. Thomas is constantly repeating that the Eucharist is the centre of religious worship; consequently it should be the centre of Christian devotion.

3. The third point relates to perseverance in religion. Too often there is an attitude of coldness and criticism bordering on condemnation toward persons who have made a trial of the religious life and return to the world, and this without pausing to consider whether there were good reasons for the return. There is more prudence and charity in the doctrine of St. Thomas, whose principles are in perfect harmony with the rules of the Church. Even if one had made a vow to embrace the religious life, he writes (Qu. 189, a. 4), the vow obliges him only to join a religious community, and when a trial of the life has been made, he is free to return to the world if prudent judgment furnishes a good reason for the change. Answering an objection which contends that such a course would cause scandal, he writes: One who for good reasons gives up the religious life, does not give scandal or bad example; and if some one thereby is scandalized, the scandal is passive (i. e. taken) on his part, not active (i. e. given) on the part of the one returning to the world, for the latter simply does something lawful and expedient (ibid., ad 2). Since these conclusions relate to one who had made a vow to enter religion, we can see with how much greater force they can be applied to those who enter religion without any such previous vow, and to those who enter a seminary to study in preparation for the priesthood. The rules of the Church provide a time sufficiently long for trial and experiment before one takes upon himself any perpetual and solemn obligation. During that period of trial, or at

the expiration of the time of a temporary obligation, the candidate is free to make a change, and the world should not condemn what the Church provides for and approves.

D. J. KENNEDY, O.P.

LE GOUVERNEMENT DE SOI-MEME. Essai de Psychologie Pratique. Par Antonin Eymieu. Première Serie—"Les Grandes Lois", pp. 340. Deuxième Serie—"L'Obsession et le Scrupule", pp. 371. Dernière Serie—"La Loi de la Vie", pp. 330. Perrin et Cie., Paris, 1921.

IL TRATTAMENTO "MORALE" DELLO SORUPOLO E DELL'OSSESSIONE MORBOSA. Natale Turco. Con Lettera-Prefazione d'Antonino Eymieu. Volume Primo—"Questioni teorico-pratiche fondamentali", pp. 497, 1919. Volume Secondo—"Punti di vista morali, e morali-religiosi da utilizzare nella cura.", pp. 473, 1920. Torino Pietro Marietti.

Two remarkably thorough and up-to-date studies of the science and the art of self-control. The French work by the accomplished and versatile Jesuit writer, Père Eymieu—several of whose books have been previously reviewed in these pages—is the broader in its scope, comprising as it does both the normal and the abnormal aspects of its general subject, practical psychology. The second volume is engaged entirely with abnormal phenomena; namely, obsession and scruples. The latter phenomena constitute the exclusive topic of the Italian treatise in the title above. The French work is predominantly psychological in its point of view and method. The Italian is specifically moral, religious, spiritual in these respects. Signor Turco in the introduction expresses his admiration for Père Eymieu's *pregevolissimo lavoro* and his indebtedness thereto. Both sentiments are conveyed by the dedication of the work *all' alta mente e al nobile cuore d' Antonino Eymieu in questo genere di studi mio Maestro Venerato*. On the other hand, the French writer in his *lettera-prefazione* declares that the text which he introduces reveals *un autore padrone del suo soggetto e, in pari tempo, della sua lingua: voglio dire una chiarezza limpida e una profondità a tutta prova*. These and other similar encomia belong, of course, to the amenities one naturally expects from fellow-craftsmen, especially amongst the French and Italians. In the present case, however, they are more than dainty compliments. In each case they attest what they express. Both works are indeed more than ordinarily masterful and profound.

Le Gouvernement de Soi-même so far as issued (it is still in progress) comprises three parts. The first establishes certain psycho-

logical laws of self-control. The self reveals itself in three states: 1. the *idea* which leads to deed; 2. *deed* which superinduces feeling; 3. *feeling* which reacts on idea and deed. Since the idea tends to the act of which it is the presentation in consciousness, the obvious law and practical principle obtrudes itself: *Cultivate ideas of deeds you wish to perform*, and inversely, *Refuse to entertain ideas of the acts you would avoid*. A statement obvious enough to be passed by as a platitude. None the less it is profound in its meaning and in its practical bearings on self-government, as the reader will realize if he follow the searching analysis drawn out by the expert French psychologist. The same may be said regarding the laws of *actions* and *feeling* formulated, analyzed and applied by the same writer. In his study of each of these types of psychoses, Père Eymieu draws effectually upon the data of abnormal cases, since these are apt to present the respective phenomena in greater relief and isolation.

The second portion of Père Eymieu's treatise gives us a very full and an interesting study of obsession and scruples. Obsession is the dominance in consciousness of a painful, harassing state, a state elusive in its genesis and its pestering persistence; like music heard once by an ear that cannot forget or restrain it. But unlike the refrainful melody, the obsessing phantasm disturbs, annoys, wearies, worries unto madness, partial or complete. Alienists and experts in abnormal psychology generally recognize that the disorder is increasing of late. It spares no class of society, though the rich seem more subject to it than the poor; the "high brows" rather than the low, women more than men, the mature and aged more than youth. The older ascetical writers mention it as occasional and accidental, while a nerve specialist to-day may have hundreds of cases coming under his experience, though he may diagnose most of them as nervousness or neurasthenia. The importance, therefore, of a solid study of obsession such as we have in the books before us can hardly be exaggerated.

Père Eymieu limits himself to the psychological aspects—the characteristics of the *idée obsédante*; its development and degradation; the subject, the obsessed as he sees himself from within, his failures, antecedents, weaknesses, behavior, and so on; the theories that have been framed to account for the disorder; various diagnoses and prognoses of it; then the treatment—the methods devised to work upon the psychical elements—the idea, the action, the feeling; or to relieve the strain of the obsession—rest, will, exercise, and others. As was noted above, Père Eymieu's point of view is purely psychological. However, just as when laying the foundations of his work he is led to dip into biology, so here when approaching the roof he

finds himself collecting materials from Ethics and even Theology. There can be no self-government save through obedience to law, to rule. The rule for man is not simply the necessitated law of physical nature, the following of which in the animal results in sensuous pleasure. Man is under the law of conscience, which governs or should extend to society as well as the individual. But the law of conscience is the application of the moral law of nature whose origin is in the essence of the Creator, and whose binding power flows from the will of God determining that the order established by Him shall be obeyed, under sanction of life or death eternal. These and the ideas logically conjoined with them are developed by the author with his wonted insight, clarity of style, and felicity of illustration drawn from the fields of empirical psychology.

Here the Italian author meets the French psychologist and carries the matter over into the domain of Ethics and Religion. While the former, however, covers the wide field of self-control generally and includes the phenomena of obsession as simply a segment thereof, the latter treats exclusively of obsession and scruples. And these, moreover, he considers mainly from the moral or rather the spiritual side. We say *mainly*, because the phenomena in question, obsession, scruples, and temptations are intrinsically biological or physiological in their nature, while they work their harassing disturbance on the conscience and the spiritual life of the patient. This fact has occasioned the study in the Italian work of the physiological and also the psychological factors, causes and effects of the pertinent phenomena. Signor Turco discusses quite thoroughly the theories that have been proposed respecting these factors. What elements of truth they possess, he carefully segregates from their errors and deficiencies. These critical investigations take up the major part of the first volume. After the inadequacy of the physiological theories and methods of treatment has been established, the second volume is devoted wholly to the moral and spiritual factors and especially to the practical application of them to pathological conditions.

The author has had in mind the needs of chiefly three classes of readers: first, priests (including confessors and spiritual directors), second, physicians, and lastly, patients afflicted with the disturbances in question. The first class need to know the physiological and psychological elements and to have in mind the organic and psychical conditions and points of contact at which the spiritual forces—such as love, rightly balanced fear, prayer, the sacraments—are to be applied. Physicians will be helped by the author's wise counsels on the latter point. The patient, if he be at all capable of self-direction in the intricate windings of the ways across the borderland between

matter and spirit, cannot fail to be steadied and comforted by the author's guiding hand—guidance which is the more reliable seeing that it has been gained and tested by Signor Turco's own experience; he himself having suffered deeply from the maladies he diagnoses and seeks to alleviate in fellow-patients.

The present reader may possibly demur at the untoward length of each of these works. A thousand pages seem rather much to give to the psychology of self-control. While another thousand devoted to the (professedly) moral treatment of obsession and scruples call for a rather generous tribute of time and energy from the reader's side. And indeed it must be confessed that both authors, notably the Italian, are unduly prolix. An English or American writer would have taken not more than half the number of pages to say substantially the same things and without sacrifice either of essentials or of clarity. On the other hand, it should be recognized that the unnecessary diffusiveness has in neither case made the reading either wearisome or uninteresting. The perfectly transparent style of the French and the limpid flow of the Italian make the reading in each case a pleasure that almost obliterates the consciousness of prolixity. Besides this perfection of form, both works furnish a material constituent which in its way likewise counterbalances any overweight there may be in quantity. We refer to the tables of contents and the indexes. Each of the three French volumes and each of the two Italian is provided with an elaborate analysis and a full index. The student is therefore enabled not only to find easily any detail he may be seeking, but to survey rapidly the course of exposition and criticism and so, if he choose, to pass by without loss the points wherein he may feel no personal interest.

ST. BERNARD'S TREATISE ON CONSIDERATION. Translated from the original Latin by a Priest of Mount Melleray. Vol. I. Browne and Nolan: Dublin, Belfast, Cork, and Waterford. 1922. Pp. 497.

Besides the recent translations of St. Bernard's Sermons on the Canticles of Solomon by the Fathers of Mount Melleray, we have had little from Catholic sources to interpret to English readers the beauty of the mystical reflexions of the mellifluous Doctor. Outside the Church the appreciation of St. Bernard's writings has been translated into classic terms, thanks to the industry of scholars like Dr. Eales and Dr. Gardner. This is sufficient ground for congratulation and for the hope that the capable hand which has begun the work of translation from the original Latin at the Cistercian monastery in Waterford may be continued to completion. Of the treatise on Con-

sideration (the *Deuteronomium Pontificum*) Mabillon said: "Of all the writings of St. Bernard, none is more to his credit than the Books *De Consideratione* addressed to Pope Eugenius. The topic, no less than the person addressed, is of the most exalted dignity; the treatment, by the majesty of its style, the grandeur of its eloquence, touches the sublime; the teaching, in harmony with the canons of holy Church, is worthy of a Doctor and Father of the Church." The learned Benedictine dwells on the wondrous contrast which enables a man in solitude, a stranger to the cares of the Supreme Pontiff and the world that surrounds him, a monk engrossed in a thousand duties and occupations connected with his position as religious superior and spiritual guide, to diagnose the evils of his day, to point out with unerring surety the remedies to be applied, to weigh the obstacles to success and with consummate skill and prudence to anticipate and guard against each difficulty. Again, what admirable apostolic frankness coupled with deepest reverence he manifests in pointing out the faults of disposition in the Sovereign priest, once his disciple. Thus the book has become a permanent vade-mecum for the rulers of the Church. It bids the Pontiff to mind his sacred office, to remember that jurisdiction in secular concerns belongs in the first place to civil magistrates, and that political aims and diplomacies are out of keeping with the spiritual responsibilities of the prelates of the Church. He reminds the Pontiff that, while the dignity of the pontificate is the highest, it is committed to men with shortcomings not to be ignored by themselves in their examination of conscience. He points out the obligation of teaching true doctrine, of disciplining the clergy, of beginning correction in his own household; of choosing men for the cardinalitial offices who are above all reproach in virtue and executive ability.

Such is the book before us. It contains wisdom for every walk of life, but above all for those who are to govern in the Church. St. Bernard did not write it all at once. It was addressed to the Sovereign Pontiff at intervals during the last five years of the Saint's life. Begun in 1149, the last treatise was sent to Pope Eugenius in the autumn of 1153. Both the writer and the Pontiff died before the end of that year.

PAUL, HERO AND SAINT. An Apostolic Story of Roman Battles and Catholic Victories. By Leo Gregory Fink, Priest of the Archdiocese of Philadelphia. New York: The Paulist Press. 1921. Pp. 239.

Fr. Fink is singularly happy in the disposition of his material, which he simply takes from St. Luke, the first biographer (in the Acts) of the Apostles to the Gentiles. As army chaplain of the

"Overseas Service" in the war, he sails the Mediterranean and gets a glimpse of Cyprus and the coast of Asia Minor, the scenes of St. Paul's first missionary activity in his home country. The memory of the hero of Tarsus and Damascus who died by the sword kindles the fervor of the priest and missionary and he conceives the idea of making the Saint not only his own guide and patron, but an inspiring model for others. Thus the story of St. Paul is made to convey a message of the apostolate in the army of Christ, not only to the soldier but to every youth who by baptism records his enlistment in the service of the Cross, as St. Paul preached it. It illustrates aptly the warfare for truth, and leads to the attainment of that lasting liberty which is the fruit of Christ's victory. What is most valuable in this story of missionary endeavor is a combination of enthusiasm with the practical aim which betrays an intelligent zeal of the priest following the flair of young hearts who are stimulated by not only instruction but the added incentive of novelty and picturesqueness to carry the knowledge of Catholic truth into the combats of life. One need only see the headings of the chapters of *St. Paul Hero and Saint* to get a fair notion of the attraction that carries the reader into and through the book. "Home, Sweet Home", "School Days at Tarsus", "At College in Jerusalem", "Learning the Trade of Tent-Maker", "The Divine Leader and His Army", "Stone Him to Death", "The Steel Sword of Damascus", "On the Street called '*Straight*'", "Escape in a Basket", "Don't Trust the Convert", "Ready for Overseas Work", "I want to go Home", "Commander-in-Chief Speaks", "Doctor Luke", "Burning Bad Books"—these and similar titles show how well the author realized his mission to make St. Paul's life a novelist's book with an aim toward the ideals of the Christian soldier of to-day.

MONASTICISM AND CIVILIZATION. By the Very Rev. John B. O'Connor, O.P., P.G. New York: P. J. Kenedy & Sons. 1921. Pp. 253

One or other aspect of the subject of this work is treated in almost every history, Catholic, non-Catholic, and anti-Catholic, of the Middle Ages; while the whole field has been covered more or less fully by various writers, such as Montalembert, Digby, Shahan, Maitland, and others. There is, however, no single volume, we believe, wherein practically every side of the matter has been considered and presented with such just proportions as to satisfy the demand at once of the class-room and of the general reader as is done in the book at hand. The text opens with a brief history of the beginnings of Monasticism and its organization perfected by St. Benedict and his followers. The influence of Monasticism on agriculture is next

considered, occasion being taken at the start to correct an impression which even (uninformed) Catholics have been known to utter, that the monks had a keen eye for the beauty spots of the earth. The Anglican Archbishop Trench generously met this (usually) malevolent innuendo when he wrote: "We sometimes hear the ignoble observation that the monks knew how to pick out the most fertile spots for themselves; when it would be truer to say that they knew how to make that which had fallen to them, often the waste or morass which none other cared to cultivate, the best; but this by the sweat of their brow and the intelligent labor of their hands." Other monastic industries are briefly recounted and the influence of monasticism on the municipal life of the people and on education is described. The work of the monks as chroniclers, copyists, as custodians of books and documents, as dispensers of charity, receive due attention. Special stress is laid on their heroic work in the evangelization of Europe and other countries. The book, which is eloquently written and neatly produced, makes a gift token suitable for any intelligent person, whatever be his religious beliefs.

A SPIRITUAL RETREAT. By Father Alexander, O.F.M. New York: Benziger Bros. 1920. Pp. 218.

Appropriate and in time for the Lenten season comes this collection of meditations developed and primarily intended for men and women dedicated to the service of God in the cloister. The sequence *Veni Sancte Spiritus* furnishes the basis, or at least the occasion, of the theme, as in some instances the reflexions elaborate the divine titles contained therein, and in others they explain the meaning and worth of the graces requested. Since a retreat is nothing more than the application of criteria of right living to our actions in order that we may more properly fulfil the duties of our state, it is obvious that no triviality of matter nor haphazardness of treatment can be admitted if the adjudication is to regard the exalted sphere of Religious. Father Alexander shows himself perfectly cognizant of these essentials, and while he has observed them stringently, he has at the same time succeeded in enriching the perennial truths with many new and engaging aspects. The "points" are drawn out *in extenso* and contain a felicitous blending of Scriptural quotations with illustrations well adapted to the prospective auditors. The book will be of service not only to Religious and to devout souls generally, but also to confessors and spiritual directors. The volume, completed with a helpful index, is in cloth binding—which, by the way, could be more substantial for such a manual.

GREAT PENITENTS. By the Rev. Hugh Francis Blount, LL.D. New York: The Macmillan Company. 1921. Pp. 245.

The quality of love that bursts forth in sorrow for sin glows like the blood-red fire which we associate with the atoning and purifying flames issuing from the Divine Heart of the Son of Man. It differs from the white heat of the mystic affection which comes like lightning flashes in the night but signaling no invitation to the weary traveler to enter where it burns. We are familiar with the types of that penitent love in the Magdalen, St. Peter, St. Augustine. The examples which Fr. Blount has chosen for his beautiful pen-pictures are of the less known, though not less attractive, figures which belong to our own day. Most of them are neither canonized by the Church nor much heralded by common fame. The mention of their names—St. John of God, Blessed John Columbini, St. Camillus the Gambler, will be found in the Lives of the Saints. But the Abbé de Rancé, Silvio Pellico, Paul Féval, Herman Cohen the Pianist, Carpeaux the Sculptor, François Coppée, Huysmans, Paul Verlain—these are interesting personages of whose sanctity as penitents the average modern knows but little. Their lives are full of interest and instruction. In his concluding chapter our author casts a glance over the field of great servants of God generally. He composes for us a helpful litany of penitential heroes. It is a book worth while both for the knowledge it imparts and for the spirit in which it is written. Both arouse a desire for what we need most in our day, namely a keen appreciation of the virtue of self-denial and the cross whereby the true follower of Christ is surely known.

A BOY KNIGHT. By Martin J. Scott, S.J. Illustrated by Stella Mary Butler. New York: P. J. Kenedy & Sons. 1921. Pp. 277.

THE BOY WHO CAME BACK. By John Talbot Smith, author of "The Boy who looked Ahead". New York: Blase Benziger & Co. Pp. 218.

A really good boy's story, especially one told by a priest and permeated throughout by the influence implicit if not always explicit of a priestly character, is too valuable an auxiliary in the pastoral ministry to be dismissed with a mere passing notice. Father Scott has heretofore given us a quartet of books on the truths of faith and the laws of the moral and spiritual order—the truths that constitute the shield and the sword and the rules that regulate the life of the Christian Knight. These books, doctrinal and practical, dealt with the highest interests of adult men and women. In his latest book he envisages the ideals, motives, and forces that shape and perfect the boy into Christian Knighthood. This he does through the medium

of a novel, a story that grips the reader at the opening scene in the boy's club-room of St. Leonard's and holds him tense until the victory of the St. Regal's High over the Stanley team brings the thrilling drama to its close in the ultimate triumph of the Boy Knight.

Father Boone, who presides over St. Leonard's, is a splendid manager of boys—far-seeing, kind, indulgent, though withal prudent and firm and even stern when the lads need the restraint of discipline. Frank Mulvy, the hero, is a fine type of Catholic boy. Brave, manly, the soul of honor, affectionate to his mother and loyal to his superior, he is none the less subject to the limitations of his virtues; a sensitive, high-strung nature that is at times prone to fits of resentment. Bill Daly, the other leading character, is a tough, a bully, but made so by his slum environment and the home influence of a drunken father. Against these odds, he eventually reacts and his passing is one of the most effective and affecting episodes of the story. Bill or "Bull" "gets a grouch on him", picks a fight with "Hank" Mulvy, and, in revenge for the punishment and humiliation meted out to him, steals in subsequently and smashes the furniture of the club-room. Fr. Boone, unknown to the boys, has the damage repaired and awaits a report from the Secretary, Mulvy, on the mischief which he supposes to have been done by the club. Mulvy, ignorant of the vandalism secretly wrought by Daly, makes no report. A permanent misunderstanding results between Fr. Boone and Mulvy, which is further complicated by the latter's having in the meantime gained from Daly on his deathbed incommunicable information concerning the destruction of the furniture.

On the ups and downs, the thawings and the freezings of that misunderstanding the substance and action of the novel rest. The complexities and perplexities are unwoven and rewoven with much skill and psychological insight into the soul of the priest and the boy. Daly retrieves his maliciousness by an act of heroism at a fire—a deed which costs him his life but saves him his soul. The whole story is told with dramatic force, the author's crisp incisive style fitting well into the tense situations and quick movements. Fr. Scott knows his boys. He knows how they talk and how they behave. His dialogues are especially picturesque and will no doubt inform many a gentle nun concerning the vocabulary and phraseology current in the playground that have not as yet found a place in the class-room dictionary. The book is one which a priest himself will like to read. He will then set it agoing along his eighth grade, his High School, and his Boys' Club.

The Boy who came Back equally with the *Boy Knight* will be appreciated for its inherent "storical" interest by every priest in

whom "the boy" has not died—a demise which, one likes to believe, seldom occurs before the man disintegrates. As was the case with its predecessor, *The Boy who looked Ahead*, there is enough action, variety, and thrilling incident in the present story to grip and hold the attention of all but the most *blasé*.

The controlling theme is the reconstruction of the Lawton family—a group with a rather discouraging record. The father, at first a shiftless man, takes to the road when roading was easy. Though he never becomes a confirmed hobo, he abandons his family for many years and drifts out West. In the meantime the Lawtons get along as best they can. What with a mother weakly by temperament—though a slave to support, if not to educate, her children (in the latter function she is a failure); a villainous son and a sentimentally foolish daughter, the surprise is that the home did not entirely collapse. The disaster was prevented by the "Boy who came back", the eldest son, Lafe, who after various collisions with the "cops" had been committed to "the Home" for reformation. After several years, he "jumps" the latter institution and returns to the maternal roof. Here he begins a work of reconstruction in which he is aided by his eldest sister, the only really wholesome if not perfect member of the group. The process is slow, however, and repeatedly on the verge of dissolution, owing largely to the lapsings of "the Boy" himself. Nevertheless through the intelligent coöperation of the pastor, Father Sherwood, ruin is averted. The father eventually returns incognito, but very rich. Himself a new man, he at first helps the Lawtons to help themselves and then reveals his identity. The curtain drops on a reconstructed and a happy home.

As was observed above, the story is inherently interesting, entertaining, and healthy in its moral, which, though not obtruded, is unmistakable. The reader, especially if acquainted with the author, will notice the not infrequent incursions of the personal mind into the dramatic current of thought and expression. However, since such exchanges of personality are generally arresting for their wit or humor, they make good by pleasantry for what otherwise might be felt as a note of dissonance from the canons of perfect literary art.

Literary Chat.

The third volume of the *Field Afar* Stories has been issued by the Maryknoll Press (Ossining, N. Y.). Like its two predecessors, the latest collection is rich in the things most people, especially young people, like—experiences amongst strange races, scenes in foreign lands, notably the mission fields, and episodes of travel and adventure. The stories are pleasantly told. The book is fittingly made and attractively illustrated.

There are correspondence schools with correspondence courses for all sorts of studies; for every science, art, and craft. There is no good reason why the same up-to-date method of instruction should not be applied to the imparting and the acquiring of the supreme science of salvation. This is being demonstrated out in Helena, Montana. The Vicar-General of the diocese, the Right Rev. Victor Day, has arranged a correspondence course on the *First Communion Catechism*, to give children whom the pastor cannot reach regularly an opportunity to prepare for their First Holy Communion and Confirmation. The method devised is as follows. There are twelve lessons printed in as many folders. The pastor sends one of these weekly. The children, helped by their brethren at home, are supposed to read the story part of the lesson, study the picture, answer the proposed questions on the question sheets. The questions and answers they return to their pastor, to prove that they have studied the lesson. Lastly, they memorize the questions and answers and prayers printed at the end of each lesson. The pastor examines the answers and corrects them; returns the corrected paper to the pupil with the proper marks. This paper the pupil sends back with the answers to the next lesson and the pastor files the same for the inspection of the bishop. The folders are printed in good taste. The pictures are first class, and the whole project reflects great credit on the enlightened zeal of its inventor. The plan should commend itself to priests everywhere who have charge of widely scattered parishes.

Sainte-Beuve spoke of Pascal as belonging to the souls that are marked *de la griffe de l'Archange*—a designation that can be felt, but not translated. Had the characterization not been applied to Pascal, it might have been invented, says M. Heuzev, for Ernest Hello. For no other literary artist seems to have felt more deeply, more mysteriously, the pangs of travail in bringing to expression the spiritual ideas it conceived. Hello lived and moved and had his being in the conscious presence of God. He breathed the atmosphere of the spiritual world, and the beings and the truths that make that world were to him the supremest realities. For that very reason he was straitened and in pangs because of the limitations of speech to give utterance to what he saw and felt. This mysterious poignancy must seem unreal, affected, hyper-esthetical to less delicately organized natures who dwell habitually in the outer shows of things. The vision of the seer and the dreams of the poet to them seem the maunderings of emotional weaklings. Such readers can, of course, have no relish for Ernest Hello's writings. But those whose insight into the unseen, whose sympathy with the intangible enables them to see and to feel the things of the spirit will welcome such a collection of hitherto unpublished fragments discovered amongst Hello's reliques as is contained in two small volumes edited by M. Jules-Philippe Heuzev and recently published by Perrin & Cie, Paris. The general title, *Du Néant à Dieu*, suggests the mystical allure of Hello's thought. This is more explicitly—or shall we say less explicitly?—conveyed by the subtitles; for the first volumette: *Contradictions et Synthèse: La Connaissance de l'Etre par le Néant*", and for the second, *l'Amour du Néant pour l'Etre: la Prière du Néant à l'Etre*. Particularly do the prayers which are exhaled from the spiritual lights and fires of his heart reveal his intimate realization of the Unseen. Needless to say, these ascensions of his spirit so *intimes* were never meant for publication. They were jotted down when

the afflatus came to him, because the urge to expression beset his soul. *Conceptum sermonem quis continebit?*

Under the title *My Own People*, Fr. Hugh Francis Blount has had bound together a sheaf of lyrics that ring true to the Irish heart. Of the six-score of short poems that make up the collection, the greater number are devotional and Catholic, that is, universal in thought and feeling. It is only the title poem and a few more that contain a specifically Irish appeal. They one and all, however, breathe that spirit of deep faith and tender love for whatsoever is sacred and beautiful in God's Kingdom which we are wont to associate with the soul of the Irish people. True and tender and withal genial, and therefore genuinely Irish, in sentiment these lyrics deserve preservation. Not a few of them remind one of the delicate workmanship of Father Tabb. On the other hand, here and there a halting rhythm or a faulty rhyme has been allowed to creep into the otherwise careful technique. These, no doubt, will be eliminated in a future edition. The volume is tastefully issued by The Magnificat Press, Manchester, N. H.

Those who knew, whether personally or through his writings, the late Father Garrold will be glad to have the *Memoir* of that versatile and genial personality which has been composed by his friend and religious confrère, Fr. Martindale, S.J. The latter was intimately associated with Fr. Garrold in the novitiate and subsequently as priest and teacher. Being likewise in possession of the dead author's diaries and correspondence, the biographer is able to reveal the mind and the heart as well as the outward deeds of his associate. The *Memoir*, though brief (pp. 116), is sympathetic and intimate. One could wish that something had been said of Fr. Garrold's permanent literary work. Mention is made of his fugitive papers, but hardly a word of his books. Surely so notable a novel as the *Onion Peelers* had a claim to consideration. The more so that,

owing probably to its inappropriate title, the book never attained the fame it so justly deserved. It may be hoped that this defect will be made good in a future revision of the *Memoir*, wherein likewise some sectioning of the text or even a table of contents (if not an index) might be added for the reader's convenience. (Longmans, Green & Co., New York.)

Students of Moral Theology as well as of Canon Law well know that complicated questions are apt to arise in connexion with the computation of time—the time (that is, hour, day, week, month of year) at which or during which an obligation or liberative right begins, continues, terminates. To throw light on these problems, a Latin brochure containing an academic dissertation on Tit. III, Libri I of the new Code has recently been written by Professor John Lacan, D.C.L., and issued by Marietti (Rome and Turin). The title *De Tempore, Dissertatio Philosophico-Scientifico-Juridica* indicates at once the originality and scope of a booklet which discusses the metaphysics, the science, and the juridic aspects of time. Let the reader, however, be reassured. Under the first of these headings there is question of no psychologico-metaphysical disputation on time, any more than the second covers an astronomical treatise on the measured orbits and revolutions of the planets or stars. The author has, in the first place, simply expounded the Aristotelean definition: *numerus seu mensura motus secundum prius et posterius*; and in the second place has summed up the astronomical foundations of man's divisions of time. In the third place he has applied the ideas and facts thus set forth to the canonical computation of time. That he should have done all this—and done it solidly and without the least obscurity—in a booklet of fifty pages, attests his grasp of the subject and the justice of his claim to the academic distinction (D.C.L.). Moralists and Canonists will find the dissertation a help in certain perplexities.

Books Received

THEOLOGICAL AND DEVOTIONAL.

A PAROCHIAL COURSE OF DOCTRINAL INSTRUCTIONS. For All Sundays and Holydays of the Year. Based on the Teachings of the Catechism of the Council of Trent and Harmonized with the Gospels and Epistles of the Sundays and Feasts. Prepared and arranged by the Rev. Charles J. Callan, O.P., and the Rev. John A. McHugh, O.P., Professors in the Theological Faculty of Maryknoll Seminary, Ossining, N. Y. With an Introduction by the Most Rev. Patrick J. Hayes, D.D., Archbishop of New York. Vol. IV (Moral Series, Vol. II). Joseph F. Wagner, Inc., New York; B. Herder, London. 1922. Pp. vi—536.

THE IDEAL OF REPARATION. By Raoul Plus, S.J. Translated by Madame Cecilia, of St. Andrew's Convent, Streatham. Benziger Brothers, New York, Cincinnati, Chicago. 1921. Pp. 158. Price, \$1.50 net.

THE DIALOGUE OF PALLADIUS CONCERNING THE LIFE OF CHRYSOSTOM. By Herbert Moore. (*Translations of Christian Literature*. Series I: *Greek Texts*. General Editors: W. J. Sparrow Simpson, D.D., and W. K. Lowther Clarke, B.D.) Society for Promoting Christian Knowledge, London; Macmillan Co., New York. 1921. Pp. xxv—213. Price, 8/6 net.

LE RÉCIT DU PÈLERIN. Saint Ignace Raconté par Lui-Même au Père L. Gonzalès de Camara. Par Eugène Thibaut, S.J. Première traduction française. Rue des Récollets, Louvain. 1922. Pp. vi—103. Prix, 3 fr.; la douzaine, 30 fr.

PHILOSOPHICAL.

THE SOCIAL MISSION OF CHARITY. A Study of Points of View in Catholic Charities. By William J. Kerby, Ph.D., LL.D., Professor of Sociology in the Catholic University and Trinity College, Washington, D. C.; Secretary of the National Conference of Catholic Charities, 1910-1920. Macmillan Co., New York. 1921. Pp. xvii—196. Price, \$2.25.

AN ENCYCLOPEDIA OF RELIGIONS. By Maurice A. Canney. George Routledge & Sons, Ltd., London; E. P. Dutton & Co., New York. 1921. Pp. ix—397. Price, \$10.00.

MONASTICISM AND CIVILIZATION. By the Very Rev. John B. O'Connor, O.P., P.G. P. J. Kenedy & Sons, New York. 1921. Pp. ix—253. Price, \$1.75.

SEX EDUCATION IN THE HOME. By John M. Cooper, D.D. National Conference of Catholic Charities, Washington, D. C. 1922. Pp. 32.

HIGH-SCHOOL EDUCATION. By the Very Rev. Dean Moyna. 1906. Catholic Truth Society of Canada, Vancouver, Regina, Winnipeg, Montreal, Toronto. Pp. 16.

LITURGICAL.

MISSA OCTAVI TONI (sine Gloria et Credo) quam quatuor vocibus mixtis concinendam composuit Sanctus Franciscus de Borgia S.J. et hodierno usui accommodavit Ludovicus Bonvin S.J. Alfred Coppenrath's Verlag (H. Pawelek), Regensburg. Pp. 8.

HISTORICAL.

JACQUES BÉNIGNE BOSSUET. A Study. By E. K. Sanders. With two portraits. (*Ecclesiastical Biographies*.) Society for Promoting Christian Knowledge, London; Macmillan Co., New York. 1921. Pp. 408. Price, 15/—.

A SHORT HISTORY OF THE IRISH PEOPLE. From the Earliest Times to 1920. By Mary Hayden, M.A., Professor of Modern Irish History, National University of Ireland, and George A. Moonan, Barrister-at-Law, Special Lecturer on History, Leinster College of Irish. With specially designed maps. Longmans, Green & Co., New York, London, Bombay, Calcutta and Madras. 1921. Pp. viii—580. Price, \$7.00 (20/—) *net*.

HISTORIC CAUGHNAWAGA. By E. J. Devine, S.J., member of the Canadian Authors' Association, member of the Antiquarian and Numismatic Society of Montreal, lecturer in Canadian History, Loyola College; editor of the *Canadian Messenger*. Messenger Press, 1300 Bordeaux St., Montreal. 1922. Pp. vii—443. Price, *postpaid*, \$2.65; cloth, \$3.25.

THE WORK OF THE BOLLANDISTS THROUGH THREE CENTURIES, 1615-1915. By Hippolyte Delehaye, S.J. From the original French. Princeton University Press, Princeton, N. J.; Humphrey Milford, London; Oxford University Press. 1921. Pp. 269. Price, \$2.50 *net*.

THE CATHOLIC CHURCH IN CHICAGO, 1673-1871. An Historical Sketch. By Gilbert J. Garraghan, S.J. Loyola University Press, Chicago. 1921. Pp. xii—236. Price, \$2.50 *net*.

RICHARD PHILIP GARROLD, S.J. A Memoir. By C. C. Martindale, S.J. With a portrait. Longmans, Green & Co., London, New York, Bombay, Calcutta and Madras. 1921. Pp. 116. Price, \$1.75 *net*.

MISCELLANEOUS.

THE LIGHT OF THE LAGOON. A Novel. By Isabel C. Clarke. Benziger Brothers, New York, Cincinnati, Chicago. 1921. Pp. 416. Price, \$2.00; \$2.15 *postpaid*.

THE CATHOLIC DIRECTORY, ECCLESIASTICAL REGISTER AND ALMANACK for the Year of Our Lord 1922. Eighty-third annual publication. Burns, Oates & Washbourne, London. Pp. xxiv—792. Price, 3/6 *net*.

AUSTRALASIAN CATHOLIC DIRECTORY for 1922. Containing the Ordo Divini Officii, the Fullest Ecclesiastical Information, and an Alphabetical List of the Clergy of Australasia. St. Mary's Cathedral, Sydney, Australia. Pp. xcii—253.

A BOY KNIGHT. By Martin J. Scott, S.J. Illustrated by Stella Mary Butler. P. J. Kenedy & Sons. 1921. Pp. 277. Price, \$1.50.

LE TOUR DE LA FRANCE PAR DEUX ENFANTS. Par G. Bruno. Abridged and edited with Notes, Exercises, French Questions and Vocabulary by E. A. White-nack, State Normal School, River Falls, Wis. Allyn & Bacon, Boston, New York, Chicago, Atlanta, and San Francisco. 1922. Pp. xi—228. Price, \$0.80.

SEVENTH SESSION OF THE NATIONAL CONFERENCE OF CATHOLIC CHARITIES. Proceedings published by direction of the Executive Committee of the Conference. 18-22 September, 1921. Catholic University of America, Washington, D. C. Pp. vii—263.

TEACHERS' COURSE IN LATIN COMPOSITION. By H. C. Nutting, Assistant Professor of Latin in the University of California. Allyn & Bacon, Boston, New York, Chicago, Atlanta, and San Francisco. 1922. Pp. vii—99. Price, \$1.00.





Escutcheon of His Holiness Pope Pius XI

THE ECCLESIASTICAL REVIEW

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LEISURE IN CLERICAL LIFE.

LEISURE has been called happily "The sabbath of the mind". From the standpoint of time it indicates hours or days when one is free from the compulsions of life in which time is disposed of not according to one's choice but rather as duty indicates. In this sense leisure is free time. One may follow taste or preference and do as one wills. One may write, read, think, or visit, as the whim of the moment suggests.

From the standpoint of the mind leisure indicates freedom from mental strain, a condition of undisturbed mental calmness free from hurry, nervousness, plan, worry, bitterness, resentment, and the like. The mind is at rest, passive, and in condition to assemble and interpret thought, impression, and larger purposes with the joyous consciousness of freedom. The prevailing mood is one of reflexion and interpretation of the experiences of life, of the values that control life and of the mysteries that enfold us. The lines that thought will follow when the mind is relaxed and character is fairly serious find their beginning deep in life and they take direction toward the things that seem most worth while. Aspirations, purposes, and decisions that control the drift of life are passed in review quietly. When these periods of mental calm and quiet reflexion are sufficiently frequent to take on importance in intellectual life, we find that one gradually builds up what may be called one's personal philosophy. This is defined by Professor James as "Our more or less dumb sense of what life honestly and deeply means; it is only partly got from books;

it is our individual way of just seeing and feeling the total push and pressure of the cosmos."

The mind in its full normal action tends to develop a whole outlook on life and to judge its parts as fragments of that whole. This is the essential note in intellectual culture. We deal with fragments of life necessarily. Business is a fragment; pleasure and study are fragments; professions, research, and even unselfish service of others, are but fragments of the whole of life which the mind normally endeavors to understand. Now all of these special interests and activities tend to take on exaggerated importance and to absorb interest and distort judgment. Nearly all men are partly victims of these mistakes. The mind normally rebels against them. When its powers are sufficiently developed, it goes up to the high mountain of reflexion from which it aims to get an all-inclusive view of things in which proportions are restored and values are seen in true relation. Divisions of time sink away. Thought and imagination sweep without hindrance across the world and one meets intimations of immortality. The mind that has no time for reflexion, or, having it, lacks aptitude and will, remains victim of unreflecting ways and loses the sense of proportions which is the mark of real culture. A philosophic calm is the birth-right of every normally trained mind. The aim of intellectual education or perhaps cultural education is to enable a man to see the whole of life and to judge securely the value of its parts as these become objects of interest to him. Just as the collective intellect of the world aims to build up the fragmentary sciences into one inclusive philosophy, each mind tends normally to build its varying experience and insights into one personal philosophy. Until it has done this, it has not fully lived. This is done by the habits of interpretation and reflexion developed practically when the mind is at leisure. Regardless of the extent to which a system of philosophy is accepted, the personal interpretation and adaptation of it in life remain always tasks for the serious individual, which are performed in times of mental leisure.

The mind that stops with mind falls far short of the whole truth. God is spiritual. The soul is spiritual. All men are spiritual. Since it is by force of the spiritual element in us that we are destined to union with God, and all things take

final meaning by their relation to soul and God, leisure takes on an essentially spiritual meaning. It appears in the process of normally developed relations between man and God. The mind travels past all cultural planes, past tangible reality and the forces that control it, and seeks touch with transcendental truths. Just as all established religions have developed some form of mysticism, they have given expression to the great truth that the soul seeks ultimately an intimate personal experience with spiritual reality. The Church has always been solicitous concerning the authenticity of mystical experiences in the supernatural life. While these have been accorded under the providence of God to but few souls, they do indicate the ultimate point of spiritual development toward which favored souls have been carried by divine grace.

Perhaps it seems far-fetched to refer even casually to the mystical experience of God in a study of leisure in clerical life. But if the priest is herald of the soul; if he is the visible symbol of unseen and everlasting realities; if he is as the voice of God declaring eternal truths to souls, is it possible to discuss leisure in the clerical life without giving to it a spiritual note; without declaring that the normal priest who is spiritually minded will tend always in his times of leisure to go far beyond the planes of human culture and love to dwell among the realities of the unseen world? Free time, poise of mind, and calmness of spirit are of value to the priest in a lesser way in themselves. But their primary value is in this that they furnish opportunity for him to find his own soul and to know it; to find his God and love Him; to gain new insight into the mysteries of the spiritual world and to find ineffable joy there and there alone.

Only the leisure that carries the priest into that unseen world is fully worthy of his destiny and graces. Only through the vision gained by it is he freed from the illusions of life which obscure the vision of the soul. He is enabled to peer beneath surface to substance, to catch the spiritual interpretations that reveal God and neighbor and self, duty and opportunity in their divine character. Hurry is taken out of the blood. Confusion departs from the mind. The deeper unities that hold the world together in spite of the waywardness of life reveal themselves. All mean feelings and unworthy

ambitions; all confusion of lesser purposes and sordid aims are disciplined out of life. The soul finds peace, which is a fore-taste of Heaven.

There is no consciousness of effort or purpose in this experience. We seem to be detached from life and to become observers of it. We stand on the banks of the river of life and watch its varied and turbulent flow without restraint, without motive, without intending effect. We live deeply and wonderfully in spiritualized leisure. Meditation and contemplation are related to it. They tend to become identical with it. Leisure is essentially contemplative and passive. Yet its gifts are without number and are priceless. We learn profound things from it, things not to be gained by conscious effort or directed intention. In this way leisure seems to give one almost the touch of genius, two of whose traits are the fusion of all the faculties and knowledge without antecedents. "When I thought myself most idle, most was accomplished in me."

Leisure is the greatest of all teachers. In this passive unconstrained attitude through which the soul comes to its own, it surrenders all timidities, conquers baser instincts, throws off lethargy, pierces through the veil of illusion, and comes to the doors of the temple of God Himself. It confers upon us peaceful acceptance of life and patience with its mysteries, beautiful understanding of the divine harmonies that are the high law of all life, great achievement in the righting of character, widened understanding and wisdom, the poise which is the pure gift of God. It corrects our compensations and reveals the shallowness of things that control imagination and shape motive. In this way it becomes a minor kind of revelation which one can know and accept gratefully but never describe.

*Nec lingua valet dicere,
Nec littera exprimere,
Expertus potest credere.*

Leisure is the great emancipator. Only as we share its benedictions, even in moderate proportions, do we gain any sense of complete freedom which is of the children of God. As the Lilliputians tied Gulliver by a thousand tiny bands and held him captive, incredible giant as he seemed to be, life

binds everyone of us at a thousand points, controlling speech, standards, thought, time, judgment, and aspiration. We are slaves of business, even slaves of duty, slaves of power, slaves of social conventions, slaves of temperament, slaves of feelings which survive their occasion. All of this is inevitable in large measure. Orderly living and effective service of others are expected as we merge into the multitude, become parts of it, perform our duties and live socialized lives as parts of the mysterious whole. Most of the doctrines that underlie our morality relate to our obligations to surrender preferences and take appointed places in the complicated scheme of things. Now there is danger that we shall be overwhelmed by this process. Free time, leisure of the mind, and the recognition of the claims of the soul alone can save us. Effort cannot compel this. Good will does not promise it. No signs indicate its coming nor may precautions hold it. Yet every thoughtful man, certainly every priest, should aim so to live, so to pray, so to meditate and hope that soul and mind may be prepared to welcome the gifts of leisure when in the providence of God it is accorded.

There are wider bearings of this thought which should not be lost from view. It is claimed that democracy is builded upon individuality or personality. Civilization is tested by the quality of individuality or personality that it develops. Religion gives it supreme expression and makes effective law of the truths that underlie individuality and personality. The finest flower of culture is a noble type of developed personality. Education has no aim that is independent of individuality and personality. Men themselves feel baffled until self is fully and nobly developed and expressed. Leisure then can hardly have any important function that is not in some direct way related to the higher development of individuality and personality.

Personality is individuality. Individuality is of the soul alone. The soul is separate, spiritual, distinctive, an end in itself. All things in life gain their value through spiritual bearings. Now the soul is unlike everything else that we know. The perception of it is gained only at the cost of effort and prayer. If leisure has any relation to our higher life and eternal destiny it must take on a spiritual character and be in some way related to the expression of the soul.

The soul is omnipresent, never suspended. It tolerates no neglect without penalty and conditions all true understanding of life and of its laws. It is supreme yet least in evidence, everlasting yet intangible, most easily harmed and most exposed to harm, in danger constantly from the subtleties of self-deception and the indirections of evil. It is timid, shrinking, fearful of life and of its distractions. Only in the silence and quiet of leisure does it venture from its hiding place and come into view. "While all things were in quiet silence and the night was in the midst of her course, Thy mighty word, O Lord, came from Heaven from Thy royal throne."¹

One can be very conscientious and yet know little about one's soul. A priest can be very devoted to souls and scarcely understand his own. A priest may live a busy routine life and avoid all opportunity to be alone with his own soul. There are many in this world who remain unwilling to "Sit alone in a room and think". This may be due to dislike of effort, to distaste for reflexion, to the habit of carrying many unsolved problems and to fear of self-knowledge that might force them to resolution. It may easily be an aspect of self-deception that takes on the color of sin. All of this may occur without any self-accusing thoughts. One may excuse this reluctance by the consolations that come from a busy life, devoted to the welfare of others and to the neglect of self. The Church has made a brave attempt against all of these subtle processes by insisting constantly on the clerical duty of meditation and spiritual reading. These are not ends in themselves, nor are they so intended. They show that the deepest traditions of spiritual life recognize the supreme claims of the soul, and the requirement of meditation and spiritual reading is nothing other than a requirement of enforced leisure which gives to the soul daily opportunity to express itself and assert its sanctioned claims upon time and mind and will. The annual retreat is similarly a recognition of the primary claims of the soul upon the time and mind of the priest. Its days are consecrated to self-knowledge, self-correction, strengthened resolution and clarified vision of the spiritual world. A busy brain is just as good a workshop for the devil as an idle brain. Spiritualized leisure is a most effective safeguard against these dangers.

¹ Wisdom 18:4.

Many of the spiritual and moral shortcomings of life may be traced to a subtle fear of self-knowledge, to unwillingness to face the real self, to call things by their actual names and sit in unsparing impersonal judgment of one's motives and traits. The habit of losing oneself in multiplied activities enables one to escape the hours or days of leisurely reflexion that might bend the drift of life back toward God. In this way, very often, a deceitful spiritual peace is obtained which is the peace of surrender and not the peace of spiritual victory. The cherishing of resentment, bitterness, self-pity, and self-seeking tends to kill the taste for spiritual leisure and to rob one of all regret for losing it. One of the supreme advantages of spiritualized leisure is that it is without effort or purpose. The advantages come by an illumination, not as the outcome of logical processes. Impressions, aspirations, and judgment assemble themselves in some mysterious process and one seems to receive spiritual insight rather than achieve it. All unholy fear of spiritual truth is lost. All shrinking from the discipline that safeguards higher interests is lost. Every lurking doubt that one's only wisdom lies in the ways of unyielding loyalty to virtue at whatsoever cost, is dispelled.

It is difficult to describe these spiritual advantages of leisure. One finds all of these high qualities of spiritual life among those who are extremely busy. When these are "recollected", as the phrase is, their souls appear to have gained the gifts of leisure. It is difficult to describe leisure in the terms of time because it is an attitude of mind and soul that may be independent of time. On the one hand one may say that the highest quality of spiritual life involves the experience of mental and spiritual leisure. Yet a description of it must be typical or theoretical unless one makes a study of the persons who have enjoyed the gift to a high degree and whose lives show its operation in an attractive way. It appears to be a grace freely given following upon sincere consecration and intelligent industry in seeking to conform life fully to the divine ideal. The experience of it seems to confer a new quality of life upon mind and soul. This is displayed by a tone of gentle assurance, freedom from hesitation, prompt obedience to grace, and an independence against all attractions of the lesser compensations of life that play havoc so widely among us. Something

of this poise of power is witnessed following upon great decisions. It is seen, for instance, when the vows are pronounced in the religious life, on the day of ordination of the priest, in the triumphant survival of a severe spiritual test, in a great victory over the harassments of temptation. All occasions of intense emotional experience that have spiritual bearing confer upon the soul many of the gifts that are associated with spiritualized leisure. Sometimes its presence is recognized by an undefined influence. An American man of letters who became deeply involved through financial losses was carried past his embarrassment by the kindly intervention of a capitalist who at that moment was under attack widely in the United States. The former said on one occasion when speaking of his benefactor, "The sight of him is peace". This may be said of the character that has gained the experience of spiritualized leisure.

Undoubtedly the contemplative life as described in our literature of the supernatural displays a full and wonderful array of these spiritual gifts. But that high type of spiritual life seems to be reserved to gifted souls which give themselves over completely to the absorbing service of our Divine Lord. It has seemed worth while to approach in the direction of that exalted ideal without any pretence of describing it or suggesting that it may be more widely enjoyed than one imagines. This interpretation of leisure in the clerical life was begun as a study of the disposition of the priest's time. The advance from the study of time to the study of mental leisure was natural, although unforeseen. The advance then from leisure of the mind to leisure of the soul was equally natural, yet equally unforeseen. But the original purpose remains. Again it seemed worth while to suggest to the average priest who is going through average clerical experience that the joys of leisure of mind and of soul await his industry and promise rewards to it. The priesthood as a whole ought to be able to share in some degree the wonderful experience of the contemplative life. It seemed worth while to base an appeal for that on a study of the circumstances and opportunities of priestly life and to enable priests to realize that they err in believing that they are excused from all efforts toward a contemplative attitude because contemplation has been represented as too remote from them.

Leisure in the clerical life may be examined from the standpoint of time. In the case of pastors in small towns or country districts the problem of disposing of unoccupied time is extremely difficult. An absence of intellectual tone is to be noted in such communities. There is little if any apparent demand for the results of study. The pastor must remain within call on account of the ordinary emergencies of accident, sickness, or death. Nature seems to slow down mental activity when one's time is largely unoccupied. This problem is distinct for that type of priest. He is not for the moment held in mind. Pastors in larger towns and particularly in the larger cities are more apt to be busy than idle. The poor, those who have fallen away from the Church, the young, the middle aged, and the old, the sick, the demands of the community on the priest as citizen and leader present a range of claims upon the priest's time which make him a busy man. If we take into account the time needed for ordinary parish activities such as feast days, funerals, marriages, the preparation of sermons, we gain additional insight into the inroads that ordinary duties make on the priest's day. If in addition we keep in mind the time spent in receiving visitors, whether they be fellow priests, parishioners, or others who seek advice or information; and also the time required for making visits as duty, courtesy, and propriety advise, we find the priest to be a busy man. If to all of these we add the time devoted to the parish school, to confessions; to the individual instruction of converts, to the complicated business affairs of the parish, the priest's day is pretty well accounted for. But he is required furthermore by the authoritative traditions of priestly life to spend between two and three hours a day in exercises of official and private devotion. The Mass, the breviary, spiritual reading, meditation, and other customary pieties can hardly be cared for with dignity and spirit in less than three hours.

Furthermore, the health of the priest makes it necessary for him to take exercise regularly, to be out of doors for one or two hours daily, engaged in some form of exercise and recreation that will keep health, temper, and nerves in good condition. No priest is benefited by a purely sedentary life. No priest can retain a wholesome and balanced outlook if he neglects the relaxation and exercise that are held by modern

medical science to be necessary. Varied and exacting as are all of these demands on the priest's time, he could master the situation readily if it were possible for him to introduce rigid system into his daily life. It may be that nearly all priests could readily control sixty or ninety minutes every day in five, ten, or twenty minute periods. But leisure time must be consecutive time and under control if it is to serve the real purpose of leisure. A business man accomplishes wonders within the eight or ten hours of the business day because he can introduce system and enjoy the service of elaborate office organization. But a parish house is not a business office. A priest is only secondarily a business man. Without doubt many priests manage their time badly. They could be much more systematic than they are. But if the priest is to subject his convenience to the reasonable convenience of parishioners, he must adapt the arrangements of his personal life to suit their own needs rather than his own preferences. So many of the priest's duties are occasional that he tends to develop a habit of waiting the dictates of duty rather than that of controlling its calls. The priest who organizes his time regardless of the convenience of his people is hardly to be commended. A happy compromise must be asked under which the personal claims of the pastor should be adjusted to the convenience of those whom he serves.

A story is told of a distinguished and scholarly archbishop now dead to the effect that on one occasion a poor old woman came to his house to ask his advice concerning a family quarrel. The servant at the door told the visitor that the archbishop was busy with study and that she could not see him. She came back on three other days at different times and each time she was told the same thing. On the last occasion she knelt in simple piety outside of the door and raising her eyes to Heaven said, "Dear Lord, when you send the next archbishop, please let him finish his studies before he comes". The lesson is obvious. Whatever the difficulties in his way the priest should endeavor to gain control of some leisure time every day or every week at least in which he might enjoy all of the fruits that a cultured and spiritually minded man should be able to harvest from it.

The heritage of this busy and disorganized range of activity is carried over into the clerical mind. As the day is busy, though disorganized, the mind tends to be busy and to become disorganized. Disconnected activities break down the habit of concentration and dull intellectual tastes, while killing the habit of reflexion. The mind tends to take initiative only as circumstances prompt it. Taste becomes practical. Interest in history, scholarship, art, current social and intellectual movements is lost. The priest discovers that he can be very busy and very effective as a pastor without maintaining quiet interest in intellectual things. Crowded days, distracted though busy minds, loss of the habit of reading, develop positive dislike of the effort required by thought or writing. Even the reading that the priest enjoys is apt to be without purpose and without serious profit to him. Newspapers and many magazines are thieves of much clerical time. Even a wide range of superficial information to which one can attain may have no cultural or character value. This is a minor danger in clerical life. Facility in manipulating phrases and a graceful self-confidence may enable a priest to talk well in public on many subjects and give him a most satisfactory reputation as a scholar. But this is not the highest form of mental power. Valuable as it is in many ways, it should not satisfy the longing of the priest for the quiet and attractive joys of the well formed mind.

Habits of reflexion and interpretation are essential in mental leisure. Longing for the times of quiet when the mind is free, the habit of reviewing life and all of its mysteries, joy in finding the deeper relation of things, and improved capacity for finding those relations and drawing lessons in wisdom and understanding from them, are reserved to those minds alone which have attained to a philosophic calm that is the gift of leisure. This development should be looked upon as the personal mental achievement of the priest. It is the expanding of life within him. While it makes him wiser, far more mature in character and infinitely more discerning in dealing with his parishioners, it is primarily his own personal development on the way toward fuller life that God intends us to enjoy.

But leisure in clerical life does not stop with the mind. It carries the priest into the invisible world, near to the spiritual

realities of that world, God, his own soul, and the souls of others. The priest is the herald of the soul. He is the symbol of the invisible world, prophet sent to declare the tragedy of sin and the glory of redemption through which God regains dominion over will and life. The vocation, and tastes, the training, the intelligence, and the duties of the priest should make the spiritual world very real to him. He should know his own soul and love its companionship. He should love the quiet hours that he may spend among the solemn mysteries of the invisible world, gaining but perhaps not searching mastery and insight into spiritual things. In as far as the priest gains insight into the high spiritual uses of leisure and enjoys its fruits, he will show forth his own achievement helped by the grace of God. No teacher can point the way, although respect for what teachers tell him can help much. The time and manner of his leisure will depend on circumstances and good will. No one can do much more than hint remotely at the insight that spiritualized leisure promises. What it means in discipline of character, in spiritual and moral poise, in glad surrender to the harmonies of divine life, in imperial command over faculty and inclination and in joyous assurance of the love and mercy of God, none can tell but those to whom these things have been given. "None of us yet know for none of us have yet been taught in early youth what fairy palaces we may build of beautiful thought—proof against all adversity. Bright fancies, satisfied memories, noble histories, faithful sayings, treasure houses of precious and restful thought which care cannot disturb nor pain make gloomy nor poverty take away from us—houses built without hands for our souls to live in" (Ruskin).

One priest might be mentioned who in former days hired a horse and buggy and drove some miles occasionally to a solitary commanding hill where he found supreme happiness in being alone, remote from the turmoil of the city and in almost sensible contact with the invisible God. A certain layman might be mentioned who from time to time left the city by trolley and went many miles to a forest where he wandered alone among the trees just at sunset when the leaves began their whispered conversation with the evening wind. The thought of God so overwhelmed him, and his own soul became so real to him that

tears flowed under suppressed emotion and he found relief in bowing his head and uttering the name of God repeatedly in reverence and prayer. Another layman might be mentioned who imagined God as with him constantly in almost tangible presence. He was as visibly conscious of that Presence and spoke of it with such joy and assurance as to be a constant source of admiration and even reverence to men of every faith and of no faith. A friend of his once remarked, "I need no argument for the reality of the spiritual world and for immortality other than the spirit and vision of him."

These are perhaps extraordinary instances. They seem to help, however, by showing the individual ways in which this spiritual insight may be vouchsafed to those who place no obstacles in its way and count obedience to the freely given grace of God as the first law of life.

It seems that the priest should recognize these aspects of leisure as a problem of time and of mind and of soul. He should recognize that there is no fullness of life independent of the soul and that all of his achievements of whatsoever kind are achievements in the sight of God only in proportion as they help him to find his own soul and gain an outlook upon all life from its standpoint. This cannot be accomplished without intelligence and will and prayer. The atmosphere of the modern world does not help at any one of these points. The increasing complexities of life consume time and leave us with a sense of futility. These complexities tend to disorganize the mind and arrest its onward progress toward the discovery of the soul and the meaning of the soul in daily life. Whatever the duties of the priest and however exacting they may be, he may still claim the right to know his own soul and to gain some insight into the deeper claims of God upon his time and his mind that he may attain to the fullness of life which is of the soul alone. There is no other way to gain insight into "the secret and immense significance of life."

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MISSIONARY CARPENTRY.

Vide humilitatem meam et laborem meum.—Ps. 24.

Virtutis omnis laus in actione consistit.—Cicero, *De Offic.*, 1, 6.

I.

EDUCATIONALISTS and disciplinarians, especially those responsible for the development of religious character and its preservation, lay stress on the need of each individual specializing in some branch of science or art by way of having a "hobby"—some pursuit to which one may turn with zest and pleasure for recreation, or to fill in hours of leisure.

There is one hobby that recommends itself to many a missionary priest who is not inclined, or has not the opportunities for cultivating books or music or kindred pursuits. It is a hobby that is likely to be of great use to him practically. Missionary carpentry not only exercises the body, it also occupies the mind to useful and immediately practical purpose. It is an occupation which quickly attracts and soon delights by the results it furnishes. The satisfaction derived from constructing a simple altar or tabernacle leads to a desire for knowledge of a higher type and nobler purpose, such as that of ecclesiastical art, especially architecture, with its wide scope for historical study of those venerable fanes that stud the older world, the stately cathedrals that ring the new, and who is there so soulless as not to be touched to reverence by their mute appeal—"anthems sung in stone, poems in marble," as men have called them.

The work is of a kind too that has a spiritualizing effect. As with certain games, it makes one patient; it breeds judicious silence; it has a way of making one accurate, neat, orderly. This is a great asset in a priest's life. Furthermore it is financially profitable. The monetary outlook arising from the necessity of providing school and church furniture, of domestic repairs, often causes a pastor uneasiness. His people are willing enough to make sacrifices for the building of a new edifice, yet they become remiss in providing its upkeep, because they do not see the want as they do when there is no church or school for their accommodation.

A priest who can do a little designing, if he have the necessary knowledge and skill to carry out his design or to direct

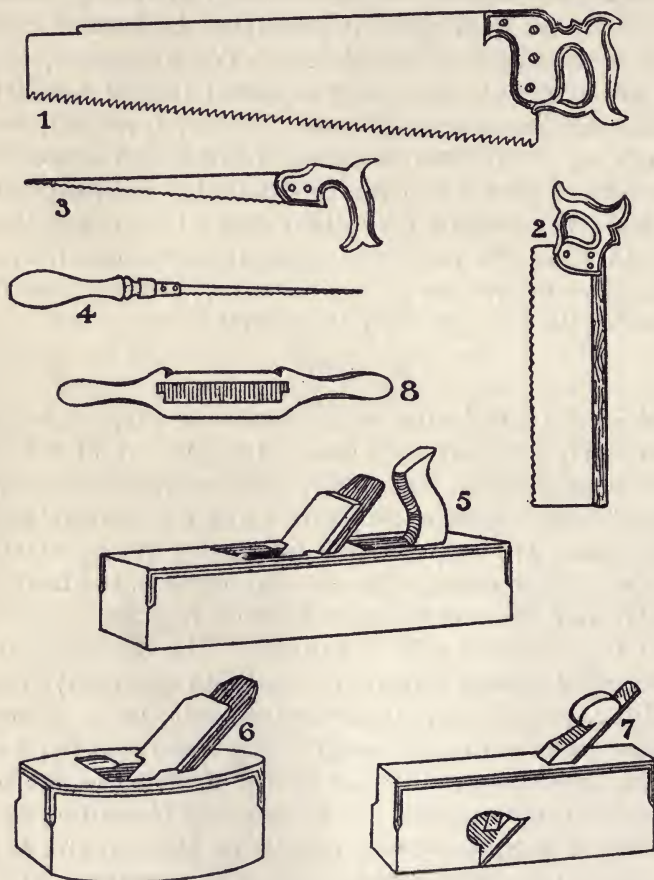
it, has a great advantage, not only in saving four-fifths and more of the cost of furniture, but in creating a certain interest among those around him. The capable people in his congregation will be disposed to help. There are those who know how to use the saw, the plane, the hammer. Many hands make light work. There is cheerful service with those who have a good leader. The priest whose practical knowledge enables him to direct the work gains in popularity because he creates interest in the affairs of the church. Trade jealousy, undue taking advantage of the priest's supposed lack of familiarity with labor conditions are eliminated. Money is not only saved but made by enthusiasm, whilst sympathy and coöperation are developed by the simple fact that the priest is directly interested; and all this with a very slight show of effort on his own part. Moreover it is recreation which improves the liver, and with the liver the temper and good-humor, lessening not only carpenter's bills but doctor's bills as well.

II. TOOLS.

What kind of tools does the missionary carpenter need? Comparatively few. He will find out what more he needs as he goes on practising. To begin with he requires a set of "cutting" tools. First of all a saw. There are several kinds. The hand saw (1) may be used for cutting the wood along the grain. There is a special saw, the rip saw, used for this particular kind of work which is called "ripping". But the amateur may dispense with it entirely. The hand saw, if of good material (about five or six teeth to the inch), is for general use, even for cutting across the grain, where accuracy and cleanness of cut are required. The tenon saw (2) has a thin rectangular blade, stiffened by the insertion of the back into a strip of iron or brass. It is used only for cutting across the grain. The teeth are fine, numbering about twelve to the inch. It is to be distinguished from the dovetail saw, which is smaller (about nine inches in length).

These will suffice for the beginning. For accurate and perfect work later on there are the table saw (3), used especially for curves of wide sweep; the pad saw (4), for small curves; and the fret saw for delicate ornamental work.

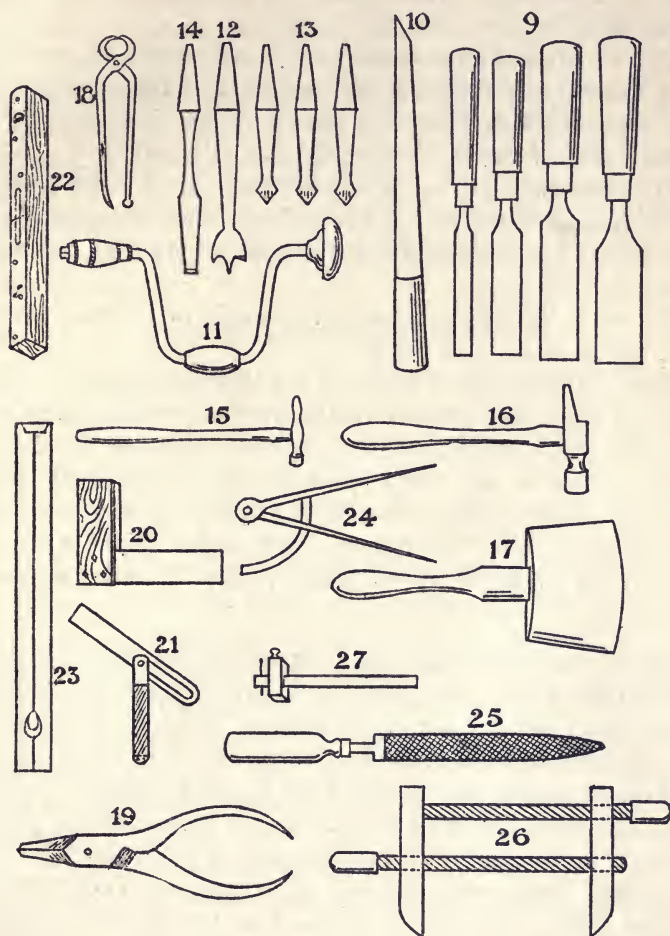
Next are needed the "paring" tools. 1. Planes: (a) The jack plane (5), for removing rough surfaces from newly sawn timber. The amateur must distinguish between this and the trying plane which is much longer and used for joints, where accuracy is essential. (b) The smoothing plane (6). It is used after the jack plane to make a perfectly even surface.



(c) The rebate plane (7) may be added later, as an aid to neat work. Purchase double iron planes; they are much preferable in practical work.

The third kind of tool wanted is the spokeshave (8). It is a sort of drawing knife, required for paring down the edges of the wood; it is very useful in making outside curves.

Chisels. A set of chisels is indispensable from the beginning. Half a dozen, ranging in size from about one quarter



of an inch to one and a quarter inch in width. The ordinary pattern, called "firmer" (9) is the best. A few mortise chisels (10) should be on hand.

2. "Boring" tools, for boring holes into wood. There is the gimlet, of two kinds, both serviceable in practical work—the plain and the twist. It bores into hard wood. For soft wood use the bradawl.

3. The brace (11) is a labor and time saving tool. The best is that known as "Barber's Patent Bit Brace" which is fitted with an expanding chuck that will hold any form of bit, countersink, etc.

4. Bits (12). The best is the kind which can be regulated to cut holes of various sizes, such as Clarke's Patent Expansive Bit. The amateur, however, had best use the ordinary bit at first. A half-dozen of varying sizes will suffice.

5. Countersinks (13). There are three kinds—the rose, for countersinking holes in hard wood or brass; the metal, for iron; and the soft countersink for soft wood; they are made for use with the brace.

To these tools should be added a couple of screwdriver bits (14), which save much labor.

Among miscellaneous tools should be mentioned—hammers—one for light and another for heavy work—joiner's pattern, (15 and 16); a mallet (17) or wooden hammer for driving chisels. Also the following: Nail punch; pincers (18); pliers (19); try square (20); bevel (21); spirit and plumb level (22 and 23); pair of compasses (24); wood rasp (25); hand screws (26); gauge for marking (27); oilstone; and carpenter's axe.

With a kit of these tools the amateur carpenter is fairly well equipped for work. It is needless to say that the tools must be kept in good order by enclosing them properly when not in use. Mutton fat will keep them from rust. It requires some skill to sharpen the average tool so as to make it readily serviceable. Ask counsel from a professional in these matters. There is much to be learned from such a course which it would otherwise require troublesome experience to supply. There are also excellent little manuals, such as *The Beginner's Guide to Carpentry* (No. 1 of Marshall's Practical Manuals), which give valuable information about tools and their use.

I must next speak of the material upon which the tools are to be used, and first among these is

III. TIMBER.

Of the innumerable varieties of wood only a few need be mentioned as being of use to the amateur builder of furniture. Among the soft woods are chiefly the white and yellow deal

(pine), American; the cedar with straight and open grain, easy to work, and specially recommended for lining drawers, chests, and the interior of tabernacles.

Medium woods are the Australian pine, maple, and silky oak. Hard woods are the beech, blackwood, oak teak, etc.

In selecting a wood for practical purposes you must consider the various points of durability, workableness, finishing quality, color, and last but not least, shrinkage. Pine, if well seasoned, offers on the whole more advantages than most other woods to the amateur. This is especially true of the Red Pine or Kauri. It is suited for altars, choirstalls, prie-Dieu, and similar furniture.

IV. DRAWINGS FOR WORK.

The preparing of plans and working drawings is not waste but saving of time; albeit the temptation to dispense with such preparation is great where there is enthusiasm to have the work finished quickly. The general principle may be laid down that the work will be quickly done, accurate, and well finished in proportion to the amount of care expended in making the drawings. In making these the point of harmony has to be considered. Thus the style of the building is determined by the shape and ornament of roof, doors, windows, etc. The furniture ought to correspond with the style of the building.

Having made a rough sketch of what is wanted, the measurements must be taken and a drawing made to scale. A separate drawing is next made of each part in detail, clearly defining and marking the joints. Further details of paneling, mouldings, ornamental additions are noted; finally the exact position of locks, hinges, etc. is marked.

Some detailed instruction regarding "joints" might here be inserted, if space permitted; but a few lessons and practical directions from a friendly joiner or carpenter will do more to inform the learner than lengthy explanations on paper. It will not be amiss however to show the reader here

V. HOW TO CONSTRUCT A CARPENTER'S BENCH, SAWING STOOL, ETC.

A Sawing Stool or Trestle is made of white deal or similar wood. It measures for the top-piece 2 ft. or 2 ft. 6 inch. by 4 (3) inch. For the legs, four pieces 2 ft. by 3 (2) inch.

The second article to be constructed is some form of carpenter's bench. It should be about six feet in length, as follows :

Table 1 board	6 ft. by 9 inch. by 2 inch.
1 board	6 ft. by 9 inch. by 1 inch.
Side pieces (2)	6 ft. by 5 inch. by 1 inch.
Legs 4 pieces	2 ft. 9 inch. by 3 inch. by 2 inch.
Leg rails (4)	18 inch. by 2 inch. by 2 inch.
Front braces	6 ft. by 2 inch. by 1 inch.

The difference in thickness between the two table pieces will form what is known as the well of the bench. Tools placed in the well are secure from the planes when in action.

There are certain contrivances to be constructed by a beginner in the carpenter craft which help him in his work later on. Such is the miter block, a wooden block arranged for sawing pieces at an angle. Further a miter shooting board; a joint shooting board.

Similarly of service will be the cramp, which takes the place of hand-screws when these are not sufficiently large to hold the boards which are to be joined. The bench hook and the straight-edge; the latter is in constant demand where neat and exact work is called for.

Add to these things, in the use of which a little practical guidance from an accomplished mechanic will readily introduce the amateur, the ordinary tool rack and shelves where each tool is to have its appointed place, and you are equipped for actual work.

VI. CONSTRUCTION OF AN ALTAR.

In 2 Paralipomenon 2:6 we read: "Who then is able to build Him a worthy house? If heaven and the heaven of heavens cannot contain Him: who am I that I should be able to build Him a house?" Yet while in lowly reverence we must admit our incapacity to rear a worthy place of worship for our Lord, we remember His coming among men; His dwelling for years in the modest workshop of St. Joseph; finally His voluntary retirement in the tabernacles of the poor in a thousand mission churches; and this by His own holy will. We may raise Him then an altar constructed by hands directed by the heart which loves His glory, simple and devoid of magnificence though it be.

The construction and the drawing which must guide us in that construction, is simple enough. It may encourage the reader to know that the writer attempted it, and succeeded in his efforts at a time when he himself was wholly ignorant of the principles of designing, and when he had little more than a few saws purchased at an auction sale. The task had for him all the interest and novelty of a great adventure.

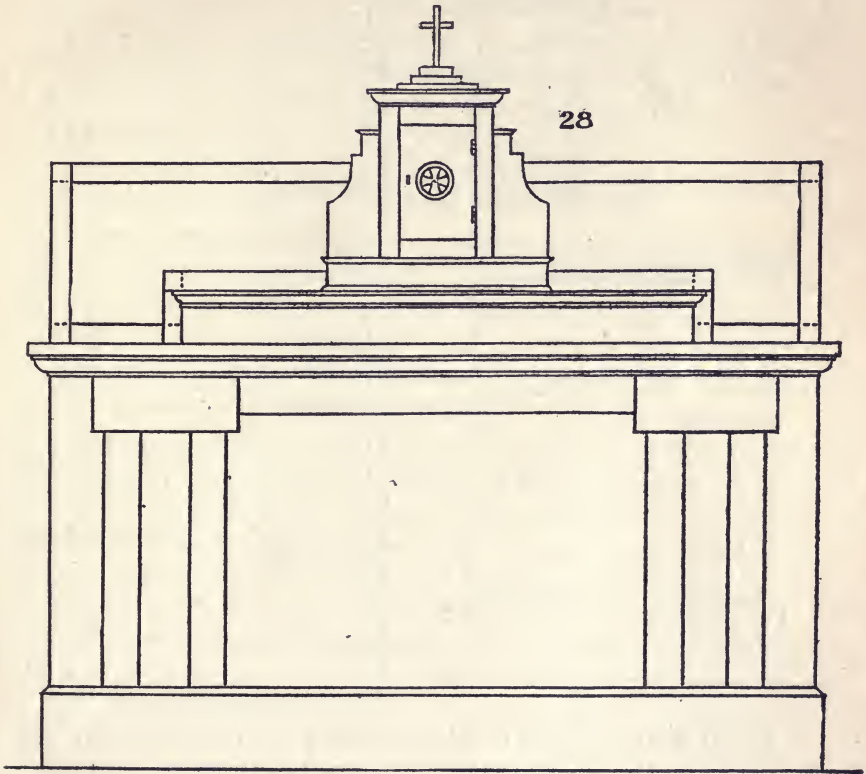


Fig. 28 presents the sketch of a complete altar, with its side elevation (29) and ground plan (30). It was built for a small oratory, but may be improved, as I shall show, to serve larger proportions. A few modifications will permit its adaptation to any style of architectural surroundings.

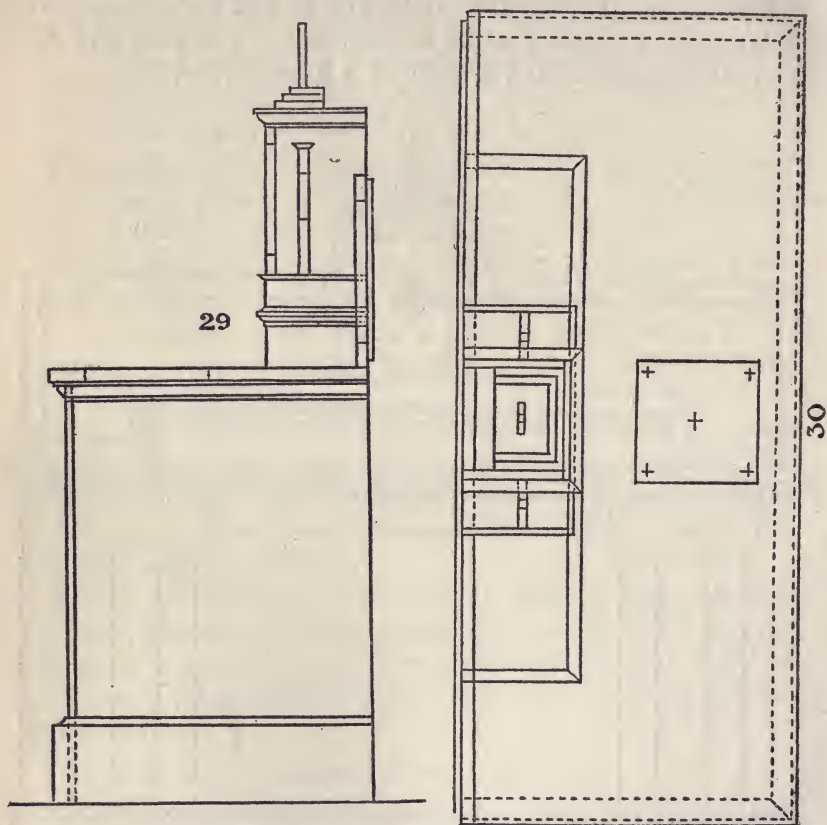
The wood most suitable for the purpose is red pine or oregon. The dimensions are:

The width of the altar without the mouldings, 6 ft.

The depth of the altar without the mouldings, 2 ft. 6 inches.

The table projects all around, 2 inches.

Height of the table, 3 ft. 4 inches.



The boarding used throughout, except for the panel of the reredos and the main covering of the altar front, is one inch thick. The panel and boarding of the front may be what is called three-ply or one-fourth inch boarding.

The skirting board, 7 inches.

The facings (pillars and cross board), 3 inches.

The capitals, 11 inch. by 5 inch.

The moulding, one and a half inch.

In the center of the table top, about three inches back from the edge, a section is cut out corresponding to the size of the

altar stone to be used. Under the hole thus made a board, two inches larger all around, must be screwed to support the stone. If the stone is thinner than the table board the edge above the stone should be beveled, by which means the position of the stone will be easily detected in celebrating mass and the danger of upsetting the chalice is obviated. The cornice moulding is fixed in position directly beneath the two-inch projection of the table. This completes the table portion of the altar.

The next set of drawings shows the process of constructing the tabernacle, shelf, reredos, ornamental parts, and crucifix.

Section first (31) comprises the following material:

Two side pieces, 13 inch. by 7 inch. by 1 inch.

Two pieces for top and bottom, 10 inch. by 7 inch. by 1 inch.

One piece for back, 13 inch. by 8 inch. by 1 inch.

These pieces are fastened together with fine iron screws. Next the Facings are added (32).

Two pieces for sides, 15 inch. by 1 and a half inch. by 1 inch.

One piece for base, 7 inch. by 1 and a half inch. by 1 inch.

One piece for top, 7 inch. by 2 and a half inch. by 1 inch.

The door piece will then be, 7 inch. by 11 inch. by 1 inch.

Next the buttresses (33), cut of two pieces, 1 ft. by 5 inch. and marked to the required shape. The top section will be 2 inch. wide and 3 inch. long. The outward cut, at right angles to this, is 1 inch. The curve extends from this to a point 5 inches from the bottom of the piece.

The small shelf for the tabernacle is now made (34), the construction of which is apparent: 20 inches long and 7 inches deep.

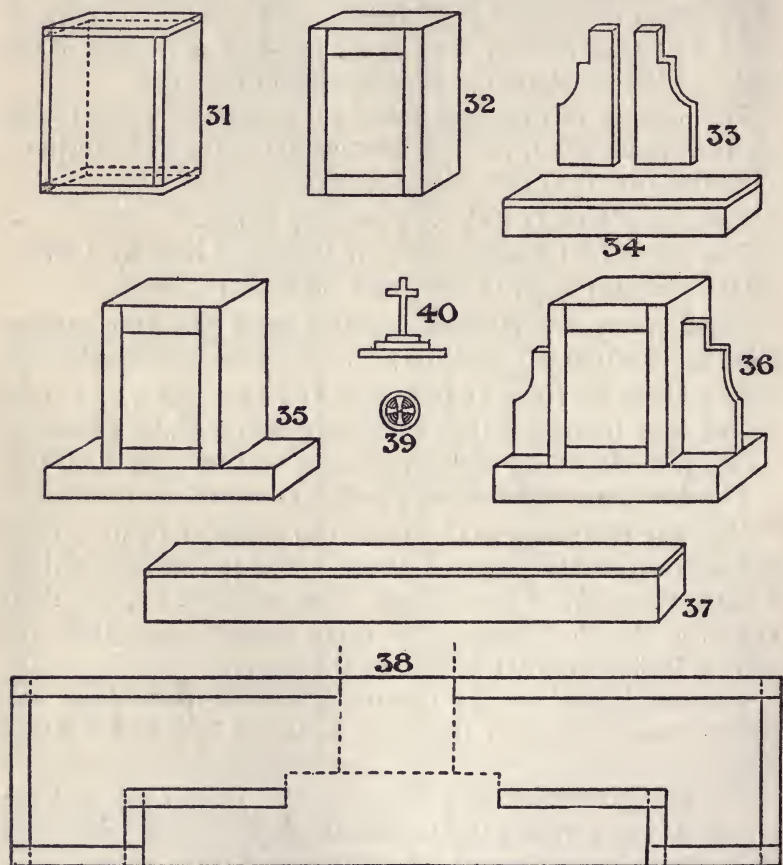
The box is screwed in position on this shelf (35) and the buttresses are screwed tight from the inside to the sides and shelf, three inches back of the front edge (36).

The table shelf (37) four feet long, five inches high, and seven inches deep, on which the tabernacle is fixed midway.

Lastly, the reredos, consisting of a sheet of three-ply or one-fourth inch boarding, six feet long and one foot five inches high. To this the frame is secured by screws inserted from the back as in Fig. 38. The dotted lines in the centre show how the back of the tabernacle is fitted into this framework.

The mouldings are added as follows:

The capital of the tabernacle and the moulding round the large shelf should be one and a fourth inch rectangular moulding. That of the buttresses, of the smaller shelf and, if desired, as an edging for the door, is three-fourths of an inch.



Beneath the projecting edge of the altar table a one and a half inch moulding is fastened.

As it is difficult to nail or screw mouldings neatly in position (they are sure to be more or less injured by the hammer) it is preferable to glue them on.

Fit the hinges to the door and indicate by boring the key hole. The door ornament is cut with a fret saw from a piece

of three-play (39). The radius of the outer circle is two inches; that of the inner circle, one and three quarters inch.

For the Cross draw two diagonals to the outer circle at right angles to each other. Draw the four segments. Then cut away the waste (shaded in the drawing).

The Crucifix (40), including steps, is 8 inches high. Each step is one inch in height. Their width and depth are respectively

7 inch. by 5 inch.—5 inch. by 4 inch.—3 inch. by 3 inch.

A mortise is cut in the middle of the top step to receive the shaft of the Crucifix. This shaft is five and a half inch. by three-fourth inch. by one-half inch. The cross piece is three inch. by three-fourth inch. by one-fourth inch. The two are half-and-half jointed, 2 in. from the top of the shaft. The lock is fixed, and the altar is complete, except for the staining, varnishing, or other finishing. The method of finishing will be described in a later chapter.

VII.

Should the semi-circular arch, or the gothic arch, predominate in the building, or even should the façade of the sanctuary be semi-circular or gothic, the altar may be brought into harmony of style by a very few modifications of the original plan as above described. The main part of the altar will be the same, as also will be the reredos, the altar shelf, and the buttresses. The only differences will be in the size of the body, and the front of the tabernacle, and in the style of the capitals on the front of the table. Let us suppose the semi-circular style to be the desired one. The tabernacle will be built thus: The box is constructed as before, the required material being:

2 side pieces, 13 in. x 7 in. x 1 in.

2 pieces (for top and bottom), 13 in. x 7 in. x 1 in.

1 piece (for back), 13 in. x 11 in. x 1 in.

To make the front piece, cut a board 20 in. x 13 in. x 1 in. (41). Square up carefully. Draw a line, *ab*, parallel to one end, and 8 and $\frac{1}{2}$ in. from that end, across the piece. Find the center, *c*, of the line. With this point as center and a radius of 3 and $\frac{1}{4}$ in. describe a semi-circle. Continue the extremes of the semi-circle in straight lines parallel to the

sides down to the base of the piece. With the same center and a radius of 5 and $\frac{1}{2}$ in. describe two arcs. At a point 13 and $\frac{3}{4}$ in. from the base draw a line parallel to the base, cutting these arcs. At points on either side 1 and $\frac{1}{2}$ in. from the sides draw two lines parallel to the sides also cutting the arcs. The result will be sections d and e. At a point 17 in. from the base draw another line, fg, parallel to the base. Find its center, and with a radius of 3 in. draw a semi-circle. $\frac{1}{2}$ in. above this line draw another parallel to it cutting the semi-circle. Cut out the sections thus marked, and shaded in the drawing. The large cut will serve for the door. Sandpaper all cut edges carefully. Behind the two holes, d and e, thus made, immediately over the door opening, fasten two pieces of three-ply thoroughly smoothed with fine sandpaper. Fix in position. Cut a mortise in the top semi-circle to receive the crucifix. Add mouldings as indicated. The door may either extend right down to the shelf, as shown in Fig. 41, or if preferred it may be shortened by cutting across 1 and $\frac{1}{2}$ in. from the base, as in the completed drawing (42).

To make the capitals to correspond two pieces are required 14 in. x 10 in. x 1 in. (Fig. 43). Find the center of the base, and with the radius of 5 in. draw a semi-circle. Complete as described above.

If gothic style is required, the box will be of the same size as for the semi-circular. To make the front piece, a board will be required 17 in. x 13 in. x 1 in. (44). Draw a line, ab, (dotted in the drawing) 5 and $\frac{1}{2}$ in. from the base and parallel to it. On this line mark off, cc, 1 and $\frac{1}{2}$ in. from either side. With c as center and c as radius mark off the outer arcs. With the same centers and a radius 1 and $\frac{1}{2}$ in. shorter than the former mark the inner arcs. Complete as above (45).

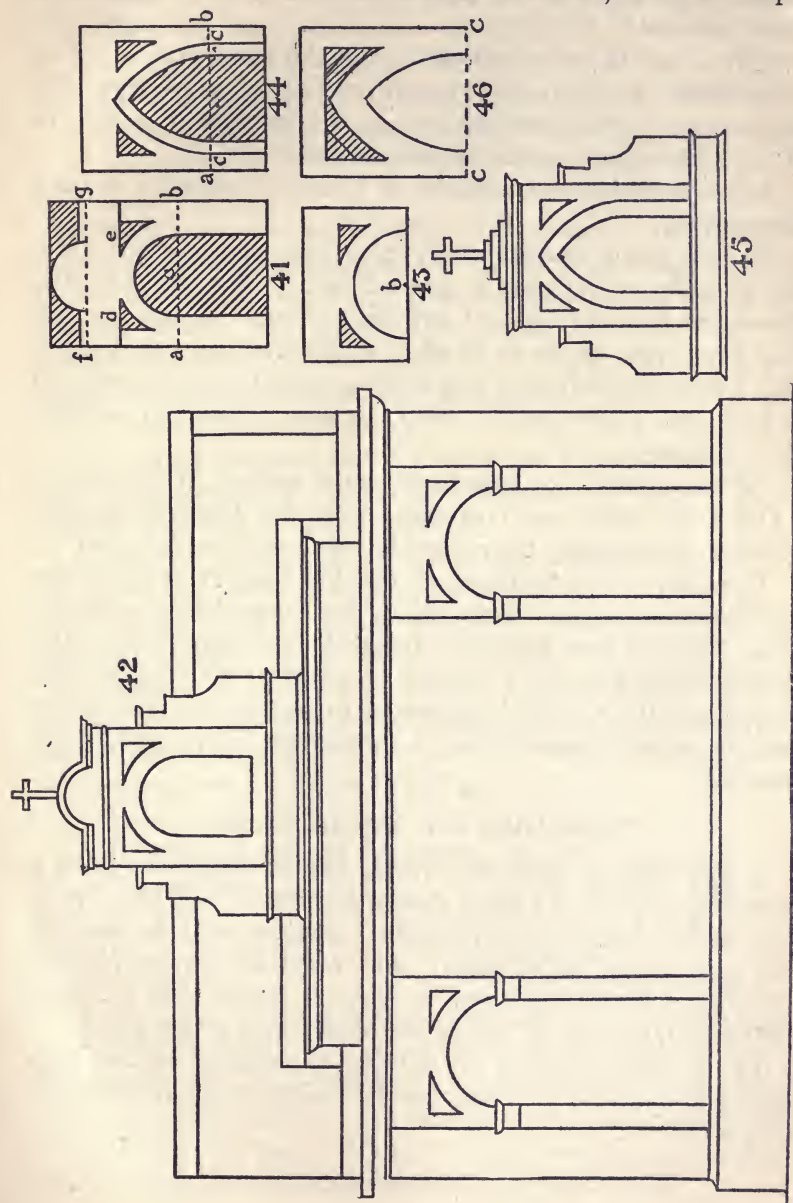
The capitals in this case will be made from pieces 14 in. x 15 in, the extremities of the base acting as centers (46).

In this case the crucifix will be the same as in the original drawing, as also will be the buttresses.

In both cases the tabernacle shelf will be 23 in. long to correspond to the added width of the tabernacle.

Should any desire to make the altar larger, say 8 ft. or 10 ft. longer, we would make the following suggestions. The height of the table will, of course, be the same. Some kind of orna-

ment should be designed to fill the empty space in the front of the table. A second shelf should be added, twice as deep



as the first and corresponding to the increased length of the table. The depth of the table must then be increased by the same amount. The reredos will be enlarged in length and height to suit the new conditions, and the framework made of 4 in. stuff. In this case it might be well to remove the bare appearance of the paneling due to the increase in width, to fill in with suitable arches as described above.

Steps, if desired, are so easy of construction as not to need description.

To make this chapter really practical, we have gone into the building of the altar in great detail. Some might be disheartened by the length of the description. To such we say it is very much easier to do what is described than to describe it. Let them study any one section apart from the rest, and it will seem quite simple. Well, an altar is built in sections, not all at once.

"Perseverance can sometimes equal genius in its results. 'There are only two creatures,' says the Eastern proverb, 'which can surmount the pyramids—the eagle and the snail'!"

The July, 1919, number of the ECCLESIASTICAL REVIEW contained an article "Suggestions for Constructing a Simple Altar," by the Rev. Henry A. Judge, S.J., of New York. His plan presents however a number of practical difficulties which would require a skilled craftsman to overcome. The above plan is, as will appear from a comparison, more simple and practical.

PRIE-DIEU AND MISSAL STAND.

A prie-Dieu, or perhaps several, may be considered to be a necessary adjunct to a set of church furniture. We give drawings of two, which, by very slight variations, may be made to suit any style of architecture. The wood we suggest for this article, unless it is desired to make it match that of other pieces of furniture, is Australian blackwood, or red pine.

The material required for building the first of the two suggested (47 and 48) will be the following sizes cut from one inch stuff.

For Uprights (2 pieces)	2 ft. 8 in. x 5 in.
Arm rest	1 ft. 10 in. x 7 & $\frac{1}{2}$ in.
Shelf	1 ft. 4 in. x 4 in.
(back of)	1 ft. 4 in. x 7 in.
Pillars (2 pieces)	1 ft. 2 & $\frac{1}{4}$ in. x 1 & $\frac{1}{4}$ in.
Kneeler (sides: 2 pieces)	1 ft. 9 in. x 4 in.
(front)	1 ft. 8 in. x 4 in.
(top)	1 ft. 11 in. x 1 ft. 10 in.

A mortise is cut in the top piece of the kneeler 2 in. from the side edge on either side, and 1 & $\frac{1}{2}$ in. from the back edge. Into these mortises the uprights are fitted, reaching to the bottom edge of the kneeler side pieces, to which they are screwed securely from the inside. In doing this great care must be taken to ensure that the uprights will be at right-angles with the top of the kneeler.

The slant of the arm rest is 1 in. or 1 & $\frac{1}{4}$ in., i. e. the front edge measurement of the uprights will be 1 in. or 1 & $\frac{1}{4}$ in. shorter than that of the back edge.

A recess is cut from the front of each upright, 2 & $\frac{1}{2}$ in. x 14 in. for the insertion of the pillars (49).

Care must be taken not to make the pillars too short. We give the measurement of the pillar pieces (50) as 14 & $\frac{1}{2}$ in. thus allowing $\frac{1}{4}$ in. for paring away so as to secure a tight fit.

The second prie-dieu shown (51 and 52) is perhaps simpler, and at the same time more ornamental. The following pieces will be required for its construction:

For uprights (2 pieces)	2 ft. 4 in. x 7 in. x 1 in.
" sides of kneeler (2 pieces)	2 ft. x 5 in. x 3 in.
" arm rest	2 ft. x 8 in. x 1 in.
" shelf	1 ft. 6 in. x 5 in. x 1 in.
" " (back)	1 ft. 6 in. x 8 in. x 1 in.
" kneeler	2 ft. x 8 in. x 1 in.

A line drawn parallel to either side edge of the uprights and 1 in. from the edge, will give the line for cutting the shaped edge (53). The tenon will be 1 in. deep, each shoulder being also 1 in. The mortise will consequently be cut to the depth of 1 in. and 5 in. long. A line drawn across the middle of the kneeler supports will mark the section to be cut out.

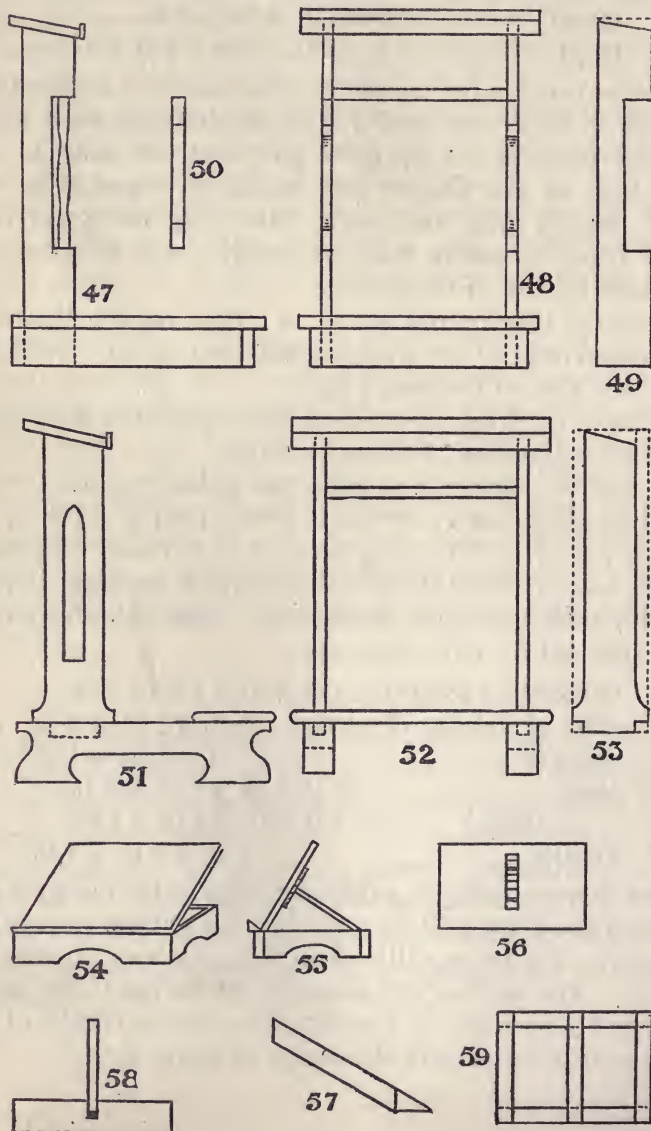
The last six drawings (54 to 59) show how a simple missal stand may be constructed. The base is 15 in. x 11 in. and is made up of

2 pieces

15 in. x 3 in. x 1 in.

2 pieces

9 in. x 3 in. x 1 in.



Segments are cut out of the front piece to make it a little more ornamental, and out of the side pieces that the stand may be more easily lifted. The book rest consists of two pieces, the main rest and the support. The main rest is 15 in. x 10 in. x $\frac{1}{2}$ in. to the back of which is fastened a piece of notched wood, as shown in Fig. 56. The rest is fastened by hinges to the front of the base. The support is a piece, 15 in. x 2 in. x 1 in., beveled as in Fig. 57. It is screwed along the front of the base, covering half the hinges. A notch is cut from the back of the base, in the middle, and in this notch the upright is fitted (Fig. 58), and fastened by a hinge. Fig. 59 shows an alternative for the main rest already described.

This article should be made of some handsome wood and polished.

BAPTISMAL FONT, PISCINA, AND CREDENCE TABLE.

What were the wise man's plan?
Through this sharp, toil-set life,
To work as best he can,
And win what's won by strife—
But we an easier way to cheat our pains have found.

—Matthew Arnold.

A baptismal font and piscina are a necessity in every church, however small. In many small missionary churches an ordinary enameled basin is made to serve the purpose. The used water is afterward thrown on the ground. This make-shift is neither seemly nor convenient. We give drawings of a baptismal font and piscina combined, Fig. 60, which, though elaborate enough in appearance, may easily be built by anyone possessed of a little skill.

The scale is $\frac{1}{2}$ in. to the foot. To make a good job of this article some fairly hard ornamental wood should be used.

Ordinary well-seasoned white deal will serve very well for the foundation pieces, as they do not show. Blackwood, oak, or mahogany, ought to be used for the exposed parts.

It is constructed as follows:

In the first place five pieces must be cut hexagonally, or in the form of regular hexagons. The method of marking out these is shown in Fig. 61. The radius of the circle is the length of one side of the desired hexagon. A diameter is drawn. Taking as centers the points where the diameter cuts

the circumference of the circle, with the same radius as that used in describing the circle, describe two arcs, cutting the circumference at four points. Join the six points thus found.

The two hexagons intended to serve as the foundation of the top section of the font, as well as the two for the cover, Fig. 62, will have 13 inch sides. The two for the pedestal will have 4 and $\frac{1}{2}$ inch sides; and that for the base, 12 inch sides.

From the center of one of the top section hexagons a circular piece is cut to admit of the insertion of a basin (63).

Boards cut to size and beveled at the edges are nailed round these hexagons as shown in Figs. 64 and 65.

A round zinc, or copper, basin must be procured, and a piece of the same material soldered across the middle, inside, so as to divide it into two compartments (66). On one side of this partition a small hole is bored in the bottom of the basin, a piece of piping inserted, and soldered. This piping descends inside the pedestal through the base into the earth (65). By this means the used water, or ablutions, is carried off into a kind of sacrarium.

All that remains to do is to add some ornamental moulding to give the whole a finished appearance.

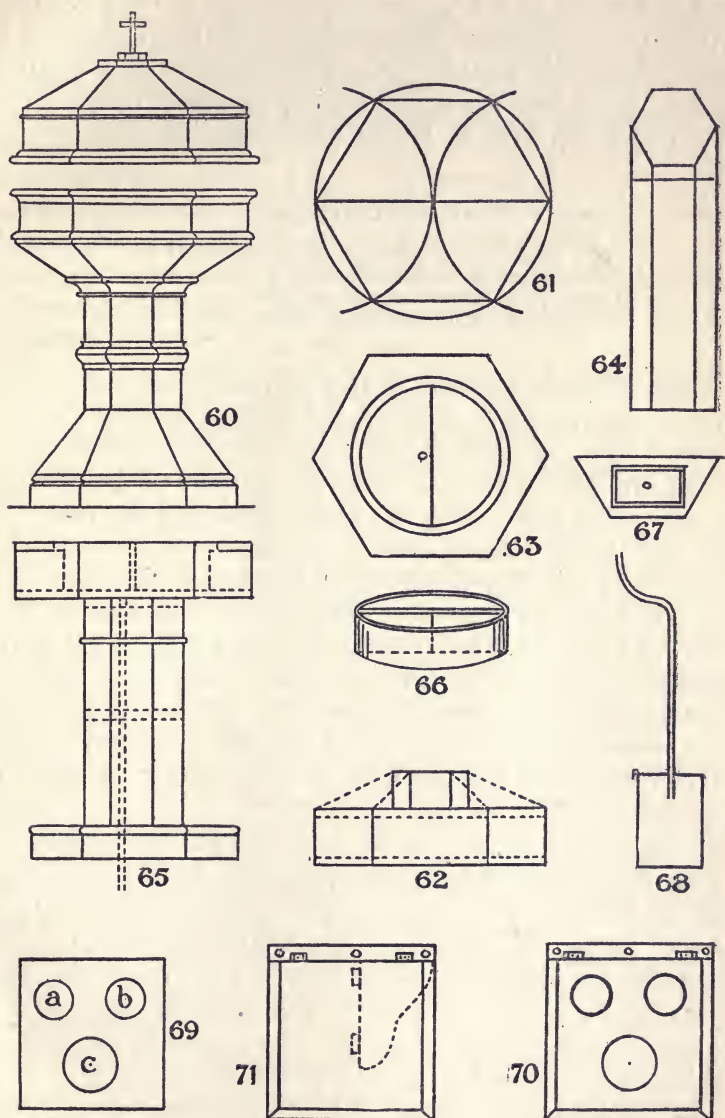
Should a piscina only be required, a very simple, but serviceable one, may be made as follows:

Procure a small zinc or copper basin. Bore a hole in the bottom. Insert and solder a length of piping as before. The basin is fitted into some form of wooden framework (67) and screwed to the wall. A small hole is made in the wall below this framework through which the piping is passed. It is then fastened securely to the wall on the outside. A small barrel of sand is buried in the earth, into which the piping descends. The barrel of sand serves the purpose of a sacrarium (68).

The last three drawings illustrate a very simple and convenient expedient to serve the purpose of a credence table. Space may not admit of an ordinary table. It may frequently happen that a male server cannot be found, in which case it is essential that the cruets should be convenient to the priest's hand. The device here shown overcomes both difficulties.

A piece of wood, 8 in. x 8 in. x 1 in. is required.

With the compasses mark off two circles, a and b, the diameters being the same as the base of the cruets (69). With



brace and bit cut out to the depth of $\frac{1}{2}$ inch. Centrally in front of these cut out a third, but somewhat larger circle, to

hold a small finger basin. The edges are then finished off with a piece of moulding. It is then fastened by hinges to a piece of wood, 2 in. x 1 in., which is screwed to the side of the altar (70). It may thus be lifted horizontally or, when not in use, let hang downward. A wooden bracket to support it when in use is fastened underneath by means of hinges (71). The bracket can thus be folded back under the 2 in. x 1 in. piece.

EMERGENCY PRESSES.

For who can work, unwitting his work's worth?
Better, meseems, to know the work for nought,
Turn my sick course back to the kindly earth,
And leave to ampler plumes the jetting tops of thought.

—Francis Thompson.

We have known parishes, in England and Australia, so poor that the congregations could not provide presbyteries for their priests. In some cases the sacristies were only about eight feet square, yet they had to serve the purpose of sacristy and bedroom combined. Only a curtain separated the two. In such cases every inch of space is valuable, and that occupied by furniture must necessarily be reduced to a minimum. An ordinary vestment press will measure anything from 4 ft. x 2 ft. 6 in. to 6 ft. x 3 ft. Obviously such a press is out of the question in such places. What usually happens is that the vestments are all crowded together in a small box. They soon become hopelessly creased and frayed. Naturally they do not last anything like so long as they would if properly cared for.

To overcome this difficulty we devised the following scheme:

Boards are fastened to the door, standing out at right angles from it. There are two for the sides, one for the top, and one for the bottom. A kind of press is thus formed (72). The boards for the sides and bottom will be 1 in. thick and from 5 in. to 7 in. wide. The width will be determined by the number of chasubles to be hung. The length to which they will be cut will depend on the size of the door.

The top piece may be made of 1 in. wood also. In this case hooks are screwed into it on the underside across the middle line. From these hooks are suspended a number of ordinary wooden coat hangers. On these the chasubles are placed. The other vestments are folded and placed on the bottom board.

With a little more trouble a much better result may be obtained, thus:

The top board will be 2 in. thick. Across the middle a groove is cut 1 in. deep and 2 in. wide. A piece of hard wood is made to fit into this groove exactly. Two iron, or brass, plates $\frac{1}{8}$ in. thick are screwed underneath, overlapping the mouth of the groove $\frac{1}{4}$ in. on either side. A slide is thus made with an opening 1 in. wide between the edges of the plates (73 and 74). This opening admits of the free passage of the hooks screwed into the middle of the slide piece. The slide may thus be pulled forward when selecting the particular vestment to be used. The removal of the vestments will thus be effected with much greater ease.

If wire and strap coat hangers are used (75), the maniple and stole may be hung on the wires.

The amateur might find some difficulty in fastening the boards to the door at right angles. The simplest way to accomplish this is as follows:

Bore through the width of the wood to about half the width (76). This may be done with the brace and a bit of the same size as the nails to be used. The nails should be 1 and $\frac{1}{2}$ in. longer than half the width of the board. The nails are driven home into the door by the aid of a thin nail punch or a piece of strong steel wire. A long wire nail with the point cut away or flattened will serve very well.

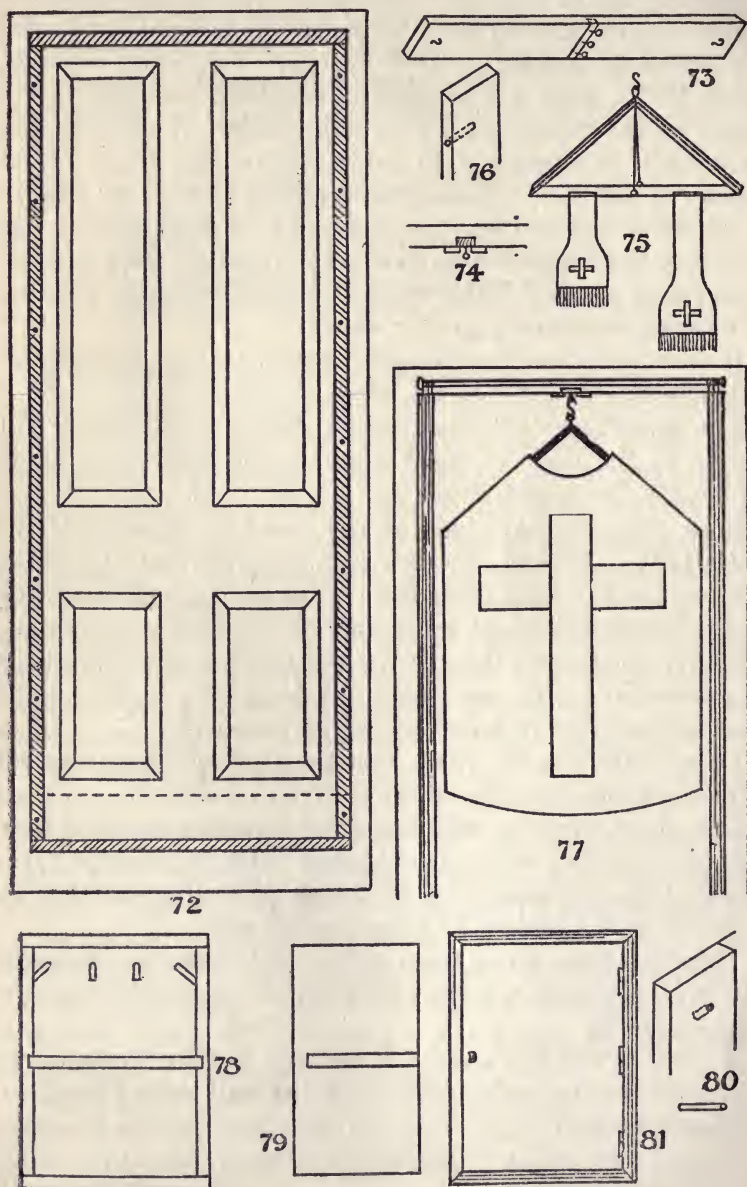
To hold the albs &c. more securely a piece of board might be nailed across the front at the bottom of the press.

The whole is then covered in by half curtains suspended from rods, and opening back to both sides from the middle (77). The curtains will hang better and look tidier if fastened down each side with a number of brass-headed nails.

This press takes up no room space. It is scarcely noticeable, and is if anything a more convenient arrangement than the ordinary press.

To supplement this a small press such as that illustrated in Fig. 78 should be made and fixed to the wall behind the door. It is composed of 8 in. pieces viz., two sides, top and bottom, shelf and door. The wall itself serves as a back to it. Mid-way across the inside of the side pieces, grooves to the depth

of $\frac{1}{4}$ in. are cut (79). Into these grooves the shelf is fitted. These grooves stop short 1 and $\frac{1}{4}$ in. from the front edge, so



that the door may be closed flush with the edges of the framework.

In the top section pegs are fitted on which the purifiers and amices in use may be placed (78 and 80). This division will also hold the reserve of smaller altar linen. The bottom section is meant for the chalice, ciborium, pixes &c. Mouldings on the face edges of the press, surrounding the door will give the whole a finish (81).

The dimensions of the various pieces are:

Side pieces (2)	22 in. x 12 in. x 1 in.
Top and bottom	18 in. x 12 in. x 1 in.
Shelf	16 & $\frac{1}{2}$ in. x 10 & $\frac{3}{4}$ in. x 1 in.
Door	22 in. x 16 in. x 1 in.
Pins	6 in. long and $\frac{1}{2}$ in. in diameter.

Both these presses might be made of red pine or oregon.

VESTMENT PRESS AND CONFESSIONAL.

You chose the best among us—a strong man :
For where he fixt his heart he set his hand
To do the thing he willed, and bore it thro!

—Tennyson.

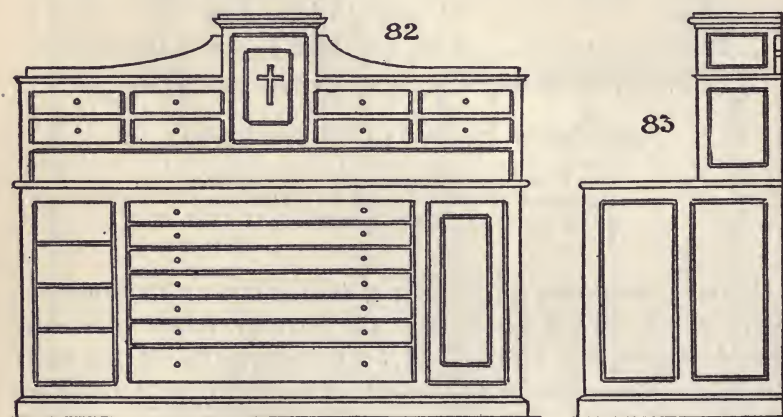
Should the saving of space not be a pressing question—in other words should the size of the sacristy admit of it—we would suggest the building of a vestment press of the more ordinary type. We give drawings (82 and 83) of one such that would serve every purpose. There are seven vestment drawers, each 3 ft. 4 in. long and 2 ft. 2 in. wide, one for each color. The size of these drawers allows for the spreading out of the chasubles without any creasing. The bottom drawer is somewhat deeper than the others and is meant to hold the cope and other benediction vestments. The side drawers, on the left, will be found useful for storing away albs, soiled linen, candles, &c. The monstrance, candlesticks, &c. may be placed in the press on the right. The tabernacle is meant for chalices, ciboriums, pixes and oil-stocks. Clean purifiers, amices, &c. can be placed in the small drawers in the top section.

The drawing is to scale— $\frac{3}{8}$ in. to the foot—so that all dimensions can be found by the use of pointers and a good ruler or scale. To anyone who has built the articles already named, the altar especially, or studied the method of construction set

out in these pages, the execution of this most useful article will come easy.

A few moments examination of a similar piece of furniture will suffice for the solving of any difficulties that may be met with. It will be noted that many chamfered panels are suggested in the drawings. For many reasons it might be better to omit these. They are difficult to fit properly, and unless the wood is thoroughly seasoned, the shrinkage, after a year or two, will result in a number of unsightly holes and slits.

Should the press, as shown in the illustration, be considered too difficult of construction or too elaborate, the top set of drawers may be omitted, only the tabernacle and shelf being



retained. The left-hand set of drawers might also be omitted, or a press, as on the right, substituted.

We suggest Australian blackwood or oak as the most suitable woods for the purpose. The base of the drawers, however, should be of cedar. The tabernacle should be built around a small iron safe for the better preservation and greater security of the sacred vessels. Such safes are made to order at most of the large iron mongering establishments. As a matter of fact, the altar tabernacle was, and ought to be built round a similar safe.

Our next set of drawings illustrate a simple form of confessional (84). It may be built entirely of some pine wood, red pine for preference, yet, a harder wood would be more suitable for the platform.

The scale is $7\frac{1}{32}$ in. to the foot. Fig. 84 shows the completed article; Fig. 85, the plan; Fig. 86 the side elevation.

The platform is first constructed. The skeleton consists of the posts a, b, c, d, e, f, g, h, i, j (85) jointed to the platform by means of dowels, and connected at the top by rails. The posts should be grooved as shown in the enlarged sectional drawings (87). Into these grooves matched-boards are fitted. In the drawing they are shown as horizontally placed. They might look better, and the arrangement would save much sawing and neat fitting, were they placed vertically. It is a matter of taste. Again, in the drawing V-jointed matching is suggested, but perhaps, tongued, beaded, and V-jointed boards would look more ornamental. The boards forming the back are nailed or screwed to the four back posts: g, h, i, j. These boards, as they do not show, may be plain deal. Halved doors, reaching to half the height close the entrance to the center section. The other two entrances for penitents may be closed by doors or curtains suspended from rods. A board on 4 in. rests will serve as a kneeler, and another narrower board supported on brackets 9 in. below the grill, as an arm rest. The grill is made by cutting away a section of the inside partition, 10 in. x 18 in. in size, and about 3 ft. 4 in. from the ground. The opening is closed by a shutter on slides. The shutter is a wooden framework, one half being open. The open half is covered with wire meshings. For the manner of making the slide (see Fig. 88).

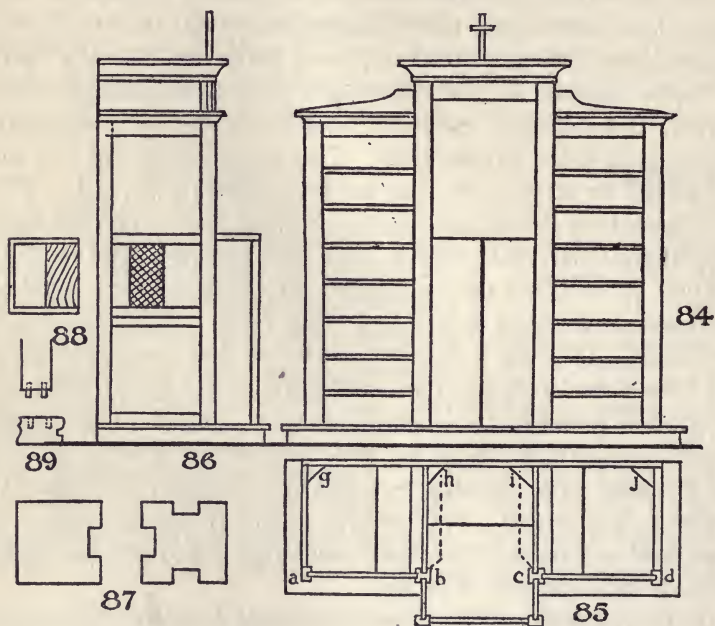
N. B. Dowels are small pins, circular in section, and made of some hard wood. Dowel pins can be purchased, and the amateur would be well advised to procure some. Good dowels are difficult to make.

Two holes are bored in the end of each post, about one inch apart. The holes must be of exactly the same diameter as the pins, or even a shade smaller, so that the dowels will require some driving home. Should the dowels fit loosely into the holes made to receive them the joint will be practically useless.

The dowel pins are driven into the end of the post, leaving a projection of about 1 & $\frac{1}{2}$ inches. Holes to receive these projections are bored in the platform (see Fig. 89). The position of these holes may be gauged in the following manner:

Chalk, or paint, the ends of the projecting pins. Then stand the post in the required position. The resultant chalk, or paint, mark will show where to bore.

It may easily happen that the confessional, as illustrated, would occupy more space than can be spared for the purpose. In this case, or should a simpler form be desired one of the sections for penitents might be dispensed with.



A still simpler form could be made by simply erecting a wooden partition in a corner of the church or presbytery, the corner acting as two sides and the partition the third side of the section for the priest. Fit a grill as already described in the partition. On the outside of the partition place a prie-Dieu for penitents. A curtain may be hung over the priest's section suspended from a bar. In the same way an enclosure might be made for penitents. The partition can be supported by iron brackets screwed to the base of the partition and the floor.

WOOD FINISHING. PAINTING. STAINING AND VARNISHING.

Better to finish one small enterprise
than to leave many large ones half done.

In an earlier chapter we promised to give some directions as to how a piece of work should be finished off.

In the first place the heads of all nails must be driven well below the surface of the wood. The holes thus left, as well as flaws and cracks should then be filled with some stopping material. Putty, colored up to match the wood, is most frequently used, but this medium has many disadvantages. It is almost impossible to color it so as to match the wood exactly. Again the stain does not sink into the parts puttied over, and consequently shows lighter or darker than the rest of the work. A patchy appearance is the result. A mixture of beeswax and resin in equal parts is sometimes used, and is very much better than putty. Some form of hard stopping is best of all. Sticks of hard stopping to match the various kinds of wood may be purchased for a couple of cents. Perhaps the best filling medium of all is a paste made of thin glue and fine saw-dust of the wood used.

The whole surface of the work is next thoroughly sand-papered. This must always be done in the direction of the grain, else the grain will be torn and show a multitude of scratches. The dust is then carefully removed.

In sand-papering, the paper is best stretched over a piece of wood, the face of which has first been made perfectly square and smooth.

What is the next process?

One of three will suffice for any piece of work named in this work, viz., painting, staining and varnishing, or French polishing. Indeed, unless the worker has some previous knowledge of French polishing, we would recommend staining and varnishing as the sole method of finishing to be used.

If the furniture has been made of one of the common woods, deal, for instance, the best result would probably be got by painting. Even these, however, are sometimes stained to match better class woods. Ready-made paints may be purchased in a great variety of colors. The paint should be thoroughly stirred up before using. As a rule directions are given on the label as to how the paint may be thinned. In

any case the addition of a little turpentine together with some patent "drier" will serve the purpose and cause the paint to dry more rapidly. Two or three coats should be given, each successive one being applied only when the previous coat has dried thoroughly.

If good work is desired use only brushes of the best quality. Otherwise the work will be "streaky", and constant difficulty and annoyance will be given owing to the coming away of the strands or hairs. It is advisable to use one brush for each color.

STAINING AND VARNISHING.

If the wood be of a more ornamental kind it had better be finished by staining and varnishing. This is especially the case with pines. The naturally ornamental grain is thus shown up, the stain being merely a semi-transparent medium. The object of staining is to give to a common wood the appearance of a superior one. This method of finishing is quick, economic, and gives a good result for little trouble. It presents one great difficulty. The application of the liquid causes the grain to rise with the result that the wood becomes very rough. This difficulty may be overcome, to a great extent at least, in the following way.

The wood having been thoroughly glass-papered, No. 1 glass-paper being used, and the dust brushed off, a sponge, dipped in clean water and squeezed out, is passed over the work. This causes the grain to rise, and if glass-papered immediately the roughness is removed. Repeat until satisfied that the grain no longer rises. Leave to dry thoroughly. The roughness of the surface having been thus removed the pores of the wood should be sealed by the application of a coat of size or shellac. Apart from its other advantages it is economical to do this as it prevents the soaking in of the varnish. If shellac is used it must be applied quickly and uniformly, going over each area but once. Otherwise unevenness will result. The shellac should be applied with a brush, and always in the direction of the grain.

The stain is applied lightly and evenly at first. If a deeper shade is desired it may be obtained by giving a second coat after the first has dried. When dry it will present a uniformly dead appearance. Under no circumstances should the varnishing be proceeded with until it is so.

Varnish is but a solution of gum, resin, &c. The solvent may be either oil or spirit (alcohol). Oil varnish will, as a rule, give the greater satisfaction, although spirit varnish dries much quicker. For general work, however, such as we have been treating of, we recommend bleached shellac varnish (bleached shellac and spirit). It has many advantages. It produces a very hard surface, effectively closes the pores, imprisons the resin, and does not alter the depth of color selected.

Varnish is applied with a special brush known as Gilder's Mop. The use of ordinary paint brushes will prove very unsatisfactory.

If sufficient pains are taken very fine results may be got from varnishing. To the inexperienced eye the beautiful level finish of the wood work of trains and carriages is the result of polishing. This is not so however. It is got by careful varnishing.

The first coat having been applied, the work is set aside in a warm room, free from dust, to dry. When dry it is levelled by rubbing down with very fine or worn sand-paper. This is done with each successive coat. To obtain the best result the last coat should be rubbed down with a piece of felt, dipped in finely powdered pumice-stone, cleaned off with a sponge dipped in water, and, finally well rubbed down with chamois leather.

Varnishing should always be done in a warm room free from dust. A second coat of varnish must never be applied till the first is dry, else "sweating" will result, and it may be found necessary to scrape this varnish off and begin anew.

We do not consider it advisable to describe the process of French polishing. In the first place, the two methods of finishing already described will in all probability satisfy our readers, since they give quite good enough results for the work with which we are concerned. Secondly, the subject is too vast to be dealt with in a work of this size and character. And lastly, there are numerous handbooks to be purchased for a shilling or two that deal fully with the subject. One such viz., "Wood Finishing", edited by Paul N. Hasluck, and published by Cassell and Co., Ltd., London, New York, Toronto and Melbourne, we can recommend. It deals fully with the processes of staining, varnishing and polishing.

PATRICK R. McCAFFREY, O.C.C.

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SERMON ANECDOTAGE.

HOMILETIC dotage and anecdotage appear to be synonymous in the mind of Professor Mahaffy. To anecdotage he ascribes¹ partly the decay—or dotage—of modern preaching. An excessive love of variety leads, he thinks, to what he styles “the vulgar habit of introducing anecdotes in the pulpit—anecdotes, which are not only foolish and beside the point, but often practically-untrue, inasmuch as the preacher always explains the facts, and the explanation may be palpably invented. Anecdotage in the pulpit gratifies only the most ignorant and vulgar of hearers, and from vulgar I mean to exclude all those, of however low degree, who come to hear seriously for the sake of spiritual benefit.”

The distinguished scholar doubtless spoke from experience—an experience perhaps similar to that recorded in her diary by a German lady and quoted² thence by Spurgeon:

There is a mission station here, and young men come down to preach to us. I do not wish to find fault with these young gentlemen, but they tell us a great many very pretty little stories, and I do not think there is much else in what they say. Also, I have heard some of their little stories before; therefore they do not so much interest me as they would do if they would tell us some good doctrine out of the Scriptures.

Commenting³ on this, Taylor adds: “Repeatedly, however, have I heard incidents introduced into discourses which, though interesting enough in themselves, had no bearing, either immediate or remote, on the subject which the preacher was professing to discuss. They simply filled up time, and by diverting the attention from the topic which ought to have been uppermost, they did more harm than good. Remember, therefore, that as it is essential to a good style that one should have something to say, and should say that well; so it is no less essential to the proper use of illustration that one should have something to illustrate, and should use his simile in such a manner as to illustrate that well.” He thus sets up a good

¹ Mahaffy, *The Decay of Modern Preaching*, p. 125.

² Spurgeon, *Lectures to My Students* (Eng. ed.), p. 147.

³ Taylor, *The Ministry of the Word*, p. 184.

principle, and thereupon proceeds himself to give an excellent anecdote illustrating the principle. Spending some days in "the quiet little English town of Lutterworth", he saw in the shop of a cabinet-maker a magnificent bookcase which had just been finished:

I was at once attracted by it, and began to examine it minutely. Then I ventured rashly to criticise it, and even suggested something which I thought would be an improvement. But the intelligent workman said, "I could not do that, sir, for it would be contrary to one great rule in art." "What rule?" I asked. "This rule," replied he, "that we must never construct ornament, but only ornament construction." It was quaintly spoken, but it was to me a word in season. I saw in a moment that this principle held as truly in the architecture of a sermon as in that of a cathedral—in the construction of a discourse as in that of a book-case; and often since, when I have caught myself making ornament for its own sake, I have destroyed what I had written, and I have done so simply from the recollection of that artisan's reproof. There is a whole "philosophy of rhetoric" in his words. Whenever, therefore, you are tempted to let illustration become the principal thing, or to forget the great object of your discourse, in your effort to work in the drapery of some beautiful image, let this good rule come back upon you with its wholesome counsel. See that you have construction to ornament before you allow ornament to make its appearance.

What is an anecdote? Broadus⁴ has a good paragraph, part of which may be quoted here:

Anecdotes, literally things unpublished, originally denoted interesting matters, chiefly historical and biographical incidents, gathered from unpublished manuscripts of ancient authors, and thrown into a miscellaneous collection. Though now more widely used, the term is still most properly applied to stories of what one has himself observed, or has drawn from oral sources. Understood, however, in the wider sense, so as to include published narratives of detached incidents, anecdotes are a valuable means of illustration, which some preachers employ excessively or in bad taste, but which others ought to employ much more largely than they do. He who feels that his style would be degraded by introducing an anecdote, may profitably inquire whether his style be not too stilted, or, at any rate, too monotonous in its sustained elevation, for popular discourse.

⁴ Broadus, *Preparation and Delivery of Sermons* (37th ed.), p. 238.

For our present purposes, let us consider anecdotes as embracing "stories" of all kinds—allegories, parables, apologues, narratives historical or biographical, published or unpublished, personal experiences, and even "pipe-dreams". Let these have point and applicability; a subtle dash of humor at times, it may be; the power of arresting and sustaining interested attention; truth of fact or at least of nature; honesty in declaring themselves as fact or fancy, as the case may be; artistic restraint, so that they be not luxuriant in detail or verbose in diction—let them be largely of this type, and they serve well a preacher's purpose to instruct, to please, to move his hearers.

First of all, they can help to make his meaning clear, or to render his argument more forcible. He might say, prosily enough, that the sin of pride is able to change the fleshly heart of man into rigid marble, so that it will neither seek nor grant pardon. But the French pulpit orator chose a more dramatic, more forcible, more interesting method of saying this when he pictured Satan as complaining to God that He had condemned that arch-rebel to endless torments for one sin, but had pardoned humans many sins. "And hast thou even once asked for pardon?" was the Divine reply. No, for Satan's pride would not bend thus far to His Creator and King.

The thought of the dramatic colloquy was doubtless suggested by Satan's complaint in the Book of Job. Patience, not pride, is the theme there, but the vivid lesson is introduced by the sublime colloquy between Satan and God.⁵

Second, they can awaken interest. Stories are pleasing not alone to boys and girls, but as well to children of a larger growth. One can see his auditory brighten when, in the midst of an argumentation or proof or continuous statement, a "story"—be it a personal experience or a narrative or an oriental apologue—is introduced. And the interest thus aroused is sustained partly by curiosity to learn first of all the denouement of the story and then its *raison d'être* in the sermon. I venture to think that writers on homiletics are apt to overstate the case when they insist that "examples" must never be

⁵ 1: 6-12; 2: 1-6.

used unless they truly illustrate some point in the sermon. A sermon is not less valuable if it be artistically constructed. But literary art has its own justified methods of variety. That we may not sup full of blood in *Macbeth*, Shakespeare introduces points of rest—the calm pastoral dialogue before Duncan's castle, the prattling of Lady Macduff's boy, the somnolent mutterings of the unduly awakened porter. The preacher, in like manner, may and at certain times should allow the fatigued attention of his listeners to rest quietly on an interesting "story". In such a case, the "example" or anecdote is not rehearsed purely for its own sake, but rather for the sake of the hearers, who may have supped too full of logical demonstration.

I recall a certain retreat during my seminary days in which the retreat-master kept constantly a shrewd eye upon us boys, and when the heat of a September afternoon or the closeness of the chapel air caused us to nod at times, would arouse new interest by some startling anecdote which perhaps illustrated nothing beyond his own sane pedagogy.

How should anecdotes be introduced, with preface or *ex abrupto*? By the latter method, we are told: ⁶

The *preface* should usually be—wanting; and, where one is needed, as informal as possible. Dr. Joseph Parker declares that as soon as he hears a preacher say, "My beloved brethren, let us illustrate this by one of the most beautiful and affecting anecdotes which it was ever my privilege to hear," he makes up his mind "to endure a dreary recital of very painful nonsense." This is hardly a caricature; and this I know is not: "I am indebted for the following illustration to a work entitled 'The Tongue of Fire, or, The True Power of Christianity' by the Rev. William Arthur." Nor is this: "I will here relate an incident that I have read, not only because it is very affecting in itself, but because it will illustrate the subject under discussion." No "painful nonsense" followed either of these prefaces, but each had a decidedly leaden effect on "the following illustration".

The parable—anecdotal in form—can be made to point a moral at least equally well. It can be made more interesting,

⁶ Kern, *The Ministry to the Congregation*, p. 229.

because it permits of more pertinent detail, more word-painting, and more apparent actuality. It does not come to us ready-made, however, for it demands an art that can hardly be taught and a degree of laboriousness in construction that supposes much zeal on the part of the preacher. Warnings against lengthiness, minuteness, verbosity, properly urged against the ordinary anecdote, lose much of their force here. The whole sermon may consist of a well-wrought parable; for sometimes its application hardly needs a formal statement; its appeal to the intellect and the will subtly may permeate it from beginning to end.

One such parable, comprising two subdivisions (like that of the Pharisee and the Publican), I heard some years since at a priests' retreat. The contrast painted was between the zealous priest and the worldly or indifferent priest. The two pictures were painted in great detail and formed the whole sermon or conference or meditation—whatever name may technically apply to the address. From birth to death their contrasting careers were minutely detailed. Both had the same catechism, the same sacraments, the same academic lives, the same seminary training. After ordination, both had curacies and finally pastorates—*e poi . . .* both lay on the appointed deathbeds. The incidents and circumstances thus employed were typical and common, and for that reason appealed to us with lifelike vividness. "True to life"—not exaggerated sensationally, not startling in substance or expression, the parables spoke their own moral unmistakably. Verisimilitude, interest, poignant application (say rather, applicability—for there was no formal "application") were the three graces linked hand in hand.

One writer says: ⁷

I have found in the course of my own ministry that parabolical representations of truth have excited a most healthful and profitable interest. All men have somewhat of the dramatic element in them; hence they watch with eagerness the development and consummation of a plot, or a plan, if you like that word better in this connection. *How will it end?* is the anxious inquiry. If you keep your eyes open, you will see the working of this dramatic element in many of the common concerns of daily life. Dispute with a cabman about his

⁷ Parker, *Ad Clerum*, pp. 244-245.

fare, and the baker, the milkman, and the lamplighter will soon gather round you to see how the controversy will end; offer to put a hundred pieces of curiously-shaped wood together, so as to make a complete figure of them, and all the children in the house will give up their lessons, and press upon you to see how the mystery is solved; tell a child that it is his duty to be honest, and he will infallibly pronounce you to be a bore; but give him a hint that you can tell him a wonderful story about the hair-breadth escapes of a thief, and he will tease you to relate the tale, and will perhaps beg you to go over parts of it again and again. What of it—and especially what of it in relation to the ministry? We must seek the readiest entrance to the human mind, and through that entrance must convey Christian instruction. I know that you will ask, whether this, that, or the other is legitimate, or is in keeping with the dignity of the pulpit. Enough for me to know that Jesus Christ dramatized truth: all the elements of a most exciting romance are to be found in the parable of the prodigal son; why therefore should we hesitate to follow, with such power as God may give us, the example of the Master? Everywhere there is keen interest in life, character, destiny; little children feel it, and old men are not superior to it. This interest has undoubtedly been debased by vicious novels and corrupt dramas, but this is no argument whatever against novels and dramas that are good. You can convey just as much solid truth through the medium of a drama as through the medium of an exposition or exhortation—you carry the attention of your hearers with you from beginning to end, and are likely to give the subject an abiding-place in their recollection. Of course, if you construct a clumsy or inconsistent parable, you must bear the mockery which you deserve. I am speaking of parables that recommend themselves by a basis of strong common sense and a fair share of fancy and eloquence; such parables, delivered with a simplicity which is at the farthest possible distance from theatrical affectation, will never fail to secure the best results. . . . If you have not the power, don't waste your time in parable-grinding. A poor sermon is bad enough, but a poor parable is intolerable. A parable that is cumbrous, mechanical, labored, will offend and weary the unhappy victims on whose patience it is inflicted. . . . There must be no display of mere cleverness. . . . Each parable must have its own distinct lesson . . . the doctrine must be clear, the lesson must be emphatic.

Homiletic writers caution the preacher against multiplication of illustrations.⁸ They are windows through which the light

⁸ Phelps, *The Theory of Preaching*, p. 440: "The difficulties of composition

of truth may enter in upon some darkened chamber of the mind. That is their purpose, and it is only by accident that they add beauty or ornamentation to the edifice of thought. But "stories" in any form, parable or anecdote or what not, take up time that should be given to instruction, argumentation, exhortation. Generally, they should be few and brief. "Generally"—but here the common sense and good taste of the preacher must preside over the sermonizing.

There may, however, be different phases of the same truth that are to be vividly brought home to the hearer. The 15th chapter of St. Luke is wholly given over to the parables of the lost sheep, the lost groat, the prodigal son—three parables illustrating the same general truth, but severally calling attention to various phases of that truth. Or the same phase must be emphasized again and again, by illustrations which throw cumulative light upon some distasteful truth, such, for instance, as the necessity for pardon of injuries. Anger is almost as deep-seated and enduring as love itself. It is very difficult to get men to forgive. A preacher who should use our Lord's parable of the debtor as a text and draw out its meaning fully, might wish properly to add the weight of the petition in the *Our Father* and use Portia's plea based thereon, cite Gerald Griffin's poem on the Orangeman who sheltered the slayer of his son, and the quite similar oriental apologue of Lowell's entitled *Yussouf*, perhaps rehearse other appropriate illustrations, such as the breviary narrative of St. John Gualbert. These would serve to show the true dignity attained by the man who conquers himself in such a tremendous moral struggle. Their effect would be cumulative, tending to wear down pride and its support of anger, even as the constant dropping of water at length wears away a very stone.

must have already disclosed to you the temptation which a preacher experiences to illustrate for other purposes than to meet the necessities of the thing in hand. . . . We are tempted to fill in with anecdote for the sake of the story, not because the thing in hand demands the anecdote. . . . Illustrative stories have so multiplied in number, that now the larger portion of the time spent in listening to him [a certain popular lecturer] is devoted to laughter at his jocular coruscations. His hearers find that their digestion improves more than their culture. All these forms of illustrative digression are claptrap. . . . Such illustrations do not advance the subject. They do not carry it: it carries them."

"In studying history, beware of trusting to anecdotes." The warning was given by an esteemed professor of ecclesiastical history under whom it was my pleasure to work. Whether the caution was expressed originally by him, I do not know. But writers on homiletics warn us to relate only well authenticated incidents, because the pulpit must be the throne of truth. The people so regard it even in matters of trivial detail, and may easily be scandalized—the *scandalum pusillorum*, doubtless—by narratives whose veraciousness they may suspect because of vagueness as to time, place, and other circumstances. And so, as a vaguely rumored incident passes from mouth to mouth, it is apt to be ornamented by precise, but unfortunately varying, details intended, perhaps, to "give verisimilitude to an otherwise bald and unconvincing tale," as the prime minister in the *Mikado* hath it. The temptation is to add such details. They are curiously absent from the anecdote quoted by Davies⁹ as from Archdeacon Hare. It is the famous "*e poi*" story put into English dress:

A professor of great reputation for wisdom and piety was once accosted by a student just entering the University of which he was a professor. "My parents have just given me leave to study the law, which is the thing I have been wishing for all my life, and I have now come to this University on account of its great fame, and mean to spare no pains in mastering the subject." While thus he was running on, the professor interrupted him. "Well, and when you have got through your course of studies—what then?" "Then I shall take my doctor's degree." "And then?" answered the doctor. "And then (continued the youth) I shall have a number of difficult cases to manage, which will increase my fame, and I shall gain a great reputation." "And then?" repeated the holy man. "Why, then there cannot be a question I shall be promoted to some high office or another; besides, I shall make money and grow rich." "And then?" the holy man interposed. "And then," replied the youth, "I shall live in honor and dignity, and be able to look forward to a happy old age." "And then?" was again asked. "And then, and then (said the youth), I shall die." Here the holy man lifted up his voice and again inquired—"And then?" The young man could answer no more, but went away sorrowful.

⁹ Davies, *Papers on Preaching* (3rd ed.), p. 123.

The various replies of the youth are conceived in so stilted a fashion, and the progress toward the catastrophe is so regularly paced, that a hearer with a temperament not naturally suspicious might find difficulty in crediting the narrative. He would prefer, with natural critical acumen, to consider it a parable rather than an anecdote, and would marvel if details of names and of time and place were affixed to add the desired touch of verisimilitude. Such, at least, is my opinion, which would also cover the following anecdote quoted by Father Feeney¹⁰ as "a fair specimen of an anecdote well adapted for pulpit use; but" (he adds) "it would be more telling if authenticated by details of time, place, and witnesses":

On the deck of a foundering vessel stood a negro slave. The last man left on board, he was about to step into the life-boat. She was laden to the gunwhale, to the water's edge. Bearing in his arms what seemed a heavy bundle, the boat's crew who with difficulty kept her afloat in the roaring sea, refused to receive him. If he come it must be unencumbered and alone, on that they insisted. He must either leave that bundle and leap in, *or throw it in and stay to perish*. Pressing it to his bosom, he opened its folds; and there, warmly wrapped, lay two little children, whom their father had committed to his care. He kissed them, and bade the sailors carry his affectionate farewell to his master, telling him how faithfully he had fulfilled his charge. Then lowering the children into the boat, which pushed off, the dark man stood alone on the deck, to go down with the sinking ship, a noble example of bravery, and true fidelity, and the "love that seeketh not its own".

I have italicised one detail that obviously tends greatly to discredit the desired authenticity of the tale. What was in

¹⁰ Feeney, *Manual of Sacred Rhetoric*, p. 225. Elsewhere (p. 220) he observes appositely: "No example based on questionable authority should be used. Nothing but truth, even in the smallest details, should ever be heard from our pulpits. We have no excuse for deviating from this rule. The Bible and authentic history, ecclesiastical and civil, together with the carefully written lives of great and holy men, supply us with abundant sources of examples without going to look for others in the shadow-land of popular tradition and legend. Neither are we allowed to exaggerate details for the purpose of effect. Facts seldom occur in real life with the artistic roundness and finish that fiction gives them. Some popular non-Catholic preachers seem not to be aware of this truth, and they give anecdotes from personal experience, so telling and apposite, and so classical in their observance of the unities, that to claim belief in them as actual occurrences is an insult to common sense, a profanity of truth, an outrage on the Gospel. Such preachers acquire a short-lived popularity; but they have no influence on Christian faith and conduct."

the wrapped-up bundle could not, of course, have been surmised by the sailors, and one wonders why they should have given such alternatives to the negro, either to save the bundle (presumably carrying his own few possessions) and to lose his own life (in which case the safety of the bundle could not interest him), or to save his own life at the cost of losing his bundle. But, indeed, the point needs not such laboring. One would be justified in harboring a suspicion that the tale was devised for the scriptural moral which forms its climax.

Whilst a sermon may consist wholly of an ingenious and appropriate parable, it should not begin with an anecdote, we are told, for the reason, presumably, that anecdotes, like other illustrations, are meant to throw light upon some statement or argument already made. The same thing would be true of any "story", such as a short parable or apologue. Clearly, however, there may be exceptions to this rule. St. Paul began his wonderful sermon at Athens by narrating a personal experience. His exordium was anecdotal: "Ye men of Athens, I perceive that in all things you are too superstitious. For passing by, and seeing your idols, I found an altar also, on which was written: *To the unknown God*. What therefore you worship without knowing it, that I preach to you: God, who made the world . . ." The little incident, become now an anecdote, leads to the theme of the sermon, *The Unknown God*.

Similarly, Nathan is sent by God to convert David to penance, and begins his brief preachment with a parable which, until it was explicated by Nathan in the words "Thou art the man", must have seemed to David the narration of an actual occurrence. There is no exordium save the story itself: "There were two men in one city, the one rich, and the other poor", etc. Also parabolic in form was the appeal made by the wise woman of Thecua (2 Kings 14: 1-20), which directly begins with her "story". Some of our Lord's parables began as declared similitudes ("The kingdom of heaven is like . . ."), but others had no such exordium (e. g. the lost sheep, the lost groat, the prodigal son, the Good Samaritan), the application of the story being made at its conclusion.

Especially may a personal experience, introduced without any trace of vanity or ostentation, prelude the sermon. Thus I once heard the famous Dominican, Father McKenna, prelude a sermon on charity by a simple but, in his hands, a very moving personal experience with a poor old woman who had lost her husband by death.

The introductory anecdote may well, however, be briefly prefaced. Hrabanus Maurus, preaching against certain superstitious observances anent an eclipse of the moon, opens one¹¹ of his homilies as follows :

It is a great joy to me, beloved brethren, that I see you love the name of Christians, frequent the churches, seek the Baptism of Christ for your sons and daughters, and study the worship of the true God ; but it grieves me exceedingly that I see many of you implicated in certain follies, going astray, and mixing among the truths of the Christian religion certain false things, which in no wise should be done. For it is written, "a little leaven leaveneth the whole lump".

When, some days since, I was sitting quietly at home, and thinking how I might assist your progress in the Lord, suddenly, about evening, and at nightfall, there was such a vociferation of the people, that the irreligious sound penetrated even to heaven. I asked what the noise meant. They told me that there was an eclipse of the moon, and that your shouts and endeavors were intended to assist it in its distress. I laughed, and wondered at your folly that, like devoted Christians, you were offering your assistance to God ; as if, forsooth, He were weak and helpless unless He were assisted by your cries, and could not defend the lights which He Himself created. Next morning I inquired of those who came to visit me, if they had ever seen anything similar. They replied that they had not only known the like, but worse things in the places where they lived. One said that he had heard the blowing of horns, as if encouragnig to the battle ; another, the grunting of pigs ; some told me that they had seen men casting javelins and arrows against the moon ; that others scattered flakes of fire toward the sky, and affirmed that some terrible monster was destroying that orb, and but for this help would entirely devour it ; that some, in order to satisfy the illusion of the demons, cut down their hedges and broke all the vessels they had in their houses, as if that would assist the moon in her eclipse. What madness is this, brethren ! etc.

¹¹ Neale, *Mediæval Preachers and Mediæval Preaching*, pp. 36-37. from whom I take the illustration, styles the opening "curious".

Clearly, this "personal experience" narrated by the preacher was a more vivid, dramatic and therefore interesting method than such an arid statement as might have taken its place, as for instance: "One of your follies which mix pagan customs with the Christianity you profess, is your strange and ludicrous belief that you can assist the moon in her period of eclipse by great shoutings . . . "

One distinction between fable and parable is that the former personifies the animal, or vegetable, or mineral creation, whilst the latter bases itself on the common life of human beings. May fables be appropriately introduced into the Christian pulpit?

Instances occur in the Bible. Joatham's fable¹² is called a parable, but only in a wide sense: "The trees went to anoint a king over them, and they said to the olive tree, 'Reign thou over us.' And it answered, 'Can I leave my fatness, which both gods and men make use of, to come to be promoted among the trees?' And the trees said to the fig-tree, 'Come thou and reign over us.' And it answered them," etc. Joatham makes a stirring application of his fable. However, he was not preaching, in the proper sense of the word, but was addressing the men of Sichem from the top of mount Garizim. There was around him no special sanctity of temple or church. A similar distinction lies against the fable of the thistle of Libanus and the cedar, which Joas constructed¹³ for the benefit of Amasias.

Broadus favors¹⁴ their use: "Fables are so often alluded to in common conversation that we scarcely notice it, and the occasions are very numerous in which they might be usefully employed in preaching. An author of distinction, and of wide attainments and experience of life, remarked some years ago, that, in his judgment, next to the Bible and Shakespeare, the most instructive book in the world was *Æsop's Fables*." This judgment is in accord with that of James, editor of the *Fables*, that they "were not a child's plaything, but a nation's primer".

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¹² Judges 9: 7-15.

¹³ 4 Kings 14: 9, 10.

¹⁴ Broadus, *op. cit.*, p. 239.

LEAVES FROM A MEDICAL CASE BOOK.

Ex Ore Infantium.

IN the summer of 1905 I took a locum-tenency in a small town in the south of England, and my stay there was remarkable for what is, I believe, the most interesting and romantic experience of my life. Toward the end of my visit I was summoned to a house called the Nunnery, which stood a short distance out of the town and which took its name from the fact that it had been built on the site of a religious house. Nothing remained of the original buildings save the east wall of the chapel and a few pieces of crumbled wall in the garden which the present owner, a Mrs. Munro Dickinson, had had topped with concrete for preservation. She was a widow with one child, a boy, aged six, who was down with rheumatic fever. It was an ordinary case, and I had no reason to expect any trouble with it. Earlier in my visit I had made the acquaintance of Father Mahon, the priest in charge, who had given me various items of interest concerning the house and its history. The nuns had been Benedictines, it appeared, and had had a particularly unpleasant time at the dissolution. Father Mahon had enlarged with some acrimony on the point.

"That foul fiend Layton," he remarked, "had the management of affairs, and you can guess how he did it. He turned some out for being professed under age and browbeat the poor things generally with his abominable innuendoes and threats. Then finally they were turned out in the middle of Vespers and the mob proceeded to loot all they could lay hands on. But the fabric remained standing for some years after that. Then it was pulled down and on the site was built a house of which the present one is the successor. And it is a remarkable thing that the place has never been in the possession of any one family for more than two generations."

But about the present occupants he had been very reticent.

After my visit to Mrs. Dickinson I determined to call on him again, so I finished my round that morning at the presbytery.

"I am glad you have come, Dr. Manners," he said. "I heard that the child was ill, so I inferred you would probably go up there. Do you mind telling me what sort of an impression Mrs. Dickinson made upon you?"

"To tell the truth, Father, not a particularly agreeable one. But she struck me as a woman of considerable character." He smiled.

"I thought possibly it might be so. And as to her character there is no doubt of that. But as you have made her acquaintance professionally I think it may be advisable to tell you something of the present state of affairs. Munro Dickinson was a Commander R. N., and bought the place some eight or nine years ago. There was another child, a girl, who died in infancy, then last year she lost her husband, and now the boy is ill. By the way, if it is not a breach of confidence, is he very ill?"

"No, Father, he is not. But I take it you do not consider that as the point, really?"

"Frankly I do not," he replied. "And it may shock you perhaps, but I shall not be at all surprised if he dies—unless she repents." I started.

"Then there is a particular case here you think, as well as the general one?"

"Decidedly so. It is the old miserable tale, a mixed marriage and lapse of the Catholic party. I knew her years ago and did my best to dissuade her from marrying him, but it was no use. She brought forward the usual arguments, as they do, you know. She was going to convert him, and on no account should it interfere with her religion, and all the rest of it. It is nearly seven years since she has been to Mass."

We sat in silence for some moments and then he resumed.

"Of course, Doctor, there may be a providence in all this. You may be able to do something for her, though I have not the least idea at the moment what. Circumstances may shape themselves, you know, unexpectedly. But do not tell her you are a Catholic, whatever you do, unless there is an obvious indication."

"Why not, Father?"

"Well—it is this. If you tell her you are a Catholic she will guess you have been to me, and that it is likely I have told you something about her. And once she knows that, she will just shut herself up like a safe and your chance will be gone. She will make you feel it, too, without a doubt. Whereas if you say nothing, she may confide in you and you may get an

opening. But I cannot see clearly, I can only guess. You know, my old Rector used to say that it is extraordinary how Almighty God runs after some souls, and that it is the most unlikely ones, to our thinking, for whom He runs the fastest."

"By the way, Father," I said, "has the child been baptized?"

"Yes," he said, "both children were baptized. She got as far as that, thank God, but as for anything further the boy might as well be a heathen, for as a heathen she will bring him up, unless God intervenes."

I left him at that and went home to lunch. In the afternoon I had a case out in the country which diverted my thoughts from the tale I had heard; but on my return I found a note waiting for me. The boy was much worse, it stated, and would I kindly come up as soon as possible. I arrived at the Nunnery at about six o'clock and Mrs. Dickinson met me in the hall.

"I am sorry to trouble you, Doctor," she said, "but Raymund complained of a good deal of pain in his heart after you left and now he is delirious. I thought you ought to see him as soon as possible."

The room where the child lay was on the ground floor and had been built against the east wall of the chapel, and the window of this, a large and fine specimen of early Perpendicular work, lighted the apartment. It served as his nursery, and when at the beginning of his illness they had taken him upstairs he had cried so to be put in it that his mother had yielded and a bed had been made up. This had been placed immediately beneath the window and the child lay with his face turned toward the wall. I found, as I expected, that pericarditis had set in—a serious complication of the disease.

"Is he seriously ill?" she asked.

"I am bound to say he is," I replied; "but it is not necessarily fatal. Children have wonderful powers of recovery. But what of the delirium? He seems to be simply unconscious at the moment."

"Yes," she said, "but he will begin again I expect. He talks, and then there is silence, and then he talks again, always the same words. Listen—now . . ."

As she spoke, the boy moaned and turned a little more over toward the wall. Then he began—

" Sister Margaret—there is time—there is still time—stoop—to the south—twenty by twenty—by twenty—no not deep—no not deep—look they are all round—they go round and round—and round—they are so beautiful—won't you play with me—play with me . . . " and with another moaning sigh the voice ceased.

I suppose she must have seen the surprise on my face, for she broke in at once—

" Don't you think, Dr. Manners, that that is very extraordinary for a child of six? "

" Very," I said, " all the more as you tell me that he repeats himself. In fact there would seem to be more in it than—By the way, does he know anyone called Margaret? "

Even so I was conscious that she stiffened a little. But the last question apparently reassured her.

" Why yes, his own sister was named Margaret. And although she died before he was born, he has heard me speak of her. That would account for it, would it not? "

" It might easily. And delirious people commonly 'see' things you know—we call them hallucinations of vision. But he must not go on like this any longer. I shall give him an injection now which will induce sleep and in the morning you will doubtless see a change for the better."

And with some further instructions I left her, promising to come first thing next day.

I must confess I lay awake that night. I had seen one of the commonest of clinical pictures, the delirium of pericarditis in acute rheumatism, and yet I was conscious that that explanation did not satisfy me at all. The mere fact of the repetition showed that there was some fixed idea impressing the mind; but if that were in the nature of a memory, what could it be to inspire such expressions as " twenty by twenty," quite foreign to the normal consciousness of a child of six? It has been my opinion for a long time that it is possible that sometimes in delirium and also in the hallucinations of the insane the soul is in contact with the world of spirit and sees, or perceives rather, things it could not see when the world of sense is present. And I could not help feeling that this was a case in point, and that, in spite of the expression " Sister

Margaret," it was not a memory that was impressing the child's mind. Then suddenly there flashed out one of those vivid subjective visions that seem to belong to the period between sleep and waking, almost tangible in their solidity, brilliantly colored with lifelike semblance. For a few seconds I fixed my attention with all my will and held it so. Then it slipped away into darkness again.

Next morning I was met with a not very reassuring report. Raymund had slept till six and then the delirium had recommenced. I sat down on the edge of the bed and watched him. The breathing was quick and shallow and the face was beginning to get dusky, two very unpleasant indications. I scribbled a prescription on a leaf of my notebook and tore it out.

"You might send for this," I said, handing it to her, "I will wait here."

She left the room and almost as the door closed the boy moaned and turned over toward the wall. But though he began as before, the voice was low and muttering and the end of the sentence scarcely audible. Evidently the delirium was passing into stupor. As I sat and looked at him, Father Mahon's words came into my mind, "circumstances may shape themselves". Truly they had, and in a most unlooked-for manner. Here was my opportunity plainly enough. What was to be done must be done quickly; but the question arose—would she respond? I suspected that the supernatural explanation had impressed her also, and that she was rebelling. Her attitude last night showed that she sought an escape in a natural theory of the delirium associated with a memory of the boy's sister Margaret. Probably, too, deep down in the soul the maternal instinct was struggling, and if so the solution lay in an appeal to it. That appeal I had now to make. She might call me a fool, and really if she did I could not blame her. I had to act on faith not only in the reality of the obsession and of my own "vision" of the night before, but also in their relation to his recovery. And if it failed, there was but little hope elsewhere, for I saw only too plainly that he was rapidly passing beyond human aid. Then I called aloud to St. Anthony, "For God's sake, find it for me and save Raymund—and her too," I added; "she is a damned soul else."

The boy moaned again.

"Sister Margaret—there is time—there is . . .," and the voice ceased. The words thrilled through me like an electric shock and put the final touch to my resolution. The door opened and Mrs. Dickinson came in. I stood up and looked her straight in the face.

"Mrs. Dickinson, I have a favor to ask. Will you take me into the garden and show me the ruins?"

"Why yes, of course, if you wish," she replied lifting her eyes in surprise. "But have you time?"

"My other patients must wait. This is too important a matter to leave," and I opened the door for her. We passed out on to a wide gravel path which ran down beside the ruined south wall of the chapel, and on the other side of it and between it and the house was a fine lawn with a fountain in the middle.

"Yes," she said in answer to my look of inquiry, "this was the garth. And this gap in the wall is the site of the door through which the nuns would pass into the chapel from the cloisters."

"I see. Now, Mrs. Dickinson, I have a proposition to make. I have been thinking over the matter very carefully and I am convinced both from my own experience on the one hand and taking the case on its merits on the other that what Raymund has said is not the usual meaningless ravings of delirium, but is the result of something real and external which is impressing itself on the boy's mind and is obsessing it."

I suppose everyone who knows the world at all knows that feeling that comes to us when, having proposed something to another, we are aware immediately and instinctively that he is setting himself against us. There may have been no word spoken, nor even a movement made, and yet the attitude of mind is as obvious as if it had been expressed in detailed speech. This was so now. She said nothing in reply, but walked on a few steps in silence. Yet I knew at once that, as the priest had expressed it, she had "shut herself up like a safe". I feared that what I had to say next might make her, figuratively speaking, throw away the key. However, it had to be said, so I went on.

"Now, what I have to propose is this. There seems a fairly definite indication in the words themselves, and I wish now to ask your permission to act on it." Then the tension broke and she turned on me.

"Act upon it, act upon it," she cried. "Here my child lies dying, and you ask me to waste my time and your own following a chimera, a fancy, a—a delusion of a sick brain? I heard of your professional ability, Dr. Manners, before you came, but really I am very much tempted to alter my opinion. And where, please, is the indication you talk of? What conceivable basis of action can you get out of such a meaningless jumble of words?"

"You do me an injustice, madam," I retorted, stung by her words and the fierceness of her contempt. "If you will only view the matter dispassionately, you will see there is more method in my madness than you think. And it is just because your child lies dying that I make this proposal."

I saw this shaft had gone home, for the face paled and the lips tightened. But she said nothing.

"Look at the matter like this. Try and put out of your mind all bias and preconception and tell me candidly whether the expression 'twenty by twenty, no not deep' does not strike you as a direction how to find something that has been hidden, buried, let us say, in this case?"

"Well, and if it does, what then? How near are we to finding a thing when we are not told the point to start from? And how can he know—?"

"He does not know and never did. The matter is one which he cannot know by any human knowledge. That is just my premise. The boy is unconscious, but the soul sees something that does not come to it through the way of the senses. And as to the starting-point, that is given us pretty clearly in the words 'stoop, to the south'."

"But how so?" she said. "We are no better off than before. Where am I to stoop to the south?"

"I confess that puzzled me too at first. But suppose we take it not as the verb but as the noun?"

"The noun?"

"Why yes, the holy water stoup. And you will find that here of course, by the side of the door into the chapel."

She stopped abruptly.

"Dr. Manners," she said, "you are either a genius or—"

"Or a fool, madam, I suppose you will say. But even if I am, you must confess me a logical one."

"No, no, I would not say that. I—I withdraw what I said just now. But even so I cannot see why we should pursue the matter at the moment. Raymund is so ill that—"

"That is precisely the reason. Whatever agency is at work has an intention in manifesting itself through the child and that intention can only be that whatever is hidden here be brought to light. And it is inconceivable that it has no relation to his condition, since the idea is evidently oppressing him."

"Yes, yes," she said quickly, "that may be so. Tell me what you want to do."

"To pace out the distance from the gap where the door was and then again pace twenty at right angles."

"Why not measure it properly?"

"Because I have every reason to believe that what was done here was done in a hurry and by a person who had no means of measuring it at hand."

"Very well—then pace it out."

I did so and found myself about two-thirds of the way across the lawn.

"Now which way will you turn?" she asked. "You have nothing to go upon."

"No, I have nothing except probability. I will go to the east, just because that will bring us toward Raymund instead of away from him."

Accordingly I walked another twenty paces and found myself at the edge of the lawn. Between it and the house was a wide flower bed.

"I take it that here, under this bed, would be the floor of the cloisters," I said.

"Yes, that is so; but there is no floor left now. But do you not remember there was another 'twenty'? 'Twenty by twenty—by twenty—' were the words."

"True, but I think the last 'twenty' is merely the repetition natural to delirium. If I go to the right I shall be off your property on to the public road, and if I go to the left we shall

be back at the wall where we started from, which seems equally unreasonable."

"Very well—wait here and I will get a spade." I confess the situation was not hopeful. If the floor had been dug up, anything immediately beneath it would almost certainly have been found. My own mind was obsessed with the idea that it was a reliquary that had been buried to prevent sacrilege, and that the relic was destined to heal the sick child. Such things had been done, and the thought recalled the vivid scene which had passed before me the night before. Yet might not imagination play such tricks with an anxious mind?

I took the spade she brought me and began to dig furiously. Below the mould was a subsoil of light sand. I drove the spade straight down into it and struck something hard. The sound evidently recalled her.

"Of course," she said, "I ought to have told you. I had forgotten that the old drain from the kitchens runs along somewhere here. That will be the roof of it you have touched."

A little more work sufficed to uncover the stone. On lifting it there was disclosed a rectangular culvert lined with small flat stones. The bottom of it was slightly V-shaped. Across the bottom rested an iron box with a domed lid. The sight of it drew an involuntary exclamation.

"Glory be to God!"

Mrs. Dickinson, who had been stooping over the hole, drew herself up.

"Ah!" she said, "I suppose you are a Catholic, Dr. Manners?"

"Yes," I said, "thank God, I am."

All the old hostility had come back into her face and the next sentence was shot out with a kind of fierce contempt.

"And I suppose the *priest* told you to do this?"

"The priest, madam, knows nothing whatever about it."

She turned without a word and led the way into the house. We came back into the room and I set the box down on the floor. Then I went over to the bed. The child's breathing was regular and quiet. He was evidently asleep. Turning down the bedclothes, I made a rapid examination of the heart.

"How is he?"

"He is asleep. The heart has returned almost to its natural size."

"You are sure of that?"

"I am sure of that."

"And you mean—you mean—"

"I mean that it is something quite outside my experience. And if you ask me what I think, I should say that there is no physical explanation possible."

She stood with her eyes cast down and her hands clasped before her, and the fingers locked and unlocked themselves. I saw that the end of the struggle was near and that a little thing only was needed to make the victory complete. I rose and went toward the box.

"May I put it on the table?"

She nodded without speaking while I did so. Then I took the poker from the grate.

"Now if you will please hold the box down, I will wrench up these hasps."

The rust had so eaten into the metal that it broke away with little effort. Inside, the box had evidently been lined with wood, but this was almost entirely eaten away with fungus that had spread itself in a white mesh over everything. Breaking through it with my fingers I took out one by one the three vessels of the altar, chalice, paten, and pyx. They had evidently been carefully wrapped in something, for fragments of it lay about in the box and some were adhering to the vessels here and there. They were black and pitted with erosion, and from their small size and plain shape I judged they were a "second best" set. I took up the pyx and examined it. It was of the usual dove shape of the period and opened with a hinged lid. This was fast closed as a result of the corroding action of the damp. I pulled at it, and was about to lay it down when I noticed that the pin of the hinge was missing. Accordingly I inserted the blade of my pocket knife under the hinge and after some effort succeeded in levering it up. Then finally the lid came away with a jerk and there fell out onto the table a grayish-white pulpy mass. In it could be distinguished here and there the rounded outline of what had once been "singing cakes," as the wafers used for the Blessed Sacrament were then called. For a moment we

both stood looking at the little heap before us. Then with a swift rush the climax came. With a choking sob she fell upon her knees by the table.

"My—my God!" she cried, and her head dropped on the outstretched arms.

"As I read the riddle," said Father Mahon, "as far, that is, as it can be read, the good nun who hid the box acted under the influence of terror, quite enough to excuse any irregularity. And although what fell out of the pyx could not be taken to be the Blessed Sacrament in any case (since the species were corrupted), I am every much inclined to go further and say that it never had been. I think it is most probable that they knew the end was coming and that the priest said Mass for them the last time and consumed the Blessed Sacrament. Then she probably put the altar breads in the pyx lest even they should be profaned by the heathen, intending perhaps to take all away to some place of safety, and was prevented at the last moment. We cannot know the details, but the explanation is sufficient morally—all that was needed was a clear proof of the supernatural, and then grace triumphed."

"And yet," I said, "it seems incredible that bread should remain for over three hundred and fifty years, even if the pyx were clean and dry to start with, which is an assumption. On the other hand, if it is miraculous conservation, why was it not complete?"

"Two points," he said. "It is the historical difficulty that made me take that view. At that date people would hardly have dared to outrage the Blessed Sacrament; twenty years later it would have been different. But then again, granting miraculous conservation of the species, it may be that our Lord allowed that corruption for a purpose. When you told her that the child was cured, her last defence was overthrown, so to speak, and yet she did not give in. Probably she was doubting your word on the medical question, trying to think you were biased, and so deceived. But if so, then when she saw the sacred Hosts lying there corrupted, there may have flashed before her a vision of the corruption of her own soul, and of the indignity she had offered to Almighty God during all these years. It is almost as if He had spoken—'It is *you* who have done this to Me'."

He paused. After a moment he went on again—

"I believe it is possible to take either view. But there is one thing of additional interest—what do you make of Raymond's expression 'look they go round and round'?"

"I do not know, Father. I confess it puzzles me."

"Suppose we take it that it is the Holy Angels. It is pure conjecture of course, but it seems to fit in and account for the words. Quite possibly it is they who impressed the vision on the child's soul, and their worship of Almighty God may have presented itself to his mind under the form of some kind of solemn ritual. Then, childlike he wanted to play with them. And that makes another point, for where the Blessed Sacrament is there are the Holy Angels gathered to adore it. But Our Lady and Sister Margaret are at the bottom of it all, I have no doubt."

"Then you think that his sister—"

"No. I think it much more likely that Margaret is the nun who hid the box and that the other is merely a coincidence. But it is a curious one since it is a point she clung to to quench her conscience. What you said just now about the soul being in relation with the world of spirit while cut off from that of sense is interesting to me because it recalls a memory. When I was in my first curacy I had a case which I think throws some light on the question; perhaps if you can make time one day before you leave we will have a talk about it."

"LUKE."

BIBLICAL APOLOGETICS.

If Dreams Came True.

FATHER VAN was to have a First Mass in his parish. Not that the neophyte was a witness to his zeal. The family had settled in his parish the year before and he was to reap where others had sowed. However, it was reaping with a vengeance. There was to be a banquet that would take in the whole parish; the band from the neighboring town was to grace the occasion; the church inside and out and the approaches from the school were to be decorated with wreaths and garlands and triumphal arch. All this Father Van was working out through various committees.

Father Lambert, the cause of all this bustle and activity, finally arrived from the seminary, and next morning Fr. Van brought him over for introduction. In the afternoon we three went off to visit Father Hilary. We came unannounced and took our old friend by surprise. He had discarded his cassock and was busy unpacking several bundles of books. Personally, I am fastidious and insist on clean new books wrapped up in clean new paper. But Father Hilary was evidently different in his tastes. The wrapping-paper from which he had extracted the books had been used a number of times before, as the many labels attested. And the books—they would have required a disinfecting with formaldehyde and a laundry process before I would have risked fondling them.

Father Hilary was glowing from exertion and pleasure. He apologized as he looked rather ruefully at his black hands.

"Goodness," I said, as I approached the table, "what a display of antiquities!"

"Never mind," he replied, smiling, as he tossed the books onto a shelf of his book-rack and with several sweeping strokes collected the wrappers and crushed them into the coalbucket. I shall be presentable in just a minute."

"Father Hilary," said Van, when the introductions were over, "you have aroused our curiosity as to those old books and you owe us an explanation."

"That is an inexact statement of the case. Had your coming not been so sudden and unexpected, your curiosity would not have been aroused; for I would not deliberately be guilty of so dire a thing. For the present we shall confine ourselves to what is purely social. Some other time those books may help us while away a heavy hour. And our young friend will be glad to forget books for just a spell."

And thus it remained. Our visit was very pleasant, but did not include an introduction to the books. We, or rather Father Van and Father Hilary, discussed a subject that had come up the evening before. Father Lambert was to wear a crown of laurels on his great feast, as had been customary in his native village on the Continent. The crucial question was, during what part of the ceremonies was he to wear it? Some of the brethren had held that it should be used as a biretta, *in accessu et recessu* and as otherwise called for; but others insisted that

it must be worn during Mass as really representing the attainment of the new *triumphator*. Against this the conservatives argued from the analogy of the wig, which is forbidden; but the liberals denied the parity, on the ground that the crown would not really cover the head but rather encircle it. As I had expected, Father Hilary espoused the conservative view.

The great celebration is now a memory. The laurel-crown had been much admired, but it had faded too. We had come together to spend the afternoon with Father Hilary. As I entered the study I detected a faint odor of oil of wintergreen. Evidently our host was suffering from the weather, which was bleak and cold with a touch of frost on the ground and a threat of precipitation in the air. But he was jovial withal.

"We have a bit of unfinished business," ventured Father Van during a lull in the conversation.

"What?" came a chorus of voices.

"O, most of you were not here, but Father Tom cannot have forgotten. Do you remember those old books we surprised Father Hilary over?"

"Yes, and bad luck to all those who perpetuate such rubbish instead of burning it," I said with the least little tinge of malice.

"You're too radical, Father Tom," protested Father Hilary. "That's just what they say about the Church, 'old, antiquated, rubbish'. Some old things are good. These books, for instance."

"This one, I dare say," he went on as he took down a narrow quarto and laid it on the table, "is a rare book. An octavo volume, but interleaved with large paper so as to appear much larger than it is. It still has the bookplate of the famous bibliographer to whom it once belonged. The title speaks for itself."

He had opened the book to show the bookplate and turned over to the title-page which read:

THE BIBLE IN THE MIDDLE AGES

BY

LEICESTER AMBROSE BUCKINGHAM

London

Thomas Cantley Newby

MDCCCLIII

The book passed from hand to hand and I overcame my repugnance sufficiently to page about in the otherwise clean book.

"These will serve as specimens of the other antiques," he continued, as he brought over a large heavy quarto and two large folios. "This is not a rare book. It is part of Darling's *Cyclopaedia Bibliographica, Subject: Holy Scriptures, London, 1859*. It, too, is interleaved throughout. These folios are not really old, though not bought as new, Copinger's *The Bible and Its Transmission* and *Incunabula Biblica*. Both are fine specimens of the printer's art, and, though not reliable in all details, are the best general surveys on the subject yet published."

Father Hilary had intended to satisfy curiosity, but was rousing it instead.

"How did you ever get hold of these musty tomes?" I asked.

"That one book I had been looking for for years. I had written repeatedly to antiquarian booksellers for a copy and finally succeeded in securing it. The others can be had without great difficulty."

"O, why bother about the Bible in the Middle Ages?" commented Father Nolan.

"It is a fascinating study," replied Father Hilary. "In my search for hobbies for leisure moments I have found few inquiries to equal it."

Here was promise of entertainment; and when Father Egan suggested that Father Hilary gives us some glimpses into his findings, he at first demurred but finally brought over the section of his card-catalogue in which he had tabulated his findings.

"I for one am heartily tired of the accusation that the Church withheld the Bible from the people in the Middle Ages," he said when he had adjusted his glasses. "The cruder form of that statement was one of Luther's 'thumping lies'. In no European country was such an accusation more out of place than in Germany. Strangely enough, a Lutheran of the pronounced type, Walther, has assembled the facts that belie the accusation. With great diligence he investigated the history and text of many German Bible manuscripts and of the editions printed before the Reformation. By inquiries addressed to

about 400 libraries he has traced most of the existing copies of the pre-Lutheran German printed Bibles. But his tendency is to extol Luther's Bible. In his recent works, *Die Ersten Konkurrenten des Bibelübersetzers Luther* (1917) and *Luthers Deutsche Bibel* (1918) there is the same pronounced tendency to depreciate Catholic efforts, to the advantage of the Reformer. Another weakness of Walther's work has recently been pointed out by Schroeder in the following words: 'He lacked too much the qualities of a specialist, of a Germanist, to be able to assemble this rich and valuable material (collected in Walther's *Die Deutsche Bibelübersetzung des Mittelalters*) into an organic structure, the history of the Bible translation of the Middle Ages. This task still awaits someone to execute it.' Then, too, it was perhaps unfortunate that Walther's work appeared at a time when Jostes, a Catholic Germanist, was planning a work along the same lines. His earlier booklets, *Die Waldenser und die vorlutherische Deutsche Bibelübersetzung* and *Die Tepler Bibelübersetzung*, gave promise of a fair statement of the whole case. An American Protestant scholar, Kurrelmeyer, has since published the text of the first printed German Bible with the variants of the thirteen succeeding editions. This work, however, has remained comparatively unknown because its circulation was limited to members of the Literary Society of Stuttgart."

"All that is very interesting in a general way," commented Father Egan, "but our interest centres about the English Bible. Why should we attach importance to the history of the German Bible?"

"Allowing for that, the incongruity is but seeming. The lie had its beginning in Germany and a refutation had best begin there. The history of the printed English Bible in the Middle Ages is comparatively brief. The Reformers (Tyndale, Coverdale) got out the first printed editions of the text. What Stevens lists of earlier Catholic editions, de Voragine's *Golden Legend* and Blessed John Fisher's *Penitential Psalms*, are negligible. And so the task is to explain why Catholics did not utilize the press to print the Bible in the fifteenth century. Our ancestors were no doubt justified in their procedure, but I cannot help wishing they had chosen rather to print the Bible than to leave that for the Reformers to do."

"It would certainly have saved us much trouble in explaining what is difficult to explain," said Father Van.

"The problem is not one of English or German Bibles," our host continued; "it is a general one. There is a good bibliography by Van Eys of the printed editions of French New Testaments and Bibles down to 1600, giving exact descriptions and lists of existing copies, but the temper of the author may be sufficiently characterized by his statement that the New Testament of Faber d'Étaples is 'le premier N. Testament protestant en français'. Carini, who held an important post in the Vatican Library, has given us an account of Italian Bibles, but the book lacks fulness of bibliographical detail. Of all Bibles the Latin are perhaps best represented bibliographically in Copinger's *Incunabula Biblica*, some errors of which have been corrected by Delisle and other bibliographers. The data regarding other pre-Reformation Bibles must be gathered from general bibliographies.

"Falk has attempted to give a list of pre-Reformation Bibles down to 1520 based for the period prior to 1500 on general bibliographies by Pellechet, Hain, Copinger, and others, but the list lacks details and new finds will happen, as, for instance, Reichling later succeeded in adding two Italian Bibles to the lists of the earlier bibliographers."

Father Hilary paused with the fingers of both hands locked in the cards.

"Why don't you put that into print?" challenged Father Van, whose interest was now fully aroused.

"Perhaps you are unaware of what your suggestion implies. An individual if so circumstanced as to have access to all the literature and to have much leisure, and if duly and persistently diligent, might after years of application succeed in assembling the facts that have been printed in various books and magazines. But what individual is so circumstanced? And the results of such a labor would hardly satisfy. The full task would require the coöperation of many specialists, such as only Europe boasts of. Meanwhile the popular defences, such as von Noit's and Hoffmann's and, as far as may be, Buckingham's, not to forget Maitland's classic, must continue to do yeoman service. And it is really a pity that the articles by Father Ganss were not reprinted, as were the recent contributions on the subject by Father Lenhart.

"What do you think should be done?"

"Often in the long winter evenings when, undisturbed and undistracted, I have pondered here over my books, I have dreamed dreams. If dreams came true . . .," and as Father Hilary paused, a smile lit up his features and a ray of sunshine, breaking through the screen of clouds for the moment, brought into bold relief his face and figure.

"At different times I have thought of different plans. A really good bibliography of all Bibles and parts of Bibles in the various European languages printed before the Reformation appears to me to be the first essential. That would include an exact description of the edition and, as far as may be, a list of all copies extant in the various public and private libraries. And the line should be drawn chronologically where the first Protestant Bible in the particular language puts in its appearance, for instance, for the German New Testament 1522, for the complete German Bible 1534."

"Such works never pay," observed Van.

"No, but for all that they are eminently desirable. If we could only have a miniature of the organization which prepares and distributes the *International Catalogue of Scientific Literature*, a central bureau and regional bureaus for the various countries, the realization might lie within the scope of the possible."

"It is too bad," said Father Egan, "that priests never organize for scientific purposes."

"They do, but on a small scale and generally together with layman. An international organization for other than pious purposes would indeed be a novelty. But to revert to our problem. The printed editions having been catalogued, an index of all the manuscripts of the Bible in the vernacular would be the next step. If the manuscripts of the Vulgate, the Greek New Testament and the Septuagint have been listed, why should not manuscripts in living languages come in for a fair share of interest? Many of the German manuscripts have been studied and described by Walther, some of the French, Italian, Provençal and Catalonian by Berger, the Dutch by Druten, some of the English by Paues and others; but all these writers are non-Catholics and their work is marred at times by prejudice. Much of such lore is stored up in magazines devoted to philology.

"This listing of editions and manuscripts having been accomplished, there remains to estimate the findings in their historical setting, such as, for instance, the extent of illiteracy in the Middle Ages, the originally crude form of the European languages which rendered them a clumsy vehicle for conveying the contents of the Bible, the universal knowledge of Latin among the cultured, the prevalence of French as the official language in England down to the middle of the fourteenth century, the very great price of manuscripts, the records of manuscripts in catalogues of Middle Age libraries that have come down to us, the destruction of monasteries which were the home of manuscripts by fire and war whether religious or political."

"What an impossible program!" sighed Father Van.

"Very difficult, indeed", said our host. "But that is by no means the whole task. There still remains to show how our ancestors taught the contents of the Bible to the common people by sermon, by drama, by picture, by stained-glass windows, by books of devotion.

"All this would lead to an objective estimate of the position of the Bible in the Middle Ages. Our separated brethren would then cease to raise accusations which really imply ignorance of history, and Catholics would be spared a perpetual apology which, with our present means of defence, always remains difficult and unsatisfactory." By this time Father Hilary had pushed back the cards and taken off his glasses.

"Surely," he added, "it is as wrong to argue from the more rapid circulation of Luther's New Testament as against the earlier Catholic editions, as it would be to argue from the immense output of the Bible Societies against the limitations of the Reformers and the ever-increasing output of the Bible Societies would by the same logic continually condemn the lesser production of earlier years. The law of development."

The telephone bell suddenly intruded. Father Nolan, who had been nodding for some time, started up affrighted. When Father Hilary took down the receiver we could hear a raucous voice speaking hurriedly.

"Well, Fathers," Fr. Hilary said as he turned from the instrument, "this will end our literary discussion. There has been an accident at the crossing and I must hurry. But I shall try to be back for supper."

FR. GALIN.

Studies and Conferences.

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

3 August, 1921: Mr. Antonio Martinez, of the Diocese of Porto Rico, made Knight of the Order of St. Sylvester.

12 November: Monsignor J. Edward Feultault, of the Archdiocese of Quebec, made Domestic Prelate of His Holiness.

18 December: Monsignors Walter Fitzmaurice and William J. Peil, of the Diocese of Green Bay, made Domestic Prelates of His Holiness.

Mr. Gustave Keller, of the Diocese of Green Bay, made Knight of the Order of St. Gregory the Great, civil class.

20 December: Monsignor Denis O'Doherty, Rector of the Irish College, Salamanca, Spain, made Domestic Prelate of His Holiness.

4 January, 1922: Monsignor Thomas Maguire, of the Diocese of Ardagh, made Domestic Prelate of His Holiness.

10 January: Mr. Evan Morgan, of the Archdiocese of Cardiff, made Privy Chamberlain of the Sword and Cape.

19 January: Mr. Frederick John Paley, of the Diocese of Southwark, made Knight of the Order of St. Gregory the Great, civil class.

IN FUNERE BENEDIOTI PP. XV.

Profer, Cymba Petri, signa nigrantia:
Navarchum rapuit Mors tibi providum,
Apte qui BENEDICTI
Nomen gessit amabile.

Cum Dux ille tibi primitus obtigit,
Horrendo pelagus turbine concitum
Vastas accumulabat
Strages densaque funera.

Siccis hoc oculis cernere nauticus
 Immane excidium non poterat Pater;
 Flentem saepe videres
 Voces fundere supplices

Aras ante sacras; nec semel hostium
 Castris insonuit vox monitoria,
 " Cessent denique—clamans—
 Cessent bella furentia!"

Ut tandem rediit tarda, nec integra
 Pax, heu! sanguineis fluctibus enatans;
 Ut mox, orta repente,
 Pestis saeviit et fames:

Tu solator eras, optime Pontifex,
 Pupillis, viduis atque famelicis
 Turbis, quae BENEDICTI
 Tollunt nomen ad aethera.

O deflete Parens, funere praepeti
 Nobis rapte, tuis perge dolentibus
 Natis, auspice dextrâ,
 E caelis BENEDICERE!

Petri Naviculam fac regat ocius
 Dux alter, Superis carus et inclytâ
 Quavis dote decorus,
 Spirans INTREPIDAM FIDEM.

P. FRANC. X. REUSS, SS.RED.

Romae, die 29 Jan., 1922.

ABSOLUTION FROM SINS COMMITTED BEFORE BAPTISM.

We have received several learned dissertations on the unlawfulness of absolving sacramentally from sins committed before Baptism and therefore already remitted together with original sin, by that Sacrament. The arguments adduced are taken from Councils and from theologians who define that the proper (necessary or sufficient) matter for sacramental absolution is sin committed after Baptism. We know of no

dogmatic definition which forbids making sins already forgiven the subject of renewed sorrow by submitting them to the sources of sacramental grace for additional mercy in virtue of Christ's merits. The distinction which separates personal sins remitted by Baptism from sins otherwise remitted loses its force when we remember that it is the present sorrow for the sin which makes it a renewed and *present* accusation brought before the Dispenser of all the sacraments, from whom the sinner solicits absolution. The rigorous and rather mechanical interpretation which excludes sins for which one may still do a lifetime of penance, from the Sacrament of Penance, because they have already been forgiven by a process proper to another sacrament, seems to us as unwarranted as the exclusion of a petition in our prayers for any other kind of sustenance but bread because Christ taught us to pray, "Give us this day our daily [supersubstantial] bread." The plea that original sin does not supply a motive of personal sorrow, such as would make it matter for the Sacrament of Penance, does not hold in regard to actual sin of any kind committed by a person who may rightly say, "*Peccatum meum contra me est semper*".

FATHER FRANK AND THE "MOVIES".

Father Frank dexterously flicked the ashes from his Porto Rican perfecto.

"It's a wonderful show, Father Phil," he ejaculated, addressing his younger confrère, who was in the act of lighting a Camel. "You would be delighted with Hermione Butterscotch. I dare say she is easily without a peer among the present-day stars of the screen. Her impersonations are faultless; her artistry, matchless."

Father Phil, who was the junior by one year, continued to amuse himself with making rings of smoke for a few seconds.

"Yes; I'd walk a mile for a Camel," he finally remarked with an air of complacency. "But, I wouldn't take a dozen steps to see Hermione Butterscotch or any of the other celluloid celebrities. Besides, Frank, I don't understand how you, as a priest, can square your conscience with your presence at these shows. What would your Children of Mary think, were

they to learn that you are a visitor to the 'movies'? I've been told that your sermons are vigorous assaults on the vices of the day—disrespect for authority, license in dress, luxurious and riotous living, marital infidelity, and scorn of sacred things. Now, the film and the stage are your bitterest antagonists, preaching these very vices insidiously and painting them in most attractive colors."

"Ha, ha!" chuckled Father Frank as he gazed condescendingly at his critic. "Well, you are certainly an unsophisticated youth. Don't you realize that my action is entirely legitimate and in harmony with the requirements of Canon Law? Here is the Code itself. Wait one second and I will find the pertinent Canon. Eureka! Now, listen while I read. 'Clerics', so states Canon 140, 'are not to be present at shows (*spectaculis*), dances and functions (*pompis*) which unbecome them or if their presence is a source of scandal, especially when such are conducted in public theatres.' How does that strike you? Take note, dear boy, that attendance is prohibited only when the affair is unbecoming the clerical state, or when attendance may cause scandal. Of course, it would be improper for a cleric to be seen at a ballet dance, or at performances in which modesty is flouted, or the Commandments of God and the Church are held up to ridicule. But, a good, clean picture or show is both refreshing and energizing; beneficial to body and soul alike."

"A good, clean picture or show, eh!" broke in Father Phil. "That's the crux. And, how many of them are clean and wholesome; how many are smirched by no trace of the slime of suggestiveness? Even granting that a show is reputed to be wholly without taint, is it not mostly a case of 'Watch your step!' If I have been advised correctly, it is not uncommon for the best films surreptitiously to slip in a scene that is most indelicate. Perhaps, there are those who defend such scenes as artistic. Artistic? Bah! What appeals to the baser passions is beastly, not artistic. Tell me, would the parishioners be edified to behold their priest gazing at such unblushing violations of the laws of moral decency? You will object that you endeavor to find out in advance whether a show is beyond reproach or not. That goes without saying. All self-respecting people will do as much. Your conduct, notwithstanding,

is indefensible. Only the other day I chanced to run across a decree of the Third Plenary Council which administers the knockout blow to your argument from the Code. Frank, have you a copy of the Plenary Council at hand?"

"To be sure," answered Father Frank as he drew the fatal volume from an adjacent case and handed it nonchalantly to his impetuous opponent.

After a few minutes fumbling through its pages, Father Phil triumphantly pointed to number 79.

"Now, Frank, are you prepared to take the count?" he smilingly asked. "Pay attention, then, while I translate. 'Consequently,' says the Baltimore Council, 'that the honor and respect (*decus*) proper to the clerical state be preserved, we command that priests keep away altogether (*prorsus abstineant*) from public horse races, from theatres and shows (*spectaculis*).' That injunction is sweeping, embracing disreputable and reputable shows as well. It is impossible to give it another interpretation."

"You are stepping on the accelerator, Phil," goodnaturedly interrupted Father Frank. "Move slowly, or you will be arrested for exceeding the speed limit. You have been quoting the Baltimore Council. Those regulations were very valuable a few years since. But, they are antiquated now. We are living in a new era. Have you been in a trance since Pentecost 1918? Our present Magna Charta is the Code." And, with a magnificent gesture he placed the precious tome on a table.

"Antiquated!" gasped Father Phil. "Antiquated? Not in this matter, at least." Then rising, he walked over to the table and exchanged the copy of the Baltimore Council for the Code which Father Frank had flourished so defiantly but a moment before. Opening it at Canon 6, he returned to his chair and ensconced himself with professorial dignity.

"Possibly, Frank," he continued, "you refer to Canon 6 in justification of that wild statement. Well, what does it state? 'All laws whatsoever,' it says, 'be they general or particular, which are contrary to the directions of the Code, are abrogated, unless it be a particular law in whose favor a contrary provision is made.' Frank, mark that word *contrary*. Now, the decree of the Baltimore Council which deals with

attendance at shows and the like, is *not contrary* to Canon 140. It merely goes *beyond* it. As Canonists say, it is *praeter jus*. In other words, it contains further and more stringent directions. Were Canon 140 to declare that clerics might go to a certain class of shows, for instance, to those which are quite becoming or when there is no fear of scandal, one might well claim that the Code conferred a right. In that event, the injunction of the Baltimore Council would have been removed as cancelling a right granted by the common law. Such, however, is not the case. The Canon merely states that clerics are forbidden to attend certain shows. It stops at that declaration; it does not add that they may be present at those which are not tabooed. But, Canonists teach that legislators, such as Plenary or Provincial Councils and Bishops, may *extend* the common law—make enactments which are *praeter jus*, so long as they are not otherwise enjoined or if they do not make the law unduly burdensome. Who will deny that this is a wise arrangement, providing, as it does, for particular circumstances of time and place? And, surely, the directions of the Baltimore Council are peculiarly adapted to our conditions, especially now when our films and shows have earned such an unsavory reputation both at home and abroad. Ergo—the prohibition of the Baltimore Council still obtains.” These last words were spoken with an air of finality. Father Phil closed the Code and laid it aside.

Father Frank, however, was not to be dismayed so easily. He reached for another Porto Rican, not a *perfecto*, but a *brief*, and, while pinching off the end, returned:

“Phil, I am prepared to concede the force of those fine distinctions. Still, in despite of them all, I contend that I am at liberty to adjust my conduct conformably with Canon 140. I may go to the theatre, provided the show is not unbecoming a priest. Why? For the obvious reason that the prohibition of the Baltimore Council has become obsolete.—Custom has long since swept it into the discard.”

In his impetuosity Father Phil had almost leaped from his chair.

“Custom!” he interjected. “You don’t mean to tell me that were Father Joe to allow himself an occasional show, or were Father Jim, to the surprise of many, to take his Sunday

School teachers to the 'movies' one or the other time in the year, or were Father Pat, who is a lover of music, to attend the opera, oblivious of the fact that it frequently glorifies obscenity in plot, scene, and costume—you don't mean to tell me that such isolated case would render the law obsolete? Without delaying to consider the other conditions which are requisite to establish a custom, I need scarcely remind you that a custom cannot be introduced without the concurrent action of the so-called *major et sanior pars*. Surely, you will not maintain that the majority of the clergy have concurred to abolish the restriction of the Baltimore Council. Consequently, the prohibition still survives. Even granting that the *major et sanior pars* of one or the other diocese had consistently disregarded the regulation, we should continue to hold that a contrary custom cannot be invoked. How am I to prove this assertion? Remember—the Council of Baltimore is a Plenary Council. Now, neither an individual diocese, nor several dioceses, for that matter, can abrogate the legislation of such a Council by contrary custom. Will you presume to persuade me that the *major et sanior pars* of the collective clergy of the United States have been theatre-goers? You yourself would be the first to repudiate such an aspersion. The inference, therefore, is inescapable. The law of the Baltimore Council is still in force."

Father Frank threw up his hands in distress.

"You win, Phil," he exclaimed. "Although I dislike your bludgeonlike method of attack, I will, nevertheless, yield that your arguments resemble Chesterfield cigarettes—'They satisfy!' And, now to be candid. I will acknowledge that I myself have had some uncanny misgivings on the subject. Only last week Father Paul and myself agreed that the faithful could not be edified to behold a priest at the ringside while two children of God, like enraged brutes, batter each other into a sightless mass, the air reeking the while with profanity and oaths. We also agreed that a social function at which the female portion assists in semi-naked effrontery is not the proper place for a minister of the most pure God. Besides, I am now beginning to ask myself after our discussion, what must Catholics conclude when they see priests sitting through shows in which the principals are not infrequently moral de-

generates. I commence to fear they do not stop to reflect whether the exhibition is irreprehensible or not. Possibly, it is not too much to say that their overshadowing impression is: 'Priests go to the theatre. If they do so, why can't we?' How often does this manner of reasoning serve as a pretext to justify their attendance at shows which must force the very angels to blush? Heaven alone knows. If, as the French say, nobility has its obligations, what shall we say of the obligations of the priesthood, the highest nobility of earth?—But, Phil, you are going to remain for supper, are you not?"

A nod on the part of Father Phil was accompanied by the remark of astonishment:

"That's a sudden *volta face*, Frank."

"Well, Phil," returned Father Frank, "perhaps, I do appear inconsistent. In extenuation I will plead that I sought to convince myself that so long as a performance was respectable, I was within the limits of the law. Your arguments convince me that I have been running foul of the legislation of the Baltimore Council. And now, Phil, while we are on this subject of the movies and shows, I intend to bore you for a while with a few of my musings during the past few days. About a week ago I ran down home to see the folks. In the course of the evening a friend of the family who had dined with us, casually remarked that she could see in her parish hall the same films that were to be viewed in the uptown theatres. I have been since wondering what her thoughts might have been. Did she possibly wish to imply that henceforth she need have no scruples in frequenting all 'movies' indiscriminately? At all events, I have started to reflect and to ask myself certain questions. Why do we priests allow films to be shown in our halls which, to say the least, make our more spiritually inclined parishioners gape in horror, and cause some of our younger people to wonder whether certain liberties in dress and conduct are so reproachable after all? Can we condemn them, if they cajole themselves into the belief that these liberties are not blameworthy when tolerated within the very shadow of the Holy of Holies?"

The sound of a bell announced that supper was ready. Father Frank laid aside his Porto Rican, which had already breathed its last.

"Come, Phil," he said. "Don't disobey that summons. Do you know the penalty for compelling the cook of this chateau to wait?—Goulash for one week."

FATHER OUDEIS.

A PASTOR'S HOMILY TO HIS HOUSEKEEPER.

Every pastor and every parish desires to have a nice rectory. It is the pastor's home; it is the parish house; it is the church property. The faithful pass by the church and respectfully bow their heads, and, passing by the rectory, look up to it and whisper in their hearts or say to their companions, "Our pastor lives in that house".

The nicest rectory is a poor, cold and unclean building without a good housekeeper. She must make it a house for the priest and a model house for the parish. Martha must "keep the house". By "keeping the house" we mean, in the first place, "remaining at home". She must be in the house; must go out little, and never without informing the pastor about it. In this respect her position is peculiar and not easy. She cannot well visit parishioners and associate freely with them. She cannot well take a prominent part in the work of parish societies. The dignity and responsibility of her position oblige her to "keep the house". This "keeping the house" may seem to be a great sacrifice. It is not intolerable, and has its great compensations. It helps the spiritual life of the soul. Think of the seventy-five thousand Sisters in America who have vowed to remain thus at home for the salvation of their souls. It helps much to avoid the many sins of the tongue which St. Paul denounces so sharply, saying: "They learn to go about from house to house; and are not only idle, but tattlers also, and busybodies; speaking things which they ought not."

Martha must keep the house. Remaining at home regularly, she will be "discreet, chaste, sober, gentle, obedient . . . that the word of God may not be blasphemed." Appearing modestly and neatly dressed, she will work diligently to keep the house clean and orderly and religiously decorated. Her house-keeping will be a practical and much-needed object lesson for all the parishioners.

"Discreet, chaste, sober, gentle, obedient," she will minister unto the priest. She will "make up" his room every morning as early as convenient, and with the least possible disturbance to him. Unless instructed otherwise, she will not touch the things on his working table, and not even glance at his notes and letters and private books. She will never read a book of his library or take it out of his library without special permission.

"Discreet, gentle, obedient," she will prepare his meals and will serve them promptly. She will soon notice what the pastor likes and what the pastor dislikes, and serve the food accordingly. When the priest is not prompt in coming to his meals, she will remain gently patient, bearing in mind that his duties are most irregular.

"Discreet and gentle," she will wait at table, giving all attention to the waiting, and none whatever to the conversation of those who dine. She will discreetly bring to the dining-room the food, substantial and well cooked, and none of her private or kitchen troubles. If the pastor has one or more assistants living with him in the house, Martha will be helpful and respectful to all with impartiality. The pastor, as the head of the house, has the right to command—to give orders, and to be consulted about all matters concerning the management of the house; but every priest has a right to be waited upon.

"Discreet and gentle" and prompt, she will answer the door-bell, "shewing all mildness toward all men". Priests will come to visit or see the pastor. She will greet them and receive them with the courtesy and good manners of refined people, and never forget that it is her duty, not to entertain them, but to serve them. Members of the parish will come to see the pastor. Martha will show them gently to the office, and discreetly inquire, not to learn what dealings they may have with the pastor, but what message she is to give to the pastor. She will be discreet, very discreet, in answering questions and in giving information.

Strangers and beggars will come to the door. With them also Martha will be discreet and gentle; never harsh, sharp, or snappy. She will deal with them according to instructions she has received from the pastor, or according to her own sound religious instinct and judgment. It does happen that the word of God is blasphemed just because Martha is not discreet or not

gentle when answering the door or telephone bells, and does not show "all mildness unto all men". There will come to the door—sometimes to the front door, more frequently to the rear door—inquisitive, idle people to gossip, to bring and to get the latest news about their neighbors. For them, Martha has no time; with them, she has no patience. She will close the door at once. This is a golden rule given by a saint: "Receive the visitor kindly; transact the business briefly; dismiss the visitor, consoled and content, and return to your work undisturbed."

Martha, having learned to be discreet, will not mix up in parish affairs. She will not communicate the affairs of the house to the people, and will not try to influence the pastor's opinion or judgment in regard to the people. To indiscreet questions she will give the simple answer, "I do not know." She will even avoid saying or doing anything that might cause the suspicion of "mixing up".

Christ honored womanhood. He allowed the "holy women" to follow Him, to minister unto Him, to stand near Him under the cross, but He did not give woman a place in the government of the Church or in the administration of the Church. St. Paul encouraged women to work for the spread of the gospel. He salutes Phebe and Prisca and Aquila and Mary as his helpers in Jesus Christ, but St. Paul did not permit them to teach publicly or to govern. "I suffer not a woman to teach, nor to use authority over the man, but to be in silence." Martha is responsible for the keeping of the house but not for the work in the baptistry or in the confessional or in the pulpit or in the sanctuary or in the parish office.

May Martha, living in the country, go out riding with the pastor? It is difficult to answer this question. So much depends on local circumstances. Martha is, and remains to the last day, the housekeeper of the priest, and never becomes his companion. Therefore, she will never go out with him for the sake of recreation or company. When she has to go on a charity or business mission, she will invite a friend to accompany her. Her delicate conscience, enlightened by faith, will dictate to her what to do that her conduct may be always above suspicion; that the priest, whose house she keeps, may be always an edification for the people.

There are indeed in our country many such Marthas, discreet and gentle and chaste and obedient and silent, whose hard and humble work is a blessing for the priests; whose daily life is a good example, an edification, for the people; whose names are surely in the "Book of Life". The Marianum hopes to encourage such good Marthas, and to provide such for every pastor.

C. M. THUENTE, O.P.

CONFESSORS OF RELIGIOUS.

Qu. According to the illuminating article by Fr. Augustine, O.S.B., in the REVIEW of January, 1920, and also according to Blat, O.P., and Noldin, S.J., three restrictions may be said to be removed by Canon 522 from the general rule of jurisdiction for Sisters' Confessions, viz.—

1. There is no restriction even as to the Sisters' own community chapel, as it is semi-public.

2. No restriction as to any priest in the United States, *observatis observandis*, as all in this country are approved for hearing women's confessions.

3. No restriction for validity as to the cause of a Sister's confessing to a priest not approved for Sisters, since any conscience matter suffices.

May I ask that you kindly inform me if there is a restriction as to the number of Sisters such a priest may validly absolve? The decree of 1913 refers to "moniales aut sorores" without limitation of number but adds the clause "extra propriam domum". The Code omits this clause, but changes "moniales aut sorores" to read "aliqua religiosa". In the decree of 1913, §5 and §11, these same two words, "aliqua religiosa," are used and evidently are restrictive to but one or at most a few, for all sisters could not in reason have a special confessor. In Canon 522 is "aliqua religiosa" also restrictive? We put the case in the form of three questions:

Qu. If a confessor is hearing one Sister's confession as per Canon 522, may others keep singling in, without prearrangement, till all the community has come in, or is there a number limit beyond which further confessions are invalid? What is this number limit, if there be one?

2. If a superior, say, during a week when the regular confessor is absent or when a visiting priest happens in, asks a priest not approved for hearing Sisters' confessions to hear the confessions of "some" of the Sisters, may he do so validly?

3. If in case No. 2 the superior asks such priest to hear the "Sisters'" confessions, may he do so validly on the ground that each Sister is "*aliqua religiosa*", confessing in a semi-public chapel, for the sake of her conscience, etc.?

CHANCELLOR.

Resp. 1. and 2. Affirmative. For there is no number limit either in Canon 522, or in the decree of 1913, which forms the material source of our canon. Nor has the interpretation given by the Papal Commission on Canon 522 either made a restriction or clarified the case to a great extent. Therefore wherever and whenever the same reason of "*tranquillity of conscience*" prompts one of the Sisters to make use of an opportunity, she may licitly do so, and the confessor may without scruple absolve her validly and licitly. The judgment lies with the penitent, not with the confessor. The law grants that favor to "any" Sister under similar conditions, even if the Sister should have, besides the *quies conscientiae*, another sinister reason. This would even be true, if we were, *per absurdum*, to take the *quies conscientiae* as a condition for a valid confession.¹ There is a case analogous to that mentioned in No. 1 of these questions. For instance, a religious superior may, in individual cases, dispense from some rule; he may also dispense for each individual subject, so that practically the whole community be dispensed. A pastor, according to Can. 1245, § 1, may dispense for individual subjects from fast and abstinence. This dispensation he may apply to all parishioners singly taken, etc. What we here contend is confirmed by the answer.

3. A distinction is, however, required. For, first and above all, it is not the confessor who is to judge of the *quies conscientiae*, but the Sister herself. Therefore, unless we assume a revelation from heaven, the confessor cannot presume that the whole community is in the condition of quieting the conscience. The "*aliqua religiosa*" must not be separated from the "*quies conscientiae*"; they belong together, and the "*quies conscientiae*" determines the "*aliqua religiosa*". Besides, the term "*aliqua*" should be properly interpreted. *Aliquis*—whether we use it in masculine or feminine gender is irrelevant

¹ See our *Commentary*, Vol. IV, p. 269.

according to Can. 490—signifies some, someone, any or anyone, and may safely be translated by the indefinite article “a”. Let us hear what *Barbosa* has to say: *aliquis* is a general term, indeed, comprising the whole species, but also supposes distribution into parts. And although it may refer to all persons *in individuo*, it does not comprise the totality as such or *universitas personarum*, but only the individuals as such. Again, although it is used in the singular, it may comprise many, and therefore equals the plural.²

De jure, therefore, if “*aliqua*” is stressed, the priest cannot validly hear the Sisters’ confessions, since “the” signifies the community or totality of Sisters in our case. To hear “the” Sisters’ confessions the priest needs special faculties, which, in our case, he is not supposed to possess. Neither can his presumption justify him, since Canon 879, § 1 requires express jurisdiction and Canon 876, § 1 demands special faculties. *De facto*, however, the solution looks somewhat different. For if the priest should hear individual Sisters, who come to him on the plea of “*quies conscientiae*”, although he would finally hear them all, he would hear them licitly and validly. Nor would he be obliged to ask for the reason. If he should have scruples, Canon 209 might be welcome.

Hence the priest, when asked by the Superior to hear “the” Sister’s confessions, must decline the offer on the ground of not having faculties. But he may also state that he is ready to hear as many as should like to avail themselves of the opportunity, and then he may hear them licitly and validly. The former declaration as to not having faculties is, we believe, required by reason of the general law, which demands a special confessor for Sisters on account of uniform guidance and maintenance of discipline. But the priest’s offer to hear *some* is dictated in virtue of the favor also granted by the law (Canon 522) and by the supreme law of charity and the salvation of souls.

FR. C. AUGUSTINE, O.S.B.

² See *Tractatus Varii, Dictiones Usufrequentes, Dictio XXII*, ed. Lugdun. 1660, pp. 648 ff.

USE OF THE EASTER WATER.

Qu. Many pastors throughout the United States bless a large quantity of water on Holy Saturday, and urge the people to take some of it home for use during the year. Is there any authority for this? From the few rubrics available to the ordinary priest it seems that this water is to be used only on Holy Saturday for sprinkling the people and their homes, and on Easter for the "*Vidi aquam*". May this water be used on Holy Saturday for the Blessing of the "*Indumenta Sacerdotalia*"?

Resp. The water blessed on Holy Saturday, and set apart before the holy chrism is added for the blessing of the Paschal Candle, is in the first instance intended to be used for the blessing of the people and their homes and belongings on Holy Saturday and Easter. This is plainly indicated in the Roman Ritual (Cap. "*Benedictio Domorum in Sabbato Sancto Paschae*"). Symbolically it corresponds to the rite which preceded the first Pasch of the Israelites, in which they and the door posts of their homes were sprinkled with the blood of the lamb, as it prefigured the freedom of the faithful from the bondage of Satan, through Baptism in Christ. The rubrics of the Mass, at the blessing of the baptismal font, prescribe that one of the attendant ministers take some of this water in a separate vessel for the purpose of blessing the houses and other places.

There is nothing to prohibit the preservation of this blessed water for the purpose of renewing the application of the sacramental graces. These are a call or invitation to the angel of God, as the prayer used in the blessing indicates, to guard, protect, and favor the inhabitants, and a petition that health, chastity, and every virtue may be the fruit of the repeated blessing. (Cf. "*Benedictio Domorum, Loci, Thalami*," etc., Rom. Rit.).

Since, however, similar blessings of water take place, not only on great festivals like the Epiphany, Pentecost, St. John Baptist's, but on every Sunday during the year, there is no need of attributing an exclusive virtue to the Easter water.

For the rest, we have the testimony of early Christian writers like St. Chrysostom (*Oratio de Bapt. Christi*, Op. tom. II, 366), that the faithful frequently kept this blessed water during the course of the year. It may be used for any blessing of worthy objects by the priest.

BLESSED SACRAMENT ON SIDE-ALTARS.

Qu. 1. In churches where the number of communicants is very large, and the Sunday masses closely following, is it permitted to remove the ciboria to a side-altar, so that another priest may distribute Holy Communion during Mass without interrupting the celebrant?

2. In view of the regulation contained in Canon 1268, n. 1, and in no. 266 of the Decrees of the Second Council of Baltimore, is there any defence for the practice of allowing ciboria to remain on the side-altar during the High Mass (at which there are no communicants) and at Benediction?

3. What is to be said of the practice of keeping the ciboria on the side-altar "*continuo seu habitualiter*" throughout the week, while the *lunula* remains on the high altar? I know of one church where this is done on the plea that the large number of daily communicants makes desirable the service of a non-celebrant priest to distribute Holy Communion, and that the daily transfer of the ciboria, or the daily interrupting of the celebrant, is more irreverent than the reservation of the Sacred Species in two places. The Holy Hour and Benediction require that the *lunula* be kept at the main altar.

4. Is the constant practice of non-celebrant priests beginning to distribute Holy Communion immediately after the Consecration opposed to any legislation of the Church?

"LOVANIENSIS".

Resp. 1-2. Whilst it is the sense of the Church as uniformly interpreted by the liturgy that the Blessed Sacrament be *regularly* kept on the high altar of the parish church, a reasonable cause for removing the ciboria to a side-altar is not excluded. Thus, during solemn functions in cathedral churches celebrated with Mass, the Blessed Sacrament is to be removed to a side-altar, "*ne propterea ritus et ordo caeremoniarum, qui in hujusmodi (pontifical.) missis et officiis servandus est turbetur*" (*Caerem. Episc.*, Lib. I, cap. XII, n. 8). There may then be cause for removing the ciboria for the purpose of distributing Holy Communion, while the Mass is going on at the high altar. But this exception is manifestly allowed for the purpose of not diverting the attention of the general body of the faithful assisting at Mass. Persons communicating in a side-chapel while the solemn Mass is going on at the main altar, do not distract the faithful by their movements to and from the communion-rail, as must be the case where the side-

altar on which the ciboria are kept is within sight of all the congregation. The answer to the above queries (1 and 2) must therefore be determined by the general law of reverence due to the central act of worship, which should not be disturbed by the interference of other acts, even the distribution of Holy Communion.

3. The practice of keeping the ciboria "habitualiter" on a side-altar while the Blessed Sacrament remains on the high altar is not to be sanctioned on the plea that "it is less irreverent" than the interruption of the Mass. The Ritual permits the removal of the ciboria at Forty Hours' Devotion; that is to say, as an exceptional measure, in order to concentrate the attention of the faithful on the Exposition. If the constant interruption of the Mass for the purpose of distributing Holy Communion is irreverent, it does not become less so by comparison. It is our duty to accommodate ourselves to the rules of reverence for the Eucharistic Presence, whatever the inconvenience may be, rather than to make it the pretext for habitually violating the laws which safeguard that reverence.

4. From what has been said it appears that the distribution of Holy Communion to the faithful in large numbers should never be made to interfere with, or distract the congregation from, the central act of present Eucharistic worship. There are, as was intimated, exceptions, and their legitimate use can only be exceptional. That it is not at any time permissible to distribute particles consecrated at the Mass before the actual Communion of the priest in that Mass has been positively decided by the S. Congregation of Rites (11 May, 1878); and this is in harmony with the above comment on the demand of reverence for the sacred rite of the Mass.

PROMISE OF MARRIAGE.

Qu. A young man who has paid attention to a lady of my parish, and asked her to marry him, receives from her a letter in which she expresses her consent, which however she had refused to give him when he had first proposed to her. Her manner of refusal at the time impressed him with the feeling that he had mistaken her disposition, and that she lacked the sincerity which he expected in view of their previous friendly relations. Is this writing in which she accepts him, together with some earlier letters in which he himself

had intimated his affection for the girl, sufficient to create the obligation of espousals, which under the new Canon Law must be in writing to be binding?

Resp. A marriage promise in the sense of "sponsalia" or espousals must have the form of a contract in writing signed by both parties, and made before the parish priest or the Ordinary, or else before two witnesses who also sign their names. If either of the couple happens to be unable to sign the contract to which he or she is to be a party, the fact must be mentioned in the document, and a third witness signs for the illiterate person as proxy (Can. 1017). In the proposed case there appears no such formality. Hence the parties are still free, so far as any action in the ecclesiastical courts is concerned.

DEMAND FOR A VISITING PRIEST'S "CELEBRET".

Qu. A priest of the Greek rite asks to say Mass in my church. In place of a "Celebret" from the Latin bishop in whose diocese he states that he resides, he shows me a letter from a religious superior with the seal of his monastery. Am I justified in accepting this letter, though I have no reason to doubt the character of the bearer as a priest in good standing?

Resp. A stranger who desires to say Mass in a church is expected to bear with him as credentials a letter identifying him as in good standing, either from his Ordinary or, in case of a religious, from the superior of his Order or Province. In the case of Orientals the letter is to be from the S. Congregation for Oriental Rites, or the representative of that Congregation in the particular locality. An unquestionably authentic letter from a known bishop would be equivalent to a personal introduction, and that would hold also for a letter from a superior known to the pastor. Other documents have no immediate value as a "Celebret". A pastor is free, however, to allow the hospitality of his sanctuary, once or twice, to a stranger who wears the garb and manner of a priest, without allowing any perquisite, and with the condition that the stranger leave his name and regular address with the pastor as a guarantee of good faith. A priest who is practically known to his host enjoys the same right to confidence which the host himself might expect. The diocesan statutes may however insist upon the observance of additional conditions and formalities.

Criticisms and Notes.

LE MOTIF DE L'INCARNATION ET LES PRINCIPAUX THOMISTES CONTEMPORAINS. P. Chrysostome, O.F.M. Tours: Marcel Cattier. 1921. Pp. 453.

WHY GOD BECAME MAN. An Essay in Christian Dogma, considered from the point of view of its Value, Intellectual and Practical, Psychological and Social. By Leslie J. Walker, S.J., M.A., Author of "Theories of Knowledge", etc. New York: The Paulist Press. 1921. Pp. x—164.

Since the days when St. Anselm wrote *Cur Deus Homo?*, theologians have compiled many a disputation on the motive of the Incarnation. But whereas St. Anselm sought first and above all to warm the heart with love and gratitude, theologians have aimed primarily at intellectual precision, an aim which does not of course exclude, but only postpones, the devotional or emotional consequent. The general current of Scholastic speculation on the motive of the Incarnation divides into two branches. On the one side are St. Thomas and those who follow his opinion. On the other, Duns Scotus and his adherents. The former hold (1) that the redemption of fallen man was the sole motive of the Incarnation; the Word was made Flesh in order to redeem man from sin; (2) neither the angels nor unfallen Adam and his posterity would have received the grace of the Word Incarnate. The Scotists maintain (1) that Christ is the final cause of creation: He was decreed before any creature; all things were created for Him; (2) Christ is the universal mediator—that is, the source of grace for the angels and for Adam in his innocence as well as for man redeemed. Which of these two opinions is the more solidly based on the teaching of Holy Writ and the tradition of the Church and on theological reasoning, we are not here concerned to inquire. Readers who are interested in the controversy will find it thoroughly debated in the French treatise above. The volume contains a discussion carried on between Fr. Chrysostome, O.F.M., and P. Hugon, O.P. Whichever be the side taken by the reader, whether he incline to the opinion defended by the learned Dominican representing the Thomists or to that maintained by the no less scholarly Franciscan defending the Scotists, he will have no doubt as to Fr. Chrysostome's being an able champion of the Subtle Doctor. While his presentation of the controversy seems to be fair and objective, there can be no question that the cause of Scotism has in him a powerful as well as a skilled proponent. His arguments are inherently strong, adroitly marshalled and presented in a dialectic form and

with distinctness and a literary grace that puts them to the very best advantage.

In the English volume above, the question, *Cur Deus Homo?* is lifted above the lines of controversy. Fr. Walker, the present reader need not be told, moves at ease in the serene heights of speculation, whether they rise from the plane of philosophy or of theology. He looks for the motive of the Incarnation on neither side of the venerable controversy. Indeed he makes no mention at all of the divergent schools, but seeks a solution of the question in principles that are common to both.

The Incarnation is the completion of the Creation. Although the former is the *magnum mysterium fidei* and the latter is knowable and investigateable by natural reason (conjoining the two sources of information, divine revelation and the natural order, faith and reason), we are able to infer by theological deduction (1) that the Triune Deity in whom the Word is the infinite, intrinsic, intellectual expression, manifests Itself by the same Word extrinsically, though finitely, in the Creation, especially the intellectual or rational creation, man. *Omnia per Ipsum facta sunt*. (2) The purpose of this outward expression of the Deity is that man may experience God proportionately as God experiences Himself, i. e. by knowledge, and love and joy. (3) The fullest outer expression of the Triune Deity is the Word made Flesh. From these deductions it further follows that God became Man in order that man might become God. Not of course in the pantheistic sense of immersion or identification, but in the sense of intimate experience through the assimilative process of knowledge and the adhesive union through love and fruition; or, to express these abstractions in the more concrete language of the book before us, "God's nature is known directly only to the Three Divine Persons in which it is eternally expressed. That we might share in this knowledge the Second Person became man, manifesting the divine nature in human flesh, divine love in human action, divine justice in the death on the Cross, divine power in the resurrection, wherein lies our hope. This knowledge we have received through the tradition of the corporate Body in which Christ's Spirit dwells; and of its truth have not the faintest shadow of doubt, because the Spirit which witnesseth to our spirit, is the Spirit of God; as Christ is God, by whom this knowledge was first communicated. Hitherto man knew only that somehow God was manifest in the universe. Now he possesses the clue which explains all; may both know why the universe is and why *he* is; and, knowing the purpose of his existence, may realize it in the same Power by which he knows it" (pp. 153-154).

The ideas here adumbrated are developed by Fr. Walker with considerable depth and breadth, with a wealth of illustration and allusion and with fine literary grace and distinction. Although his work is a specifically theological essay, its intellectual and practical values emerge naturally and easily from the unshakable principles of reason as well as faith. Like the *sacra doctrina* whereof St. Thomas discourses in the introductory question of the *Summa*, it is *formaliter speculativa sed eminenter practica*. A book for the educated laity, the priest and the seminarian will find it most serviceable; intellectually stimulative and spiritually nutritious.

CHRISTIANISME ET NEO-PLATONISME DANS LA FORMATION DE SAINT AUGUSTIN. Par Charles Boyer, Docteur ès Lettres. Paris, Gabriel Beauchesne. 1920. Pp. 233.

L'IDEE DE VERITE DANS LA PHILOSOPHIE DE SAINT AUGUSTIN. Par Charles Boyer. Paris, Gabriel Beauchesne. 1920. Pp. 272.

In view of the columnar position occupied by St. Augustine in the structure of Catholic Theology both speculative and practical it was to be expected that efforts would be made by rationalists to weaken in some way or other the strength of so great a pillar of the Church. An attack has rather recently been directed against the history of the conversion of St. Augustine. Up to about thirty years ago the autobiography contained in the *Confessions* was accepted with practical unanimity. In the meantime a number of works have appeared with the object of proving that the conversion therein described was not to Christianity but to Neo-Platonism. It was only subsequent to the scene in the garden so vividly depicted by St. Augustine, and after his retreat at Cassiciacum, after indeed his baptism, that the son of St. Monica yielded his intellect to Catholic teaching. Up to that moment he was under the spell of Neo-Platonism. During his retreat at the farm he was not yet a Christian; had not yet broken with the scepticism of the Academy; gradually he became a disciple of Plotinus. Later on at Rome he submitted irrevocably to Christian influences; though even then his conversion was questionably complete; if indeed it ever became complete at all. With various arguments and divers methods several writers in France and Germany have endeavored to make good these charges.

The purpose of the first of the two books under review is to examine these opinions, their sources and motives. This has demanded a very thorough study of the *Confessions*, the *Dialogues*, i. e. (1) *Contra Academicos*, (2) *De Beata Vita*, (3) *De Ordine*, and (4) the *Soliloquies*. Besides those Dialogues, which Augustine

wrote during his stay at Cassiciacum, four letters were written by the Saint from the same retreat: one to Hermogenianus, another to Zenobius, and two to Nebridius. Having fixed the sources whence light on the conversion of Augustine is to be derived, Dr. Boyer reviews the life of the author of the *Confessions*, paying minutest attention to the development of his religious impressions, noting the degree of their depth, their variations, their progress, their culmination in Catholic truth and life. Step by step he follows the *Confessions*, drawing upon the auxiliary sources; and when the latter, especially the *Dialogues*, seem contradictory to the former, the conflict is thoroughly examined, and if found to persist, the relative date of the sources is shown to prove, if not a resolution of the difficulty, at least no impugment of the *Confessions*. On the contrary, as Dr. Boyer finds, the revelations of his soul which Augustine makes in the *Dialogues*, when rightly and fully understood, confirm and explain those which he had already made in the *Confessions*.

The interpretation of the great Doctor's attitude toward Platonism and Neo-Platonism on the one side and Christianity, i. e. Catholicism, on the other, is based throughout on documentary evidence. To the unprejudiced reader it annuls the theories put forward by the French critics, Gaston Boissier, Prosper Alfarc, and Louis Gourdon; and by the German writers, Friederich Loofs, Hans Becker, and Adolph Harnack. Based, as the vindication is, on a detailed examination of the pertinent Augustinian writings, it is too extended and closely woven to admit of condensation here. Students who are interested in the life of the Saint will get from these works fresh insight into the mind and soul of the greatest of the Latin Fathers. The author's thorough understanding of the subject, his profound reverence, and high, though controlled, admiration for Augustine are transfused through a luminous French medium which it is a delight to read.

The book, moreover, provides an excellent introduction to the companion volume above on the *Idea of Truth in the Philosophy of St. Augustine*. The word *Truth*, as the author takes note, recurs on every page of the Saint's writings. Sometimes it is the truth that he desires and seeks; sometimes the truth that he contemplates or shows; again it is the truth that he prays for and consults; the truth that enlightens, that speaks to him through thousand-voiced creatures; the truth he hopes for in the future in the life of beatitude. Truth, therefore, must have been, as it were, a fundamental inspiration which in a mind like that of Augustine could have emanated only from the very heart of his philosophy. It is Dr. Boyer's aim in the volume above to penetrate to that centre and to bring to light the precise meaning of truth as Augustine conceived it. The

effort is all the more worth while in view of the fact that Augustine himself in his life-long passion for truth and especially in his ardent search for truth passed through all the experiences of doubt and the scepticism, made so popular in his day through the New Academy, until he arrived at certainty in Christianity. The study of the experiences of so great a mind cannot but be illuminating and inspiring, particularly at the present time when the meaning of truth has in the smoke and turmoil of battle between the manifold forces of scepticism become no less obscured than it was in the fourth century when Augustine penned his *Contra Academicos libri tres*. And again the more so since the idea of truth being central in the philosophy of St. Augustine radiates its light on many another subject besides that of certainty. The existence and nature of God, the problems of creation and providence, the explanation of human knowledge, the study of the soul, the theory of morality, in a word, the whole Augustinian philosophy in its most characteristic aspects, Dr. Boyer shows to be dependent upon this idea of truth.

But truth with Augustine as with the Scholastics and modern philosophers has various meanings. Four of these meanings are designated in the text before us. 1. First is the general, obvious meaning from which spring all the rest: truth, the affirmation of what is: "*Sed cui saltem illud manifestum est falsitatem esse, quod id putatur esse quod non est, intelligit eam esse veritatem, quae ostendit id quod est.*" Such a truth is, for example, two and two make four—the truth of a proposition. 2. Looking at all reality as a self-affirmation, a thing will be true if it deserves the name whereby it is called; if it answer to its proper idea. Truth is thus the conformity of thing and thought; and may be called ontological, metaphysical. 3. The Word of God is the Truth in the sense just mentioned. Fundamentally this does not distinguish the Son from the Father. If the Father, however, be considered as the principle of the Son and the Son as the image of the Father, the Son, being the expression of the Father, will be the Truth, since it expresses the Father just as He is, one being with Him. 4. In the realm of the finite, truth is the resemblance of a being to the prime reality. And the degree of similarity thereto will be its degree of its reality. "*In quantum similia—in tantum sunt!*", "*Verum mihi videtur esse id quod est*", or, as St. Thomas expresses it: *maxime vera sunt maxime entia*. The resemblance of course is distant and faint, even though none the less real. Hence finite things are said to have, rather than to be, truth: "*Nam nemo considerans non hoc inveniet, falsum appellari in rebus ipsis quas sentimus quod esse aliquid tendit et non est.*" A number of other definitions or rather descriptions of truth are to be met with in St. Augustine's writings. They are, however,

without much difficulty reducible to the foregoing. Identifying, therefore, the True with the Real, with the latter seen by a mind, God's or man's, under a relation to an idea representative or effective, Dr. Boyer bases on this teaching of St. Augustine the plan of the present study: 1. The attitude of the human mind in respect to the attainment of truth. Against the Sceptical Academicians Augustine maintains that reason is capable of attaining truth with certitude and not only with more or less probability. 2. Truth is subsistent reality. Truth is God. And in God Truth subsists as the Word. These ideas and their application to the divine perfections, immutability and the others, are developed in the second place. 3. Truth is creative. Occasion is given here to draw out the Saint's doctrine on creation, conservation, providence, and the distinction of God from the world. 4. Truth is illuminative. The relation of the human intellect to God as the source of intellectual light and the various aspects of its vision of God are here explained. 5. Lastly, truth is beatific. The truth as the sovereign good, the supreme object of man's perfection and bliss; the degrees and methods whereby the mind ascends and attains to the supreme Truth, through purification, faith, grace, love, virtue, are set forth in the light of Augustine's teachings.

One who is acquainted with St. Augustine only through extracts or selections from his voluminous writings, or by occasional dipping here and there into the ten mighty folios into which they have been collected, is not likely to be drawn to further study. He finds no end of obscurities in a style which seems strangely involved and artificial. Indeed what appear to be manifest contradictions often confront him. It is only by perusing a work like the one at hand that the student is led to discern a real philosophy in those voluminous writings. The central and unifying idea is the one unfolded in the present volume. The mind of Augustine was essentially synthetic. Like Plato with whom he had so much in common, and like Plotinus with whose contemplative attitude his own was akin, he saw all things in the One, and deduced all things from the One. But unlike the Platonic vision and the Neo-Platonic deduction, St. Augustine's intellectual processes were uplifted, broadened, deepened by the teachings of faith. Not that he merged reason with faith. He explicitly distinguishes between the two sources and instruments of truth. But that faith was to him an assurance and a safeguard of reason.

Taking these two volumes together we have what might be called "a science of St. Augustine"—using the word with due recognition of the Aristotelian teaching that "science is of the universal, not of the individual". In the first volume we find an *analysis* of

the processes that went to form his mind, his soul—the *formation of St. Augustine*. In the other volume we get a *synthetic* view of his mind from the supreme Idea of Truth, the central thought and principle of his intellectual and spiritual vision. Analysis and synthesis in this as in every other case engender perfect science. The service of the two works is enhanced by their material make-up and apparatus. Both are well provided with analytical contents' tables, indices, graphic schemata, and adequate bibliographies.

THE WORK OF THE BOLLANDISTS THROUGH THREE CENTURIES, 1615-1915. By Hippolyte Delehaye, S.J. From the Original French. Princeton University Press: Princeton (London: Humphrey Milford. —Oxford University Press). 1922. Pp. 269.

Readers of the REVIEW are familiar with the admirable work done by the Bollandist Father Delehaye, his frank critical aggressiveness paired with a deeply religious reverence for the testimony of antiquity and for the higher interests involved in an unbiased inquiry into historical truth. In the midst of the European war occurred the tercentenary of the publication of the *Vitae Patrum* of Rosweyde, which marked the beginning of that monumental enterprise known as the *Acta Sanctorum* to which Papebroche, who died in 1714 (that is, a century later) gave definite shape. The *Études* (Paris) recorded in 1919 the fact of the foundation by a series of articles reviewing the history of the labors and achievements of the Fathers of the Society from the beginning to the year 1915; and the present volume is practically a translation of those papers. The version is excellently done both as to accuracy and readableness, and students of history and especially of hagiography will be grateful to the Princeton University for making the work accessible to English and American readers. To the clergy in general it must be a matter of pride, as well as of wholesome information in matters pertaining to their sacred profession, to have a manual which gives a summary of the constructive and at the same time critical enterprise that serves as the foundation for so much Catholic history and life in illustration of the Church's holiness, unity and consistency.

The Contents of the volume give a complete notion of the manner of exposition, which opens by outlining the scope of the Bollandists' work, the character of the founders, the sources whence they drew and draw their material, the manner and process of collaboration, and the incidental difficulties and obstructions, interruptions and reorganization efforts. These things are of historical value and also point a moral in the steadfast devotion, unity of purpose, and splendid qualities of the organizing forces of the Society of Jesus, which has

sustained the work. An exhaustive account is given of the Bibliography, the *Analecta Bollandiana*, and the *Subsidia Hagiographica*, including the Pseudo-Bollandist Publications, which the final chapter of the volume notes as cautionary signals not to be confounded with the actual Bollandist work. May the enterprise prosper to its grand conclusion! There are still to be published many volumes covering the hagiography of the last two months, November and December, of the calendar year.

PHILOSOPHIA SCHOLASTICA AD MENTEM SANCTI THOMAE. Auctore R. P. Seb. Uccello, S.S.S. In Collegio Tolosano (Hispaniae) quondam Professore. Tomus I—Logica, Ontologia, Cosmologia; 1921; pp. xx—411. Tomus II—Psychologia, Theodicea, Ethica, Phil. Epitome Historica ac Lexicon Scholasticorum Verborum Josephi Zamae Mellinii. 1922; pp. 459. Augustae Taurinorum—P. Marietti.

Fr. Hickey's *Summula Philosophiae Scholasticae* has probably come to stay as the leading text book of philosophy in ecclesiastical seminaries amongst English-speaking peoples. The author's smooth and simple Latinity, together with the copious quotations from English authorities, has won for his manual ubiquitous favor with both professors and students. An unequivocal sign of this is the fact that within a few years the work has reached its fifth edition. Its practically assured position as the standard text book will not, of course, exclude collateral reference or supplementary treatises, much less the use of other manuals by seminaries wherein English does not prevail.

Amongst the many such books well meriting attention is the one introduced above. The work is conceived and developed "ad mentem Sancti Thomae". In accord with this spirit the first volume opens with the *motu proprio* "Doctoris Angelici" of Pius X on the promotion of Thomistic studies in Catholic schools. Induced by the papal document, a number of professors in the Italian seminaries formulated a list of theses which they considered representative of the mind of St. Thomas. The list was submitted to the Sacred Congregation of Studies and by the latter to Pius X, and was approved as essentially Thomistic. The elenchus, consisting of twenty-four theses, introduces the present text-book.

As regards its substance, the work of course differs little from the other scholastic manuals. The author has consulted brevity throughout. There is no superfluous proposition and probably no redundant term. Nevertheless the exposition is singularly happy and solid and within its limits thorough. Questions of actuality receive proportional attention. The epitome of the history of philosophy contained

in the second volume, though very brief, is serviceable. Of even greater value is the appended lexicon of Scholastic terms.

The author's *Latinity* is superior and yet unmistakably translucent. Like that of the Master. Old eyes may wish that the bookmakers had used larger type and heavier paper. Young sight will perhaps disregard such trifles or will welcome them as a diminishing weight in the balance of cost.

A CHRISTIAN'S APPRECIATION OF OTHER FAITHS. A Study of the Best in the World's Greatest Religions. By the Rev. Gilbert Reid, D.D., Director-in-Chief of the International Institute of China. Chicago and London: The Open Court Publishing Co. 1921.

There can be no compromise between truth and error. This fact is made the apology, as it is the chief cause, of the bitter antagonism of the representatives of positive religious faiths. Yet conviction, which is in religious matters almost the same as sincerity, is not the criterion of truth. Hence truth and error in doctrine may exist side by side with that true charity which condones, listens, bears with, learns and instructs with all patience, so that error may be — not tolerated as approved — but translated into faith by charity (Gal. 5:6). It may be safely accepted as an axiom that truth or faith which worketh by charity is sure to triumph in competition with error. Hence the complaints which sometimes burden the appeals of Catholic truth by the proselyting efforts of sectarian propagandists who are supported by large subsidies in money, lose much of their force in the eyes of people who reflect that Christ and the Apostles made no such stipulations with missionary success; they simply labored in all charity, remembering the injunction that "if you bite and devour one another, take heed that you be not consumed one of another" (Gal. 5:14). No doubt "Protestantism", as its very name implies, is a religious attitude of opposition, and, as Dr. Reed states, "if we do not misjudge the facts of American life, there has been more opposition by Protestants toward Roman Catholics than by Roman Catholics toward Protestants" (p. 111). But this is not the attitude of a large proportion of the American Christian to-day, nor of the leaders of the foreign missions abroad, as is shown by the publication of Dr. Reid's volume.

He speaks as one familiar with the conditions of missionary activity in China, with that broad tolerance of spirit which is characteristic of the modern Unitarian, albeit he is a Presbyterian minister and accepts the motto of the Harvard University, "*Christo et Ecclesiae*". He sees in the philanthropic attitude of Americans an appreciative approach to the religious beliefs, opinions, and habits of other per-

sons, peoples, and races; and with that view he points out the great truth that charity, which is the foundation of the Christian faith, is likely to be promoted by an endeavor to see in the aims of our brethren the good rather than the defects and differences. In his special field of observation in the Chinese countries he has had opportunities of studying the religious aspirations of the adherents of Confucianism, of Taoism, of Buddhism, and Islamism on the one hand. He has met the Jew, the Catholic, the Unitarian, and the sceptic. Among each of these religious and doubting professions he has found men and women thoroughly sincere, ready to make sacrifices, and this through convictions based on their creed. He lifts the plane of this attraction to the higher region on which Christ's teaching places them, and thus opens, if not a foundation for unity of belief, at least a safe ground of charity in the dissipation of prejudices. With this aim we profess our whole-hearted sympathy.

In his presentation of the fundamental claims of the Catholic Church as of all other religious beliefs Dr. Reed leaves the impression of being absolutely fair. He seeks to persuade others to be equally so; and herein lies the value of his book. It gives us an idea of what other people think and feel in matters of religion, the one great concern of life. If we are convinced of the absolute truth of our faith, it behooves us to exhibit that belief in the first place by assuming that our brother is likewise in good faith, sincere. It is our part to attract, not to hate or calumniate. The Apostle of the Gentiles instructs Titus to admonish the heretic, repeatedly: "After the second admonition avoid . . . knowing that he is subverted and sinneth, being condemned by his own judgment" (Tit. 3: 11). It is only the malicious whom he is to avoid or condemn—"lying teachers who shall bring in such sects of perdition and deny the Lord who bought them" (2 Pet. 2: 1). We recently had a conversation with a Mussulman converted to Christianity. His complaint against the Christian missionaries, Catholic and Protestant, was that they preached their doctrines without regard to the sincere and ingrained traditions of the natives. The present volume, which aims at effecting practical unity of purpose among the missionaries who bear the Christian message abroad, will prove of service to many of the Catholic clergy, by bringing before them the attitude of strangers, which hinders their acceptance of Catholic doctrine and practice. It will help them to realize that converts are made not so often by argument as by example of charitable living, since the law is fulfilled in one word: "Thou shalt love thy neighbor as thyself".

A SHORT HISTORY OF THE IRISH PEOPLE. From the Earliest Times to 1920. By Mary Hayden, M.A., Professor of Modern Irish History, National University of Ireland, and George A. Moonan, Special Lecturer on History, Leinster College. With specially designed maps. New York: Longmans, Green and Co. 1921. Pp. 580.

A Short History of Ireland would not fall within the scope of an ecclesiastical reviewer's work, if it were not that the history of the Irish people is in very large part the history of founders, legislators, and rulers who were churchmen and saints. Though there are traditions about the "Cin of Drom Sneachta", the "Book of Aicill", and other early chronicles before St. Patrick's coming to the island, the "Book of Rights" by St. Benignus, successor to the great Apostle of Ireland, is at once a moral code and the oldest treatise on the political constitution of that country of which any European nation may boast. In the eleventh and twelfth centuries another great saint, Malachy of Armagh, undertakes a reorganization which affects the political life of the nation through the institution of territorial dioceses and the four Provinces of Armagh, Cashel, Tuam, and Dublin. Next we have St. Lawrence O'Toole under whom both church and nation were unified in a way which had long been the ambition of Irish rulers like Turlough O'Connor. At the Synod of Kells the basis of a national Church of Ireland was laid which embraced both Gael and Gall. The Irish monasteries became the wells of art and literature from which a thousand clerical institutes were being fed abroad.

With the Norman invasion Ireland's political unity was being gradually undermined, and although the assumption of religious supremacy by Henry VIII, and the overtures of George Browne as Archbishop of Dublin had little effect on the staunch orthodoxy of the Irish chiefs, they fostered the spirit of disintegration among the clans. The Penal days that followed were the days of Catholic martyrdom out of which rose the "Catholic Union" and the struggles for Emancipation down to the eve of the declaration of Irish Independence which found realization in the establishment of the Irish Free State. All through these phases there runs the distinctly religious character of the aspirations of a people devoted to their priests and bishops, however much these might for the nonce differ in policy.

This entirely religious consciousness has shaped the destinies of the Irish people, and it marks the national history. The work in which that history is told is not a series of records of successive events, but the story of the movement of living forces that make for high national ideals through moral rather than industrial, commer-

cial, or political motives. As the preface has it, "The study of our history is regarded as one of *dynamics* and not of *statics*".

For the rest, the matter is presented in a concise and didactic form. It is a class book with definite dates, groupings of events in their correlation and mutual bearing. Contemporary history is used to help the proper understanding of this correlation. At the end of each chapter is a chronological summary. Particular stress is laid on defining the qualities of Irish sources in the literature of history. The book is sure to help materially the training of the Irish youth to that conscious realization of responsible citizenship based on religious faith which has ever been the glory of the Irish nation and the secret of her enduring unity and strength through centuries of adverse elements.

AN ENCYCLOPEDIA OF RELIGIONS. By Maurice A. Canney. London: George Routledge and Sons. (New York: E. P. Dutton and Co.) 1921. Pp. 397.

Priests who seek information on religious topics outside those treated in distinctly Catholic books of reference, will find this moderately-sized volume of value. It is less bulky and of course less extensive and complete in its presentation of subjects than Dr. Hastings's *Encyclopedia of Religion and Ethics*; but it serves practical purposes of reference by its succinct statements of historical fact and organization. In its doctrinal definitions it maintains an objective attitude, but nearly always, in Catholic matters, with a reference to Anglican authorities, although the *Catholic Dictionary* is also cited. One could easily pick flaws with statements on subjects such as "Holy Communion", "Transubstantiation", and the like, or with the absence of Catholic topics of common and recognized interest; but the clerical reader to whom we address this notice needs no such information from a non-Catholic source. What he might want to know is what "Religions" outside the old historic Church teach; and that kind of information he will find here in brief and acceptable form.

Literary Chat.

Tradition has connected the Malachian Prophecies with the arms and mottoes of the Sovereign Pontiffs. But the "Fides Intrepida" mentioned in the series of the Celtic seer as corresponding to the escutcheon of Pope Pius XI does not appear. Indeed it is not customary for the Pope to carry a motto with the coat of arms that indicates his sovereignty, even if his prior rank as bishop or noble bore a devise indicative of the origin of his family or the principle that governed his life and policy. The present Pope, before his election, and as Cardinal Archbishop of Milan, had the motto "Raptim Transitus", a classical formula which at once expresses the significance of his family name "Ratti" (*raptim*, meaning swiftly, rapidly) and his philosophy as a Christian pilgrim who views all earthly things as transitory. "The Lord rideth upon a swift cloud" (Isa. 19:1). The blazonry without a motto (though the latter is sometimes added, as was "Lumen in coelo" in the case of Pope Leo XIII) in the present Pontiff's arms shows an eagle in an upper field of gold. The eagle is the symbol of intrepidity and lofty approach to the sun of truth. The golden field in which it appears is itself the symbol of truth. The Prophet Jeremias speaks of the eagle as bringing about the overthrow of Moab, the proud race that opposed the children of Israel—"Haec dicit Dominus: Ecce quasi aquila volabit et extendet alas suas ad Moab" (Jerem. 48:40). The lower field contains the symbol of the "Mons pietatis", an institution which at one time counteracted the abuses of usury and became the sign of the Milanese Medici family. It suggests the passing of the Pontiff to Rome from the see of St. Charles Borromeo, whose mother was of the Medici family. This symbol was part of the cardinal's arms of the Saint before he assumed the additional "Crowned Humilitas" as Archbishop of Milan.

Of the various editions of the new *Missal*, the volume of small quarto size just issued by Frederick Pustet

and Co. is likely to prove most popular. It is best suited for small churches and chapels where the celebrant and his boy server have to handle the book without a master of ceremonies. The edition contains, of course, all the improvements of the large missals issued by the same firm. The masses for the feasts of the Holy Family, of St. Gabriel, St. Irenaeus Ep. et M., and St. Raphael, extended to the entire Church by decree of 26 October, 1921, are found in the Appendix as heretofore. A convenient *Tabula Orationum pro diversitate temporum* in the *Proper de Tempore* and another for the *Proprium Sanctorum*, with apposite indications when they are taken from the Common, are given.

B. Herder Book Company publishes Mgr. R. H. Benson's *Lourdes* which appeared originally in the *Ave Maria* and was edited with additional notes in 1914.

From the Herder house in Germany we receive a new life of St. Boniface, *Der heilige Bonifatius, Apostel der Deutschen*, by the versatile Father Johann Joseph Laux, of the Congregation of the Holy Ghost, better known to our readers under the pen-name "George Metlake". The new biography is the result of studies in the recently edited correspondence, *S. Bonifacii et Lulli Epistolae*, by M. Tangl, which not only adds to the English Correspondence of St. Boniface printed in the *King's Classics* (London, 1911), but interprets the *Vita Bonifatii* of Willibald. We have already given in the ECCLESIASTICAL REVIEW some of the original studies by Fr. Laux incorporated in this new biography and trust an English translation of the volume may be undertaken as a valuable addition to the hagiography of England as well as of Germany.

The Society for Promoting Christian Knowledge (The Macmillan Co., New York) is doing solidly important work for the restoration or recognition of Christian ideals in circles

where the study of Catholic sources and traditions is commonly excluded by a fixed prejudice against "the Roman Church". Among the latest translations of Greek Texts in the "Christian Literature" Series we have the *Philosophumena* or the Refutation of all Heresies, formerly attributed to Origen, but now ascribed by common consent to Hippolytus, Bishop and Martyr (A. D. 220). The first volume contains the teachings of the natural Philosophers, the Ethicists, and the Dialecticians. The second part discusses the tenets and practices of the Magicians and Heretics.

The translation of the *Philosophumena* is made by F. Legge, F.S.A., from the text of Cruice, with an Introduction detailing the find at Athos, in 1840, of greatly valuable additions to the edition published by Fabricius in 1701. From Mynas's discovery it became evident that Origen, who had been held to be the author of the *Philosophumena*, could not have written the parts which indicated that the writer was a bishop. The question was discussed as one of historical importance in establishing a claim against the recognition of the Roman Primacy in the third century, and the objection was answered by Monsignor Duchesne in his *Histoire Ancienne de l'Eglise*, who declared the evidence in favor of Hippolytus as convincing and assumed the reconciliation of the Martyr Bishop under Maximin. In this he is supported by the learned Benedictine Chapman.

Of immediate interest to the student of Irish history is *The Latin and Irish Lives of Ciaran*, published also by the Society for Promoting Christian Knowledge. The translator and editor, R. A. Stewart Macalister, does not confine his work to giving merely an English version of the Latin and Gaelic Lives with an introduction, usual in such editions, which acquaints us with the critical foundation for accepting St. Kieran's birth in 515 and subsequent history, but he adds valuable historical and critical annotations covering fully one-half of the volume. If we remember that St. Ciaran of Clonmacnois is,

next to St. Brigit of Kildare, the earliest and most influential native apostle in the Irish Church, since St. Patrick was a foreigner and Colum Cille labored mostly outside Ireland, we can appreciate this excellent study in Irish ecclesiastical history.

Those who have read *God's Fairy Tales and Mystics All* by Enid Dennis have in store for them a literary treat no less delightful in her latest collection of short stories, *Once upon Eternity*. If a title is intended to win readers, we fear Miss Dennis has not chosen wisely. "*Once upon a time*", however ancient an introductory expletive with story-tellers, still holds something of the spell of expectancy. But the exchange of the blithe reminiscence for the certain fulfilment is not likely to intensify interest. However this may be, the solemn alteration in the phrase *does* indicate the abiding value of the moral which, without being obtruded, is obvious in these tales. They one and all make it plain that the spiritual and the supernatural intermingle with the material facts and the natural course of our human lives. Herein lies their enduring power. But besides this they possess a unique charm, a winsomeness that is quite their own. With due reverence Miss Dennis credits God with a sense of humor, a geniality, one might say a mirthfulness, which He generously shares with the *coelicolae* and their wayfaring brethren. There are few if any writers whose discernment of the supernatural in the natural is so sure and who are at the same time able to give so unhaekneyed an expression to their intuition, as the writer of *Mystics All*. To say that *Once upon Eternity* reflects an equal power and charm is to give the latter work high and well-merited praise.

Students of philosophy will be interested in a brochure entitled *Etude de la Connaissance sensible des objets exterieurs*, by Dr. Lemaire, Professor in the Mechlin Seminary. It embodies the development of material contributed by the author to the *Revue Neo-Scholastique* (1920). Its aim is to harmonize the objectivity of our knowledge of the external world

with the conclusions established by Psychology and Physiology. A disciple and associate of Cardinal Mercier during the latter's career at Louvain, Professor Lemaire manifests a like sense and power of conciliation between the venerable truths of philosophy and the inductions of empirical science. The brochure (pp. 60) is published at Liège by La Société Industrielle d'Arts et Métiers.

The First Annual Report of the Parish Schools of the Diocese of Harrisburg for the last scholastic year contains, besides some interesting and encouraging information relating to statistics, a highly valuable feature in the summary of the school laws of Pennsylvania applicable to parish schools, and therefore of special interest to priest and teachers. It were a good thing if in one or other of the Diocesan School Reports within the limits of the individual United States a similar summary of the school laws pertaining to respective Commonwealths were given. The advantage of having the laws within easy reach is obvious.

From the Paulist Press, New York, we are getting a line of pamphlets that for timeliness of subject, felicity of exposition, and presentableness of material make-up are deserving of the highest praise. Priests themselves will profit by reading these brief tracts and they will be helping their priestly cause by spreading them widely amongst their people. The small price at which these neat little booklets are issued makes this propaganda easy.

Foremost among them is *Socialism and Democracy*, by Father Cuthbert, O.S.F.C. The writer shows very clearly that the recent tendencies toward equalizing the present iniquitous distribution of wealth are being differentiated between Socialism outright and the non-Socialist and Democratic movement. "Socialism is not merely an economic theory; it is a form of State worship, a State religion. For that reason it is essentially opposed in character and tendency to the ideal of a free democracy such as is the main inspiration of

social, economic, and political reform amongst the mass of the people in English-speaking countries" (p. 16).

Another of these booklets is entitled *The American Spirit*, by Mr. George M. Shuster. It is a brightly written paper on some dominant traits that manifest themselves in our literature, traits that show how far American ideals have drifted, happily and unhappily, from those that came over with the Pilgrims on the *Mayflower*.

Cardinal O'Connell's timely Pastoral on *Religious Ideals in Industrial Relations* is published in the same series. Likewise, Fr. Bertrand Conway's paper, *Why Priests do not Marry*.

Christ's Last Agony is the title of a small brochure by Father Henry O'Keeffe containing meditative sermons suitable for both public and private devotions. The devotion of the Three Hours has become very general in cities and larger towns. The meditations outlined by Father O'Keeffe will be found serviceable by priests whose multiplied duties during Holy Week leave little time for personal reflexion. The pamphlet belongs to the well-known series issued by the Paulist Press. To the same series belongs *Projects of Christian Union*, by J. W. Poynter—a reprint of a thoughtful paper from the *Contemporary Review*, December, 1921; also *Is the Catholic Church an Enemy to Science?*, by Reginald Lummer, C.P.—a clear exposition of a much-misunderstood subject.

The Booster Trip, described by the Pilot, is a brochure (pp. 49) published by the St. Camillus Circle for the benefit of Catholic Education in the Kentucky Mountains. In it Fr. Ambrose Reger, O.S.B., tells very happily and picturesquely of an automobile excursion which he "piloted" through the mountains from Corbin, where he is pastor, to Covington. The personnel comprised a number of the pupils of St. Camillus's Academy, and the purpose, aside from the zest of roading, was "to boost" the latter institution *en route*, but especially at the terminus.

St. Camillus's is a convent boarding and day school for girls which is doing splendid work amongst the mountaineers and miners of Eastern Kentucky, spreading the faith and breaking down anti-Catholic prejudice in those still benighted fastnesses. Not the least signs of its beneficence are the loyalty of its pupils and the proficiency and efficiency in "boosting" which they manifested during their memorable journey. The close similarity of their eloquence to that of "the Pilot" may lead a critic to attribute not a little to the reportorial *élan* of their leader. Be this as it may, the case is one in which the end justified the means—the end being most praiseworthy and the means proportionately laudable. Seeing what zeal for their cause Protestants are displaying in those regions, Catholics who are able should do some boosting and assist the local boosters of the Corbin Academy.

"Buy a book a year" is a motto which Fr. Garesché thinks would be a capital advice for Catholics to write above their doorways. "Buy a book a month"—why not a week?—would be still better, both for buyer and seller; it would also solve the problem of circulating Catholic literature concerning which so much is being said and written. "At the present time most Catholic books are bought by priests and sisters, who give some of them away to the laity. This is not as it should be."

The suggestion is taken from Fr. Garesché's *Life's Lesson*, the latest of those bright little books of which he has issued many. Like its predecessors in the series, the recent volume is replete with precious bits of wisdom that fill the mind with light and the heart with strengthening warmth. The "lessons" are practical and to the point. (New York, Benziger Brothers.)

Amongst the best books dealing with the history of the Protestant Revolution is the little volume by Fr. Hugh Smyth. It is temperate, just, discriminating, and for the average reader sufficiently comprehensive. On the whole it is the safest book to put

in the hands of a non-Catholic inquirer. Fr. Smyth has recently published through the Catholic Extension Press (Chicago) a volume of religious instructions entitled *Testimony to the Truth*. In brief chapters and in a clear, simple, direct style it presents answers to questions frequently asked by inquirers and to which Catholics themselves should have ready replies at command.

Priests whose sphere of duty lies in agricultural regions will welcome a small pamphlet (pp. 24) entitled *A Program of Catholic Rural Action* by Fr. Edwin O'Hara, LL.D. The booklet embodies a study of religious conditions existing in Lane County, Oregon. The latter district may be taken as fairly typical of the average farming country; so the means and methods of safeguarding and developing the religious life which are suggested by the author will be found *mutatis mutandis* to be applicable in similar localities. Dr. O'Hara writes with first-hand information, from personal experience of things in his territory. He is thoroughly practical and up-to-date. He has visualized his facts and presents them in a form and style that make them inevitably visible and impressive. Copies of the pamphlet may be had by applying to the Rural Life Bureau of the Social Action Department of the N. C. W. C., Eugene, Ore.

Confessors and spiritual directors who have to guide souls toward the acquisition of the angelic virtue or to restrain them from the contrary vices are helped in their double task by the solidly learned treatise *De Castitate* by Fr. Arthur Vermeersch, S.J. As an adequate review of this treatise has previously been given in these pages, it may suffice to mention here that the book has recently appeared in an enlarged and revised edition from the press of the Gregorian University, Rome.

P. J. Kenedy & Sons have published a new edition of *Dante: The Central Man of All the World* by Monsignor John T. Slattery, Ph.D. This second edition contains considerable new matter, an exhaustive index, and an

added chapter, "Memorabilia". This chapter consists of an alphabetical list of the better known quotations

from the works of the Florentine poet, translated by the Monsignor for this work.

Books Received

SCRIPTURAL.

INTRODUCTIONIS IN SACROS UTRIUSQUE TESTAMENTI LIBROS COMPENDIUM. Auctore D. Hildebrando Höpfl, O.S.B., Lectore Exegeseos in Collegio S. Anselmi de Urbe. Vol. III: Introductio Specialis in Libros N. T. Libraria Spithöver, 84 Piazza di Spagna, Roma 6. MCMXXII. Pp. 438.

VERBUM DOMINI. Commentarii de Re Bibica omnibus Sacerdotibus accommodati a Pontificio Instituto Biblico singulis mensibus editi. Vol. I, Fasc. 1-12. *Verbum Domini*, Piazza della Pilotta 35, Roma. Januar.-Decemb., 1921. Pp. 384. Pretium annuae subnotationis, extra Italiam, 20 francorum.

THE RELIGION OF THE SCRIPTURES. Papers from the Catholic Bible Congress held at Cambridge, 16-19 July, 1921. Second edition, revised and enlarged. W. Heffner & Sons, Cambridge; B. Herder Book Co., St. Louis. 1922. Pp. 112. Price, \$0.75.

L'ÉVANGILE SELON SAINT LUC. 1919. Pp. xix—97. Prix, 1 fr. 70 franco.

L'ÉVANGILE SELON SAINT MARC. 1919. Pp. xv—57. Prix, 1 fr. 20 franco.

L'ÉVANGILE SELON SAINT MATHIEU. 1919. Pp. xxi—91. Prix, 1 fr. 70 franco.

L'ÉVANGILE SELON SAINT JEAN. 1919. Pp. xvi—72. Prix, 1 fr. 20 franco. Analysé traduit sur le Texte Grec. Par Gabriel Houde, prêtre de la Société de Marie. Imprimerie du Patronage Saint-Pierre; Pierre Téqui, Paris-VI.

THEOLOGICAL AND DEVOTIONAL.

RELIGION. Second Manual. By Roderick MacEachen, D.D., of the Catholic University of America. With a Preface by the Most Rev. Neil McNeil, D.D., Archbishop of Toronto. (*MacEachen's Course in Religion*.) Macmillan Co., New York. 1922. Pp. xv—413.

THE MAN OF SORROWS. Chapters on the Sacred Passion. By Robert Eaton, Priest of the Birmingham Oratory. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. Pp. 375. Price, \$2.25.

THE ASCENT OF CALVARY. By Père Louis Perroy. Authorized translation from the French by Marian Lindsay. With an Introduction by the Most Rev. John J. Glennon, D.D., Archbishop of St. Louis. P. J. Kenedy & Sons, New York. 1922. Pp. xi—336. Price, \$1.50.

ST. GREGORY VII, POPE. (Notre Dame Series of Lives of the Saints.) Sands & Co.; B. Herder Book Co., London and St. Louis. Pp. 245. Price, \$1.80.

A DREAM OF HEAVEN; AND OTHER DISCOURSES. By the Rev. Robert Kane, S.J. Longmans, Green & Co., New York and London. 1922. Pp. viii—222. Price, \$2.00 net.

LIVRE DE PIÉTÉ DE L'ENFANCE. Par Fidelis. 48^e mille. Bureaux du Propagateur des Trois "Ave Maria", Blois (L.-et-Ch.). 1921. Pp. 214. Prix, franco; broché, 0 fr. 75; relié, 1 fr. 50; relié luxe, 3 fr. 50. Supplément de port pour l'étranger.

THE HOME WORLD. Friendly Counsels for Home-Keeping Hearts. By Francis X. Doyle, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. 192. Price: paper, \$0.25; cloth, \$1.25; \$1.35 postpaid.

DIE GEISTLICHEN ÜBUNGEN DES HL. IGNATIUS VON LOYOLA. Nach dem spanischen Urtext übertragen, eingeleitet und mit Anmerkungen versehen. Von Alfred Feder, S.J. G. J. Manz, München-Regensburg. 1922. Pp. xi—188. Preis: Brosch. 12 M.; in Orig.-Einband, 18 M.

ST. JUSTIN, THE MARTYR. By C. C. Martindale, S.J., M.A. (*Catholic Thought and Thinkers Series*. Edited by C. C. Martindale, S.J., M.A.) P. J. Kenedy & Sons, New York. 1921. Pp. 157. Price, \$1.75; \$1.85 *postpaid*.

LEBENSERINNERUNGEN DES HL. IGNATIUS VON LOYOLA. Nach dem spanisch-italienischen Urtext übertragen, eingeleitet und mit Anmerkungen versehen. Von Alfred Feder, S.J. Mit einem Titelbild. 1.—3. Tausend. Verlag Josef Kösel & Friedrich Pustet, Regensburg. 1922. Seiten xi—140. Preis: geheftet, 12 M.; cart., 16 M. 50.

RELIGION. Second Course. By Roderick MacEachen, D.D., of the Catholic University of America. Macmillan Co., New York. 1922. Pp. 102.

MEDITATIONS ON THE PRECIOUS BLOOD. For Every Day of the Month. Adapted from the French of Mgr. La Rocque, Bishop of Germanicopolis. Paulist Press, New York. 1922. Pp. 33.

CHRIST'S LAST AGONY. Meditative Sermons for Public and Private Devotions. By the Rev. Henry E. O'Keeffe, C.S.P. Paulist Press, New York. 1922. Pp. 30.

GRACEFULNESS OR FOLLY. WHICH SHALL IT BE? Preface by the Editor, Dr. C. Bruehl. Joseph Schaefer, New York. 1922. Pp. 27. Price, \$0.10; \$1.00 a dozen; \$7.00 a hundred.

PHILOSOPHICAL.

A STUDENT'S PHILOSOPHY OF RELIGION. By William Kelley Wright, Ph.D., Assistant Professor of Philosophy in Dartmouth College, U. S. A.; sometime Instructor in Philosophy in Cornell University, U. S. A. Macmillan Co., New York. 1922. Pp. xii—472. Price, \$3.75.

GOD—OR GORILLA. How the Monkey Theory of Evolution Exposes its Own Methods, Refutes its Own Principles, Denies its Own Inferences, Disproves its Own Case. By Alfred Watterson McCann, author of *Starving America, The Failure of the Callory in Medicine, This Famishing World, The Science of Eating*, etc. Devin-Adair Co., New York. 1922. Pp. xv—340. Price, \$3.00; \$3.15 *postpaid*.

THE TRAGIC SENSE OF LIFE IN MEN AND IN PEOPLES. By Miguel de Unamuno. Translated by J. E. Crawford Flitch, M.A. (Cantab.). With an Introductory Essay by Salvador de Madariaga. Macmillan & Co., Ltd., St. Martin's Street, London. 1921. Pp. xxxv—332. Price, 17/— *net*.

A FAITH THAT ENQUIRES. The Gifford Lectures, delivered in the University of Glasgow in the years 1920 and 1921. By Sir Henry Jones. Macmillan Co., New York. 1922. Pp. x—278. Price, \$2.00.

BHUDDIST LEGENDS. Translated from the Original Pali Text of the Dhammapada Commentary. By Eugene Watson Burlingame. (Vols. 28, 29 and 30 of *Harvard Oriental Series*.) Harvard University Press, Cambridge. 1921. Price, \$15.00.

PROPERTY, ITS DUTIES AND RIGHTS. Historically, Philosophically and Religiously Regarded. Essays by Various Writers. With an Introduction by the Bishop of Oxford. New edition, with an added Essay. Macmillan Co., New York. 1922. Pp. xxiv—243. Price, \$2.00.

ERASMUS OF ROTTERDAM. By Maurice Wilkinson. (*Catholic Thought and Thinkers Series*. Edited by C. C. Martindale, S.J., M.A.) P. J. Kenedy & Sons, New York. 1921. Pp. 144. Price, \$1.75; \$1.85 *postpaid*.

THE ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. VI.—(LXVI).—MAY, 1922.—No. 5.

DEVOTION TO THE HOLY GHOST—A PASTORAL ASSET.

I.

THE popular liturgy of the ages of faith contains devotions to the Holy Ghost called "Postylls Fast"—that is, Apostles' Fast, because they were to commemorate the preparation of the Apostles for the reception of the Holy Ghost during the nine days that intervened between Ascension Thursday and Pentecost Sunday.

Then they returned to Jerusalem from the mount that is called Olivet, which is nigh to Jerusalem, a sabbath's journey.

And when they were come in they went to an upper room where abode Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James Alphaeus and Simon Zelotes, and Jude the brother of James.

These all were united in prayer continually, with the women and Mary the mother of Jesus, and with the brethren.

And when the days of Pentecost were accomplished . . . there suddenly came a sound from heaven . . . and filled the whole house. . . . And there appeared to them parted tongues as it were of fire.

And they were all filled with the Holy Ghost. (Acts I and II.)

The gift of tongues in divers languages is but the symbolic expression of the priestly and pastoral power to interpret God's truth to every class of people, to fulfil the mission—"Preach unto every creature"—which Christ gave to His Apostles. In mediæval times the feast of Pentecost and the nine days preparation for it were kept as events of great importance and as an incentive not merely to gratitude for the gifts of faith

and its sacramental accompaniments, but also to a renewal of spirit. The guilds, that is to say the lay folk with their trade unions, celebrated the Descent of the Holy Ghost by dramatic pageants, and the confraternities and Knights of the Holy Ghost kept the spirit of interior devotion alive by external avowals.¹ To the clergy the week prior to Pentecost was a time of special prayer and meditation, of retreats and pilgrimages to neighboring shrines.

With the spirit of the Crusades, and the completion of the first millennium after the establishment of the Church of Christ, special devotions to the instruments of the Passion and to the great heroes of the faith whose example served to rouse the flagging spirit out of conventional habits of piety to fresh fervor by the stimulus of new presentations of the Divine Mercy, gradually took the place of the primal worship of the Paraclete, whom Christ had promised to His disciples to take His place in the future Church as teacher, consoler, preserver of the faith. During the thirteenth and fourteenth centuries the devotion to the Holy Ghost manifested itself in charitable monastic foundations such as the Congregation of the Hospital Brothers and the "White Sisters" of the Holy Ghost (1212-1214) in Italy; later, in the efforts of Andrea Bondimerio, who in Venice founded the Canons of the Holy Ghost under Augustinian observance. Early in the eighteenth century we have Blessed Louis Grignon, and after him René Mulot, organizing the secular clergy under rule for battle against a peculiar modernizing intellectual tendency, while the Daughters of the Holy Ghost renew the devotion in Catholic Brittany. The establishment of a Royal Order of the Holy Ghost by Henry III of Anjou is but a record or survival of the "Chevaliers du Saint Esprit au Droit Désir", of which Fr. Stadelman speaks,² as a Knighthood in the fourteenth century. Then came the establishment of the Congregation of the Fathers of the Holy Ghost and the Immaculate Heart of Mary, due to Father Libermann's missionary spirit, for the salvation of the Negro race, in the middle of the nineteenth century. Their apostolate is world-wide, and works in harmony with the

¹ See art. "Whitsuntide in Olden Times", *ECCL. REVIEW*, Vol. XL, pp. 687 ff.

² See "Knights of the Holy Ghost", *ECCL. REVIEW*, Vol. L, pp. 667 ff.

Fathers of the Divine Word, whose saintly founder, Fr. Arnold Jansen, had a special devotion to the Holy Ghost. Of this devotion he left a living monument in the Congregation of Sister Servants of the Holy Ghost who, as both active and contemplative aids, support the Fathers of the Style missions.

II.

The revival in England of popular devotion to the Holy Ghost appears almost simultaneously with the establishment, during the last century, of the Orders under the same title in Germany. The impulse is closely interwoven with the devotion to the Sacred Heart, and acts like a breath from heaven fanning the flames that issue from the symbol of the Incarnate Love of Jesus. The ostensible restorer and propagator of the devotion, which acted as a searchlight directed toward the Tabernacle of the Blessed Sacrament, was Henry Edward Manning. At a time when he was discussing the beauty of Catholic devotion with Faber, Newman, Ravignan in Rome, and drawing Aubrey de Vere, and even men like Thackeray, toward the appreciation of the Holy Ghost's ruling in the Church, he wrote: "Oh, if souls would but know and love the Sacred Heart, we might beat our spears into reaping hooks."³ The spiritual taste of the fine minds drawn to the Church amid the Oxford controversies, realized the close connexion. "The heavenly gift of the Spirit," Newman had said from the pulpit of St. Mary's, "fixes the eyes of our mind upon the Divine Author of our salvation. By nature we are blind and carnal; but the Holy Ghost by whom we are new-born, reveals to us the God of mercies, and bids us recognize and adore Him as our Father with a true heart."⁴ In this eternal mission of the Holy Ghost, animating the Church militant to a realization of the personal dwelling of Christ among men, Cardinal Manning as well as Newman saw in later days the secret of a revival of the missionary spirit among the secular clergy. "The Comforter who was to come instead of Christ must have vouchsafed to come in the same sense in which Christ came . . . not merely in the way of gifts or

³ *Life*, by Leslie, p. 105.

⁴ *Parochial and Plain Sermons*, II, Whitsunday.

of influences or of operations . . . but He comes to us as Christ came, by a real and personal visitation." ⁵ It was Manning who induced Leo XIII to proclaim in his Encyclical "*Divinum illud munus*" (9 May, 1897) the magnificent qualities and prerogatives of the devotion to the Holy Ghost over all other devotions in the Church, and its particular virtue as a fiery tongue that inflames the priestly and pastoral heart, and draws it to the personal love and service of Jesus.

III.

On 5 May, 1895, the Sovereign Pontiff prescribed a certain form of prayers to the Holy Ghost to be recited by priest and faithful for the restoration of Christian principles in social and domestic life, and for the securing of peace among princes. The Novena enjoined later was to secure the same end, but it was also to be a permanent reminder of the indwelling in the Church of the Divine Spirit who creates, strengthens, leads, and perfects every work of the shepherd for his flock. Note how Solomon, the priest king, under the influence of a special inspiration speaks:

Thou hast chosen me to be king of Thy people, and a judge of Thy sons and daughters.

And Thou hast commanded me to build a temple . . . and an altar in the city of Thy dwelling place.

These two central commissions of the pastoral office become the subject of the king's beautiful prayer for wisdom:

O God of my Fathers and Lord of mercy, who hast made all things with Thy word, and by Thy wisdom hast appointed man that he should have dominion over the creature made by Thee, give me wisdom that sitteth by Thy throne, for if one be perfect among the children of men yet Thy wisdom be not with him, he shall be nothing regarded. (*Wisdom 11.*)

To give to this consciousness of the pastoral need of the Divine Spirit in the Church a renewed permanency, Leo XIII speaks with supreme authority:

We decree and command that throughout the entire Catholic world a nine days' devotion begin in preparation for the feast of

⁵ *Parochial Sermons*, *ibid.*

Pentecost, this year, and every year hereafter, for all time to come, in every parish church and in other churches and chapels according to the judgment of the Ordinaries.

The Pontiff takes pains to remind the bishops the following year that this devotion is not to be neglected. Besides the rich store of indulgences applicable to the living and the souls of the departed, he urges the recitation of the chaplet of the Holy Ghost. It is a devotion almost wholly neglected, if not entirely unknown to the body of the faithful. Yet it is rich in suggestive meditation and might well be made the pastoral devotion at certain seasons of the year when we prepare our children for Confirmation or at the Pentecostal novena. The mysteries are five:

The Holy Ghost overshadows the Virgin Mary.

The Divine Spirit in the shape of a dove rests upon Jesus at His baptism.

The Divine Spirit leads Jesus into the desert.

The Holy Ghost descends upon the disciples at Pentecost as the Paraclete in the Church.

The Holy Ghost enters the heart of the baptized in the Sacrament of Confirmation to make it His temple.*

A signal prerogative of the devotion to the Holy Ghost is the fact that it does not withdraw us from the central Presence of Jesus in the Blessed Eucharist or the adoration of His Sacred Heart; and that it equally easily unites itself with devotion to Our Blessed Lady as the Temple of the Holy Ghost and the Tabernacle overshadowed, in which Jesus dwells.

In its catholicity the devotion to the Holy Ghost absorbs and at the same time emphasizes all other special devotions in the Church. One feels a certain unreality when, on entering a church, he sees crowds of the faithful before a shrine of some particular saint richly illuminated, while the altar of the Blessed Sacrament is in obscurity, as though the King were forgotten in the eagerness to propitiate some of His ministers. We may understand the psychology of it all and find it natural

* Cf. *ECCL. REVIEW*, Vol. XXVII, p. 306. An excellent selection of prayers during the Novena is contained in a little pamphlet published by the Angel Library of the Redemptorist Fathers, Boston, under the title *Apostles' Fast or Novena to the Holy Ghost*, 1909.

enough, but it is not supernatural and must strike the soundly true Christian as puzzling.

IV.

There is a further profit in this devotion to the Holy Ghost; and it concerns the priest and pastor more directly.

The Pentecostal Spirit, who was to take the place of our Lord with His Apostles and disciples, came to the Upper Room, to the cenacle where the Holy Sacrifice in the Consecration of Christ's Body and Blood had taken place. His coming was not confined to the Apostles, but extended to "the women and Mary the Mother of Jesus and the brethren". It is remarkable, however, that the Apostles are mentioned first and singly by name; and then the holy women and Mary; as if some special prerogative were attached to, first of all, the Apostles and next to that devout womanly society which was somehow regarded as distinct from and prior in importance as an organ of the Holy Spirit, to the "brethren", that is the congregation of the faithful. Priests and religious are thus singled out even before Our Blessed Lady, although she must be regarded as the Queen of both, as instruments of the Pentecostal mission in the Church militant. Mary stands indeed apart in any case by reason of her having received the fulness of grace, in the overshadowing by the Holy Ghost, when the Angel announced to her that she was to be the Tabernacle of the Holy Child. At Pentecost there is question of another infusion of graces.

The Paraclete, who takes the place of Christ as the living and life-giving, the teaching, strengthening and restoring or healing Saviour, is to act chiefly through the apostolate of the priesthood. The religious communities of women who supplement and complete the work of the missionary clergy by their gifts as teachers of the young and by their mother instincts perfecting the care for the poor and the sick, under the protectorate of Mary the Mother of Mercy, enjoy the fruits of the Holy Ghost in a special manner, apart from "the brethren"—that is, the faithful in general. But they are only instruments of and dependent upon the Apostles, the parochial and missionary clergy. These are mentioned in the first place and singly by name as the recipients of the gifts that flow from

the descent of the Divine Spirit. Pentecost is an Apostle's feast, the day on which Peter, John, James, Andrew, and the rest, receive each his special consecration and vocation, for "He that descended . . . that He might fill all things", gave, as St. Paul tells us, "some apostles and some prophets, and other some evangelists, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."⁷

While each of the apostles represents some particular class of the priesthood charged with the care of souls, the catechist and preacher, the pastor and doctor, who build up, under the direction of the overseeing shepherd, the Church of Christ, there are certain fundamental, creative and ordering currents of the Divine breath that must be preserved in every priest if he would fulfil the mission of his apostolate. These emanations of the Paraclete are fanned into burning zeal, or fervor, of devotion and eloquence, or into power to transform, after purifying in the crucible, or into lights that guide, that inspire great undertakings for God's glory, by the daily renewal of the consciousness: "I am a priest of God".

To this consciousness we are helped indeed by the reverence, the manifestations of childlike dependence on the part of the faithful to whom we transmit the gifts of the Holy Ghost. Although a priest may transgress or forget the conventionalities of his sacred calling, he is reminded of his vow, his exalted position, his responsibility at every turn. If he lower the standard, if he sell his worth at the cheap rate of secular aims and enjoyments, he misses at once the blessed warmth in the childlike confidence of his people. They may cheer, condone, dissemble, forget for the moment, but the light, the warmth which the Paraclete sheds upon the true priest, the beauty and strength which that light and warmth impart, will be withheld from the man whom people still call "pastor" or "father" by habit.

Wisely, then, does the Church provide other aids to remind us that the powers and graces of the Pentecostal ordination demand fostering, renewing, careful preserving, in order that we may fulfil the task of missionary edification. The reminders

⁷ Eph. 4: 10-12.

are the Daily Mass, the Breviary, the Ritual, thoughtfully used in the worship of the Church and in the habitual ministration of the Sacraments to the people. These are exclusive privileges. No one but the priest may assume their exercise. Hence when realized they produce a certain aristocratic bearing, a conscious deliberateness, a dignified reserve which imply abstinence from what is commonplace or vulgar. The Mass, the Breviary, the Ritual produce miraculous results and impressions, if performed with this conscious sense of reserve and dignity. They contain the virtue which caused Peter and John at the gate of the temple, to produce by their "Look at us" a faith that made the paralytic rise and leap with joy. While we have this same power we cannot use it effectively unless we maintain the dignity that says: "Look at us" by a certain manner of performing the acts prescribed by the formularies for Mass, Breviary, and Ritual. A judge in the highest civil court or an academic teacher in a ranking university would forfeit respect for his judgment and teaching, if he took the liberty, pardonable in men of less exalted calling, in court or lecture room to drink or smoke or jest or doff his tokens of dignity. Similar attitudes in the priest, pardonable in others and at times, defeat the action of the Holy Ghost and leave the mission of pastor or of teacher, despite, as we know, the graces that flow *ex opere operato*, barren of its legitimate fruits.

What is the attitude toward the Holy Ghost expected in a minister of Christ and a dispenser of His Sacraments? The Holy Ghost Himself answers the question in the inspired word. The sum of these answering utterances in prophets and evangelists is that the priest in his habitual performance of priestly duties should be what the world would characterize, when it uses its shrewd instincts and not merely the conventional forms of expression, as a gentleman. Such a gentleman was Christ, and such were also the Messianic patterns in the Old Testament, and the Apostles after the descent of the Holy Ghost upon them at Pentecost; St. Paul likewise, after the light came to him on the road to Damascus. Of such the prophet speaks:

Behold my servant whom I have chosen.
I will put my spirit upon him.
He shall not contend—nor cry about—nor shall anyone
hear his voice in the highways.
The bruised reed he shall not break.
The smoking flax he shall not extinguish.
He shall speak what is of judgment.
In his name the peoples shall have confidence.

It is St. Matthew who thus characterized the anointed of the Holy Spirit, only adding that he "shall have no respect of persons"; that he shall not "be sad" or "troublesome"; and then goes on to express the special divine guidance of him who has been called "and taken by the hand and preserved", that he might "open the eyes of the blind, bring forth the prisoner from his confinement and from the shadows of darkness". And the Divine Spirit last of all bids his elected priest: "Sing to the Lord a new song—His praises from end to end of the earth."

If the Messianic prophet of Juda characterizes the priestly vessel of the Holy Ghost as "not noisy", "not contentious", "merciful", "prudent in speech and manner", and "inspiring confidence", the Apostle of the Gentiles interprets these qualities in a still more positive manner when applied to the pastoral office. To Timothy he commends "this precept", that he avoid giving heed to useless news and discussions; "fables" and "foolish" he calls them. He bids the young priest, in view of his pastoral calling, to "exercise himself in godliness". He notes in particular that he is not to lay stress overmuch on "gymnastics", "bodily exercise is profitable to little"; but he wants him withal to be a good soldier, active and lithe and alive in "the good warfare".

In the administration of his parish work or his missionary enterprises St. Paul bids Timothy proceed systematically, though there is nothing of the doctrinaire or the didactic method in what he insists upon. His first attention is to be given to the men; to teach them how to pray, "to make supplication for all". Next the women. They are to learn in silence, to show their profession of godliness in decent apparel, as becomes Christian women. They are to realize their special vocation in the use of the gifts of motherhood. These things

are plainly stated in St. Paul's first Pastoral to his priests through Timothy. He says much more that enters into the pastoral administration, of the qualities, positive and negative, required in the priest. They are summed up when he indicates the requisites for ecclesiastical promotion. "Let priests that rule well be esteemed of double honor, especially they who labor in word and doctrine." The prelates are to be "sober", "prudent", "of good behavior", clean-minded—"chaste", "hospitable", "teachers", men who rule well in their own houses, and "of good testimony from those who dwell without". The Apostle warns of times coming in which men shall depart from these standards, and completes his first admonition by: "Be a good minister of Jesus Christ".

V.

What has all this concerning silent dignity, and sober behavior, and the gentle exercise of authority in a teacher, as a representative of the Paraclete or *alter Christus*, to do with the Mass and the Breviary and the Ritual of the Church? This: that the functions implied in the threefold exercise of this ministry of the Holy Ghost are incompatible with an habitually noisy, worldly-minded, and distracted disposition. The ways of the political caucus chamber, of the race-course, of the smoking-room may not be carried into the sanctuary, or the sickroom; and the prayerful attitude of an ambassador of the King pleading for favor, or the cross of honor bestowed in the sacramental rites, find no excusable substitutes in the manners of the street. The Holy Ghost works *ex opere operato*, but the absence of reverence for Himself in His minister operates indignation, which extends not only to the indifferent representative of His name, but to the innocent member of the flock whom the shepherd spurns even while he offers him food.

Only conscious reflection on the dignity that is in him who is an apostle, a temple and first choice of the Holy Ghost, can prevent and amend those habits of perfunctory and undignified ministry which we commonly overlook and excuse. The man of ordinary goodness and the brother ready for service and sociability is not the one whom the King sends on his errands. We forget that the odor of the plant is a thing quite apart

from its bloom and size; so is the medicinal and nutritive element in it. None of these qualities depends on the growth or form of the plant. So it is in the priestly ministry. The odor, the curing virtue, the thing that nourishes in the pastoral activity is not the man that carries the credentials and form of a priest duly ordained. It is the use of his powers according to the direction and virtue of the spirit, that divine element which distinguished the Apostles from the businesslike Iscariot, equally called and perhaps ordained; but not having thrown off secular ambition in the purifying Descent of the Holy Ghost at Pentecost that came to those who were faithful.

A reflection on this use of the threefold source or treasury of the gifts of the Holy Ghost is calculated to increase immensely the growth of piety in the parishes committed to our care. The cry is for more priests, and the foreign missions are our urgent care. Happily the spirit that moves to this cry finds a hearing in your missionaries, whose spirit of sacrifice gives realization to them of what the Mass, the Breviary and the Ritual mean. But we may not forget that the so-called Catholic countries of Europe and South America did not lose their faith so much through the lack of priests as through lack of the fervor of the Divine Spirit which made them value the reverent use of Mass, and Breviary, and Ritual.

ST. PHILIP NERI—MODEL OF THE SECULAR CLERGY.

THE feast of St. Philip Neri was for the first time solemnly celebrated throughout the Catholic Church on 26 May, 1622. The canonization had been proclaimed less than three months before by Pope Gregory XV, together with that of Teresa of Jesus, Ignatius Loyola, Francis Xavier, and Isidore the Spanish peasant.

The process was significant in that it forecast the lines of religious reform which the Pontiff had planned at his accession to the Papacy. He ruled the Church only two years; yet he managed, before the aged hand relinquished the pontifical staff, to give effect to his aims. True to the inheritance bequeathed by the first Gregory, he inspired fresh zeal for the foreign missions by founding a central agency, the *Congregatio de Propaganda Fide*, which was to direct the work and supply the

means for doing it. The wisdom of a St. Ignatius and the fervor of a St. Francis Xavier had pointed the way, and the bands of faithful sons, the "Flores Martyrum", were ready to pledge their life service under the command of their generalissimo, the Pope. From Carmel would pour forth prayers through the newly sanctified communities of cloistered adorers, and the faithful toilers of every land would find in the humble peasant of Madrid their pattern of a simple and devout life in the world.

But the Pontiff's chief concern, if we may judge from his extant letters and the *Memoriale Sciendorum a Clericis*, was with the reform of the secular priesthood; and it is no matter of mere accident that St. Philip Neri heads the group of newly canonized models held up for our veneration and imitation.

The call to the religious life in an order differs from the vocation of the secular priesthood in that the chief motive of attraction to the vows is the desire for personal holiness, as an immediate preparation for the active service of God. In the religious the wish to minister is secondary and in a sense subordinated to the more or less absorbing aim at individual perfection, by a separation from the world and by a self-surrender which is at once generous and fearful lest without leading-strings, fatherly but peremptory, the end may not be attained. Later this anxiety yields to a sense of security, and develops *esprit de corps* by reason of the association of well-regulated companionship and of certain standard views of action supported by the experience of holy teachers. On the other hand, there goes with this exclusiveness, this sheltering and tutelage under safe authority, a certain narrowing of mental horizon which has its effect on not only the judgment but also the affections of the individual. The expressions—"our society," "our Fathers," "our holy Rule," "our customs, history, saints," are but occasional indications of that concentration which, approved as a legitimate way to perfection, cultivates a spirit of condescension and tolerant sympathy, which is not quite the same as charity. While this spirit carries with it the element of corporate pride, it often supplies the acid that vitiates the sweet wine of humility and self-sacrifice, though it has its separate uses when we deal with the world of pharisees or when superiors are called upon to vindi-

cate authority. No doubt the high sanctity which comes with the realization and persistent practice of the self-effacement that forms a large element in the prescriptions of the ascetical pharmacopœia to which religious have recourse for the curing of all the ills within their *hortus conclusus*, masters all such difficulties and makes a religious frequently the most competent judge in secular matters as well in the discernment of spirits. The outlooks of the spiritual life give a soul that elevated bird's-eye view which is nearest to God's view, and therefore proportionately true and infallible. But ordinarily something of the narrowness or limitation remains and grows into self-esteem and its concomitants where large community association does not neutralize and subdue it. It is a commonplace among religious superiors that, apart from the heroic saints in the community, those among them are the best administrators and most tolerant and successful disciplinarians, who, while exact observers of the rule by which they live, have had some training or experience in secular avocation before following the rule of the religious life.

The calling of the secular priesthood, on the other hand, assumes a certain native virility, a spirit of independence which, while it lacks the spontaneous docility of obedience and the harmonious activity found among the members of a well-organized corporation, develops strong leadership and originality in pastoral methods which are of great value in the economy of salvation. It is out of such leadership that religious orders in many instances take their beginning, and hence the secular priesthood has furnished more founders of regular communities than have originated in the direct call of holy men to the observance of the monastic vows. If secular priests live without a written rule, to the observance of which they feel bound in conscience, it is not because they can dispense with a rule or order of life. It is rather because they stand alone or in such relation to their brother priests as makes their common life impossible. Where a number of secular priests live together and coöperate in the same work, there rule and order and subordination to a superior who directs, and if need be corrects, are as much a necessity as they are in any other community of workers for the same purpose. The life and work of St. Philip Neri makes this very clear to us, even if it were

not a matter of simple ethics. And hence this saint has been in a special manner a model of the secular priesthood—that is to say, of the pastoral clergy who live under the direction of a common superior, as in the larger parishes where there are a number of assistants or chaplains.

The perfect pastor is he who combines the fundamental principles of the religious life with the knowledge of and talent for adaptation to the spiritual needs of the world round him. This perfection demands experience in both spheres, and a certain freedom which allows of such adaptation without violation of rule. The education and pastoral life of St. Philip furnish a complete illustration of how this pastoral perfection may be attained and maintained, and this in the midst of all kinds of difficulties and conditions.

I.

Philip, the son of Francesco Neri, a Florentine lawyer, was sent to the famous school of the Dominicans at San Marco. The traditions of that school still embody the best culture in letters and arts as well as in theology. The lad's visions at first were undefined and normally tended toward a secular career, such as that of the *avvocato* his father, or of his uncle, a successful merchant at Gaeta. But the enthusiasm aroused by the munificent patronage of the Medici in behalf of artists like Rafael, who had died but recently, and Michelangelo, a great favorite with the Florentines, who still remembered the wonderful Donatello, and Filippo Lippi and Ghirlandajo, who had decorated S. Maria Novella with their matchless frescoes, pervaded the schools of Florence and may have in some way fashioned his taste for art. In the magnificent convent of San Marco, but recently reconstructed by the genius of Michelozzo, the monks who taught the boy were able to point their lessons by true stories about Dante, and about Fra Angelico, who painted the visions of the master, committed to memory and chanted in rhythmic cadences. The aisles of the Dominican church resounded with chants which left its hunger for the beauty of harmony in the soul of the youth who was later on to rehearse it with Palestrina. It was a music which centuries afterward caused Cherubini and Rossini to seek rest in the Florentine sanctuaries as though there alone was to be found what they had vaguely dreamed of in their lives.

With the ideals of esthetic studies, fostered in the Dominican school, ample opportunities were offered the boy of fifteen for a practical application of them. The famous *Istituti de Studi Superiori Pratici e di Perfezionamento* were part of the every day life of Florentine culture. The Platonic Academy, where discussion stimulated inquiry, established not long before by Marsilio Ficino, invited the youth to attend the meetings of the *Accademia di Cimento*, which later, though still in his own day, became the famous *Crusca*. Here men discussed topics of belles lettres, astronomy, medicine, jurisprudence, the humanistic Greek and Latin monuments, and politics and economics. We can easily fancy Romolo Neri, the somewhat worldly minded uncle, pointing out to young Philip the nimble figure of the famous Machiavelli, counsellor of princes and suspected of heterodoxy by ecclesiastics.

What the atmosphere of a fine culture in the old Dominican home of Dante and Fra Angelico had begun was shaped into beautiful completion at the monastery schools of Montecassino, whither Philip went at the age of eighteen. The Benedictines had been conducting their work of teaching on the hilltop near San Germano for a thousand years, for it was in 529 that the Nursian founder bade his disciples destroy the pagan temple on that spot, and to turn into academic retreats the groves of Venus. St. Martin and St. John the Baptist became the great models for attracting and shaping vocations, the one school nourishing the habits of learning and parochial rule, the other alluring to sacrifice by surrender to the missionary call. Both were controlled by the same spirit of self-denial which recognized the secret of truest wisdom in the realization of earthly nothingness, or, as St. Bernard put it to the Benedictine disciples of Clairvaux: "*Spernere mundum, spernere nullum, spernere seipsum, spernere se sperni.*"

But the Catholic heart is somehow drawn to Rome. Having tasted wisdom's sweetness, Philip Neri would have no other food for the heart that is destined to live by it forever. He asks his guardian's leave to go to Rome. Whilst he studies philosophy at the Sapienza, he is mindful of becoming independent and therefore accepts the position of tutor to the two sons of Galeotto Caccia, an old Florentine acquaintance. This in a way alienates him from his family, who hoped that his

talent would add to the lustre of the Neri's, for neither his father nor his uncle, the merchant, had any sons who might perpetuate the glory of their name at Florence. Philip, who had become familiar with the spirit of St. Dominic, and later with the genius of the Benedictine observance, was now studying under masters who followed the theological traditions of St. Augustine. Here, at the Sapienza, he pursued his studies, with a latent desire of serving the altar, yet with a holy dread of entering the priesthood. When he finally yielded to the call to ordination it was under obedience; but mark his further preparation.

He had attained knowledge, and that taste for things beautiful which are the accompaniment of the true and the good and give it becoming expression. These things are invaluable in a priest; but they are merely the perfection of the instrument which is to fashion the beautiful temple of the Holy Ghost from the block still unshapen. The secret that gives impulse, courage and perseverance, to seize the ideal which serves as model for the shaping of the inert matter under his intelligent strokes, is the love of souls.

The love of souls begins to manifest itself in Philip's actions while he is a student of theology. The opportunities of the seminarist to mother souls by instruction, or by acts of pastoral charity, are restricted and isolated. He may teach the truth of the catechism to children; he may visit the sick, and relieve the poor, where he can do so. But his power lies much more in his being able to persuade others to a like zeal. In this spirit Philip established a sort of students' missionary fraternity in the name of the Holy Trinity. The members pledged themselves to perform certain acts of mercy. Among the pilgrims who came to Rome many needed not merely guidance to safe hospitality, to the local shrines, but help in unexpected illness or penury. Hence we see Philip and his band of fellow-students, and others moved by their example to generosity, conducting the stranger poor, providing lodging in hospices, attending the bedridden sick. We find these young aspirants to the priesthood in the churches leading exercises of devotion, meditating or praying in the catacombs amid the martyred dead; by the bedside of the sick in the hospitals. Whilst Philip gave the active impulse he took counsel from a venerable priest,

his confessor, who joined in the work where authority is needed to strengthen a venture. Such was P. Persiano Rosa of Palestrina. And during all this time Philip lived in the house of Caccia, going for his studies to the Sapienza; for the seminary life as prescribed by the Council of Trent was not yet a reality.

The importance of a thorough training in pastoral theology in which the habits of the mind and will are turned into practical channels of charity was the cause of his hesitation to enter the priesthood. From his beginning the study of philosophy in 1534 at the Sapienza, to the happy day of his ordination on 23 May, 1551, he had tested his strength, and at the same time acquired that habitual point of view which starts with and ends in the supernatural. Not only had he made spiritual his everyday motives, but he had, in doing so, by constant acts of self-renunciation and charity so inflamed the ardor of his charity that it consumed him with longing to bring souls to God, quite oblivious of the grandeur of the priestly dignity that would serve to increase his power to do so. The distinction between the religious and secular priesthood had no meaning for him, and when he heard the wonderful reports of St. Francis Xavier's doings at Goa, his first impulse was to persuade his fellow students to go with him to India. A strange dilatation of the heart took him with violent pains as he knelt in S. Sebastiano on the eve of Pentecost, after he had read some letters of Francis giving an account of the miracles which God wrought for the conversion of the pagans. But Persiano Rosa drew Philip into his parochia at San Girolamo della Carità, and though the heart muscle of young Pippo seemed to outswell its casing, the charity that caused the abnormal enlargement kept its earthly dwelling in that heart for fifty years more ere it would break.

II.

Now begins that marvelous work of pastoral organization which has become the pattern of priestly community life among the secular clergy in Italy, Germany, England, France. We meet secular priests who observe the rule of the French Oratory instituted by Cardinal Berulle, of the Missions under St. Vincent de Paul, or as directors and teachers in seminaries

under the rule of St. Sulpice. Aside of these institutes the Oratory of St. Philip is the one farthest removed from the holy violence that binds its members to the observance of vows. It retains the liberty of attraction which permits each member to cultivate and use his talents with a certain freedom of choice, limited only by the obligation to coöperate in the common service for the honor of God and the salvation of souls. Each house or community remains independent of the others, thus preserving the parochial *esprit de corps* and establishing the permanence of a method and service that are capable of growth in harmony with local conditions. It is a parish service in which each of its members, renouncing individual preferences and temporal claims as a reward for priestly activity, is ready to labor as long as his talents are required for the care and sanctification of souls.

III.

The Oratory and Parish control, as St. Philip conceived it, with his all-sided training and opportunities of observing the needs of the Roman people, solved a problem which recurs in its baffling aspects periodically not only in large cities but in the country districts where people live isolated and at a distance from their church.

In the city of Rome, where the young priest labored under the diocesan authority of the Vicar, there was no lack of churches. The religious communities were amply represented. The spirit of religious fervor was wakening to fresh life, if we may judge from the men and women with whom Philip came in personal contact. Such were St. Ignatius of Loyola, who was just then bringing his red-gowned students down to Rome in order to open the German College. There was St. Felice de Cantalicio, the Capuchin, of Philip's own age, whose heart was inflamed with the same wondrous love for Jesus and the souls He had come to redeem, so that he insisted on keeping up, at the age of seventy, the penances of his earlier days, saying that a true soldier dies with sword in hand. There was Camillus de Lellis, who had twice knocked in vain at the gate of the Capuchins for admission, and who later took up the work which Philip had begun in his student days among the sick in the hospitals. It was likewise Philip de Neri's privilege to

greet Cardinal Charles Borromeo, at Rome, and to watch the efforts of the saintly young prelate for the reform of the clergy and the religious in the north. When Philip grieved over the death of the great Archbishop of Milan in 1584, another saintly secular cleric, Francis de Sales, was completing his course at Padua. He was later to become Philip's friend, until both joined the Communion of Saints in heaven the same year, 1622. To this galaxy of holy priests, secular and religious, may be added Catharina de Riccis, a Florentine friend of the de Neri family. Their correspondence, still to be translated, would form a charming chapter of the new *Sancta Sophia*. Then there was the gentle Ursula Benincasa, foundress of the Theatine nuns, and a contemplative whose trials called forth St. Philip's sympathy all the more because he himself was being denounced at the time as a fanatic with wild notions about preaching and other reforms, so that the young priest was actually suspended from hearing confessions by the Cardinal Vicar of Paul IV.

IV.

But the purpose of this paper is not so much to recall facts in the life of St. Philip as to show that his wise regulations of pastoral activity and organization of community life illustrate a method by which to fulfill the aim and needs of the secular clergy of our own time and country. Nor could this object be accomplished by any of the existing religious orders, because these are restricted in their organization by the pledges of a solemn vow of obedience to a fixed rule under a given superior.

The peculiar advantages of St. Philip's organization of a body of secular priests in a parish will be seen if we recall the mode of life led by them, and the division of their activities.

First of all there were certain daily exercises in common. These embraced prayer, conversation and recreation, reading and the practice of the arts such as music, and study on different lines calculated to promote education among all classes in the parish. The regular functions that fell to each for the common worship in the church and for the administration of the sacraments, sermons, catechetical instruction and preparing of converts, included street preaching, generally at the gates of the church for those who were not likely to enter. Children

were a special care of the priests who had a talent for attracting boys and youths with the prospect of developing particular vocations.

Over and above the ordinary parish devotions, the administration to the sick, and instruction, St. Philip furnished his people with two powerful attractions, one to answer the need and wish for recreation; the other to offer them means of information and of stimulating the sense of inquiry into various branches of knowledge. Man by nature seeks information. The child's habitual questionings are proof of it. On the other hand, there is a common love of what is beautiful. Poetry, music, decorative art draw, while they refine and entertain. To the priest who has once cultivated a taste for these things they are recreation, while they give him a thousand opportunities for informing and usefully occupying as well as elevating and ennobling the minds and hearts of others. A cleric with talent for music, or for painting, or for any of the minor arts that cause him to cultivate a "hobby", not only escapes a thousand temptations to which leisure or idleness exposes a man, but he finds in them the means of pleasing and benefiting others without effort or labor. "*Labor ipse voluptas*" is an axiom that expresses the delight of building, organizing, and reaping the fruits of joy and gratitude from one's tasks, which in their very pursuit become recreation.

To this method of parochial activity there is actually no limit. St. Philip finds in Baronius an assistant priest who has a talent for research work. Instead of sending him to teach catechism or collect parish dues, he bids him take Tarugi with him and study church history in order to become an efficient apologist, able to answer the charges of the Lutheran "makers" of history. This is to be done from the pulpit, the platform, and by writing. Similarly the preaching in the churches is arranged to cover dogma, moral, history. There are several sermons every Sunday, often every day, to suit the capacity and convenience of the hearers who flock into the aisles at all hours from all parts. Inquiry, study, and argument are stimulated. Libraries are opened; institutes of theological science and belles lettres spring up. Philip, himself a poet, as the sonnets of his boyhood testify, makes song and music the alternating attractions to the church service and its adjuncts. Not only

the priests but the laity offer their talents to strengthen the power and facilitate the diffusion of truth. Giovanni Pierluigi, from Palestrina, gives to St. Philip his heart, and the instruments through which it speaks in strains of beautiful harmony, for the organization of the Oratorio plays, whence his parish house takes its future title. Thus it becomes the privilege of St. Philip to attend the deathbed of his faithful Palestrina, and to whisper into his dying ears the last consolation, "Euge, serve bone et fidelis", sweet melody of a pastoral voice to the departing member of the flock, at the gate of Paradise.

V.

What value has all this for us to-day? None, unless we apply ourselves in similar fashion to make accessible the divine truth and the beauty of the Church to those who are still debarred from their birthright which the clergy and above all the secular priesthood are called upon to regain for them. Our city churches are for the most part well manned with priests. The religious orders answer with zeal and success the spiritual needs of the flocks entrusted to them. We follow the spirit of the times in organizing opportunities for instruction, for recreation, for missionary propaganda, quite in the way in which St. Philip did. We fail only in this, that we rate our services too low. And in doing so we lose opportunities, create artificial wants, with their absorbing financial quests, and, what is most to be regretted, we weaken the spirit of the priesthood. This is true alike of the religious and the secular clergy in America. Parochial service, as we have it, means parochial limitation, instead of apostolic zeal organized under pastoral care. We preach once or twice in our churches on Sundays and festivals, and find it difficult to get enthusiastic congregations at the late services. We say Mass, and we have "euchres," and the rest.

Now what we might do, and what St. Philip did (though for doing it he was at first actually suspended by his own Ordinary, the Cardinal Vicar, whom he promptly obeyed), is to preach not only inside of our churches but at the church door where others besides devout sinners may hear. We might do so not merely once on Sunday, but four times or oftener,

as was the rule with St. Philip. We might invite people to conferences on definite subjects about which they are interested. The married folk, parents, and the old, have interests apart from the young. The artisan and laborer listen with ears different from those of the merchant, the man or woman of leisure and of social pretensions. The student of medicine, of jurisprudence; the artist, the sailor or the soldier, has each his peculiar preference for an atmosphere created by the personality of the preacher. History, letters, arts, and the professional occupations of the people to-day suggest means for creating a readiness to listen to some special form of exposition of truth. These things are baits, the flies which a discriminating angler holds essential to his success. As it is, we get our sermons ready, striking a sort of general average as to the mental capacity, religious interest, and moral needs of our hearers. If they do not appreciate our preaching, we hold that the fault is theirs; we have done our duty by a carefully prepared delivery. All this is sanctioned by custom and sounds good enough; but is it not fulfilling a professional task rather than seeking, serving and saving souls?

The well regulated order which deposes one priest to be on sickcalls for the week or for the district, one to chant the high Mass, one to preach, one to instruct converts; the pastoral prudence which makes an efficient assistant take over the care of the schools, the choir, the conferences, looks admirable and efficient; and in many cases is so. But it is nothing to what we could do without increasing our labor, lessening our recreation, and suffering in our resources. Attention has been called to the magnificent work done in England in the way of street preaching, or in the way of successful financeering in our own country without desecrating the pulpit or the altar. Does not St. Philip's way suggest much more, and so much that is neither adding to the burden nor lessening the joy of our ministry?

VI.

There is another phase to the pastoral work accomplished under the guidance of a leader, "*dux verbi*," as St. Philip styled him, among our secular clergy, and in which religious, as organized to-day, under solemn vows appear powerless to help

our missionary needs. That phase concerns the country parish. We have thousands of isolated churches, each presided over by a solitary priest. Unless a pastor, especially if he be young, have exceptional resources of intellect or gifts that occupy his leisure hours with serious reading, music, art, or mechanics, he runs immense risks of losing the salt of zeal for souls, or even the virtue so essential to make that zeal effective. He is not called upon by his parishioners for service save in rare cases of illness. If he has no school in which he is personally interested, time hangs upon his hands; he spends it in visiting, seeking diversion, or dry-rotting and developing odd characteristics that lessen charity in and for him. If once he falls, and there be no overseer to guard, nor brother to help him, he will struggle with his better sense and memory of early warnings; but the end is often enough permanent wreckage both of himself and of others whom he meets in his downward course. The human author of the inspired words, "Woe to him that is alone; for when he falleth he hath none to lift him up," pronounced woe also to the people who had such a one for leader, and he knew because he had been endowed with wisdom above kings. Yet he fell, and though he had built the Lord a beautiful temple, none knows to this day whether Solomon died in repentant sorrow for the shame that his loneliness as king brought upon him. "It is better therefore that two should be together than one, for they have the advantage of their society."¹

Now the Oratory which St. Philip instituted, offers at the least a pattern of what would seem to be a remedy for these evils and dangers. It may not be possible to establish a community house for secular priests in districts where the missions are far apart. But there the priest is, as a rule, so occupied with providing for his scattered flocks that the dangers alluded to above are reduced to a minimum. It is the enforced idleness, together with isolation, that constitutes the wrecking risk of young priests who leave the seminary with good disposition and the intention of devoting themselves to the service of God. What these isolated young priests need for their preservation and the utilizing of their native talents is companionship, congenial occupation, direction.

¹ Eccl. 4: 9-10; 10: 16.

Can these needs of companionship, occupation, and direction be supplied for the priestly young shepherd of a country district in which the church of his residence separates him from the members of his flock during the greater part of each week?

It would seem that the modern mode of living, of communication, of swift travel, gives an affirmative answer, at least in a large number of cases; albeit the practical carrying out of it means a readjustment of our parochial system in some respects. That readjustment involves both thought and prudence, and perhaps above all a certain measure and kind of courage on the part of the diocesan administrators, as does every new movement in the history of ecclesiastical life.

St. Philip's Oratory constitutes a society of secular priests who live in community. There are no vows, such as are required from members of religious orders. Each house is independent and adjusts its activities to the needs of the locality and time in which it is situated. There is no superior general. In short, the service is one of adaptation to actual needs as in a parish. The fact that the Oratories operate in cities like London and Birmingham is due to the greater opportunities thus afforded them for service.

A foundation of similar character and organization in some centre of a populous country district, such as the midland towns, which are frequently the seats of episcopal sees in the United States, would allow the resident clergy to supply at short notice any diocesan want, not merely of a missionary nature but in the work of educational, literary, and social reconstruction. In this way the clergy would come to exercise a uniform, combined, definite, and well directed influence in all matters of moral and religious advance. The bishop would not only know his clergy but his diocese, that is, the local conditions and opportunities of each district, because the priests sent there would not depend on their own judgment in practical matters but on that of the superior or elder representatives who could act as visitors and vicars forane.

If the Tercentenary of the Canonization of St. Philip were to do no more than arouse discussion of the feasibility of an organization such as the Oratory which he founded, it would record a blessing that is likely to bring far-reaching results. St Philip was, let it be remembered, at first denounced and

suspected as a visionary. If a thoughtful, experienced and courageous leader were to be found to become the founder or organizer of a similar body of united secular priests, he might meet difficulties from unexpected quarters. But it may also be the beginning of a new era for the American Church. There might be less of lament over the dearth of efficient priests; and religious prosperity would become in all likelihood more a thing of reality than it is at present.

Let the difficulties of carrying out in practice the suggestion here made be discussed by those who have experience and the interests of our young secular clergy as well as of the faithful in general at heart.

FRA ARMINIO.

LITURGICAL CHANT IN EARLY CHRISTIAN ROME.¹

THE inscriptions of the Roman Catacombs give little clue to the character of the chant used in the services of the Church during the time of the first persecutions. From this, however, we may not infer that there existed no definite form of liturgical chant in the Christian communities before the time of Constantine, who enlarged the opportunities of public worship. The letter of the Roman Governor Pliny to the emperor Trajan (c. A. D. 103), the authenticity of which is unquestioned, indicates clearly that the Christians of Bythynia and Pontus were accustomed to chant the psalter or the praises of Christ, whom they revered as God, at their services in alternate choirs. The expression "*carmen Christo quasi Deo, dicere secum invicem*" can, in the phraseology of the time, mean hardly anything else. If the epigraphy of the catacombs does not express this fact, it is due to the necessarily brief and concise form of lapidary records. The Christians who buried their beloved dead in the hidden subways of the great city were satisfied to express their faith, like their affectionate relationship, in briefest manner and in symbols understood by their brethren.

When, after three centuries of hidden worship in the catacombs, the Cross of Christ was permitted to be raised as a

¹ From an unpublished MS. by the late Monsignor Anton de Waal, Roman archaeologist.

token of the Faith, the expression of solemn ritual, and the chanting of the liturgy in the basilicas newly built by the emperor Constantine, followed as a natural result. The traditional manner of the Levitical service, with its musical choir and solemn chants, instituted by David and Solomon and maintained by the descendants of Core, up to the time of Christ, would be observed by the converts not only from the Jewish Church but from paganism.² The care with which Pope Damasus insisted on the reform of the canonical offices and the liturgical prayer in the Vatican Basilica, and in the beautiful church of S. Maria Maggiore built by Pope Liberius only a short time before, is evident in the commission given to St. Jerome to revise the Psalter daily recited by the Roman clergy. From this we may infer that the public chant had had its place in the preceding century, not only in the magnificent sanctuaries of the newly built churches, but before that in the carefully guarded atriums and chapels of the wealthy Roman and Hellenist converts, and in the recesses of the catacombs amid the martyrs' tombs.

The sepulchral inscriptions of the fourth and succeeding centuries, while the "loculi" of the subterranean cemeteries were still being filled with the remains of the children of the martyrs, give here and there interesting glimpses of the practice of the early Christians in the matter of the liturgical chant. These evidences appear in the form of hymns which were interwoven with the epitaphs, especially of ecclesiastics or clerics, such as the chanters at the liturgical offices. The classical compositions of the cultured Pontiff Damasus on the tombs of saints deserve first attention in this respect.

I.

One of the earliest examples of the pious devotion that recalls the glory of ecclesiastical chant before the time of St. Damasus is a metrical epitaph of a Bishop Leo who had died during the pontificate of Liberius. It is written in the early style of Damasine epigraphy; that is, before the pontiff adopted the peculiarly rhythmic form, known as "Philocalian" after his musical secretary Dionysius Philocales. The inscription is taken from a slab over the tomb of Bishop Leo in the

² Cf. *Realencyclop. d. Christl. Alterthümer*; F. Kraus, I, 597.

cemetery known as the "Agro Verano" near San Lorenzo. It states that the prelate died at the ripe age of eighty years: "Octoginta Leo transcendit episcopus annos."

It then relates in touchingly simple words how, after living a long time in the darkness of paganism, he sought the light of truth and resolved to spend the remainder of his days in the pursuit of virtue and the contempt of earthly things:

Cum mihi gentilis jamdudum vita maneret
Indicio post multa Dei meliora secutus
Contemptis opibus malui cognoscere Christum.

He devoted the annual revenue of his inherited and acquired income to the poor, and he was therefore made a deacon, since to this grade of the hierarchical body was consigned the special care of the poor:

Haec mihi cura fuit nudos vestire petentes,
Fundere pauperibus quidquid concesserat annus.

With this ministry he combined the office of a chanter and lector in the sanctuary:

PSALLERE. ET. IN. POPVLIS. VOLVI. MODVLANTE. PROPHETA

Elected bishop, he took up the defence of the Catholic Faith and brought upon himself the odium of the Arian party until after much suffering from persecution he was allowed to spend his last days in retirement and peace. The Church commemorates his feast on 10 April and honors in him a confessor who preserved the true faith among his flock, as the closing words, put on his own lips by the poet Pontiff, indicate:

Sic merui plebem Christi retinere sacerdos.³

Another inscription of similar character is that of Redemptus, a young deacon whose sweetly melodious voice had been a joy and solace to the Christians assembled at the morning and evening worship in the catacombs, where he was placed in their midst after death, in remembrance.⁴

³ At the time when De Rossi published the epitaph some fragments were missing. These have since then been discovered and are now inserted in the inscription in the basilica of San Lorenzo.

⁴ *Bulletino*, De Rossi, 1864, p. 55.

The epitaph of the deacon Redemptus⁵ begins with a consoling sentence to the faithful who had evidently loved the youth. It pictures the congregation weeping as it misses the mellifluous tones silenced by his sudden call to heaven.

Stringe dolor lacrimans(?) quaeris plebs sancta Redemptum;
Levitam subito rapuit sibi regia coeli.

Then follow the lines recalling the charm of his beautiful chant:

DVL CIA . NECTAREO . PROMEBAT . MELLA . CANORE
PROPHETAM . CELEBRANS . DVL CI . MODVLAMINE . SENEM

Young as he was he yet had jealous enemies who persecuted him, and from whom he might fear at any time the betrayal that would bring the martyr's crown. But God snatched him before the fiend could shed the blood of the innocent youth:

Invidia infelix tandem compressa quiescit,
Nunc Paradisus habet sumsit qui ex hoste tropaeum.

The hostility referred to appears to have come from the Arian heretics, since we find the line "Invidia infelix" repeated in an earlier composition where Damasus refers to the same faction.

II.

The chanters in the early Church were as a rule chosen from the groups of boys who served as lectors and were ordained as such for the Eucharistic liturgy. We find an instance of this in an inscription on the tomb of Pope Liberius, the immediate predecessor of St. Damasus, who addresses that pontiff:

. . . Parvulus atque loqui coepisti dulcia verba
Mox Scripturarum lector pius indole factus
Ut tua lingua magis legem quam verba sonaret.⁶

⁵ Discovered in the catacomb of San Callisto in the "Regio Liberiana". De Rossi, *Roma Sotteranea*, III, p. 239, and *Inscript.*, II, p. 450.

⁶ De Rossi, *Bullar.*, 1883, pp. 3 and 21. Duchesne, *Liber Pontif.*, I, p. 210. St. Jerome beautifully comments upon the zeal with which St. Damascus devoted himself to the cultivation of the liturgical chant:

"Psallere qui docuit dulci modulamine sanctos . . .
Qui varias junxit uno sub carmine linguas . . .
Hic sonus est fidei, mentes qui mulcet amaras . . .
Offerat ut Domino salvet quos gratia vocis."

Concerning the interpolated decree in the *Vita S. Damasi* consult the *Liber Pontifical.*, Duchesne, p. 214, n. 17. Also De Rossi, *Inscript.*, II, 449.

Le Blaut⁷ mentions a "Famulus Dei, Stephanus, primicerius scholae lectorum qui servivit in S. Ecclesia Lugdunensi". The "primicerius" here referred to is the leader of a choir and at the same time the instructor of a *schola cantorum*.⁸ The chanters were called "lectores", because besides chanting the "lectiones" at the Holy Sacrifice they were also the readers of prayers in the assemblies of the faithful. Their choice from among the congregation of boys was made with a view to their being ultimately advanced to the offices of deacons, priests, and bishops. On this account the primicerius, prior or leader of the choir, was also the catechist who instructed them in the rudiments of theological science. Thus we read in the *Liber Pontificalis* that Pope Sergius, being as a boy both studious and a good chanter, was consigned to the care of a prior or leader of the chanters that he might be instructed also in theology. "Quia studiosus erat et capax in officio cantilenae priori cantorum pro doctrina est traditus".⁹

St. Gregory of Tours relates a touching story of a youthful chanter in the church of St. Mauritius at Agaunum. This lector was an only child, and his mother had dedicated him from his birth to the service of the Church. One day the boy was taken ill in the midst of the sacred functions. "He had already advanced in spiritual knowledge," writes St. Gregory, "and was accustomed to chant the psalms with the other youth, when struck down with a seemingly slight fever of which he died."¹⁰ The mother was inconsolable at the loss of her child and wept continually. One night she had a dream in which St. Maurus appeared to her and bade her rise and go to the matin service where she would hear her boy chant as heretofore. She went, and though she could not see the child, she thought she could clearly distinguish his voice amidst the choir of chanters. Day by day after that she returned to the church to hear the sweet tones that made heavenly music in her heart, and her joy thenceforth was unbroken until one night she too fell ill and died, to be united with him in Paradise.

⁷ *Inscriptions de la Gaule*, I, p. 142.

⁸ Cf. *Realencyclopédie*, I, p. 600.

⁹ *Lib. Pont.*, Duchesne, p. 371.

¹⁰ *Gregor. Turonens. Miraculorum Liber I*, cap. 76. Migne ed., p. 771.

Inscriptions which refer to the office of Lector are not infrequent among the epitaphs of the Old Christian tombs. Two such in the Via Nomentana evidently belong to the second century. De Rossi gives an example also of a Gaul inscription which speaks of a boy chanter named "Severus, lector innocens," who died at the age of thirteen years.¹¹ Another is that of a youth of eighteen to whose memory his parents dedicated an inscription which suggests that they hoped to be buried with him. It is of the year 378. "Lector Heraclius qui fuit in saeculo annos decem et octo. Parentes fecerunt sibi et filio bene merenti". Other instances are: "Claudianus Atticianus Lector" and "Leopardus Lector XXIV annorum mirae innocentiae atque eximiae bonitatis" of the year 384. These examples sufficiently indicate the weight which was laid upon the office of chanter or lector in the early Church.¹²

Besides the choirs of boy chanters there were Lectores and Cantores of more advanced age who retained the office without seeking promotion to the higher degrees of the hierarchical order. Of this class also we find mention in the early Christian epitaphs. Seemingly the Lector Claudianus Atticianus mentioned above belonged to this class, for in his epitaph is mentioned "Claudia Felicissima Conjux".

The solemn chanting of Eucharistic canticles is mentioned in inscriptions of dedication of churches. Thus a certain priest Leo causes the renovation of a sanctuary dedicated to St. Hippolytus in the Ager Verranus to be celebrated as a festival of thanksgiving, and the record inscribed on the stone indicates that it was done with solemn congregational chants:

LAETA. DEO. PLEBS. SANCTA. CANAT. QVOD. MOENIA. CRESCVNT
et reparata domus Martyris Ippoliti.

There are interesting indications of the chants employed in funeral processions and among the consecrated virgins at their community offices. Two such inscriptions have been cited by De Rossi¹³ which were found in the cemetery of S. Cyriaca, apparently of the fourth century or earlier. In one of these

¹¹ *Bullar.*, 1867, p. 51; cf. Le Blaut's *Inscript. de la Gaule*, II, p. 211.

¹² De Rossi, *Bulletino*, 1867, p. 51.

¹³ *Bulletino*, 1864, p. 34.

a widowed mother is described accompanying her three little children to the grave of her husband. They sweetly chant hymns on the way to remind him of their lasting love. The other epitaph is in Greek letters and speaks of the grief of a mother at the death of her daughter Ptolemais. Somehow the inscription suggests that the maiden was engaged in singing the praises of God; and as the cemetery is close to the place where St. Athanasius, after his return to Rome from Alexandria, established the first organized religious community of women in Rome, Ptolemais is thought to have been a novice or pupil in the choir of consecrated virgins. So thinks Boldetti. The part of the epitaph which reads

PTOLMAIS (Y)MNH(CA) EN THEO

(altering the deleted letters) might be read

AEI-MNHCTHI

which would mean "never to be forgotten".

III.

In order to understand the nature of the early liturgical chants, it must be noted that the music employed was of a festive, joyous character throughout. It was meant apparently to emphasize the glorious victory which the martyr's crown was to confer on those who, in times of persecution, had professed the faith of Christ. Hence even the burial service had nothing of the sad dirge-like note in it which we deem a part of our mourning at the death of the beloved. To the Christians, in the age of the catacombs, death meant a triumphant return to the home of our Father, and its thought was intimately connected with the bright hope of eternal happiness after the struggle. This conception prevailed in the liturgy long after the days of Constantine, and may still be traced in the psalms chosen for the burial service, in which "Expectans expectavi Dominum et intendit mihi" (Ps. 39) and "Lauda anima mea Dominum" (Ps. 145), express the sentiments of the Christian soul awaiting the resurrection. The rites herein contrast strongly with the lamentations accompanying pagan burials. We can readily understand therefore the

sentiment of the following epitaph in which a Christian father and husband, after a brief married life, addresses his deceased spouse with the beautiful prayer that the holy martyrs, among whom she now rests, may be her advocates with Christ, while he and his three little orphaned children, despite their sobs of grief, chant hymns of praise at her grave.

Quiriace . . . orbatis tribus liberis qui una mecum huic sepulchro Praeconia Laudis ejusdem indiderunt inmaturis HYMNIS EST A NOBIS AD QUIETEM PACIS TRANSLATA.

The inscription ends with the words:

Cuique pro vitae suae testimonium sancti martyres apud Deum et Christum erunt advocati.

A similar epitaph, in which a bereaved husband addresses his departed wife in his own name and that of the surviving relatives, is found on an Umbrian sepulchre of the year 373. It likewise shows that the practice of chanting psalms at the grave of the faithful was a common rite. The inscription ends:

Sanctique tui Manes nobis petentibus adsint ut semper libenterque Salmos tibi que dicamus.¹⁴

This agrees with what Evodius tells us, namely, that for three days the Christian chanted hymns of praise over the departed, and on the third day the Holy Sacrifice was offered for their peace in God. "Per Triduum hymnis Deum collaudavimus et redemptionis sacramenta tertio die obtulimus." In the Apostolic Constitutions of a proximate date there is a record confirming the custom:

Ψάλλοντες ὑπὲρ τῶν κεκοσμημένων . . . ἀδελφῶν . . . καὶ ἐν ταῖς ἐξόδοις τῶν κεκοσμημένων ψάλλοντες προπέμπετε αὐτούς.

An epitaph of the early fifth century, in the cemetery of Cyriaca, gives the story of a certain archdeacon Severus. He had been engaged in the service of the sanctuary for many years, and had edified the congregation by his devout rendering of the chant of the liturgy. The inscription is in metrical form, and after stating that Severus had been "altaris primus per tempora multa minister," reads:

¹⁴ Gruter, *Inscript. antiqu.*, p. 1061; De Rossi, *Roma Sott.*, III, p. 499.

(AST E)GO. QVI. VOCE. PSALMOS. MODVLATVS. ET. ARTE
(DIVE)RSIS. CECINI. VERBA. SACRATA. SONIS.

He had apparently selected his own grave in the vestibule of San Lorenzo—"elegi sancti janitor esse loci"—to be its door-keeper in death, as he had been its acolyte in life; and he trusts that the saint to whom the church is dedicated will obtain for him entrance at the gate of Paradise, that he might continue to chant God's praises with the angelic choirs: "At tu, Laurenti martyr Levita Sabinum levitam angelicis nunc quoque junge choris".¹⁵

Of about the same date is another inscription, written in verse, found in the Catacomb of San Callisto. It marks the last restingplace of a cleric DEVSDEDIT and begins:

Hic Levitarum primus in ordine vivens

Among the eulogiums recorded of his life it is stated that he chanted the Davidic Psalms

DAVIDICI. CANTOR. CARMINIS. ISTE. FVIT

and then a happy reference is made to his name "Gift of God" to which is added the gift of Heaven:

Ecce *Deus dedit* nomen qui forte gerebas;
Ecce *Deus dedit* regna beata tibi.

De Rossi comments upon two other lines in the epitaph

Inter bellorum strepitus et . . .
Felicitas voluit temporis esses sui—

as indicating the date, viz. the invasion of Rome under Alaric. An inscription dating from the pontificate of Sylvester in the middle of the next century (536-537) speaks of a deacon Dionysius who, besides his office as chanter in the church, was skilled in the practice of medicine:¹⁶

¹⁵ In this connexion it is interesting to note a tombstone in the aisle (transept) of the Convent church of St. Paul in the Via Ostiensi which bears the image of an organ, the first instance of a musical instrument engraved on Christian monuments of early date. The inscription reads: *Rusticus se (me?) vivu fecit*. According to Kraus, *Realencyclopedie*, the slab belongs to the fourth century.

¹⁶ *Lib. Pontif.*, Duchesne, p. 291; and De Rossi, *Inscript.*, II, p. 106, n. 49.

Hic Levita jacet Dionysius, artis honestae functus et officio quod medicina dedit.

Of much earlier date is the epitaph of another Dionysius, a priest also and physician, preserved in the Lateran Museum. It is manifestly of the second century, part of it being in Greek and part in Latin.

ΔΙΟΝΥΣΙΟΥ ΙΑΤΡΟΥ ΙΠΕΚΒΥΤΕΡΟΥ

This physician Dionysius was also a faithful chanter in the choir :

LAVDIBVS . AETHEREIS . FAMVLATVS . MENTE . FIDELI .

The inscription further records that he was made prisoner by the Goths (under Vitiges?). His skill as a physician gave him opportunities and influence which he used in behalf of his captors, and he was later allowed to return to Rome, where he died.

Postquam Romana captus discessit ab Urbe
Mox sibi jam Dominus subdidit arte Getas;
Hosce suis manibus vitam committere fecit
Quorum mortigeros pertulit ante metus.

Among the monuments in the cemetery of S. Alexander on the Via Nomentana is a fragmentary inscription which records the death of a bishop at the age of seventy-one years, in the following words

Hic requiescit . . . Qvi nvnqvam Detvlit Devm Sva
Voce Lavdare. . . .

As the epitaph mentions the fact that, before being raised to the office of bishop, he had served for twenty-five years as a deacon in the Church, De Rossi interprets these words as meaning that during all those years he had never absented himself from the offices of chanter or deacon.¹⁷

ANTON DE WAAL.

Rome.

¹⁷ In diaconatu annos XXV, in episcopatu XVI . . . probro nunquam sibi detulit (id est nunquam ipsum puduit) Deum sua voce laudare suae singularis praeconii verba quid significant statim exponam. Diaconorum videlicet proprium his saeculis munus fuit voce et cantu Dei laudes, psalmos praesertim, in sacris cantibus modulari. Hic porro episcopus, si litteras ex ejus elogio superstites recte intellexi, a diaconatu, ut tunc plerumque fiebat, ad summum sacerdotium pervenit.—*Inscript.*, de Rossi P. I.

ROMAN CHURCH MUSIC REFORM.

I.

WHEN, in 1903, Pius X issued his famous "Motu Proprio" on Church Music, the effect in America was to the great majority of those who were interested like that of a bolt from the blue. Various were the misunderstandings and misinterpretations to which the document gave rise. Some promptly concluded that liturgical music was henceforth to be exclusively Gregorian; and considering the conception, in the popular mind, of this particular portion of the Church's inheritance, it was not strange that the prospect should arouse no enthusiasm. To others the pontifical decree conveyed only the one thought, that women had no place in a liturgical choir; this was placing the emphasis on a point important enough in itself but secondary to the main thesis. There were even some who saw in the new legislation nothing more than an effort to foist on an enlightened public the French pronunciation of Latin. It was some time before the main purpose of the pronouncement began to emerge from the discussion and confusion of thought which it had succeeded in arousing.

Properly to understand the principles and legal dispositions laid down by Pius X, one had to be familiar with the history of the art of music; furthermore, the knowledge required was much broader and deeper than was to be gotten from the ordinary books on the subject. Practically all the works which would have served to enlighten those interested were in French, German, and Italian. Our histories of music in English were written by Protestants who ignored everything previous to Bach; or, when they did not ignore it, misrepresented it. That history is being written differently now. Although even yet we have no one book in English which gives an accurate and thoroughly reliable account of the development of the art from the beginning, nevertheless among recent writers a great change is noticeable in their method of approach to the modern period. Belloc in his interesting *Europe and the Faith* makes the stimulating assertion that only a Catholic can grasp the true inner meaning of the history of Europe from the appearance of Christianity. This is certainly true of the story of music, whose growth is intimately and inextricably interwoven with

the Liturgy of the Catholic Church. The Motu Proprio has helped some to a realization of this fact by calling the attention of the world both Catholic and non-Catholic to the existence of a great mass of exquisite music composed before the year 1700 A. D.

In Europe on the other hand the ground had long been in process of preparation. While the action of the Pope did actually cause consternation in some quarters, it was for different reasons. It was very plainly the logical consequence of a long series of events and of a very definite concerted movement on the part of a devoted band of liturgists and musicians. It had been in the air for years. Two different streams, one with its source in Germany, the other in France, had converged, met in Rome, and through the instrumentality of one or two men united into a current strong enough to break through the obstacles of inertia and indifference—and even such a thing as commercialism—which had hitherto been able to dam the single contributories.

The sixteenth century saw the birth of Italian opera and the consequent emphasis laid on solo singing. During the next two centuries the efforts of teachers were concentrated on vocal technique, which reached such a high point of virtuosity that it has never been surpassed or even equalled before or since. The musical public gradually became enamored of a form of entertainment in which the principal preoccupation was the exploitation of a wonderful skill in vocal pyrotechnics. Composers, weakly yielding to the popular clamor, wasted their gifts on providing opportunities for singers to display their powers. People cared little or nothing whether the music meant anything or not, provided this or that favorite performer continued to tickle their ears with difficult runs, trills, and all kinds of *fioriture*. It was only in the middle of the last century that it was driven from the operatic stage after a long struggle, through the genius of Richard Wagner. In the meanwhile it had entered the sanctuary. Composers of church music had fallen victims to the fascination of an easy sensationalism and the great tradition of Catholic art was sacrificed. It was but natural, perhaps, for things to follow the course they actually did take. The development of the polyphonic art of the Middle Ages had destroyed all accurate knowledge of the achievement

of the first thousand years; in Palestrina's time Gregorian was practically a lost art. But in the Middle Ages music was still the child of the liturgy and the new art was a distinct gain. Now it was just the opposite. It betrayed the fundamental reason for the use of music in public worship, since it directed the attention of worshipers not to prayer but to mere pleasant sounds and even to things which belonged properly in the opera house.

Notwithstanding the spell exercised by this theatricalism, the resultant harm to public worship was fully realized by a few earnest minds that were able to resist its glamor. Caspar Ett, organist of St. Michael's Hofkirche in Munich from 1816 to 1847, conceived the idea of reviving the works of the ecclesiastical Italian masters of the sixteenth and seventeenth centuries. He worked consistently and to good effect, forming around himself a small band of supporters. His influence was but local; yet he was the forerunner of a reform movement which culminated in the *Motu Proprio* of 1903.

The real founder of the agitation in Germany for a return to the true ideals of the Church was Dr. Karl Proske, who from the time of his ordination to the priesthood in 1826 devoted his whole life to this one object. After long and diligent researches in the libraries of Italy and Germany, he edited and published a mass of music of the classical period of polyphony. Supported by the Bishop of Ratisbon and under the protection and direct encouragement of the King of Bavaria, Ludwig I, he founded the Music School of Ratisbon, which proved to be the real solution of the problem of resuscitating an interest in and a taste for the authentic music of the Church. By 1870 its influence had so permeated the musical life of Catholic Germany that the formation of the famous *Caecilien-Verein* under Dr. Franz Witt became possible. In all this work Gregorian studies were not neglected. They were made, however, on the basis of the Medicean Edition, issued in Rome shortly after the death of Palestrina and for a long while bearing the authority of his name. Investigation has since shown that he was not responsible for it and furthermore that it was compiled at a time when knowledge of the Plain Song of the Church was so mixed with error that it could not stand the test of scientific criticism.

The Gregorian revival had another origin. It was closely connected with the liturgical reforms instituted by the Benedictines of France under Dom Gueranger to offset the spirit of Gallicanism. In his endeavors to bring back the Roman Liturgy to its rightful place, he became interested in the matter of the chant. Studies of rigorously scientific nature were begun and carried on under the brilliant direction of men like Dom Pothier and Dom Mocquereau. The monks of Solesmes journeyed all over Europe, visiting monastic libraries, and photographing the ancient manuscripts containing the old melodies with which the Church had first clothed her liturgy. They thus had at their command all the available data. After years of intense study they proved conclusively that Plain Chant as known and practised in the first part of the nineteenth century was but a debased counterfeit of a really beautiful and artistic original. Moreover they showed that it was possible to restore the melodies substantially to the state in which they existed at the best period of the Gregorian epoch. One of the greatest difficulties that had always beset the modern student of Plain Song was the matter of rhythm. Dom Mocquereau's researches in this department placed the matter at last on a scientific basis. The free oratorical rhythm was shown to be founded on the laws of nature and to be essentially no different from those governing the measured rhythm of modern music. His studies on the nature of the Latin accent threw a light on a subject which previously had seemed to be an insuperable obstacle in the way of a true understanding of the principles underlying the structure of the ancient music.

II.

In Italy the success of the movement in Germany soon attracted attention. An Italian Association of St. Cecilia was formed at Milan in 1880, a Gregorian Society at Rome, and the Sacred Congregation of Rites in 1884 directed to all the Bishops of Italy a "Regulation for Sacred Music". The time was not yet ripe, however, for these measures to have the intended effect on priests and people. Yet Italy was of the utmost importance, if the reform was not to remain localized in France and Germany. Italy would react on Rome and in Rome was the machinery to give the impulse necessary to spread the movement to the Universal Church.

Among those who perceived the value of the ideas underlying the whole agitation, was one who was destined to have a far-reaching influence on the body of Italian churchmen and through them on the rest of the Catholic world. In the person of the Rev. Angelo De Santi good church music found a protagonist fitted out by nature for the task before him. Born in Trieste in 1847, he entered the Society of Jesus at the age of sixteen. He made his higher studies partly in France, and partly in Austria. Very soon after his ordination to the priesthood in 1877, he was called to Rome by Leo XIII and placed in charge of the music at the Vatican Seminary. He had first come into contact with the Ratisbon division of the reformers. He had made a thorough study of musical theory and especially of its application to the needs of the Church. He was a devoted adherent of all that is noble and magnificent in the compositions of those truly great musicians who in the days gone by had shed such lustre on Italy and the Church, but who had now been consigned to oblivion in the very land of their birth.

Possessor of a facile pen he set himself to the task of an educational campaign. In the pages of the *Civiltà Cattolica* he expounded the fundamental principles underlying the use of music as an adjunct to the liturgy in a long series of articles which by their compelling style attracted attention and provoked discussion. He hammered on the basic idea that music in church has one and one only function—as an aid to devotion; that the Church had in the course of the centuries evolved an art of which her children might well be proud; that she time and again had imposed by law her own style of music and that she alone had the right to determine what that style should be; that, while she approved and encouraged progress in the arts and was therefore favorable to modern music, she had always demanded of newcomers that they conform in spirit to the old methods. These ideas did not originate with Father De Santi; they were as old as the Church: but they had been forgotten for the time and only needed the forceful, intelligent, and learned presentation which he was able to give them, to commend themselves to any thinking churchman.

Of a very practical turn of mind, he understood that writing was not alone sufficient. Music is made to be heard, not

read about. At the Vatican Seminary the student body was composed of boys as well as of young men, so that he had at his command the material necessary for the performance in the chapel of the great works of the classical period. The rendering given the Masses of Palestrina by the seminary choir soon became famous throughout Rome and many a secular musician made the pilgrimage out to the chapel behind St. Peter's on a Sunday morning to hear the immortal "Prince of Music" come back to life. It was here that Father De Santi's artistic ability shone forth. The writer of these notes has heard more than one of his pupils go into enthusiastic praise of the delicacy of his perceptions and the power he possessed of making others respond to his wishes.

Up to this time the Medicean Edition had been to all intents and purposes the official text for the Gregorian melodies and Father De Santi had been one of its defenders. Study of the work of the Solesmes Benedictines convinced him of the truth of their claims. He became a convert and, with his usual courage, translated his intellectual conviction into action. He ousted the Medicea from his classes, installed the Solesmes books, and was the first in Rome to sing the restored Gregorian melodies in their original purity.

In addition to his work in Rome, where he was forming a number of young and enthusiastic followers, Father De Santi kept alive his interest in the movement throughout Italy and did everything in his power to further the cause he had so much at heart. He presided at the congress of the adherents of the reform held at Soave in 1889. He was the prime mover in the Centenary of St. Gregory celebrated in 1891. A number of other events gave evidence of the growing numbers of those who were beginning to appreciate the meaning of the agitation. In 1894 there was a new "Regulation" from the Congregation of Rites, a national congress at Milan, and the commemoration of the third centenary of Palestrina's death. The good work progressed steadily, as was evidenced by another congress at Milan and one at Mantua in 1897.

The enormous amount of labor done by Father De Santi had as its mainspring the intense conviction that the liturgy should be an active element of the faith and piety of the people. The Office and the Mass, when properly carried out and aided

by the power of music, should be a most efficacious means of arousing devotion and the spirit of prayer. His motives were of the highest. He had no axe to grind, no commercial interest in publishing liturgical books; his one object was the essential truth of Catholic art. He was really a pioneer; he began things and often suffered the consequences of his fearlessness. When he knew from his study of history that he was right, he aimed straight for his goal, in spite of the opposition of adversaries who could not or would not move as fast as he. His strenuous activity gained for him enemies who, not content with the battle of ideas where they felt themselves on losing ground, undertook to remove him from the field. They actually succeeded in having him silenced by his superiors. He loyally obeyed and occupied the interim writing a novel, *Ricordo materno*, which was published in 1896 and enjoyed a considerable success. While his active propaganda in the press ceased, there was now at hand a body of enthusiastic followers who were nothing loath to take up the burden he was obliged to relinquish. The strategy of his enemies failed, so far as putting an end to the movement was concerned.

The election of Pius X signalized the triumph of all those principles which for almost a century had been gradually but steadily gaining ground. Pius ascended the throne of St. Peter in July, 1903; the *Motu Proprio* made its appearance in the following November. Theatrical music with all its works and pomps was to be banished from the public worship of the Catholic Church—surely a consummation devoutly to be wished, if the Liturgy is anything more than mere outward show and ceremony. The restoration of the age-long traditions of the Sanctuary, which had suffered a temporary eclipse, was no longer to be left to the enthusiasm of a few individuals; the responsibility was placed where it belongs—on the shoulders of those whose duty it is to safeguard the purity of public prayer.

Father De Santi was back from exile. He had been a close personal friend of the Cardinal Archbishop of Venice and continued in close personal touch with the new Pope. The reappearance of his articles in the *Civiltà Cattolica* gave evidence that the ban had been lifted. His comments and explanations of the "Codex Juridicus Musicae Sacrae" show a breadth of

view and profundity of knowledge which make them of great value to the student. Indeed for the student of ecclesiastical music this whole series, both before and after 1903, contain a statement of principles which has never been surpassed for clarity and convincing power. On comparing them with the *Motu Proprio*, one's curiosity is piqued as to just what part De Santi had, if any, in the actual formulation of the law.

The full story of the events leading up to and following 1903 has not yet been written and probably will not be for some time to come. Discussions which should have remained in the purely intellectual and artistic spheres, often degenerated into bitter polemics; animosities were aroused which, if they did not help, at least proved the music question to be very much alive. One wonders if Pius X did not come to the conclusion that he had stepped into a hornet's nest. It will suffice for the purpose of a summary sketch of this kind to say that the knell of the Medicea had sounded. The work of the Benedictines of Solesmes gained its due recognition and the courageous act of Father De Santi in introducing their books into the Vatican Seminary years before was justified. The new Vatican Edition was to be handed over to the Benedictines—but thereby hangs a tale whose telling would take too long.

There remains one crowning achievement of Father De Santi's strenuous life which should be chronicled here, since it is a consequence of the *Motu Proprio* which of itself proves the action of Pius X to have been productive of the best results in the Eternal City. It was not sufficient to have a solemn enactment of the Roman Pontiff imposing as law the tradition of the Church; men could and would interpret that law in the light of their own knowledge and prejudices. The movement could not be a genuine success, if its principles were not accepted by the majority of the whole Catholic body. He understood the prime necessity of making the music sung in the churches of Rome and Italy a model of liturgical and artistic dignity. If the opponents of the reform could point the finger of scorn at the very centre of Christendom—as they had been doing only too long—the case was hopeless. Education of a very practical kind was the one thing needed—and then more education. Men loved operatic music because they were continually hearing it in the theatre; let them hear church

music in church and they would soon grow to love it too. Simply to hand a copy of the law to a choirmaster and to tell him to put it into effect was not the way to get results; it spoke a language with which most choirmasters were unfamiliar.

Besides, Rome was full of young ecclesiastical students from the four quarters of the globe, who, if they could be intelligently interested and convinced, would carry the Gospel of the resuscitated art to their respective countries. The success of the Cecilians in Germany was due in large part to the effects of the Music School at Ratisbon; it might confidently be expected that a similar institution at Rome would extend its influence not only throughout Italy but far beyond its confines and thus produce results which could never be hoped for in any other centre.

Father De Santi undertook the arduous task of founding such an institution. Nothing daunted by the lack of funds, he began his campaign, gathered a corps of competent professors, and started in a modest way in 1911. In 1914 its success was so far assured that the Pope conferred on it the title of "Pontifical". In spite of financial difficulties caused by the war it continued to flourish. Benedict XV presented it with ample and suitable quarters; friends from outside installed a new organ; the number of pupils has steadily increased. The school is full of promise for the future. Give it twenty or thirty years of work and its establishment will prove to have been a fitting crown to a life spent, in the dying words of Father De Santi, in devotion to the "honor of God and the service of the Church".

The "Italian Association of St. Cecilia" was reconstituted in 1905 under the auspices of Pius X and the presidency of Don Ambrogio Amelli, of Monte Cassino. In 1909 De Santi was elected president and retained the office until his death in January of this year.

That his forty-two years of labor were blessed by fruits of even an un hoped-for kind, we have ample evidence in the changed conditions in the Eternal City. When he first reached there, church music was in a truly deplorable state. The compositions in general use were simply frank imitations of the operatic style of Donizetti, Bellini, and Rossini. Verdi no longer wrote in that style for the operatic stage; church com-

posers were but feeble imitators; even in the operatic style they were anywhere from thirty to fifty years behind the times. As late as 1902, if you visited the principal churches of Rome, you were almost everywhere entertained by Gaetano Capocci's "Laudate Pueri", an operatic aria if there ever was one. Many a time have seminary chapels in these United States echoed to the strains of the same Gaetano's "Litanies". Huysmanns in his *En Route* speaks somewhere of the Blessed Virgin entering a church service to the strains of a song and dance; if you have ever had the pleasure of listening to these same litanies, you will understand exactly what he means. They came from Rome. In the autumn of 1920 a Roman choir under the baton of Monsignor Raffaele Casimiri gave the United States a practical demonstration of the kind of music in use now and of the artistic manner in which it is being rendered. The agitation in which Father De Santi was so long a protagonist, has had its effect.

These very imperfect notes may be brought to an end with an anecdote related by a writer in the *Civiltà Cattolica* (18 February, 1922). Father De Santi died in the evening of 28 January, 1922. During the afternoon Cardinal Ratti, in Rome for the Conclave which was to elect the successor of Benedict XV, called to see him. The dying priest recognized his visitor and said to him: "Your Eminence, remain with us!" Was the vision of prophecy one of the mainsprings of his laborious life?

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THE CULT OF PSYCHOANALYSIS.

[N the early '90's, Sigmund Freud, a Jewish physician of Vienna, delivered his first lecture on a new method of dealing with mental abnormalities which he called psychoanalysis. Not a dozen people were present. The scientific world scoffed at his theory, accused him of charlatanry. But his theory did not die. Indeed, it has shown extraordinary vitality. In the past dozen years, psychoanalysis has made rapid strides; it has secured standing in the scientific world; it has developed into a cult which has been taken up by artists,

sociologists, and educators. It is no longer merely a psychological theory, but a system of ethics as well. According to one of its advocates, "it offers to the average man and woman a new rational code of behavior based on science instead of faith".¹ If it continues to spread, we shall all be using words borrowed from the Freudian argot; we shall all be talking of our inner conflicts, our ambivalent attitudes toward certain people, the complexes that are at the root of our behavior, and the dreadful results of suppressed urges.

Of course the psychoanalysts have not reached their place in the sun without opposition. In general the medical world is loud in its condemnation even to-day; neurologists in this country with the exception of a comparatively small group look askance upon this new method of psychotherapy. Perhaps the most ardent champion of Freud in America are folk of the Greenwich Village type, that strange race ever on the search for new gods. These pseudo-esthetes claim to find in psychoanalysis a panacea for all their ills; Freud's books are their Koran, Freud himself their Mahomet.

The anti-Freudians, on the other hand, have raised a hue and cry against psychoanalysis. What alchemy is to chemistry, astrology to astronomy, cubism to art, that, they claim, psychoanalysis is to true psychotherapy. The literature published by the cult's protagonist and his followers is styled contributions not to science but to pornography.

This is hardly fair to Freud. Sexuality according to him is at the root of all neuroses. Consequently his language is plain, to say the least. But Freud is writing for specialists, and I do not think we can condemn Freud solely because the books published by the vulgarisateurs of his theory have been popular not on account of their scientific content but on account of their purulency.

In this paper I shall endeavor to give an exposition of the essentials of psychoanalysis without bias or prejudice. It will, of course, be impossible to enter into the subject in detail and in all its ramifications. Sufficient, however, will be said to enable us to form a sane judgment of the merits of Freud's theory.

¹ *Psychoanalysis, its History, Theory and Practice*, by André Tridon (Huebsch).

HISTORY.

Although Dr. Freud is called the father and founder of the cult, another Viennese physician, Dr. Breuer, was really his precursor in this field. One of Dr. Breuer's patients, a young woman, was suffering from acute hysteria. Although a German, she was unable to use her mother tongue and babbled in English. She was also afflicted with hysterical paralysis. Breuer hypnotized her and made her recall the *trauma* (shock, in the Freudian pattern) which caused her present condition. The girl in the waking state was not, of course, aware of the cause of her trouble, but in the hypnosis she revealed all. The paralysis and amnesia were both removed by this talking or cathartic cure, as Breuer styled it. Freud was interested and collaborated with Breuer in similar experiments. Both directed the patients' attention during hypnosis to the scene during which morbid symptoms made their first appearance and caused them to live over the excitement they once repressed and get rid of it in the process.

Freud broke with Breuer, gave up hypnotism, and in 1895 presented the world with his brain-child, the theory of psychoanalysis. At first he attracted but little attention even among psychologists and neurologists. But soon he secured a following. So ardent have these proselytes become that no praise of the master is too extravagant. He is the high priest of the new religion; they quote him as the true Israelite quotes the Law and the Prophets. One of his disciples says: "Freud has become the first aeronaut in the empyrean of the human mind and has reconnoitred and brought back to us exact information concerning matters of which otherwise we should have known nothing."

Nor is Freud himself slow in acknowledging the importance of his contribution to human knowledge. In his General Introduction to Psychoanalysis, he says: "Humanity has had to endure from the hands of science two great outrages against its naïve self-love." He then speaks of the Copernican theory which destroyed men's belief that their earth was the centre of the universe, and the Darwinian theory which informed man that he was in no wise superior to the beast. "But the third and most irritating insult," he continues, "is flung at the human mania of greatness by present-day psychological research which

wants to prove to the I that it is not even master in its own house but is dependent upon the most scant information concerning all that goes on unconsciously in its psychic life."

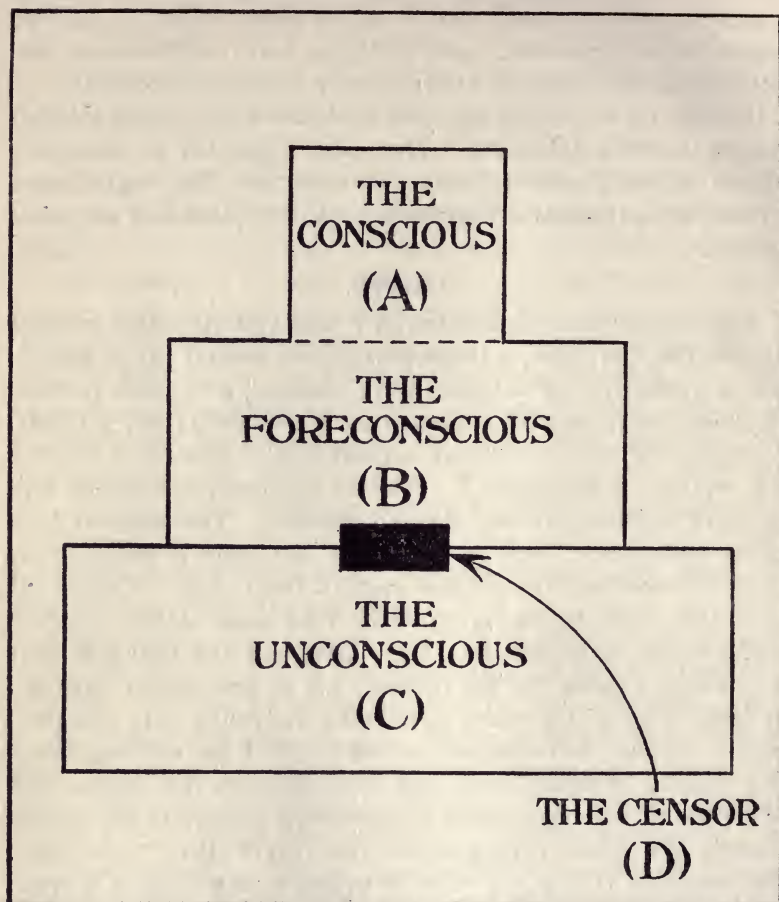
It may be worth noting here that there have been schisms among Freud's followers. The most important of these offshoots is the Zurich school. In essentials they agree with Freud; the principal difference is that they place less emphasis on sex.

THEORY.

Psychoanalysis as elaborated by Freud and his school is based on two theories: first, a large part of our mental life is unconscious (unknown or unknowable);² second, a creative force is constantly impelling all animate life. Freud calls this the *libido*.

It may be well to explain schematically Freud's theory of the psyche. (See figure.) We can represent our mental life by three adjoining rooms or compartments. The smallest (A) is the conscious. Here we find what our mind is dwelling on now; for example, the printed page in front of us. Connected with this room by swinging doors that open at the slightest touch is the foreconscious (B). Here are the thoughts that we have put aside for the present, but at the merest wish or, at least, with slight effort they come swarming into the conscious. Thus I am conscious of the words I am reading, but I can readily summon from the foreconscious the names and addresses of my friends and relatives, the picture of my parish church, the Latin conjugations, the Our Father. The next compartment (C) is the room of mystery, shrouded in Cimmerian darkness, the *terra incognita* that Freud calls the unconscious. Here are stored out of sight all the thoughts from earliest infancy to the present moment that we forget either because they are uninteresting or because they are painful. Here the lazy boy caches the rule for the ablative absolute; the timid individual, the humiliating experience he had to undergo at the hands of his companions.

² It is more correct to call this subconscious. To speak of our conscious and our subconscious, or unconscious, mind is altogether unscientific. We have not two minds; the mind is essentially one. Part of our mental life, of course, is dimly attended to and we may call this the subconscious working of our mind. When we say that this part of our mental life is unknowable, we only mean that it cannot be known by a direct appeal to our internal experience. But there are ways of bringing our subconscious thoughts to light, and psychoanalysis is *one* method.



But do not imagine that the unconscious is merely a store-room full of antiques, unpleasant or uninteresting relics of the past. It is much more than that. Here accumulate the complexes that play such a large part in Freud's theory. Thus my world or part of my world may learn of some defect that I possess, physical or mental. My shame at this knowledge, my brooding over it, becomes in the unconscious what Freudians call an inferiority complex. These unconscious ideas with emotions grouped round them exert a mysterious influence upon our conduct and upon our mental and physical health. The Œdipus complex needs to be explained. This is an over-attachment of the son for the mother, or, in the Electra complex,

of the daughter for the father. This complex has its origin in early childhood and, according to Freud, has a manifest sexual connotation of incestuous desire; hence the name. The normal child breaks away from this. But if not, the complex is the fertile cause of many neuroses, expressing itself at times in violent aversions toward the opposite parent. There is a whole swarm of these complexes; besides the inferiority complex, and the Œdipus complex, there are the fear complex, the rage complex, and a host of others. These complexes are like steam in a boiler. If the human boiler is strong and equipped with a good safety valve, no explosion will take place. If there is a certain physical or mental weakness, congenital or acquired, the complexes may assert themselves and result in the various ailments known to the psychotherapist—perversion; hypochondria; akrophobia, fear of high places; claustrophobia, fear of enclosure; astraphobia, fear of lightning; arithmomania; onematomania, and a whole regiment of other phobias and manias.

Thus we see that the unconscious is a vast reservoir full of potential energy. Here, too, are gathered the Freudian urges: the nutrition urge, the urge to seek food; the sex urge, the urge to perpetuate the species; the self-protection urge, the urge to avoid encounter with harmful stimuli. Civilization has complicated these urges. Thus, the nutrition urge awakened the desire for domination—the will-to-power urge, which in turn became a source of egotism. Often the urges form a powerful combine; for example, the will-to-power urge unites with the *libido* or sex urge and we have a force which, wrongly directed, will work much harm to the individual and to society. The urges are, in truth, chained Titans straining at the leash, ever striving to break their bonds and reach the outer light of consciousness.

The *libido* or sex urge plays a most important part in psychoanalysis. Freud attempts to steal the thunder from his opponents by claiming that sex in his sense is not synonymous with sensual craving, but is merely the fundamental instinct which lies at the very heart of our emotional life. Nevertheless, there is no doubt of his emphasis on sex. Whether this be over-emphasis I shall consider shortly. He would even rob child-

hood of all its poetry by interpreting the innocent acts of infancy as sexual cravings. In the child, according to Freud, we find all the perversions of adult life; only in childhood they are not perversions but thoroughly natural. As the normal child grows older, the self-protection urge asserts itself and represses these asocial cravings of infancy.

Freud's theory is unintelligible without a clear understanding of this self-protection urge. This is the Cerberus of the gruesome underworld of our mind. Freud calls it the censor. (See figure D.) It sits at the portals of the unconscious and strives to prevent the egress of any of the Titans. And the reason is that, if these urges rushed forth into the conscious, unsocial acts would result which, of course, harm the individual, and cause him to lose the esteem of his fellows. Hence, the name—the self-protection urge. Nevertheless the censor is not strong enough to battle single-handed against all these powers. They succeed at times in prying open the door despite all the efforts of the watchman; indeed, their influence on our conscious life is tremendous, even though we are not aware of it. When the urges succeed in eluding his vigilance, the censor, in a flurry of fright lest they rush out in all their awful nakedness, throws about them as they pass a mantle, a mask, and they come into the world of consciousness like the characters in a mystery play—symbolized, allegorized.

During dreams, the wariness of the guardian is relaxed, thus enabling *libido* and his confrères to stream into consciousness. Even then, however, the censor succeeds in symbolizing them after a fashion. Dreams, therefore, and their interpretation have a prominent place in the Freudian philosophy. During our dreams, the primitive, barbaric soul of us is unveiled; our repressed desires are made known—at least to him who has mastered Freud's exegesis of dreams.

Freud's theory of the unconscious is the basic fact upon which he builds. In the unconscious are contained the urges, the complexes, and the repressed desires. It is well to note that Freudians regard the unconscious as not merely the sum of all the experiences of our life. It is more than that. It originated not only in the childhood of the individual, but, because it contains so many repressed motives, may also be said to have originated in the childhood of the world. "In the unconscious

is condensed and capitulated the cultural history of mankind. . . . The unconscious contains the same desires which existed consciously in our very remote ancestors. . . . The motives and wishes of the unconscious are barbaric and unethical. . . . The dream reveals the mind of prehistoric man rather than the human mind as it has been rationalized and changed through culture and education; and through the evidence offered by the dream, it is possible to reconstruct the entire human mind."³

The unconscious is a huge power-house full of enormous dynamos. Take away all resistance and it will carry destruction in its wake. Direct it and it will turn motors, drive rock-crushers, light a city, operate a dozen industrial plants. So too the energy in the human machine; undirected, it spells disaster; released in the proper direction and on proper objects, it will benefit the individual and society. The savage is afraid of the dynamo because he is ignorant of its purpose. The human race is in awe of the unconscious because—until Freud—it was unaware of its hidden mechanism. It is the purpose of the psychoanalyst to direct this tremendous energy of the human dynamos into useful and social channels.

An illustration may make this clear. A noise wakes me in the middle of the night. I exaggerate the sound. I can hardly breathe; I perspire; I grow cold. My heart beats wildly; my limbs are paralyzed with fear. I can not cry out. Is it too fanciful to suppose that, were this to continue, I should go mad with dread or even die of fright? Fortunately there is a remedy. An electric switch is at my elbow. I flood the room with light. No one is present. But the noise continues. I laugh aloud—it is only the branch of a dead tree that the wind is scraping against my window. The cause is known; the effects disappear. The aim of the psychoanalyst is to make us see the causes of our unknown fears. Often they are as insignificant as the dead branch. Knowledge here is indeed power.

TECHNIQUE.

We shall be better able to judge of psychoanalysis if we watch the analyst at work. I shall suppose the practitioner a skilled neurologist and psychologist, not merely a lay devotee

³ *Repressed Emotions*, by Isador H. Coriat (Brentano's).

of the new cult. His patient is suffering from some neurosis, some phobia or mania; not insane, however, nor an idiot, but merely afflicted with some mental aberration which may work havoc in his life. The first aim of the analysis is to discover the cause of the nervous trouble. This means the probing of the unconscious. The patient's censor may strive to prevent the communication of this knowledge, especially if it be of a painful or humiliating nature. The analyst must now set out to win the patient's confidence. This may take months or even years of careful work. In the meantime he encourages the patient to talk freely of everything that comes to his mind. He tests his reaction to stimuli-words, hoping that the vigilance of the censor will relax and allow the patient unconsciously to betray his secret. For example, if many of his reactions to the stimuli-words are references to mother or motherhood, the analyst may conclude that the patient has an Œdipus complex. The patient is told to recount all the dreams he can remember. Suppose the patient tells the analyst that he frequently dreams of the death of his father, to whom, he claims, he is devotedly attached. This confirms the psychoanalyst in the opinion that an Œdipus complex, an over-attachment to the mother, is at the root of all his trouble. This prevents him from marrying or, if he is already married, has made his married life unhappy.

No cure can take place until transference has been secured; that is, a feeling of acknowledged sympathy from the patient to the analyst. According to Ernest Jones, it is a "displacement onto the physician of various affects (feelings) that really belong to some other person". Modified transference is, of course, common to all medical practice and, indeed, to spiritual direction as well. Transference is the central problem of psychoanalysis, and it is a difficult and delicate problem to handle. The transference must not be permanent; the patient must not feel that he is obliged to depend forever on the physician.

Granted a successful psychoanalysis, and consequent transference, what remains? The neurotic's interests are still turned within himself; he can not be cured until his interests are projected outside on the practical affairs of life. Consequently the analyst must awaken new interests, provide a healthy viewpoint, broaden his patient's horizon. In a word, sublimation

of the repressed complex must take place. Sublimation is the final step in psychoanalysis. It is the unconscious conducting of the repressed emotions to a higher, less objectionable, and more useful goal. The Zurich school attempts this along religious lines.

Extravagant claims for the success of this method are made by the Freudians. Only psychoanalysis, they say, can cure a neurosis, for it actually eliminates the unconscious conflicts which lie at the basis of the neurosis, either by raising the suppressed barbaric wish to a higher cultural level by bringing the patient into touch with reality again from which all neurotics withdraw, or by teaching the patient to utilize the energy of the neurotic conflict for more practical purposes. Psychoanalysis is like an archeological excavation. It digs out the buried complexes and then they disintegrate.

VALUE OF PSYCHOANALYSIS.

What opinion are we to form of the value of psychoanalysis? Has Freud's theory contributed anything to the sum of human knowledge, or is it merely, as one of its opponents says, "a lascivious farrago of nonsense"?⁴ With the exception of the terminology, there appears to be little that is new in the theory. What is new is not true and what is true is not new. Much that Freud teaches is as old as Aristotle. His theory of the urges is only a novel way of saying that animality is part of man's make-up. So engrossed are the Freudians in this phase of man's life that they seem to forget there is another side—rationality. This absorption in the sexual has gone so far, as Dr. Rivers, an English authority on nervous diseases, remarks, that perverse tendencies and prurient ideas are scented in every thought waking or sleeping of the patients who come under their care.

The urges are merely a new name for the passions; both Catholic ascetics and Freud's followers view them with alarm, but from different viewpoints. Of the inner conflicts, St. Paul long ago uttered words better and truer than any of Freud and his tribe: "But I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin, that is in my members."⁵

⁴ Dr. Cullen in the *Dublin Review*, April, 1921.

⁵ Rom. 7:23.

We must not lose sight of the fact that the Freudians are determinists; the urges exert an influence on the conscious life of all men, normal and abnormal. We may fondly imagine that we choose of our own free will to perform this act, but this is far from being the case. *Libido* is at work, but we are unconscious of it. Our acts belong in the same category as post-hypnotic phenomena. And this holds not merely for the abnormal individual, but for the normal as well. After reading Freud's *A Contribution to the Psychopathology of Everyday Life*, we may well wonder if there is a shred of free will left to any of us. That weird Freudian entity, the censor, does the work we are wont to ascribe to conscience and to will-power; but there is nothing volitional about the censor; it is a blind force that acts necessarily.

The symbolic interpretation of dreams seems to be the veriest moonshine. That sometimes the inhibitions of our conscious life are relaxed during sleep so that even the virtuous have dreams of a lascivious nature is beyond question. But why every dream in which shoes, trunks, swords, tunnels, caskets, ovens, wagons, etc., appear must necessarily have a sexual connotation is more than the average man can fathom. These commonplace articles have no such meaning in his conscious life. And to say that it must be so because primitive people used these as sexual symbols is to talk nonsense. This were to suppose that the child is born with certain innate ideas of sex inherited from his ancestors—an assertion absolutely without proof, contrary to sound psychological experience.

Of the practical value of psychoanalysis as a psychotherapeutic measure very little can be said because of the scarcity of data. Its most ardent defenders, even Freud himself, claim this is due to difficulties inherent to the technique. The treatments lasting for months and even years and involving considerable expense, the obstacles in securing the transference, the interference of suspicious relatives when transference is effected—all these, they say, militate against the successful administration of psychoanalysis. Nevertheless some good work has been done, some cures have been effected; notably in England in the treatment of war neuroses. In this country the physicians at St. Elizabeth's Hospital, Washington, D. C., claim to have used psychoanalysis with success. May it not be, how-

ever, that these cures are due not to the claptrap of psychoanalysis but rather to the long and sympathetic interest manifested by the physician in the patient? Loving sympathy has "ministered to a mind diseased" in thousands of cases that are not reported in the scientific journals. Then, too, confession, extra-sacramental as well as sacramental, has its therapeutic value.

In the transference, there is a real danger, especially when the patient is a woman. Long and intimate conversations with the analyst about her sexual life may have disagreeable consequences. This, however, is not necessarily so. The medical profession may rightly resent the supposition that physicians are blackguards, just as we object to the imputations of bigots against the Catholic practice of confession. Nevertheless, I do not think we can conclude that there seems to be nothing contrary to faith or to the ordinary moral teaching of the Church in either the theory or method of psychoanalysis. The deterministic basis of the theory renders it suspect, to say the least, and the manifest dangers connected with the technique, together with the small chance of successful cure, should keep Catholic physicians from using it in an unmodified form.

In this connexion the words of Dr. Peterson in the *Journal of the American Medical Association* are to the point. "I doubt if any persons have been benefited by this treatment. It requires months or years of work over each case and it is very expensive. I have, on the other hand, seen very bad results from the psychoanalysis of young men and women, permanent insanity, and even suicide; and if it (psychoanalysis) were not destined to be short-lived, I should advocate a law to prevent its employment in the treatment of young people."

And Dr. Cullen, an English neurologist, says in the *Dublin Review*: "That psychoanalysis is a real danger to society is my serious conviction."

CONCLUSION.

The use of psychoanalysis by lay people can not be too strongly condemned. Society is devouring Freudian literature, as is evidenced by the enormous sale of popular books on the subject. The fashionable world has found a new hobby and is riding it to the death. These newer esthetes probe their

own and their friends' unconscious lives to see what hidden complexes are at work. If there be a cesspool buried within us, what good comes of stirring up the fetid mass, what good to the individual or to society by examining with a Freudian microscope our mental cloaca? The machinery of our mind is too delicate for the clumsy handling of the amateur.

A final word about the extension of psychoanalysis. Dr. Freud's first effort was to find a cure for mental abnormalities. But he did not rest satisfied with that. His propaganda has gone forth to indoctrinate the world in every line of human endeavor. Psychoanalysis is being applied to God, religion, and morals. God is but the sublimation of the father-image, possessing no reality. The facts in the life of Christ and His Blessed Mother are blasphemously misinterpreted in a sexual sense. Why bother about morals when everything we do is determined by these blind powers within us? Free will is gone. The one thing necessary is to guard against asocial acts and those that harm the individual. Psychoanalytic theories are made to fit history, mythology, and folklore. The interpretation of poetry and the fine arts is being undertaken by the Freudians. Hamlet, Macbeth, Lear pass through this mystic alembic and emerge sorry-looking creatures suffering from heaven knows what complexes. The works of the great masters of sculpture and painting have a connotation frankly sexual to the distorted vision of the Freudian. Even the everyday actions of normal individuals have a sexual import. And finally, a school of Freudian pedagogy is rapidly developing. We shudder to think of what new tomfoolery will be introduced into the schools when teachers take up this debasing twaddle.

To sum up. Psychoanalysis when applied by experts for the cure of neuroses may be used, but only with the greatest caution. First, the intention must be good; secondly, every precaution must be taken to lessen the danger; thirdly, there must be a proportionately grave cause for incurring the moral risk. It is possible, of course, that all three conditions may be fulfilled in some individual case; but surely it is rare enough to make Catholics pause before using psychoanalysis.

And once it steps out of the sphere of psychotherapy, Catholics should sound the alarum and declare war *à l'outrance* against its encroachments. It does nothing but increase the

dread sex madness that has taken hold of the world in these later years. Reticence has long ago been repealed with regard to our conscious life by the modern poets and novelists; the psychoanalysts go a step farther; they would reveal the grizzly secrets in the charnel house of our unconscious.

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ST. THOMAS AND BIRTH CONTROL.

THE stormy question of birth control, which, lulled during the War, when the call for men was so loud and the fallacy of any theory for limiting the source of them was most felt, is again vigorously with us. It was with Aristotle and Aquinas. We have something to learn from the contrasting attitudes of the Philosopher and the Saint.

It is to the latter's *Commentary* on the former's *Politics* that we naturally turn for the Catholic teaching on this vital subject. Unfortunately, however, this celebrated work, which was as a window through which the brilliant political wisdom of golden Greece shone into the Middle Ages, is not entirely Thomistic. Tolomeus says so; and Peter of Auvergne is mentioned as concluding the work.¹ But it is all in the Master's vein, and was possibly, as Edouard Crahay suggests, completed from notes left by the Angelic Doctor.

The seventh book of Aristotle's *Politics*, replete with practical civil suggestion, must have particularly appealed to Aquinas; for he borrows liberally from it in the latter part of the authentic portion of his *De Regimine*. One is led to believe that he made its thoughts peculiarly his own. This is the portion of the *Politics* which opens up the Greek's mind on birth control; and the *Commentary* on it (Cap. XII) seems to be, at least indirectly, of Thomistic inspiration and source.

Aristotle was blunt. He declared that the State should check population and that, if any parents are in the way of having more children than the number allowed, an abortion must be committed before life and sensation begin in the foetus;² while

¹ Jourdain, *Philosophie de S. Thomas*, Paris, 1858, t. I, p. 88.

² *Politics*, VII, 16.

the more efficient modern idea would press back the possibility of births so far that the State need not be solicitous at all. Now, though Aquinas is as vehement for individual rights as anyone, he realizes that Nature has some rights, too; and that, if the individual begins by perverting Nature, he will end by wronging himself. He would save the individual from selfish as well as civil aggression. But the *Commentary* endeavors to present Aristotle's position gracefully and condone it in so far as possible. Since a state is a self-sufficient community, it is fitting that there be no poor citizens and, therefore, that any condition which would make for poverty should be dispelled.³ But to this the Saint could retort with the Gospel with which he was imbued: "Consider the lilies of the field." He knew of a Providence to which the piercing eye of the greatest of the Greeks was blind. God supplies enough for all; poverty should be traced to human causes and not divine. Its remedy should be natural and not unnatural, moral and not immoral. Normally there is enough for all, if all were willing to refrain from hoarding and to grant each his share. Christ spoke with greater authority than His minister Malthus, when He spoke of the care which His Heavenly Father had for mankind. Aquinas knew that Nature was not the great cause of paupers, but external circumstances; and that these, not Nature, should be the civil and individual target. He was not the one to solve a problem by canceling the subjects of it, and thereby creating a later and greater difficulty.

Besides, to meddle in the processes of Nature was, to Aquinas, a direct action against God, the Author of Life. Nature is far too sacred, in his concept, to be profaned by the clumsy fingers of the State or the brazen process of a plan of sex-sophistication. It has its ways: it is reasonable to accede to them. And any measure in defiance of them would be unreasonable and irreligious.⁴ Such a procedure might be expedient; but it would surely be a boomerang. It is plain to Aquinas that there can be no real gain when and where a human measure loses sight of either God or His reflection in Nature.⁵

³ *Com. Polit.*, Lib. VII, lec. 12. Cf. Albertus Magnus, *Com. Polit.*, Lib. VII, cap. 14.

⁴ *Summa Theol.*, 2a 2ae, qu. CLIV, a. 12, ad 1.

⁵ *Summa Theol.*, 1a 2ae, qu. XCV, a. 2.

There are sentences in the *Summa* to answer the flippant birth control propaganda which to-day we hear and see so much of. It is amusing, we are informed by our ultra-moderns, any longer to hold that infants arrive as necessarily as rain-drops and that we have no more command over their coming than the clouds in the sky. In still deeper sophistication, it is hinted that the sex function is on a level with eating and drinking. But Aquinas teaches that the order of reason requires means to be employed for the manifest and good purposes of Nature, and that means may be enjoyed only in view, explicit or implicit, expressed or tacit, of their proper end.⁶ If made to be absolute aims in themselves, they fall short of the natural plan and amount to perversions of it. It is good that the body of the individual be preserved; it is better that the race be perpetuated. Just as food is the means of saving the body, so is sexual intercourse the method of saving the race. The Angelic Doctor uses St. Augustine's observation, exactly to express the truth: "What food is to the body, so sexual intercourse is to the race." And, St. Thomas adds, sex indulgence indeed may be as sinless as eating, provided it be exercised in due manner, conformably to its object of human generation.⁷ But he emphatically asserts that there is no comparison between an excessive gratification of the appetite for food, and a disordinate satisfaction of sex. For the potentiality of the latter act is great; a new life can be the result of it, if Nature be not thwarted. Aquinas sees two glaring guilts: opposition to Nature and vicious concupiscence. Thus he views the subject from an angle which the modern birth controller has forgotten or ignored: ethics.

The points which he scores are these:

1. The interference with Nature which birth control involves means dishonor to Nature itself and especially its Author.
2. It depraves the purpose of sexual intercourse to a selfish surrender to concupiscence.
3. It sacrifices the common good.
4. It is economically inspired by a disregard for God's Providence, which is one of the great messages of Christianity. There is enough in the world for all, if there were enough

⁶ *Summa Theol.*, 1a 2ae, qu. CLIII, a. 2.

⁷ *Summa Theol.*, 1a 2ae, qu. CLIV, a. 2, ad 6.

energy, enterprise, justice, and charity. These should be sought and stimulated; Nature need not and ought not to be sacrificed.

5. The individual has no right to set himself against Nature, accepting the pleasures and repudiating the responsibilities and effects of intercourse. Much less has the State the right to tell the individual how many children he may have. Man is and must always be free in such a private interest, with an accountancy which is only to his Maker.⁸ In other words, if ever there is to be a limit to the land of infancy, the individual, and by no means the law, must make it; and, in the making, life is not to be profaned. Self-control is the constant insistence of Christianity.

Aquinas teaches an ideal of sex-life which yields not a jot to the pseudo-ethics of expediency, but is reasonable and natural in the noblest degree. He believes that the higher faculties of man should rule the lower. He was doubtless impressed by the expressive teaching of Albertus Magnus that God once destroyed the earth by water to quench the flaming lust which leaped in the souls of the children of men. The Maker intended man's reason to govern his appetitive life and not to be its slave. The cross was the symbol of the triumph of the Logos—the divine Reason—over the flesh. St. Paul, like the Nazarene, chastised his body and brought it into subjection. Aquinas likewise, in the troubled days of his youth, strenuously fought and conquered carnality once and for all. He could not coolly take it for granted that men would and must be sexually excessive. The teaching of Christianity and the endless examples of the saints who exercised not only temperance but preserved absolute virginity, were against such an uncomplimentary view of human strength. Besides, he possessed a Catholic's regard for the wealth of sacramental life in the Church and the long stream of graces flowing from Calvary and its unbloody repetition in the Mass. The Redemption, for him, was not a remote execution on Golgotha or a chapter in a book. It was a tremendous event of significance to the whole world for all time. It affected every phase of human life; it empowered every individual; it opened up a new world, a new sense of values, and a new hope. What was impossible to

⁸ *Summa Theol.*, 2a 2ae, qu. CIV, a. 5.

pagans was a sweet yoke and a light burden to the followers of Christ. And Aquinas could not for an instant admit the darkling presumption on which the Aristotelian advice with regard to race limitation seemed to turn. He respected the individual too sincerely to injure him even in thought. His democracy was as genuine in the ideal order as in the practical and political.

But to turn from religious considerations. St. Thomas adverts to the subject of sex from a socio-political angle. He remarks its intense relation to the public good; ⁹ for what could be more important to civil society than the perpetuation of itself? And therefore, Aquinas infers, all the restraints of reason should be thrown by the individuals in the State around the tendency to abuse the vital function. Whatever exceeds reason is wrong, he contends; and what is wrong has no right to be enacted. Depraved concupiscence, which seeks gratification without reference to the natural purpose of generation, is opposed to reason and has no justification. The Angelic Doctor distinguishes between the false reasoning of the world and the true reasoning which looks above for its standards; between expediency and ethics. When man obeys the commandments of God, he cannot act contrary to reason, although he may appear to run counter to its ordinary course.¹⁰ Hence Aquinas believes that not a limitation of the list of births, but an inspiration of the virtues of temperance within the marriage state, would be a solution of the condition which Aristotle and the moderns are pleased to deem a problem. The State would have to join hands with the Church, to elicit this sane and wholesome spirit.

But, as we have already mentioned, the *Commentary* tries hard to erase the stigma of unnaturalness in its interpretation of the Aristotelian thought; and so it strains, if indeed it does not sacrifice, the truth of the text. A correct and direct translation of the Philosopher's sinister sentence would be: "But if any parents have more children than the number prescribed, before life and sensation begins, an abortion must be brought about; for what is right and contrary to right in such a case is

⁹ *Summa Theol.*, 2a 2ae, qu. CLIII, 3a.

¹⁰ *Summa Theol.*, 2a 2ae, qu. CLIV, a. 2, ad 2.

determined by sensation and life." ¹¹ The *Commentary*, then, appears to err by charity when it declares that Aristotle did not express his own personal convictions in the matter. Still more so when it essays the opinion that he did not prescribe abortion absolutely, but only held that, if it must be, it ought to be prior to the development of sentient life in the womb; or, in other words, that the lesser of two evils is to be chosen.¹² But the Thomistic doctrine is all the more evident, for partly reading itself into the writing of the Philosopher. It is strong with a conviction which rises from sound ethics. And it saves the individual from the very instant of his actual and even possible existence, just as the sublime religious truths to which the Angelic Doctor's politics leads, would secure the salvation of the individual for all eternity. And surely a solution of living problems which is broad and detailed enough both to proclaim the common good and still champion the single member of the society in every reasonable respect; whose stand for right and justice, as divinely revealed or indicated, from womb to tomb, is unfaltering; which would stimulate civil society to help the individual, and urge the individual to help himself, especially against his greatest enemy—himself: cannot but be democratic in that richer and ethical sense of the word which the thinking world is coming to demand.

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¹¹ Walford's *The Politics and Economics of Aristotle*, London, 1853, p. 267.

¹² *Com. Polit.*, Lib. VII, lec. 12.



Analecta.

ACTA PII PP. XI.

MOTU PROPRIO

DE PRAESCRPTIONIBUS CONSTITUTIONIS PĪANAE "VACANTE SEDE APOSTOLICA" ALIQUA EX PARTE INNOVANDIS.

Pius PP. XI.

Cum proxime ex occasione Conclavis, in quo, arcano Dei providentis consilio, ad catholicae Ecclesiae principatum, nullis Nostris meritis, evecti sumus, omnia, quae ad Apostolicam Sedem vacantem et ad Romani Pontificis electionem pertinent, ad praescripta dirigerentur Constitutionis Apostolicae, quam s. m. decessor Noster Pius X die xxv mensis decembris an. MCMIV ediderat, ipsi VV. FF. NN. S. R. E. Cardinales in coetibus cotidie habitis, qui Congregationes generales praeparatoriae vocantur, optare se significarunt, ut posthac aliquod eius Constitutionis caput sic mutaretur, quemadmodum rerum temporumque ratio postularet. Itaque, re attente perpensa, de Apostolicae Nostrae potestatis plenitudine, Motu proprio ac certa scientia, haec, quae sequuntur, decernimus atque edicimus:

I. Derogantes iis, quae in Constitutione Pii X *Vacante Sede Apostolica* tit. II, cap. I, n. 33 praescribuntur, ut Cardinalibus, qui longius absunt, fiat Urbem tempore adeundi facultas, decem dierum moram, quae, post diem obitus Summi Pontificis, ad Conclave ineundum dabatur, ad quindecim solidos dies prorogamus; praetereaque Sacro Cardinalium Conlegio potestatem

facimus ingressus in Conclave etiam per alios duos tresve dies proferendi, ea tamen lege, ut decem et octo ad summum diebus elapsis, Cardinales, quotquot praesentes aderunt, statim Conclave ingrediantur et ad electionis negotium procedant. Quod vero attinet ad novendialia, servatis iis quae in memoratae Constitutionis tit. I, cap. v, n. 26 leguntur de exsequiis, tribus postremis diebus, sollemniori ritu persolvendis, Cardinales, in primo eorum conventu, praefinient dies, quibus sex priora habenda sint.

II. Quod in eadem Constitutione decernitur tit. II, cap. II, n. 38, ita volumus observari, ut cuilibet Cardinali, quamvis liberum sit duobus servientibus, clericis, vel laicis, vel uno clerico et uno laico uti, liceat tamen unum solum eumque laicum in Conclave secum adducere. Quod vero additur de servientibus Cardinali infirmo concedendis, id omnino immutatum esto.

III. Legem, quae de Communione a Cardinalibus facienda habetur in Piana illa Constitutione tit. II, cap. v, n. 54, sic novamus, ut liceat cuilibet Cardinali sacrum facere; qui vero, quavis de causa, se a sacro peragendo abstinuerit, is in designato sacello et consueta Missa ad sacram Synaxim accedat.

Iubemus autem Nostras has Litteras Motu proprio datas legi coram omnibus S. R. E. Cardinalibus praesentibus, in prima Congregatione generali, quae post obitum Summi Pontificis habebitur. Contrariis non obstantibus quibuscumque.

Datum Romae apud Sanctum Petrum die 1 mensis Martii, an. MCMXXII, Pontificatus Nostri primo.

PIUS PP. XI.

SAORA POENITENTIARIA APOSTOLICA.

(Sectio de Indulgentiis.)

INDULGENTIAE APOSTOLICAE QUAS SSMUS D. N. PIUS PP. XI
IN AUDIENTIA D. CARD. MAIORI POENITENTIARIO IMPERTITA
DIE 17 FEBRUarii 1922 LARGITUS EST.

Monita.

1. Res aptae ad recipiendam benedictionem pro Indulgentiis Apostolicis lucrandis sunt tantummodo coronae, rosaria, cruces, crucifixi, parvae statuae, numismata, dummodo non sint ex

stanno, plumbo, vitro aliave simili materia, quae facile confringi vel consumi possit.

2. Imagines Sanctorum alios ne repraesentent quam rite canonizatos vel in probatis martyrologiis relatos.

3. Ut quis valeat Indulgentias Apostolicas lucrari necesse est ut aliquam ex rebus benedictis ab ipso Summo Pontifice, vel a sacerdote facultate praedito, super se deferat aut in domo sua decenter retineat.

4. Ex expressa SS. Domini nostri declaratione, per Apostolicarum Indulgentiarum concessionem nullatenus derogatur Indulgentiis a Summis Pontificibus iam alias forte concessis pro precibus, piis exercitiis vel operibus infra recensendis.

Indulgentiae.

1. Quisquis saltem semel in hebdomada recitare consueverit coronam Dominicam, vel aliquam ex coronis B. Mariae Virginis, vel rosarium aut saltem eius tertiam partem, vel divinum officium, vel officium parvum eiusdem B. Mariae Virginis, vel integrum officium Defunctorum aut saltem vespervas aut nocturnum cum laudibus, vel psalmos poenitentiales aut graduales, vel consueverit in ecclesia christianam catechesim tradere, aut domi illam suos filios, propinquos vel famulos docere, vel in carceribus detentos aut aegrotantes in nosocomiis misericorditer invisere, vel pauperibus quomodocumque opitulari, vel Missae interesse eamve, si fuerit sacerdos, celebrare, servatis solitis conditionibus confessionis sacramentalis, sanctae Communionis et alicuius orationis ad mentem Summi Pontificis, lucrabitur Indulgentiam plenariam diebus Nativitatis Domini, Epiphaniae, Resurrectionis, Ascensionis, Pentecostes, SS. Trinitatis, Corporis Domini eiusdemque SS. Cordis; Purificationis, Annuntiationis, Assumptionis, Nativitatis et Immaculae Conceptionis B. Mariae Virginis; Nativitatis S. Ioannis Baptistae; utriusque festi S. Ioseph Sponsi B. Mariae Virginis; Ss. Apostolorum Petri et Pauli, Andreae, Iacobi, Ioannis, Thomae, Philippi et Iacobi, Bartholomaei, Matthaei, Simonis et Iudae, Matthiae, atque Omnium Sanctorum.

2. Si quis vero ad sacramentalem confessionem ac ad sanctam Communionem minime accesserit, corde tamen contritus ad mentem Summi Pontificis aliquantisper precatus fuerit, singulis diebus supra recensitis necnon aliis festis Domini et B.

Mariae Virginis, Indulgentiam lucrabitur septem annorum totidemque quadragenarum; diebus Dominicis ceterisque per annum festis de praecepto, Indulgentiam quinque annorum totidemque quadragenarum; quovis, demum, alio anni die, Indulgentiam trecentorum dierum.

3. Insuper quisquis, aliquod ex praedictis pietatis vel charitatis operibus expleverit, quoties id peregerit, quingentorum dierum Indulgentiam acquirat.

4. Quisquis ad aeris campani signum sive mane, sive meridie, sive vespere orationem vulgo *Angelus Domini*, tempore autem paschali *Regina caeli*, aut, eas ignorans, semel *Pater noster* cum *Ave Maria*; itemque sub primam noctis horam, edito pro Defunctorum suffragio campanae signo, psalmum *De profundis* vel, si eum nesciat, *Pater noster* cum *Ave Maria* recitaverit, acquirat Indulgentiam centum dierum.

5. Eandem Indulgentiam acquirat qui quavis feria sexta de Passione et morte D. N. Iesu Christi aliquantulum pie cogitaverit terque Orationem Dominicam et Salutationem Angelicam devote recitaverit.

6. Qui suam conscientiam excusserit et peccata sua sincere detestatus fuerit cum proposito se emendandi, devoteque recitaverit *Pater noster*, *Ave Maria* et *Gloria Patri* in honorem Ssmae Trinitatis, aut in memoriam Quinque Vulnerum D. N. Iesu Christi, consequatur Indulgentiam trecentorum dierum.

7. Quisquis pro fidelibus oraverit qui sunt in transitu vitae, vel saltem pro iis semel dixerit *Pater noster* cum *Ave Maria*, centum dierum Indulgentiam lucrabitur.

8. Quisquis, demum, in mortis articulo constitutus, animam suam devote Deo commendaverit et, iuxta instructionem fel. rec. Benedicti XIV in Const. quae incipit *Pia mater* 5 aprilis 1747, paratum se exhibuerit obsequenti animo mortem a Deo opperiri, et vere poenitens, confessus ac S. Communionem refectus vel, si id nequiverit, saltem contritus invocaverit corde, si labiis sit impeditus, Ssimum nomen Iesu, plenariam Indulgentiam consequetur.

Datum Romae, ex S. Poenitentiaria Apostolica, die 17 februarii 1922.

BERNARDUS COLOMBO, S. P. Regens.

L. * S.

IO. BAPT. MENGHINI, *Substitutus*.

ROMAN CURIA.

RECENT PONTIFICAL APPOINTMENTS.

Named Private Chamberlain, supernumerary, of His Holiness the Pope:

8 February: Monsignor Edmund Nolan, and Monsignor Arthur P. Jackmann, both of the Archdiocese of Westminster.

14 February: Monsignor James J. Redmond, of the Archdiocese of Liverpool.

15 February: Monsignor R. William Clapperton, of the Diocese of Aberdeen.

21 February: Monsignor Bernard J. Mahoney, and Monsignor Michael Curran, both of Rome.

Named Private Chamberlain of Sword and Cape, supernumerary, of His Holiness the Pope:

18 February: Mr. Evan Morgan, of the Archdiocese of Cardiff.

21 February: Mr. Shane Leslie, of the Archdiocese of Armagh.

8 February: Mr. Samuel Walker O'Neill, of Rome, named Honorary Chamberlain of Sword and Cape, supernumerary, of His Holiness the Pope.

Studies and Conferences.

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are :

MOTU PROPRIO OF HIS HOLINESS POPE PIUS XI extending the time for the opening of the Conclave for the election of the Roman Pontiff, and making other changes relating to the same.

SACRED POENITENTIARIA APOSTOLIC, through the Section on Indulgences, announces the Papal Indulgences granted by Pope Pius XI.

ROMAN CURIA officially publishes some recent Pontifical appointments.

DEVOTION TO THE HOLY GHOST.

Novenas, with great external pomp and solemnity, are made in honor of many different saints, but relatively little importance is attached in many places to the great original novena—the Pentecost Novena. It is a largely forgotten fact that all our novenas in honor of saints, or preparatory to certain feasts, are made in imitation of the solemn novena which Jesus Himself taught his Apostles to make when He commanded them not to depart from Jerusalem but to await the Descent of the Holy Ghost. Holy Scripture tells us that after the Ascension of our Lord the Apostles returned from Mt. Olivet to Jerusalem and went up into the Upper Room. There they persevered with one mind in prayer for nine days. On the tenth day, the feast of Pentecost, they were filled with the Holy Ghost and went forth transformed men, valiant defenders of the cause of Jesus Crucified. This novena in honor of the Holy Ghost is therefore the one original novena instituted by Jesus Himself and made by the Apostles and our Blessed Mother.

Because this novena is so sacred in its origin, the Church has attached to it special indulgences and made the universal cele-

bration of it a matter of obligation, at least to a certain extent. In 1897 Pope Leo XIII appealed to the entire Catholic world in the following words: "We decree and command that throughout the whole Catholic Church, this year and in every subsequent year, a novena shall take place before Whit-Sunday, in all parish churches, and also, if the local Ordinaries think fit, in other churches and oratories. To all who take part in this novena and duly pray for our intention, we grant for each day an indulgence of seven years and seven quarantines; moreover, a plenary indulgence on any of the days of the novena, or on Whit-Sunday itself, or on any day during the octave; provided they shall have received the sacraments of Penance and the Holy Eucharist and devoutly prayed for our intention. We will that those who are legitimately prevented from attending the novena or who are in places where the devotions cannot, in the judgment of the Ordinary, be conveniently carried out in the church, shall equally enjoy the same benefits, provided they make the novena privately and observe the other conditions. Moreover, we are pleased to grant, in perpetuity, from the treasury of the Church, that whosoever daily during the octave of Pentecost up to Trinity Sunday inclusive, offer again publicly or privately any prayers, according to their devotion, to the Holy Ghost, and satisfy the above conditions, shall a second time gain each of the same indulgences. All these indulgences we also permit to be applied as suffrages for the souls in purgatory."

Another plenary indulgence may be gained at any time of the year by making a novena in honor of the Holy Ghost; with any approved form of prayer. This last indulgence was granted in 1849 by Pope Pius IX.

Why then, we may ask, is the great novena in honor of the Holy Ghost so poorly attended, whereas the faithful flock to novenas in honor of certain saints? Why does it prove so unattractive to many of those who in fact do make it? Among other reasons the following three may be given: first, because the faithful do not know the Holy Ghost; secondly, because the devotions used during the novena have very often no apparent practical bearing on their lives; thirdly, because devotion to the Holy Ghost is never brought to their attention except during ten days out of the 365 of the year.

Why do the faithful know so little about the Holy Ghost? Is it because the beautiful doctrine concerning Him, which the Church has drawn from the fountain of Divine Revelation, is above the grasp of the ordinary faithful? Is it a sealed book of which only a privileged few know how to break the seal and decipher the characters? Assuredly not. Like many other truths of the Holy Gospel, sublime though it be, the Father has revealed it for the little ones; it can therefore and should be made known to them. As a learned writer whom I am consulting, very truly says, if we desire a proof that this devotion is accessible to the piety of the faithful at large, we have only to recall the place the Holy Spirit held in the popular devotion of the Middle Ages—the number of churches, hospitals, hospices, asylums, convents and countless other charitable works placed under his patronage. And it is significant to note in passing, that it was precisely this epoch when devotion to the Holy Ghost was one of the most popular devotions, that has merited the title of “the Ages of Faith.” It was undoubtedly the spiritual, the immaterial element of this devotion which inspired the grand works of art, the magnificent cathedrals of Europe, which our materialistic age cannot reproduce, because it knows not how to actually live the religious mysteries and ideals which inspired those monuments of faith. Our age has been eminently utilitarian and it cannot soar above the material elements. In fact materialism has developed to such a stage that the world itself is becoming disgusted with it and the devil is furnishing an equally ruinous alternative in false spiritual doctrines. I refer to Spiritualism. The Church alone has a cure for that scourge which is ravaging the world at present and exciting the sinful curiosity of even some Catholics. It counteracted superstition in the Middle Ages by practical devotion to the Holy Ghost. Again we must *en masse* have recourse to the Holy Spirit, who was sent by Christ “to convince the world of sin and of justice and of judgment.”

Pope Leo XIII in his encyclical letter on the Holy Ghost pointed out a few very practical points on which the faithful should be instructed concerning the Holy Ghost. To the Holy Ghost especially, says the Pope, all of us owe the gift of faith. In baptism we were “born of the Spirit” (John 3: 6). “The

charity of God is poured forth into our hearts by the Holy Ghost" (Rom. 5: 5). Therefore we owe to him the actual participation of that life of grace which Jesus merited for us. The learned Pontiff shows the grandeur of the indwelling of the Holy Ghost in the just soul, quoting the text: "Know you not that your members are the temples of the Holy Ghost" (1 Cor. 6: 19). What a grand text to use to associate devotion to the Holy Ghost with an exhortation to chastity. He tells how the people should be reminded to hearken to the secret warnings of the Holy Ghost who speaks in the soul through the voice of conscience. He shows how devotion to the Holy Ghost can be inculcated in every instruction on the Sacrament of Penance, since Jesus first said "Receive ye the Holy Ghost", before he actually gave the Apostles the Power of the Keys. Therefore the faithful should be instructed to invoke the Holy Ghost for themselves and their confessor before they enter the Sacred Tribunal. Many similar practical points that learned Pontiff touched upon which could serve as subject matter for a long series of sermons on the Holy Ghost, and he finally concluded that part of his encyclical with the following words: "These sublime truths, which so clearly show forth the infinite goodness of the Holy Ghost toward us, certainly demand that we should direct toward Him the highest homage of our love and devotion. Christians may do this most effectually if they will daily strive to know Him, to love Him and to implore Him more earnestly; for which reason may this our exhortation, flowing spontaneously from a paternal heart, reach their ears. Perchance there are still to be found among them, even nowadays, some who, if asked, as were those of old by St. Paul the Apostle, whether they have received the Holy Ghost, might answer in like manner: 'We have not so much as heard whether there be a Holy Ghost' (Acts 19). At least there are certainly many who are very deficient in their knowledge of Him. Wherefore all preachers and those having care of souls should remember that it is their duty to instruct their people more diligently and more fully about the Holy Ghost—avoiding, however, difficult and subtle controversies, and eschewing the dangerous folly of those who rashly endeavor to pry into divine mysteries. What should be chiefly dwelt upon and clearly explained is the multi-

tude and greatness of the benefits which have been bestowed, and are constantly bestowed upon us by this Divine Giver, so that errors and ignorance concerning matters of such moment may be entirely dispelled, as unworthy of 'the children of light'."

The next question is: Can the novena and in fact any devotion to the Holy Ghost be made intelligible and practical for the ordinary faithful? This question has been answered to a certain extent in the previous paragraphs. But some may object that the difficulty remains of developing the instructions on the Holy Ghost in such a way as to avoid the profound depths of theology and reach the hearts of the people. Can that be done? I answer in the affirmative. We need but take up books like *The Gift of Pentecost* by Fr. Meschler, S.J.; *Come, Holy Ghost* by A. A. Lambing; *Glories of the Holy Ghost*, by W. F. Stadelman, C.S.Sp.; to find abundant matter for a long series of instructions on the Holy Ghost. Every chapter of Father Meschler's book is divided into three points and treats of a practical subject. He treats of the Christian Family, of each of the Sacraments, of the State, of the Church, etc. Father Lambing's book contains points for fully one hundred sermons on the Holy Ghost. The book written by Father Stadelman, C.S.Sp., is a veritable mine of information for confraternity conferences. Sections of Mgr. Gaume's *Catechism of Perseverance* contain beautiful and yet most simple thoughts on the Gifts of the Holy Ghost. Many of the chapters of Cardinal Manning's book *Internal Mission of the Holy Ghost*, could easily be brought down to the reach of the faithful by the studious preacher. The Fathers of the Holy Ghost publish at Cornwells Heights, Pa., a monthly magazine, *The Paraclete*, which usually contains practical instructions on the Holy Ghost. The same Fathers have published a booklet of devotions for the novena.

Finally there is no reason why devotion to the Holy Ghost should be confined to Pentecost and forgotten during the remainder of the year. It can be made a practical devotion for the year round by establishing a confraternity of the Holy Ghost for which the Holy Ghost Fathers have obtained many indulgences. Confraternities have been for centuries the means employed by the Church for perpetuating approved and salu-

tary devotions, and for keeping alive among the faithful the essential truths of our holy religion. Evidently the Church's doctrine on the Holy Ghost is essential and must be kept before the mind of the faithful. The confraternity's indulgences are attached to various feasts throughout the year, so that the society becomes a means of bringing the faithful to the sacraments more often. On those days meetings can be held at which conferences can be given on subjects which we cannot usually explain sufficiently during the short time allowed for the Sunday Mass. The erection of the Confraternity would make a very fitting closing for the Pentecost novena. Information about the Confraternity can be obtained from the Holy Ghost Fathers of Cornwells Heights, Pa.

This devotion in honor of the Third Person of the Most Holy Trinity, if consistently inculcated into the hearts of the people, must surely be fraught with the greatest blessings for a parish. Pope Leo XIII looked upon it as a means of bringing back stray sheep to the fold; of reviving the true Christian principles of domestic society which have fallen into disrepute among men of the world owing to the propagation of such pernicious doctrines as that of birth control; and of combating that scoffing sceptical attitude which even many of our young Catholics are developing toward the Church and her discipline.

FREDERICK T. HOEGER, C.S.Sp.

"ARCHDIOCESE" IN ECCLESIASTICAL TERMINOLOGY.

To the Editor, THE ECCLESIASTICAL REVIEW.

A suggestion that the word "Archdiocese" is a misnomer, originally made by the Abbé Gosselin and repeated by later writers,¹ calls for an examination which will show that the criticism rests on entirely erroneous assumptions, and that the term is justifiable and proper, not only in conventional ecclesiastical language, but from the historic-literary viewpoint as well.

Gosselin and his followers take it for granted that the designation *archdiocese* is applied to a diocese because it is the seat of an archbishop. The oldest authentic documents on

¹ Cf. *Catholic Historical Review*, January, 1922, pp. 469 ff.

the subject clearly demonstrate the contrary. They show that the ecclesiastical metropolis, as distinguished from the civil, was not named from the metropolitan, but that the metropolitan was so named because he was bishop of a metropolis; just as in modern speech we call a bishop "archbishop" because he is the bishop of an archiepiscopal see.

A glance at the history of the origin of metropolitans or archbishops will sufficiently indicate this sequence. Thus Thomassin,² citing the canon of the Council of Antioch A. D. 341, writes: "Episcopos qui in unaquaque sunt provincia scire oportet, episcopum qui praeest metropoli etiam curam suscipere totius provinciae, eo quod in metropolim undequaque concurrunt omnes qui habent negotia." Again, referring to the council of Taurus, A. D. 397,³ he says: "Decrevit porro ut metropolis ecclesiasticae dignitas ex his urbibus ei vindicaretur, quae metropolim se civilem esse idoneis documentis approbasset."⁴ Further on we read:⁵ "Conditas primum ab apostolis fuisse ecclesias in iis provinciae civitatibus quae ceterarum matres et principes essent. Nec alio ergo nec longiore a principio repeti potest ecclesiarum metropoleon origo." And later: "Affixae erant toto orbe, si Africam demas, ecclesiasticae metropoles metropoli civili. Si quam ergo de novo provinciam civilem Imperator in duas partiretur, novae civilis metropolis episcopus hinc efferebat se, et in metropolitanorum collegium adscitum se esse sperabat."

From the last quoted passage it is clear that a bishop became metropolitan (archbishop) by the fact that his city was made a metropolis (archdiocese). The same fact is vindicated by Van Espen:⁶ "Hoc sat constat metropolitanos dici a metropoli, metropolim autem esse urbem matrem, id est quasi primam et praecipuam, quasi reliquarum matrem. Quoniam vero in unaquaque provincia urbs est aliqua quae inter caeteras eminet, haec dicta est metropolis; ac ideo episcopus qui hujusmodi metropolitanus dictus fuit, quibusdam juribus et praerogativis

² P. I, L. I, c. 12.

³ Ibid., c. 40.

⁴ This decision was given in a dispute between Arles and Vienne as to which city had the superior claim of being the metropolitan see and which of the two bishops was consequently the legitimate metropolitan.

⁵ Ibid., c. 39, n. 2.

⁶ *Jus Eccl.*, P. I, tit. 19, c. I, n. 3.

prae caeteris et in caeteras ecclesias donatus fuit." A little later he adds: "Illud quoque sat compertum est jam pridem metropolitanum dictum fuisse episcopum qui metropoli sive civitati quae in certa provincia praerogativis et iuribus caeteras antecedeat, praeset." Again: ⁷ "Labentibus autem saeculis metropoles ecclesiasticae paulatim a metropoli civili disjungi coeperunt, neque urbium erectio in metropolim civilem secum traxit metropolim ecclesiasticam; sed pro utilitate et necessitate ecclesiae quaedam ecclesiae quae opportuniore videbantur in metropoles erectae fuerunt."

Hefele, in his *History of the Councils* (vol. III), commenting on some canons in the Council of Chalcedon (A. D. 451), writes: "The principle that the ecclesiastical dignity of a city should be regulated by its civil eminence had already been expressed by the Synod of Antioch in its ninth canon; and the same was done more expressly by the Council of Chalcedon in canons 17 and 28." In speaking of canon four of the Council of Nice (A. D. 325) the author points out the fact that the Byzantine emperors, having raised a number of cities to the rank of metropoles, several of the Sovereign Pontiffs, such as Gelasius I and Leo I, refused to recognize the claim that every such metropolis became *ipso facto* a metropolitan bishopric. The emperor might create a civil metropolis; but it was reserved to the Pope to create an ecclesiastical metropolis, although in earlier times the designation of a city as an imperial metropolis usually carried with it the raising of the same city to a metropolitan bishopric. In either case such designation was made on the principle that the metropolis, together with the diocese or church of which it was the seat, represented the "prima sedes" or "prima cathedra", or the "ecclesia princeps et matrix," etc. That these terms implied the recognition of a higher rank and a preëminence above the suffragan bishops no one will question.

In modern times the Church has maintained precisely the same principle. The creation of an archdiocese invariably precedes the creation of an archbishop. An apparent exception may occur in the designation of a titular archbishop, in which case the name is purely an honorary title without accompanying

⁷ Ibid., c. 10.

jurisdiction. The documents published in the Bullarium of the S. Congregations⁸ or in the *Acta Apostolicae Sedis* confirm this statement. Hence writers of works like the *Lives of the Catholic Bishops* by Clark, rightly state that for example: "by Apostolic Brief, dated July 1850 New Orleans was erected into an archdiocese . . . and Bishop Blenk was raised to the dignity of Archbishop (1906)." Frequently the reasons for the designation of an archdiocese are mentioned in the document of erection; but the appointment of an archbishop, and the superior jurisdiction conferred upon him, are subsequent to, and conditioned on the preëminence of his see among the suffragans of the ecclesiastical province.

As regards the literary use of the term, we must go back to its etymology and philological interpretation. Modern reference works, such as the latest edition of Webster's *International Dictionary*, *Century Dictionary*, and others, give the word (archi-diocesis) as derived from medieval Latin. Moroni⁹ writes: "Dioecesi significa la estensione di un vescovato od arcivescovato, vale a dire il territorio su cui si estende la spirituale giurisdizione, l'amministrazione, e il governo ecclesiastico d'un vescovo o d'un arcivescovo, sebbene quelle governate dagli arcivescovi generalmente si chiamino arcidiocesi (archidiocesi)." The corresponding designation of archdiocese has been in use by canonists of all nationalities. Thus the use of the word "Erzdioecese" in German ecclesiastical literature goes back several centuries. The same may be said of the Italian *arcivescovato*, the Spanish *arzobispado*, the French *archévêché*, etc. These terms stand for archdiocese, meaning the see of the archbishop. The same usage we find maintained in the earliest Catholic directories and almanacs of English-speaking countries, among the best of our Catholic English writers, as well as in the official designations of the first and subsequent Provincial Councils of Baltimore. These follow the precedents of earlier Synods, such as the famous Council of Prague (A. D. 1605), the Decrees of which are published as "Synodus Archidioecesana". Benedict XIII in a Constitution of 1725 speaks of his see at Benevento as "archi-

⁸ Cf. vol. IV, p. 510; vol. V, p. 103.

⁹ *Dizionario di Erudizione Storico-Ecclesiastica*, vol. XX, p. 75.

dioecesis mea".¹⁰ For similar instances one need only consult the *Collectio Lacensis* or the *Acta Sanctae Sedis*. In the acts of the Vatican Council the term is used in the same sense by the French Bishops, and the propriety of this use, in canonical as well as popular language, is attested by its adoption in official papal documents when there is question of erecting a new ecclesiastical province.

In view of these facts the quotation of a phrase from a papal bull appointing a coadjutor bishop of Quebec, in which the Pontiff addresses the "city and diocese of Quebec," can hardly be adduced as confirmation of the Abbé Gosselin's contention when he writes "le Pape comme la grammaire est pour moi". The curial style indeed permits an occasional deviation from language consecrated by long and legal usage.

CANON.

A MODERN PASTORAL AID—CATHOLIC BOYS BRIGADE.

Recently I heard a preacher from over-seas remark that within fifty years America would have the status of a third-class power. He was referring to the very alarming increase of divorce and other abominations in American society: things which, there is no disputing, bring about sooner or later national decay. About the same time, over cigars and coffee, I listened to the optimistic remarks of an American major, indicating that whilst there were undoubtedly perils ahead, the country would, somehow or other, pull through in the end. That "somehow or other" set me thinking about ways and means, it being perfectly obvious that if the American people fold their arms and let things take their course, in particular follow their present course, disaster is inevitable.

It is becoming a commonplace to-day amongst thinking people that only Catholic principles can save the country: it is sometimes overlooked that Catholic principles were meant to save the world. It is the corruption of the world that is the enemy, the undying enemy against which Catholics throughout the world have continually to fight. The evil nevertheless takes different forms according to times and places; hence each

¹⁰ Collect. Lacensis, vol. I, coll. 447-449.

country and each age has its own particular problems. For us the immediate problem is concerned with the care of our young people. Is the next generation of Catholics in this country to prove a solid bulwark or a shifting sandbank? How shall we save them from the tides of irreligion and indifference that threaten to swamp them? Our Catholic schools are plainly unable to provide for the vast number of our children in the large cities; hence the dire necessity of attendance at public schools with all the consequent dangers to faith and morals. Worst perhaps of all for the future is the well-established fact that a great number of those Catholic children who have attended public schools are, within a few months of leaving school, lost to the Catholic Church. It would almost seem as if the most critical period for these children is the last year of their school life and here is, to my mind, the most favorable time for definite Catholic action. The movement to reach girls frequenting the public schools is in good hands and may be trusted to effect grand success in the future, but it is with Catholic boys that great work has already been done or more has been determined upon.

The important point, of course, is definite Catholic influence to counteract the (at least) indifferentism, which they unconsciously imbibe at public schools, and which they will almost infallibly carry away with them when they leave school. The desultory catechism lessons—it is notorious that public school children evade them—will not and do not suffice to keep such children within the pale. Something more must be done to impress Catholicity as a force in their lives, upon their minds and hearts, something which will prevent them from drifting into non-Catholic organizations when their school days are over. They require to be shown their duties and responsibilities as Catholic young men in a very definite way.

An attractive Catholic organization seems the best way to effect this, one which, whilst thoroughly Catholic, or rather because it is thoroughly Catholic, aims at providing for the requirements of both soul and body. Therefore, besides the usual facilities for spiritual instruction and help, the program must include recreation in that form best adapted to the special leanings of boys between the ages of thirteen and sixteen. Boys' clubs are all very well in their way; but the

general trouble, discovered by experience, is that it is so difficult to train them to habits of order and good manners. Some form of more or less strict discipline is essential in dealing with boys of the ages above mentioned.

It is here that the Catholic Boys Brigade has proved already such a great success, for it combines the three requisites of spiritual help, abundant recreation, and well ordered discipline. The exact opportunity of these three has always proved a delicate matter in Catholic organizations. But in the case of Catholic boys who habitually associate with non-Catholic boys, notice their astonishing freedom from religious duties. The matter becomes doubly difficult. Boys must be attracted, interested, and influenced, if any permanent good is to be effected and this has been well kept in mind by the organizers of the Catholic Boys Brigade, who have, it would seem, struck the golden mean in their wise distribution of activities spiritual, recreational, and disciplinary. Moreover in this growing Brigade a certain flexibility of program is allowed for, to suit the varying needs of local branches and to this must be attributed no small share of the popularity which it has already achieved. A sound fundamental basis or ruling idea, a wide program and great flexibility, should enable the Brigade to reach from end to end of the States and become of the greatest value to pastors in the difficult work of preserving the Faith of the next generation. But the scheme calls for work not only from the pastor but also from his assistants in the parish and from laymen, perhaps hard, but glorious work. Coöperating with the Chaplain of the Brigade, who is usually one of the assistant priests of the parish, must be a few of the best young men of the parish, who will not be afraid to devote some of their evenings to the task of training the boys in the ways of the Brigade. The possibilities of the movement are great and the number of young souls to be snatched from unbelief are many. If we are to do something for our public school children, it must be something on the lines of the Catholic Boys Brigade of the United States, an excellent organization which has been tried and found worthy.

A word may be added about the pupils of our parish schools of which thousands have been enrolled. There are no reasons to exclude them from the benefits they may derive from the

Brigade. The movement needs stability and, if it is to continue, also officers and men willing to coöperate. Our parish schools furnish the best material. These boys appreciate highly the training and recreation the Brigade gives them. On the other hand they might resent it if they see that more is provided in a recreational line to public school pupils than to those who attend the parish school.

ALFRED BARRY, O.M.CAP.

PASTORAL MANAGEMENT AND PARISH FINANCES.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have read with interest the recent communication in the REVIEW in regard to methods of raising church funds. Let me give you the opinion of one who, although not a pastor, has had an opportunity of studying pastors' methods of collecting money. Since my ordination nearly twenty-five years ago I have been engaged almost exclusively in college work; but I have ever held myself in readiness to preach and hear confessions in the various churches when a call came. I have had considerable experience in this matter in eastern Nebraska and western Iowa, in Illinois and Wisconsin, in Ohio and Kentucky.

While I did not consciously pry into parish matters, I enjoyed conversing with pastors in regard to the management of their church affairs. During these many years of experience I have met one pastor who, in my opinion, had worked out a good system for financing his church and school. I feel sure that he would not wish me to mention his name or to quote him.

His method was something like this: He never spoke of money matters in the church. On coming to the congregation to be its spiritual guide he called a meeting of the men and asked them to assist him in the financial part of the church. These men were to elect officers, and the officers were to the best of their ability to assess the various heads of families. Soon there was a call for an addition to the school; twenty thousand dollars were required. The assessing committee set to work and assigned an amount for each parishioner, according to his means. Any member of the parish was free to come before the committee and object if, in his opinion, he was overtaxed. Many availed themselves of this privilege and suc-

ceeded in reducing the amount which they were asked to contribute. But in the meantime the committee learned from these individuals just what proportion they would be able to contribute; and this amount remained for future assessments. It took some time to gather the per-capita tax rate; but once it was collected there was no further difficulty. Mr. Jones knew that for every dollar needed in the parish he was supposed to give twenty-one cents; and there was just one Mr. Jones in the parish. Mr. Martin knew that for every dollar needed he would be required to give three cents. Mr. Smith would have to contribute one cent, whereas many others were levied upon for the fraction of a cent.

As new members came into the parish they were approached on the subject by the committee, and their proportionate share was obtained. I can assure you that the committee traced every newcomer. Later on, when the priest needed a sidewalk in front of the church and a new roof for the church, he had only to calculate the cost, and the committee knew just how much each member of the congregation should be assessed.

I know that this plan has been working successfully for many years. It has given entire satisfaction to both priest and people. I cannot see a simpler way of collecting money. It is true that there are parishes which are changing so rapidly that any definite system like this would be required to be modified considerably, but in its main points it could be worked successfully in any parish.

Now let us take this matter a little further. Let us make out the year's budget, including salaries for the priests and teachers, coal, light, repairs, etc. With this budget before them, the members of the committee could take care of the entire finances of the parish. There would always be some who failed to meet their obligations, but the assessments could be made large enough to meet the obligations. With this system it would not be necessary for the parish priest to talk about money matters from the altar. He could simply notify the members of the parish and the committee that there would be a meeting to discuss parish matters.

The writer has been all but scandalized at times to hear some pastors Sunday after Sunday harping upon the subject of

money. Occasionally a pastor would say to me: "I want to read the announcements to-morrow." This meant that there was something about money and money, and more money.

I would not have you think that I am writing in a critical strain; if I have been somewhat shocked at times in regard to the ways of collecting money, I have been more than edified by the saintly and sacrificing lives of hundreds of pastors whom it has been my privilege to meet and assist.

H. S.

A CALL FOR MISSIONARY WORK AMONG RUSSIANS.

His Grace the Most Rev. Archbishop De Guébriant, Superior General of the Paris Foreign Missions, was sent by Rome last year into Russian territory to get information on the condition of religion there.

The letter which follows, addressed to the Maryknoll Superior, reveals a splendid opportunity and should interest all Catholics, but in a special manner those who by birth or ancestry have come in contact with the Russian people.

VERY REV. JAMES A. WALSH,

Very Reverend and dear Father:

You have visited Europe recently, and you know how interested the Church is in the future of those great Russian countries (they extend over twenty per cent of the inhabited regions of the earth) which, closed for more than a century to all Catholic influence, seem now to be about to enter an era of liberty of conscience.

I was able in person to fulfil a mission in Siberia last summer, as you already know, and what I saw fills me with an ardent wish that Catholics should understand better the importance of Russian affairs from the standpoint of the future of religion in the world.

Since the Bolshevik revolution, and as a result of it, the Russian people are divided as regards religion into three groups.

The first has turned aside from the Church and from the clergy and has detached itself from all religious observance. They have ceased to be Christian and live as the pagans did. Is this temporary or permanent? Time will show.

The second group represents the totally opposite state of mind. They have drawn close to religion as their hope of a future rebirth

of Russia in the church which they consider as a center for all the elements that have remained sane throughout the country. They recognize that the Czars have enslaved the church and usurped prerogatives belonging to God alone. But they maintain that, by its sufferings and by the heroism of its martyrs, their church has deserved to regain its liberty. Instead of being subject to a Holy Synod with no canonical authority, their church has now chosen a legitimate head, elected according to canon law, Tikhone, Archbishop of Moscow and Patriarch of the Eastern Slavs. The educated and believers among the Russians, led by Bishop Tikhone, are striving to raise the standard of their clergy, which had fallen low, and to inaugurate an era of moral rebirth and church activity.

Between these two groups there is a third, very numerous, of people who have neither sufficient faith, nor intellect, to reason like the second class, but who continue to have religious cravings. However, they are not satisfied with their church, because during the autocratic régime it allowed itself to be subservient, instead of resisting, as the Church of Rome has always done with a *non possumus*, the enterprises of civil power. Dissatisfied with their church and especially with their popes, this class of the Russian people remains uncertain. It does not abandon religion, but it does not embrace it generously.

The duty of Catholics seems to be to show the Russians that the weakness of the Orthodox Church lay in the fault that it has not obeyed, as we have, the command of Jesus Christ, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's". Its error is always the same, the Byzantine error which for a thousand years has allowed the civil power to interfere with the guidance of the church, to choose its high dignitaries and to make use of the clergy as political tools. The only means of combating successfully these lay usurpers is that established by our Lord Himself—union with the Chair of Peter—with the Pope, Head of the Universal Church.

That is why the Holy Father asks Catholics to get in touch with Russians wherever it is possible and to make them understand by word, by example, and by the exercise of charity that we look upon them as our brothers in religion, separated from us only because of the misunderstanding which the Emperors of Constantinople and the Tsars of Moscow brought about and maintained in their own interest. Outside of that nothing separates us. Our doctrine, our liturgy, and our sacraments are the same. The Russian orders are valid and their recognition is not a matter of dispute. Under the sole condition of recognizing the Pope as the successor of Peter and the Head of the Universal Church and of believing what they

have always believed in the sense that the Pope believes and teaches, they will be Catholics as much as we are, even though they were to keep their rites and liturgy—which are very ancient. They could remain, too, subject to the present pastors, where priesthood is not different from ours.

To encourage this fraternal union the Pope, as you already know, has appointed at Paris itself, a Coadjutor of the Archbishop "for foreigners" and more particularly for Russians. But you know how impoverished France is and how much mistrust has risen between the Russians and the French. It seems to me that American Catholics are in far better position than we to respond to the wishes of the Sovereign Pontiff, for there are many more Russians in America than in France. They are more at their ease there, freer, less mistrusted and further from Moscow. I wish we could inspire the clergy of the United States with the idea of taking up the Russian problem and trying to solve it in America itself by means of efforts and experiments which may serve as guidance and, I hope, as a model for the other countries.

With kindest regards, I am

Devotedly yours in Christ,

[Signed] J. DE GUÉBRIANT.

CELEBRATION OF JUBILES OF NUPTIALS.

Qu. Is there any prescribed form for celebrating what are called Silver or Gold Weddings? Catholic couples frequently ask to have the twenty-fifth or fiftieth anniversary celebrated with Mass in the church, to which they invite their relations and friends as to a thanksgiving festival. What Mass should be said on such occasions, or may the Nuptial Mass be said when the rubrics allow it?

Resp. The matter has been exhaustively treated in the ECCLESIASTICAL REVIEW (Cf. Vols. III, p. 69; XV, p. 101; XXIII, p. 529, and the *General Index*, tit. "Marriage: Nuptial Bless".) We summarize here the matter. There is no prescribed ritual, but liturgists suggest the following approved usage. The couple kneel at the Communion rail or on prie-Dieu prepared for them in front of the altar. The priest, vested in surplice and white stole, or, if the Mass is to follow immediately, in stole and chasuble (leaving the maniple on the altar until Mass begins), addresses the jubilarians, exhorting them to gratitude for the blessings of their state, and to a renewal of mutual fidelity to the end of their lives. Then he blesses them

with the usual benediction, "Benedictio Dei Omnipotentis Patris et Filii et Spiritus Sancti descendat," etc. After this he reads Psalm 127 with the antiphon, "Ecce sic bendicetur homo qui timet Dominum," followed by the Oratio:

Omnipotens aeternae Deus, respice propitius super hos famulos tuos, ad templum tuum pro gratiarum actione laetos accedentes, et praesta ut post hanc vitam ad aeternae beatitudinis gaudia (cum prole sua) pervenire mereantur. Per Christum Dominum, etc.

Then follows the Mass of the day, or, if the rubrics permit, a votive Mass "De Beata Virgine" or "In gratiarum actione", with the chant of the Te Deum at the conclusion.

If for any reason the nuptial Blessing had not been received when the parties were married, it may be supplied, and under these circumstances the Nuptial Mass may be said, with due regard to the prescribed rubrics. The marriage rite preceding the Mass is however omitted—and the above blessing substituted, since the parties only renew their compact.

VENERATION OF A RELIC OF THE TRUE CROSS.

The Sacred Congregation of Rites has prescribed the manner of venerating particles of the True Cross duly authenticated (Decree, 18 February, 1843), as follows.

The Reliquary containing a piece of the Holy Cross on which our Divine Saviour died, is to be kept separately in a receptacle of the church or sacristy.

It may be exposed for public veneration on the altar with at least two lights burning. (Decree, 22 January, 1771.)

On Good Friday it may be publicly exposed on the main altar between lights, immediately after the Adoration of the Cross which precedes the *Missa Praesantificationum*. It may not be exposed on the altar on which the Blessed Sacrament is reserved on Good Friday.

The solemn exposition at any other time is made by a priest vested in surplice and stole of the color of the feast which occasions the exposition; otherwise the color is red.

If Mass is celebrated before the relic exposed, the celebrant genuflects on one knee "in accessu, recessu," and at solemn Mass "in transitu dum altare incensatur".

The faithful who pass the altar on which the relic is publicly exposed, genuflect on one knee (Decree 2722 ad 1; 23 May, 1835).

The relic of the Holy Cross is carried in solemn procession under a baldachin, and benediction with it is given at the close of the procession (Decree 3324 ad 1; 15 September, 1736).

The ceremony prescribed for this benediction is as follows. At the conclusion of the procession the priest places the relic on the altar, genuflects on one knee, puts incense in the thurible, and standing incenses the sacred relic *triplici ductu* (Decree 2324 ad 2; 14 September, 1736). He then takes the veil as in Benediction of the Blessed Sacrament, and with the sacred relic blesses the faithful with the sign of the cross. There is no singing during this blessing.

When the relic is given to the faithful to kiss immediately after Mass the celebrant retains the vestments of the Mass; otherwise he is vested in surplice and stole. The form in presenting the relic to the faithful is:

Per Crucem et Passionem suam concedat tibi Dominus salutem et pacem.

or:

Per signum Crucis de inimicis nostris liberet nos Deus noster.

FORTY HOURS' ADORATION WITHOUT THE "MISSA PRO PACE."

Qu. Our Ordinary in issuing the instructions for the Forty Hours' Adoration two years ago recommended the introduction of the nocturnal adoration, where it could suitably be done. As I have a good number of devout Catholic men in my parish I asked permission to have the nocturnal adoration of the Forty Hours last year. The permission being readily granted, I read the original document of the Holy See on the subject and then did the following:

On Saturday morning at five o'clock we had Solemn Mass of Exposition, and, continuing the adoration without interruption, with a Solemn Mass of Reposition on Sunday morning, ended the Adoration at nine in the evening of Sunday. It had lasted exactly forty hours. But there was no room for the *Missa pro Pace*, which, as far as I know, is not mentioned in the original document of the institution of the Forty Hours' Devotion. Did I act rightly?

Resp. The original and authoritative document which regulates the Forty Hours' Adoration is the Clementine Instruction, issued about two hundred years ago by Pope Clement XI, who thereby confirmed the practice of continuous adoration before the Blessed Sacrament introduced nearly two hundred years before him, by Clement VIII.

This instruction provides for the uninterrupted adoration beginning with the Mass of Exposition at noon, and ending with the Mass of Reposition on the third day. The forty hours are here completed *moraliter* not *physice*, as Gardellini in his exhaustive commentary on the "Instructio Clementina" points out. In Milan the forty hours were counted strictly, by order of St. Charles, who wished a continuous chain of public prayer to be maintained throughout the diocese, and for this reason forbade even the celebration of Mass or any other function in the particular church where the devotion was being held. He desired that all devotion of reparation should be concentrated upon the Real Presence by a special band of the parish adorers. All necessary or customary functions, even the Sunday Masses, were to be transferred to the neighboring churches until the Forty Hours' Adoration was ended, and would be taken up immediately by the adorers in the next church. But such was not the aim contemplated in the Clementine directions. These were intended to foster devotion to our Eucharistic Lord, and made primarily for the City of Rome; although recommended to be observed elsewhere with slight limitations or adaptation in case the adoration could not be continuous for forty hours but had to be interrupted during the night.

The twelfth section of the thirty-seven in the Clementine Instruction prescribes "*Missae non celebrandae in altari Expositionis praeter duas solemnes pro expositione et repositione*". The hour prescribed for these Masses is "*post Nonam*"—that is, after the recitation of None in choir. If this be done, it is evident that a day intervenes between the *Missa expositionis* and the *Missa repositionis*, unless we ignore the purpose and name of the latter Mass by celebrating it before replacing the Blessed Sacrament in the tabernacle. The Mass of Reposition is celebrated with special ceremonial, which indicates the solemn closing of the Forty Hours' Devotion. If it is celebrated before the actual reposition of the Blessed Sacrament, it loses its

special character and becomes a Mass of devotion within the Forty Hours' Prayer. Hence as a matter of fact, whether the adoration is continuous during the night, or interrupted, as is the case in most of the churches outside Rome, the Mass of Reposition takes place on the third morning from the beginning of the devotion with the Mass of Exposition. From five a. m. to about nine p. m. for two days, and from five to noon on the third day, we manage to get the required time, morally, of forty hours spent in adoration or devotion before the Eucharistic Presence. By beginning the devotion with the Mass of Exposition at noon, and protracting it continuously to the third day, ending early with the Mass of Reposition, the Romans fill a generous measure of forty hours' adoration.

In either case, however, there is the second morning, and for this the Clementine Instruction provides by an intermediate Mass "*Pro Pace*" in violet vestments, without Gloria; or for any other intention prescribed by the Pontiff or the Ordinary. The *Instructio Clementina* distinctly mentions this Mass (XIII: "*Die intermedia dicenda est Missa votiva vel pro pace, vel pro alia necessitate, prout jussum fuerit*"). Presumably our Reverend pastor was misled by the earlier statement, "*Missae non celebrandae praeter duas solemnes pro expositione et repositione*", overlooking the limiting phrase "*in altari expositionis*". The latter restriction, however, has been interpreted by liturgists in a modified way, so that the practice of saying the *Missa pro pace* at the altar of exposition is generally tolerated.

INDULGENCING A "TATTOOED" CRUCIFIX.

Qu. During a two weeks' mission here recently a young man came to ask one of the missionaries to bless a crucifix which he had tattooed on his arm. The figure on the cross was as perfect an image as one sees it in prints of the crucifix. The question was later mooted among the priests whether the ordinary indulgences could be attached to such a representation of a crucifix together with the blessing. Will you kindly give your opinion?

Resp. There may be some prejudice against this form of honoring the cross, but we see no reason why a permanently tattooed image on the body may not be indulgenced. Some

devout Catholic sailors and soldiers were induced during the war to have the image of Christ tattooed on their right arms as a reminder of their faith and moral obligations, and as a notification to any priest who should find them speechless in hospital or on the battlefield, that they wanted the sacraments. The Monita attached to the *Summaria Indulgentiarum* issued by the late Pope Leo XIII (23 February, 1878), in giving the conditions under which indulgenced blessings may be imparted to crucifixes, etc. requires that the image, besides being carried on one's person, must be of a material which is not fragile or easily perishable. It expressly excludes indeed "imagines typis exaratae, depictae", but from the context it becomes plain that the pictures here indicated are prints on paper or other material which is easily torn, mutilated, or otherwise apt to lend itself to misuse. The sailor's tattoo is not as a rule liable to such misuse; and in all other respects appears to fulfill the conditions required for devotional and indulgenced blessings.

COMMUNIOICATION OF ECCLESIASTICAL PRIVILEGES TO RELIGIOUS.

Qu. Will you kindly answer this query in THE ECCLESIASTICAL REVIEW?

"Regulares etiam in Ecclesiis alienis iusta de causa Missam celebrare possunt duabus horis ante auroram vel duabus horis post meridiem." Rescr. Pii VI, 24 Jan., 1783. Does this still hold good? Does it apply to members of religious congregations, or is it a privilege for regulars strictly so-called?

Furthermore, "In Ecclesiis Regularium omnes sacerdotes, etiam saeculares, duabus horis post mediam noctem et tribus horis post meridiem celebrare possunt." (Ex concessione PP. Redemptoristis facta.) Does this privilege also apply to religious congregations and their churches? Does it still hold good? J. A. H.

Resp. For the interpretation of ecclesiastical privileges the Code of Canon Law lays down certain principles which may be summed up as follows:

1. A privilege granted by competent ecclesiastical authority is perpetual, unless the terms of the grant or the condition under which it was obtained definitely show it to be limited in time or application.

2. A privilege whose concession cannot be proved by document, is held to be perpetual and legitimate if it has been actually in prescription for a hundred years or longer.

3. Privileges, being favors, are to be interpreted in the widest sense compatible with the terms of their grant.

4. Religious enjoy those privileges that are indicated as belonging to their order under the new Code of Canon Law; and such others as have been communicated to them directly (by proper instrument) from the Holy See.

5. Transfer or communication of such privileges hereafter, to other than those for whom they were directly intended, is forbidden.

The rescript of Pius VI (24 January, 1783) permitting regulars to celebrate Mass before sunrise still holds good, it would seem, since it was granted without limit; and by right of prescription it is in force where it has been interpreted as belonging to religious congregations in general. That the rescript has been so interpreted is also true, for not only is the sharp distinction between religious with solemn vows (*regulares*) and those with simple vows (*religious*) in regard to such privileges less marked in the former law, but the insertion of "*exclusa in posterum qualibet communicatione*" in the canon (631, n. 1) would indicate that the extension was generally recognized before the promulgation of the new Code.

The same principle appears to be applicable to the interpretation of the privilege granted to "regulars" to celebrate after noon, although the grant of the privilege was communicated to the Redemptorist Fathers, who asked for it.

MASS INTENTION AND DELAYED FUNERAL SERVICE.

Qu. We had a funeral announced for a fixed day, although there is always some want of punctuality in the country, owing to distance and occasional difficulties in transit. A violent snowstorm on the morning of the day made us believe, when the people failed to arrive at the time set, that they would not come at all, but defer the rite to a later hour. Accordingly the priest who was to perform the funeral rites began his Mass. When he was half way through, the procession arrived with the corpse. He finished the Mass and then gave the absolution of the body.

Is he obliged to say another Mass for the deceased, since he received the stipend for the service with the understanding that he would offer Mass for the soul of the departed?

Resp. If he changed his intention, failing to offer it for the deceased because the funeral party did not appear, he is obliged to say another Mass by way of compensation. If, however, he offered up the Mass for the deceased expecting that the remaining ceremonies of the funeral might be deferred till the afternoon or later when the storm had subsided and when he could no longer say Mass, he would not be bound to supply the omission merely because the people were not present at the Mass. For the convenience of all parties it would be desirable in such conditions to have a definite understanding to provide for similar delays.

THE "ORATIO SUPER POPULUM" IN A MISSA CANTATA.

Qu. In a ferial Missa cantata in Lent, is the "Oratio super Populum" to be sung, or will it do to read it?

Resp. In a Missa solemnis the deacon sings the "Humiliate capita vestra", and the celebrant sings the oration. In a simple Missa cantata the celebrant sings all the parts that are chanted in the Missa solemnis. Only the Epistle, which in the Missa solemnis is chanted by the subdeacon, may be sung by an ordained lector. If there is no lector, the celebrant simply reads ("satiuserit") the Epistle.

THE TITULAR SAINT IN THE "ORATIO A CUNCTIS".

Qu. In the oration "A Cunctis", is the name of the titular saint always to be inserted, even in a church "simpliciter benedicta" or in a convent chapel?

Resp. In private chapels or oratories ("quodcunque oratorium non solemniter benedictum") the N. in the prayer "A Cunctis" refers to the "patronus loci", if there be one, and not to the titular of the parish church in which the chapel is located; nor to the titular of the church to which the celebrant is attached (S. R. C. 12 September, 1840; 23 November, 1906).

In private chapels of large institutions which have a titular church, such as seminaries, colleges, etc. the titular of the institutional church is inserted in the prayer "A Cunctis" (S. C. R. 16 November, 1893; *Ephemerid. Liturg.*, Vol. XV, 1901, p. 102).

Criticisms and Notes.

STATUTES OF THE DIOCESE OF CROOKSTON. Promulgated at the Diocesan Synod held 20 September, 1921, in the Cathedral of the Immaculate Conception, by the Right Rev. Timothy Corbett, Bishop of Crookston. Pp. 170.

Crookston is not a very large diocese in point of population. Its twenty-seven thousand Catholics, scattered over an area of seventeen thousand square miles, are cared for by about fifty priests in only forty-four churches with resident pastors. But there is a good proportion of converts, and there is an increase of Catholic baptisms and marriages over deaths, so that the eight parishes that now have schools are in the way of being fed and increased, especially since the Benedictine Order with its fine traditions is for the most part in missionary charge throughout the district. But what most of all evidences pastoral activity is the steady and systematic supervision shown in the holding of the first synodal council of the young diocese, with the enactments contained in the respectable volume before us. There are the traditional chapters "*De Vita et Honestate Clericorum*" and "*De Locis et Temporibus sacris*", with the instructions on the sacraments, preaching, church music and devotions, schools, and the temporalities of the churches. What is of general interest to the American Clergy in the elaboration of these topics is the practical form and application to local circumstances which characterize the legislation and which show that the Crookston synod has not been a merely perfunctory operation suggesting that the diocese is being governed. The prescriptions are definite, although introduced generally by an exposition of the motives that call for their observance. There are pertinent reminders to the clergy—in plain English—of their habitual duties, and cautions, regarding the relation of clerics to women housekeepers; of their taking part in politics, and secular negotiations; of their attending theatricals and shows, of smoking in the streets, and similar practices detracting from the high dignity of the priesthood. In regard to parochial activity the directions are equally definite and detailed. Thus they become diocesan laws, the violation of which can be visited by corrective action and censure, in order to preserve the flock from negligence or unworthy treatment. The liturgical functions are regulated by recall of rubrics of the ritual and the official formulæ which preserve uniformity and edification. Besides such regulations covering every department of the pastoral and priestly life, both private and administrative, there are useful directions regarding the building of new churches, the keeping of accounts, school manage-

ment, and the like, things which make this latest volume of our diocesan statutes a manual of pastoral theology for the clerical student and the junior clergy. The volume may thus serve many a cleric in other parts, albeit it is intended for conditions of a more or less missionary character. Throughout the regulations are based upon and refer to the canons of the new Roman Church Law designed to transform our missionary management into a parochial system.

RELIGION—SECOND COURSE; pp. 102. RELIGION—SECOND MANUAL; pp. xv—413. By Roderick MacEachen, D.D. With a preface by Most Rev. Neil McNeil, D.D., Archbishop of Toronto. New York: The Macmillan Company. 1922.

Archbishop McNeil in the interesting preface to the latter volume lays the claim that "the catechisms which originated in the seventeenth and eighteenth centuries reflect the tone of a controversial epoch. They appeal to the head rather than to the heart. They were designed to fortify the faith of the child against the errors of the day by informing the intellect. In method they followed the pedagogy of their time. The sane philosophy of the thirteenth century had given place to the pedantry of the Renaissance. The reform we need does not consist in simplifying the words or explaining their meaning. We need a reform in method. Professional teachers find our catechisms out of keeping with the methods they use in teaching other subjects."

The books before us constitute a decided departure from traditional systems. The REVIEW for May, 1921, has already brought to the reader's notice the general idea and ideals of the course. We have now the second installment—*Religion—Second Course*, the text book intended for the pupils; and *Religion—Second Manual*, a questionnaire which will serve the teacher to secure from the pupils personal amplification of the lessons they have been studying. In the former are given forty succinct chapters, each followed by a summary of eight general Truths, while almost a score of appropriate, well-finished pictures help to relieve the tediousness of type. The *Manual* is consistent with its conception both as to content and arrangement. Here and there, it is true, a subject may seem to be overdeveloped, an illustration not just pointed, or a line of thought not quite relevant. But, as the author observes, "the questions are multiplied to supply the material required even in extreme cases". Pedagogy of this stamp cannot confine itself to directions set down in black and white. Its greatest success will be achieved by the mixture of instruction with a judicious selection of interrogations.

Any answer which might cause a pupil undue embarrassment, ridicule, or intimidation in future responses would frustrate the very freedom and confidence which the method aims to secure. With the *Manual* this leavening process will be somewhat easier. Access to many sources of information is indicated and fine drill-work in quick and original reasoning is presented. *Repetitio juvat* sounds the dominant of the theme. The eight test questions terminating each lesson offers an excellent means of unifying the body of truth assimilated by the child in the course of study, instruction, and actual reasoning.

THE SACRAMENTS EXPLAINED, pp. 434; **GRACE AND PRAYER EXPLAINED**, pp. 117. According to the Munich or Psychological Method. For Children of the Intermediate and Higher Grades. By the Rev. Joseph J. Baierl. Rochester, N. Y., The Seminary Press, 1921.

HIGH SCHOOL CATECHISM or THE BALTIMORE CATECHISM EXPLAINED. By Mgr. P. J. Stockman, Chaplain Immaculate Heart College, Hollywood (Los Angeles), Cal. St. Louis, Mo., American Press. 1921. Pp. 828.

Some recent additions to the steadily growing list of Catechetical treatises. The first two volumes are further adaptations of the Catechism of Dr. Stiegle, and in their present form are based on the Baltimore Catechism and supplemented in part from Deharbe's text book. The Sacraments, Grace and Prayer well merit an exposition of doctrine that will tend to impart both correct and adequate knowledge of the means God has ordained for man's sanctification. The first volume, consisting of eight divisions, comprises, with the tracts on Grace, Prayer, the Lord's Prayer and the Angelic Salutation contained in the second, as comprehensive a treatment as one could reasonably desire within the limits of the ordinary instruction class. The method of presentation has previously been commended in these pages (October number, 1919), and in all respects the same plan is pursued as in the previous installments. Since the author's intention is to offer not so much a text manual as an *Aid* to teachers, those who make use of the course will know how to make such changes as clarity and the varying abilities of their pupils may demand.

On the other hand, the *High School Catechism* is devised for the direct use of the students themselves. That it will be accorded the welcome justified by its contents is reasonably to be expected. Naturally the youthful inquirer, "conscious of high-school superiority", looks forward to more detailed information which may dispel

any doubt or obscurity likely to obtrude itself. In no respect will the want of such knowledge be apt to prove more disastrous than with regard to questions of belief and practice. Once the Rubicon of the grammar grades has been crossed, the concise definitions of the smaller Catechism seek an amplification that will from the outset present the truths of faith and the duties of religion in their consonance with the widening life upon which the youth is entering. Mgr. Stockman has endeavored to meet this demand. He has grouped the chapters of his work into the three divisions of the Creed, the Sacraments, and the Commandments, and has culled wisely and tactfully from the theological teaching of the Church, particularly from the works of St. Thomas and St. Alphonsus and from the Handbook of Christian Apologetics by Wilmers.

Besides many clarifying footnotes, the Catechism contains five helpful appendices on Revelation, Holy Scriptures, Ecumenical Councils, Indulgences, and Socialism. The book is timely, up-to-date, and will serve admirably the purpose for which it is compiled. Despite its 800 pages the volume is in no wise bulky. It will make a convenient reference book for priest, catechist as well as student. The only feature deterrent from such service is the complete lack of contents table, index, or any other key to the store of knowledge locked within the covers. It may be hoped that this is due to an oversight which in the near future will be remedied.

ESSAYS AND ADDRESSES ON THE PHILOSOPHY OF RELIGION.

By Baron Friedrich von Hügel, LL.D., D.D. London and Toronto: J. M. Dent & Sons; New York: E. P. Dutton & Co. Pp. xviii—308, 1921.

The Philosophy of Religion with which readers of this REVIEW may be presumed to be best acquainted is a system of principles and conclusions that flow immediately from their Psychology, Theodicy, and Ethics. This body of truths constitutes a rational basis upon which, with materials borrowed partly from experience, partly from the historical and the physical sciences, and partly from the Bible taken as an historical document, is constructed a system sometimes called the Philosophy of Religion, sometimes Introduction to Theology, or again Apologetics or Fundamental Theology; although these various names designate disciplines more or less distinguishable. The accomplished writer to whom we owe the present collection of republished essays, while doubtless familiar with the science just mentioned, makes no mention of it; possibly because he regards it as exerting little or no influence upon "the modern mind" outside the Catholic Church. Non-Catholic students who concern themselves

with the Philosophy or the History of Religion—happily the number of such students is not diminishing, if one may judge from the pertinent literature, which seems to be unfailing—have abandoned the elder “Christian Evidences” and “the old Apologetics” for a more analytical, more concrete, more experiential investigation of religious phenomena and institutions. Familiar as Baron von Hügel is with this mentality, his work is instinct from cover to cover with a kindred spirit.

The volume comprises eleven essays grouped under three topics, Religion, Christianity, Catholicism. Within the first division we have Responsibility in Religious Belief, Religion and Illusion, Religion and Reality, Progress in Religion, Preliminaries to Religious Belief. Within the second fall the Apocalyptic Element in the Teaching of Jesus, the Specific Genius of Christianity, What Do We Mean by Heaven? and What Do We Mean by Hell?. And within the third are the Essentials of Catholicism, the Convictions Common to Catholicism and Protestantism, Institutional Christianity, Christianity and the Supernatural.

The program outlined suggests an array of matters and problems the analysis of any one of which would far overtax the limits of the present notice, seeing especially that the author himself recognizes that there is not a paper in the collection “which does not raise more questions than it solves”. All that can here be done is to indicate certain salient ideas which dominate the thought. The first, at least logically the first, is that the organ employed in the study of religion must be not simply the intellect but the whole self, the full set of human faculties. Sense, aggregated experience, imagination, feeling, will, the entire psychical complexus must be brought to bear upon the process and its term and object. The second, is the distinction between the abstract and the concrete concept. The former is clear, and is easily transferable from mind to mind. The latter is dense, but vivid and hard to communicate. It is a sense of reality with the full wealth of content which the actual and factual presents and imposes. In other words, we have here the difference which Newman draws so strongly in the *Grammar of Assent*, between “notional” and “real” assents. Thirdly, there is in every Religion the *Given*; for Religion, more than all other convictions that claim correspondence with the real, begins and proceeds and ends with the *Given*; with existences, realities which environ and penetrate us. And this is true as well of Natural as of Supernatural Religion. Both the one and the other, though distinct, include the sense and the conviction of the *Given*. “In actual life Natural or Rational Religion or Pure Theism exists as the mirage after the setting, or as the dawn before the rising, of an

Historical Religion. And such Historical Religion always claims to be, not Rational but Revelational, and not Natural but Supernatural; and such a Religion is never purely Theistic, but always clings to a Prophet or Revealer of God and to a community which adores God and worships the Revealer" (p. xvi).

These three ideas pervade the text like a theme in a great symphony. Now sounded in close unison as a solid chord, now set at remote intervals with many an intervening modulation, they dominate the whole and give it a character which at once captures the intellect—though without, however, always engendering conviction—while it fascinates the imagination. "The Given" in all religious experience, natural and supernatural (if we may translate a less into a more familiar term), is some influx immediate or mediate of God, intellectual enlightenment an urgency of the will; in a word, God's touch, natural or supernatural. This divine impact "is given" and felt in every kind and variety of religious institution, not only in Catholicism but in every form of Religion—in Confucianism, Buddhism, Mohammedanism, and the others. The author, not without emotion, instances the suggestive example of Cardinal de Lavigerie, the zealous Missionary Archbishop, "alighting from his carriage and proceeding on foot past such mosques as he happened to pass in his Algerian diocese. And with regard to Christians not in communion with the Roman Catholic Church, we gratefully sympathize with Cardinal Manning who spontaneously and persistently combined the liveliest possible conviction as to the supreme powers and universal rights of the Catholic Roman Church with a deep and steady recognition of the definitely supernatural faith and virtue of home upon home of Anglicans well known to himself" (p. xiii).

The *Parousia* presents to Baron von Hügel a difficulty for which he finds no direct solution. Nevertheless he essays an explanation which to the present writer rather darkens than enlightens counsel. The theory as it is unfolded in the paper on the "Apocalyptic Element in the Teaching of Jesus" is too intricate to admit any adequate explication of it within the limits here at command. Something, however, can be said respecting what seems to be an exaggeration or wrong application of the historic sense and a misuse of the concrete—a vivid and rich concept—where an abstract—a thin, but clear concept—would have safeguarded sane Theology if not indeed Catholic faith itself. Rightly, but perhaps with too wide a differentiation, the author distinguishes the character of our Lord's teaching before and after the events at Cæsarea Philippi. "Before Cæsarea Philippi the Kingdom was conceived prophetically—as a relatively slow and peaceful growth; and from Cæsarea Philippi

onward it was conceived apocalyptically—as a sudden and violent irruption; so also before Cæsarea Philippi the Messiah appears most lowly, radiant, and with all-embracing hope, and from Cæsarea Philippi onward as coming again in the clouds of heaven ‘with power’” (p. 123). Now, “later than his own death and arising, but earlier than the national destruction, Jesus proclaims a proximate, sudden, God-worked end of the then extant world generally, with Himself descending from heaven as judge of all mankind at this great assize” (p. 122). Evidently then our Lord believed and taught His early and sudden advent. How reconcile this unfulfilled prediction with His omniscient and infallible Divinity? A partial answer is proffered in the author’s idea of the Incarnation—which idea is thus elaborated. “The Incarnation could not, even by God Himself, be made other than the entering into, and possession of, a human mind and will endowed with special racial dispositions and particular racial categories of thought. Assuredly this mind and will would be filled and moved by the deepest religious and moral truth and insight; and would be preserved from all essential error [therefore not from unessential error?] concerning the direct object of the divine indwelling and condescension. Yet this truth and insight would of necessity show, to minds and hearts of other races and times, imaginative and emotional peculiarities—certain omissions, combinations, stresses, outlines, colorings, characteristic of the race and time of the Revealer. Otherwise, the Revealer would begin His career by being simply unintelligible to His first hearers, and even, in the long run, to the large majority of mankind; and He would, in Himself, not be normally, characteristically, man. Now it was most appropriate that the Incarnation, for purposes of religion, should take place in Jewish human nature, since the Jewish people had, already for some thirteen centuries, furnished forth amongst mankind the purest light and strongest leading in religion. Thus, however, the Revealer could not but imagine, think, feel and will the deepest emotions. Such a characteristically Jewish category—although, in a lesser degree, it is common to antiquity generally—permeates the Bible from cover to cover, in so far as its writers were Semites in blood and breeding. Everywhere the Divine action is, as such, conceived by the narrator as almost entirely composed of pauses between the creative acts, these acts themselves being instantaneous. Even St. Teresa could still, in A. D. 1562, consider the suddenness of a vision to be one of the two decisive tests of its divine origin. If, then, Jesus held that the world’s present order would be terminated by an act of God, He could not image and propound this act other than as sudden and rapid” (pp. 125-126).

How all this is compatible with the personal union of Christ's human intellect with the omniscient Word of God will be more than a perplexity to Catholic readers. It looks like a contradiction at least to our thin, though clear, scholastic abstractions, and certainly is irreconcilable with sound Theology, if not with Catholic faith. Perhaps Baron von Hügel with his more concrete, more vivid, and therefore richer concepts is able to resolve the opposition or to absorb it in some deeper, more exhaustive synthesis.

One cannot but feel, as one is carried along by the author's vigorous thought and powerful imagery, that nothing of its force and beauty would have been diminished had it been mingled and perhaps in places rectified by the convictions and opinions of Catholic scholars and critics, instead of being drawn almost exclusively from non-Catholic sources. On the other hand, his writings reflect so many evidences of a loyal Catholic spirit, of genuine devotion and deep humility (a spirit which finds its best realization in his own thoroughly Catholic life) that one can only suppose that, since he is addressing mainly a non-Catholic public, non-Catholic authorities would carry the greater weight. In conclusion, we might note that while these essays run on lines by no means identical with those indicated at the head of this review, the *robust* student of our traditional Philosophy, or rather Theology, can draw from them many suggestive thoughts and illustrations, which he will know how to qualify and apply to his own exposition of religious truth. We stress *robust*, since this is no book for weaklings. It has meat for men, no milk for babes.

RELIGIO-PHILOSOPHIC HISTORY OF INDIA. By Fr. Zacharias, O.D.O.,
Puthempally Seminary. Ernakulam, India: Industrial School Press.
1921. Pp. 322.

This modest little volume is designed to be a text book for seminarians, and primarily for those preparing for the priesthood in India. It goes without saying that a missionary in that country (and every priest in India is or ought to be a missionary) will be at a disadvantage if he be unacquainted with the various systems both of religion and of philosophy which have for centuries long prevailed and still prevail in that country; still prevail, for nothing changes in the Orient except the weather. Contrariwise, he will be in a position to meet the religious and speculative Hindus on their own ground if he be familiar with their doctrines, since he is thus enabled to make connexions with the non-Christian mind and to prove the superiority of the Christian religion and philosophy to the manifold forms of Hinduism and Buddhism.

But the book will have a wider than an Indian sphere of influence. It is customary in our Western books on the History of Philosophy to ignore the speculation of the Oriental mind, and to begin them either with Thales, the first of the Greeks, or at most to glide over with seven-leagued boots the vast tracts of Asiatic philosophizing. Of course, there are a number of well-known monographs, some treating of Indian Philosophy as a whole, and others with this or that system. But none of these, with the exception, we believe, of Fr. Hull's *Hinduism*, emanates from a Catholic writer; and a knowledge of Catholic philosophy may be taken to be essential to a full and reliable interpretation of any system of thought. For this reason the present volume should be welcome to Catholic students generally who desire to know the history of Indian philosophy.

Religion has everywhere and always been either the parent or the close companion of philosophy, and therefore the author has aptly entitled his work the *Religio-Philosophic History of India*. He has gathered his materials largely from Hindu authorities and the Hindu literature itself, though he has utilized throughout the works of other distinguished Orientalists. Students who have attempted to get for themselves from the Sacred Books of the East some knowledge of the Indian systems will know what labor has gone to the preparation of this unpretentious volume. But what is more remarkable as well as valuable is that by judicious condensation the author has managed to present a survey not only of the ancient systems but of those prevailing up to our own times, inclusive. This we believe is a unique feature of the work. And what is more, he has been able to cover so vast a field without notable mutilation of the essentials.

HERDER'S KONVERSATIONS LEXIKON. Ergaenzungs-Band. Erste Haelfte A bis K. Freiburg Brisg. Herder and Co (B. Herder Book Co), St. Louis, Mo. 1922. 928 cols. Price, \$1.75. (Entire work, Vols. I to X, \$56 50.)

Owners of Herder's *Konversations Lexikon* are fortunate in that they have an encyclopedia of universal knowledge, written with the care of accurate scholarship and with just regard to Catholic truth. No other work of similar scope that we know of — and experience for many years has taught us the use of sources and their indications — so satisfies the average student in quest of general information as does this German work. Complete without being too detailed; reliable with the exactness of seasoned scholarship, yet taking full cognizance of cosmopolitan events and excellence of standard values; artistically, yet not profusely illustrated, it becomes a ready means of orientation for the writer, speaker, preacher, and

the man or woman seeking truth. The work was begun in 1910, and was completed in nine volumes. But the drastic changes that came with the outbreak of the war in Europe in 1914 called for changes and additions of great importance in the treatment of many topics. Accordingly the two supplementary volumes, of which this is the first, have become a necessary adjunct to the work, which in other respects loses none of its sterling worth, but is brought up to date by the addition. Articles on Imperialism, Bolshevism, Warfare, Electricity, Industrial Apportionments, Social Service, and the like, satisfy inquiry in the secular domain, while statistics in church history, prescriptions of canon law, and items of national welfare movements present revision and adaptation in view of recent conditions, with due reference to the literature that deals with these subjects.

SELEOTA OPUSCULA SANCTI AURELII AUGUSTINI HIPPONENSIS
EPISCOPI. In usum scholarum adaptata e textu Parisiensi 1689.
 Curante F. E. T., in Olegio Sancti Thomae a Villanova Fratrum
 Eremitarum Sancti Augustini. I. "Soliloquiorum Libri Duo," pp. 72;
 II. "De Immortalitate Animæ," pp. 43; III. "De Beata Vita,"
 pp. 39; IV. "De Magistro," pp. 56. Villanovae, 1921 (and Peter
 Reilly, Philadelphia).

Father Tourscher has done a highly laudable work by editing these *opuscula* of St. Augustine. They should be particularly welcome to teachers and students of Latin and likewise of Philosophy. The style of these writings, while lacking the literary polish of the pre-Christian classics, is intensely vital and vigorous. It is the living Latin of the fourth century, as the editor remarks—"the language of the schools, literature, law and commerce". Cast, as most of the matter is, in the shape of dialogue and discussion between teacher and pupil, the booklets supply an element that is missing from the average curriculum of Latin in our colleges and preparatory seminaries. The Latin language is supposed to be the vehicle of scholastic communication between the professor and the student in the departments of philosophy and theology. This service will be best assured if some time be devoted in the preparatory course to the practice of Latin conversation. The student may thus be trained to think in Latin. These dialogues of St. Augustine provide at once the apt material and the proper model in this connexion.

Beyond their linguistic service, however, they furnish excellent illustrations of St. Augustine's mode and manner of thought. They abound in ideas, deep and inspiring ideas, possessing permanent value and practical adaptability. Thus while the two books of the

Soliloquies consist of informal meditations on self-knowledge and questions of the soul, the book *De Immortalitate*—which supplements the *Soliloquies*—gives an outline of thought and arguments to prove the substantial character and immortal nature of the human soul. It is thus a Christian corrective of the Platonic Philosophy and a useful adjunct to Rational Psychology. In the booklet containing the tractate on Immortality the editor has included excerpts from St. Augustine's treatise *De Creatione, De Materia et Forma*, and *De Tempore et Aeternitate*. Though the selections are brief they are of distinct philosophical value.

The book *De Beata Vita* is the Christian antidote to the Stoic despair of final attainment of happiness; while the *De Magistro* brings out the interrelations between language and the inner workings of the mind. Fr. Tourscher regards it as the most thorough study of the latter subject "ever written by Christian or heathen thinker in the history of education and schools".

It is to be hoped that this new venture toward introducing the Christian classics to our collegians and seminarians will be so strongly seconded as to call for a revised edition of the present series wherein the typographical slips may be amended; and may encourage the editor to further publications of the same class, such for instance as the *De Libero Arbitrio* and the *De Ordine*. Should these be issued, it might be well to add occasional marginal notes. St. Augustine's thought is often elusive and it is doubtful whether the average student or even the teacher can always quite grasp his subtle expressions.

Literary Chat.

Many of our clergy, as well as their organists and teachers, will be interested in the courses of instruction in both elementary and advanced departments of Gregorian Chant to be given under the auspices of the Archbishop of New York at the College of the Sacred Heart. Dom Mocquereau, the Benedictine of Solesmes (Quarr Abbey, Isle of Wight, England), is to give a course at New York. With him will be the Benedictine Dom Desroquettes, the organist of the Abbey. These are leading authorities on the subject of Plain and Liturgical Chant, and those who have attended Dom Mocquereau's

lessons in England and France will appreciate his coming to the United States, since it offers an opportunity of witnessing illustrations in method of teaching and execution which are unparalleled as examples of fine pedagogy no less than of what Gregorian music can do. Information and helpful suggestion to facilitate attendance at the Gregorian Summer School will be readily furnished by the secretary of the Institute, College of the Sacred Heart (133rd Street and Convent Avenue), New York.

Père Gabriel Houdé, priest of the Society of Mary (Nice: Patronage

St. Pierre, 1919-20), gives us a literal translation in French of the original Greek text of the four Gospels, which he analyzes with fine didactic instinct and annotates so as to present a brief historical survey of the whole. The succinct manual edition of these four separate booklets is a boon to the student, although the small type is apt to try the reader.

Das Koenigliche Gebot; Kleine Kapitel von der Naechstenliebe; von Abt Bonifaz Woehrmueller, O.S.B., (Munich), presents "charity" in a new light, if that can be said of a virtue so fundamental. Somewhat in the style of Father Faber's *All for Jesus* and *Growth in Holiness*, the writer interprets the qualities of charity, its forms, its ways, its obstacles, its special graces and beautiful fruits on earth as well as under the peace of heaven. We are told how to acquire it by desire, education, the use of natural talents and daily opportunities. The attractive volume closes with a series of examples—Christ, His holy Mother, some typical saints—in brief but clear-cut outline that really illustrates the lovely virtue by which all men shall know that we are disciples of our divine Master. (Joseph Koesel: Kempten. Friederic Pustet Co., New York and Cincinnati.)

The Spiritual Life, by Elizabeth Leseur, contains much that will help a priest, director of souls, in understanding the ways of the interior life which many souls might be led to follow despite the distracting external occupations that engage naturally reverent and devout persons in the world, not to speak of those who have answered the call to religion. Few men ever understand fully the psychology of womanhood, yet without such understanding their control is often misdirected and hurtful. The husband of Elizabeth Leseur, now a religious of the Order of St. Dominic, spent his married life without this understanding, and remained an infidel until her death taught him what he had missed during her life. The lesson may be learned from the glimpses of these posthumous notes. (Benziger Brothers, N. Y.)

Everybody—primarily, of course, those whose business it is to have a care *ne salus reipublicae detrimentum capiat*—is thinking and very many are copiously talking and writing about all kinds of reform and reconstruction. It is the industrial order that is mostly in disorder, and which therefore cries loudest for reconstruction. Amongst those whose advice deserves heeding is Professor Stephen Leacock, who in a small volume entitled *The Unso'ed Riddle of Social Justice* (London, John Lane) offers a well-considered solution. An estimate of that solution appeared in the *Month* (January, "A Riddle Answered").

The value of the Professor's suggestions lies perhaps more on their negative than their positive side. His criticism of both individualism and socialism is acute and sound. His constructive proposals, though sane, do not spring from principles broad enough to assure their efficiency. While seeming to realize that economics cannot be divorced from morality, he fails to grasp the truth that morality cannot be divorced from the religion upon which our civilization historically and philosophically depends. It will not be necessary to labor this point here. Rather let us call attention to the solution proposed by Mr. Leicester, the writer of the article in the *Month*, who comments discriminatingly upon Professor Leacock's remedial suggestions. With slight verbal changes, his line of argument is summed up as follows:

1. The condition of the working masses must be improved.
2. The improvement can be effected by increasing the supply, thus decreasing the cost of the necessities of life, and also by reducing the hours of labor.
3. These ends can be achieved only by devoting, to the production of necessities, human energy hitherto expended on the provision of luxuries, superfluities, unnecessary amusements, or unessential public service.

In the latter paragraph is contained the main solution of "the social question". Individualism would not listen to the proposal. Socialism

would introduce it by force. Can this be done? No. Why not? The obstacles, as Mr. Leicester sums them up, are these: (1) The present state of the world requires *international* action. Without that the minimum wage, and notably lessened hours of labor, if widely introduced in one country, would straightway upset conditions universally. (2) No check exists upon the immoral accumulation of wealth or the wholesale abuse of it. (3) Any attempt to introduce such a check would arouse opposition from the wealthy who control the Government. (4) On the other hand, the middle and working class would oppose any attempt to lower the standard of living or to restrict liberties to which they are accustomed.

What then? Has the solution reached an *impasse*? Is the riddle unsolvable? Without the aid of religious motives and means, yes. There is a solution and only one: namely, the destruction of the root-vice which has caused the world's troubles, selfishness. A commonplace? Yes; but, as Mr. Leicester observes, abstract ideas of philanthropy may influence rare individuals; the mass of mankind, however, will never realize the brotherhood of man until they accept the Fatherhood of God. No solution seems logically possible "without a general change of outlook and the universal acceptance of a dogma as to the meaning of life and the end of man's existence". The grounds of this conclusion are outlined in the schematized argument above.

Second in perplexity only to the ubiquitous industrial riddle is the question of Germany's payment of her war indemnity. As a well-known Anglo-Saxon business man is quoted by Bass and Moulton (in their *America and the Balance Sheet of Europe*) as saying: "We believe Germany should be forced to pay; we doubt whether she can pay; but if we find that she can, by jingo, we won't let her." And why not let her? Simply because the only payment Germany could possibly make would have to be in goods and the dumping of such vast quantities of German goods, say on the French markets, "would in-

volve a competition with and dislocation of French industries which would mean national (and even wider) disaster". The conclusion is quoted from a timely article by Dr. John A. Ryan in the current *Catholic Charities Review* on the Reparation Boom-rang. "The Way Out", as the English economists quoted by Dr. Ryan see it, lies along four essential lines: "First, domestic production must be increased in every country. Second, relatively unrestricted and balanced trade between nations must be restored. Third, the gold standard must be restored. Fourth, the budgets of European countries must be balanced—expenditures must not exceed receipts from taxation." If these four things are secured, the economic world, we are told, "will again be on its feet". It looks simple enough, doesn't it?

The Hope of the Future is an interesting, straightforwardly written, small volume in which Mr. Edward Eagle sums up his observations gleaned during some five years' travel amongst English-speaking peoples. Starting out with the average American's exalted opinion of his own country, he was taught by experience of men and things that America has much to learn socially, politically and economically from England, New Zealand, Australia. Frankly, dispassionately, and with good humor he sets down some of the things we have to learn and other things which we should do well to unlearn. The War has left the English-speaking nations undisputed masters of the globe; in control of the raw material of food and clothing; to a level degree of fuel and power, factories and warehouses, railways and steamship lines. We control the banking system and its supplies of credit for war and peace. The hope of the world's future lies, he thinks, in the amicable, conjoint utilization of this coign of vantage for the reconstruction of the world's disorder. "We must thoughtfully, prayerfully, with all our energy, employ every existing agency of co-operation. We must improvise new means of working together in harmony, or the Great Disaster will be upon us" (p. 140). Mr. Eagle does

not advance beyond this general position. He suggests no system, no program, no method of coöperation. These belong to governments and statesmen. Within the limits of his position as an observer and a thinker he notes and suggests many things that are worth heeding. The book is honored by forewords from President Harding and the Prime Ministers of Great Britain, Canada, Australia, New Zealand, and North (not South) Ireland.

While indicating certain grounds for a united attitude, he notes one long-standing cause of difference—the question of Ireland. The presence in the United States of 15,000,000 men and women who trace their ancestry from Irish stock makes this a domestic problem for us as well as for Great Britain. In its final settlement we are vitally interested, for we shall never know real peace and national unity in America as long as so many of our people cherish the memory of Old-World antagonisms. No Englishman," he goes on to say, "wishes his country to be judged by her treatment of Ireland. But she is so judged by America. This part of the British Empire, the least creditable, is the one presented to our eyes. It fills our whole horizon. We are now living in hope that the end of the struggle is in sight. When Ireland at last receives full justice, Britain may be surprised by the warmth of the friendship we shall offer her" (p. 139).

Those who desire to perfect their use of conversational French and at the same time garner some interesting thoughts on subjects social and economic will find an auxiliary in a small volume bearing the name *Capitalisme et Communisme* par M. Jules Riché (Paris, Pierre Téqui, pp. 262). The contents are cast in the form of a conversation *entre un bolcheviste, un je m'enfichiste et un réactionnaire* (Paul, Jacques, Ferdinand). The characters are bright and clearly sustained.

Apropos of colloquial French may be suggested to teachers and to students *Le Tour de la France*, by G.

Bruno. The author was Mme. Alfred Touillée, who wrote under the assumed name just mentioned. The work is immensely popular in France, having been crowned by the Academy and having passed through some four hundred editions. It is now edited by Professor E. Whitenack with notes, questions and vocabulary for the use of schools. The writer's aim was to imbue French youth with a better knowledge and love of *la patrie*. This is very happily effected by a tour of France undertaken by two children whose experiences are narrated in a most charming colloquial style. The book is becomingly made and illustrated by Allyn & Bacon, Boston.

Admirers of the late Father Sebastian Bowden will welcome a collection of his *Spiritual Teachings* gathered from notes of his counsels, addresses and letters and edited by the Fathers of the Oratory (Kenedy & Sons, New York). The thoughts relate for the most part to the spiritual life and its direction. They reveal that sound sense, directness, and prudence which were characteristic of his exterior as well as interior life. For Father Bowden was not one of those who teach and do not. What he preached, he practised. He will probably be best known to the present readers through his translation of Hettinger's learned exposition of *The Divine Comedy* and his adaptation of the same eminent theologian's treatise on *Natural* (1890) and *Revealed Religion* (1895). Besides these scholarly productions, Fr. Bowden wrote a number of books of devotion and lives of the Saints.

The *Catholic Social Year Book* for 1922 is devoted to the establishing of "The Catholic Workers' College at Oxford". Our brethren in England realize that social work requires scientific training and they are willing to make the sacrifice of money and personal effort to set up a college for this purpose at Oxford. They urge it on a motive of loyalty to a great selfless social leader by dedicating the prospective institution to the memory of Father Charles Plater, S.J. The

present *Year Book* takes up every feature of the project and notes the factors that are and shall be making for its realization. The movement may well be an object lesson and a stimulus to Catholics of every nation, including our own.

If the Catholic Social Guild did nothing else (it does many other good works) but issue the bright little monthly, the *Christian Democrat*, it would have merited highly of the Catholic cause. Nowhere is to be found so much precious wisdom and sane science as is condensed into the sixteen pages of this up-to-date and well-written bulletin.

There are those who think that the prevailing immodesty of women's dress has become so widespread as to be beyond any corrective influence that the clergy may be able to exercise. And this seems to be an opinion *valde probabilis*, unless such influence be thoroughly organized and directed by episcopal authority and brought to bear directly upon Christian Mothers' or similar associations and our Catholic schools and academies. Whatever be thought of the matter, there can be no question that the small pamphlet bearing the title *Gracefulness or Folly—Which Shall it Be?*, recently edited by Dr. Charles Bruehl and published by Joseph Schaeffer, New York, furnishes sound motives and sane guidance for "the [much to be desired] holy crusade against the excesses of fashion in our day, and to bring back men to a sense of decency and Christian self-restraint". As a stimulus to the organization of such a crusade the booklet should be spread broadcast by the million. The small price of the publication facilitates such a propaganda.

A paper, "The Religious Value of Social Work", by the Rev. Fred. Siedenburgh, S.J., in the *American Journal of Sociology* (University of Chicago) defines the relation of the

Church to the social welfare work under secular auspices. The writer dwells on the fact that religious motive and scientific method reinforce each other, he shows how religion exalts the organization of social work, and how both combined preserve the normal life by securing the physical, mental, and moral development of man. Father Siedenburgh is Dean of the Loyola University School of Sociology, Chicago.

Volume II of the *Register of the Diocese of Harrisburg* (April 7, 1922) gives directions for the Holy Week Services, a tabulated summary of the Diocesan Collections for the past year, and a number of pastoral instructions on the subjects of the Paschal Candle, May Devotions, Dances for Church Purposes. The matter for the Clerical Conference (Casus, exhortatio, and rubrical discussion) is followed by some instructive notes on the correct English version of the "Te Deum" and on the use of lace in place of linen about the altar. The *Register* represents an excellent method of keeping the diocesan clergy periodically informed on pastoral topics, and of bringing about uniformity as well as order in the management of ecclesiastical matters throughout the diocese.

The *Catholic Directory of India, Burma, and Ceylon* for 1922 has just come to hand. It differs from its predecessors for the last seventy-two years in point of accuracy, "not one point (if we except statistics) for the Compiler to complain about". But the valuable part, for the outsider, is the historical introduction to each mission and diocesan district, giving an account of the origin, missionary progress and means of support of the different provinces. The two separate lists of clergy and of residences make the use of the *Directory* easy for all practical purposes of inquiry into the ecclesiastical conditions of India (Madras Catholic Supply Society).

Books Received

SCRIPTURAL.

THE BOOK OF JOB. By Moses Bottenwieser, Ph.D., Professor of Biblical Exegesis, Hebrew Union College, Cincinnati. Macmillan Co., New York. 1922. Pp. xix—370. Price, \$4.00.

THEOLOGICAL AND DEVOTIONAL.

LITURGICAL PRAYER. Its History and Spirit. By the Right Rev. Fernand Cabrol, O.S.B. Translated by a Benedictine of Stanbrook. P. J. Kenedy & Sons, New York. 1922. Pp. xiv—382. Price, \$4.50; \$4.60 *postpaid*.

SHORT SERMONS ON THE EPISTLES AND GOSPELS OF THE SUNDAYS OF THE YEAR. By the Rev. F. P. Hickey, O.S.B. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. ix—228. Price, \$2.00 *net*.

MANUAL FOR NOVICES. Compiled from the *Disciplina Claustralis* of the Ven. Father John of Jesus and Mary, the *Vade-Mecum Novitiorum* by a Master of Novices, and Other Authentic Sources. Translated from the Latin. M. S. Kelly & Co., Loughrea; Benziger Brothers, New York, Cincinnati, Chicago. 1921. Pp. xxvii—190. Price, \$2.00 *net*.

GOD'S WONDER BOOK. By Marie St. E. Ellerker, O.S.D. P. J. Kenedy & Sons, New York. 1921. Pp. viii—152. Price, \$1.50; \$1.60 *postpaid*.

L'IDÉAL NOUVEAU ET LA RELIGION. Par Mgr. Herscher, Archevêque de Laodicée. P. Téqui, Paris. 1922. Pp. 159. Prix, 4 fr. *franco*.

LE RÈGNE DE LA CONSCIENCE. Par Mgr. Gibier, Évêque de Versailles. Pierre Téqui, Paris. 1922. Pp. 314. Prix, 6 fr. 50 *franco*.

LA VITA INTERIORE. Invito alle Anime Sacerdotali. Ritiro predicato ai suoi sacerdoti da D. G. Cardinal Mercier. Prima traduzione italiana autorizzata dell'autore sulla seconda francese. Due volumi. Società Editrice "Vita e Pensiero", Milano. 1921. Pp. 292 and 307. Prezzo, 15 L.

ST. BENEDICT. By F. A. Forbes. P. J. Kenedy & Sons, New York. 1921. Pp. 121. Price, \$1.10 *postpaid*.

THE SPIRITUAL LIFE. A Collection of Short Treatises on the Inner Life. By Elizabeth Leseur. With an Introductory Letter from Cardinal Amette. Translated from the French by A. M. Buchanan, M.A. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. vii—255. Price, \$2.00 *net*.

COMMENTARIUM IN CODICEM IURIS CANONICI ad Usus Scholarum. Liber II: De Personis. Pars I: De Clericis. Lectiones quas alumnis Collegii Brignole-Sale pro Missionibus exteris habuit Sac. Guidus Cocchi, C.M. Sectio I: De Clericis in *Genere*. Pp. 243. Pretium, 6 fr. Sectio II: De Clericis in *Specie*. Pp. 451. Pretium, 11 fr. Pietro Marietti, Torino. 1922.

GLI SCRITTI DI SAN FRANCESCO D'ASSISI. Con Introduzione e Note Critiche del P. Vittorino Facchinetti, O.F.M. Società Editrice "Vita e Pensiero", Milano. 1921. Pp. 244. Prezzo, 5 L.

LE REPOS ET LA SANCTIFICATION DU DIMANCHE. Par Paul Feron-Vrau. Maison de la Bonne Presse, Paris. 1922. Pp. 79. Prix, 1 fr. 15 *franco*.

SAINTE GERTRUDE. Sa Vie Intérieure. Par D. G. Dolan, Moine de Downside. Traduit de l'anglais par les Moniales de l'Abbaye de Ste. Scholastique de Dourgne. P. Lethielleux ou Desclée, de Brouwer & Cie., Paris; Abbaye de Maredsous, Namur, Belgique. 1922. Pp. ix—286. Prix, 6 fr. (majoration comprise).

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THE SENSITIVE LIFE OF OUR BLESSED LORD IN THE HOLY EUCHARIST.

OUR Divine Lord in the Blessed Eucharist is the mainstay of our spiritual life, and we are naturally interested in questions that relate to His presence there. In this paper I intend to propound an opinion which is held by not a few theologians, but which for the most part lies hidden away in old volumes and needs to be presented in English, before it can be appreciated by the ordinary reader. The question to be discussed is this—In what way do we conceive of our Lord acting in the Blessed Eucharist? We believe indeed that He sees and knows and loves us when we come before Him; but how does He do this? For instance, does He see with His eyes and hear with His ears and love with His human heart in such a way that, if, by an impossibility, He were not in Heaven, He would still continue to do all this in the Blessed Sacrament?

At first sight it might seem improbable that He should thus use His sensitive faculties; for the organs of sense—His eyes, for example—have not extension when sacramentally present; hence, so far as our knowledge of natural things is a guide, we might be inclined to say that those organs cannot of their own natural powers be acted upon and affected by ordinary objects as our senses are, but that the knowledge which they would produce is obtained in some other way. For this reason, the commoner teaching of theologians—to question which is the purpose of this article—is that our Lord in the Blessed Eucharist does not exercise His bodily senses, nor is He affected by exterior material things, nor does He elicit

those spiritual acts of the soul which in us presuppose or depend upon the use of a non-spiritual faculty.

A glance at the consequences of this opinion will make its meaning clearer. It would follow that, since His senses do not function, we cannot analyze His love for a repentant sinner kneeling before Him, in the same manner as we account for the love which wells up in a mother's heart when she looks upon her child. In both cases, indeed, the love is there; but it arises from different causes. It is by the use of her eyes that the mother sees, and by the use of her ears that she hears; whereas in the view that we are adversely criticizing, the Master's love is stirred not by what His bodily eyes see, but in another fashion; for example, being God, He could communicate to His human nature what He knows by His divine omniscience; or it could be maintained that everything known to His soul in Heaven through the beatific vision is found also in the Eucharistic Presence; or again that His soul in the Blessed Sacrament has that knowledge which our souls will have after death, and therefore—God so willing—can be aware of material things without using the sensitive faculties.

At this point, then, let us define our position. We assert that there are very good grounds for thinking that in point of fact there is some preternatural, or perhaps miraculous, gift¹ enabling our Lord in the Blessed Eucharist to exercise some at least of His sensitive faculties; in particular His sight and His hearing. Thus, rather than adopt any of the three suggested explanations, mentioned in the last paragraph, of the genesis of the knowledge which He has in the Blessed Sacrament, we favor a simpler theory, namely, that His bodily eyes really see and His bodily ears really hear, even though these organs are not extended in space. Of course we do not reject the three theories just referred to, as though they contained untruth; we rather add a fourth as a better explanation, and hold that He sees and hears and loves us just as we see and hear and love one another. Thus we do not say that if this latter theory is rejected, then our Lord's Sacred Body in the Blessed Eucharist

¹ The Nominalist school holds that our Lord's sensitive faculties in the Blessed Sacrament do *not* need a special gift to enable them to function in their unextended state. This is not our position. We rather say there are reasons for postulating as a special privilege such sense-activity.

is to all intents and purposes dead; nor that He would not have, as man and in His sacramental state, an intimate knowledge of us and of all our thoughts and actions; for, as we have noted, there are at least three ways in which such things could be known to Him, quite independently of the use of His bodily organism.

Before, however, stating our reasons, three preliminary remarks will not be out of place.

1. We do not attempt to prove that our Lord's holy body receives all those sensations which we receive. Thus, e. g., we do not conceive of Him as feeling the cold or the heat of the church; for He is not affected by the mere fact that the "species" or "accidents" are acted upon in different ways; else His body would be literally broken when the Host is divided. We limit our thesis to certain definite functions of bodily life; in particular, to sight and hearing and those acts of love which depend upon such perceptions.

2. We do not assert that our opinion has by any means the certainty of faith; but that it is quite tenable and even extremely probable.

3. Seemingly, the view we shall presently defend is held, though not in explicit and accurate terms, by most of the faithful. At any rate, they and we have much learned authority to reassure us, if we have any doubts on this point. Thus, for example, Lessius² states: "It is very probable that by a divine power Christ in the Eucharist sees with His bodily eyes the priest and the others who are present, hears his voice," etc.; Suarez³ asserts that this opinion is "not improbable"; Cardinal Franzelin⁴ holds it to be "extremely probable". So also are cited in its favor St. Bonaventure,⁵ De Rhodes,⁶ Aegidius Coninck,⁷ Henao.⁷ Of the Dominican theologians, the following give their approval to the doctrine—Ledesma,⁷ Serra,⁷ Gonet,⁷ and others. And there are not wanting those

² 3. Q. 76, a. 7, dub. 2, n. 51. Cited by Franzelin, *De Eucharistia*, thesis XI, coroll. 2, p. 178.

³ 53. 3. "De potentia absoluta nil repugnat quominus sensus Christi externi hic exercent suas operationes, neque est improbable id facere nunc circa objecta propinqua."

⁴ Franzelin, p. 179, l. c.

⁵ 4. dist. 10, P. 1, a. 1, q. 2, in "contra est". Cited by Franzelin, loc. cit.

⁶ Cited by Cienfuegos, Disp. 2, Q. 50.

⁷ Cited by Cienfuegos, l. c.

who not merely approve of, but explicitly defend this opinion. The learned Cornelius à Lapide holds it as true. "In the Eucharist", he says, "Christ conceals not only His Divinity but also His humanity behind the sacramental species of bread and wine, as though behind an intervening wall, and, as many theologians think, through these species as through lattice-work clearly sees us, not only with the eyes of the mind but also with those of the body."⁸ Tanner⁹ is also of this opinion. But the most famous patron of this theory is Cardinal Cienfuegos in his voluminous work *Vita Abscondita* published in 1728. Thus, though the more common teaching of the schools is against us, the doctrine we are exposing cannot be stigmatized as rash or novel.

We now briefly set out our reasons for holding that in the Blessed Eucharist our Lord has a miraculous power, in virtue of which His eyes, though not spatially extended, really see, and His ears likewise really hear, and His soul really loves us because of what it thus sees and hears.

In the first place, our Lord's words when promising the Blessed Eucharist and describing its nature seem strongly to favor our view. In St. John's Gospel (6: 51) He says, "I am the living bread which came down from heaven: if any man eat of this bread he shall live for ever, and the bread which I shall give him is my flesh for the life of the world". He not only calls Himself the "bread of life" (v. 48), but "living bread". Now this idea of "life" and "living" is much emphasized throughout the whole passage. Whence we argue that there should be given to the words the fullest meaning that they can bear consonant with the dignity of a glorified body: that we ought not to minimize the meaning of "living" so as to make it synonymous with "giving spiritual life", or "possessing the principle of bodily life", viz. a soul: but should say that "living" means "exercising at least some vital activity". Briefly, our Lord's words should be understood in their fullest sense; in this sense, "living" when

⁸ In Cant., Cant. II, 9. "In Eucharistia enim Christus non solum Deitatem suam, sed et humanitatem per species sacramentales panis et vini, quasi per parietem intermedium abscondit, per easque quasi per cancellos clare nos tuetur, non solum oculis mentis sed et corporis, uti multi theologi putant."

⁹ Cited by Franzelin, l. c.

predicated of a body signifies a body which can use its organs of sense.

Again, the body of our Lord is "the bread of life", or life-giving. It itself therefore must be living in the fullest sense. It is hardly enough if there is merely in the body a principle which communicates life; for then "life-giving" is predicated rather of this principle than of the body which contains it.

We now argue independently of these strong and expressive phrases. And it would seem that the reason we are about to adduce has very strong suasive force, though it is not strictly convincing. In the Eucharist our Lord lives a bodily life. Now a body lives by its vital acts. Our adversaries contend that He lives such a life in two ways: first, by the fact that there are brought from heaven to our Lord's body in the Blessed Eucharist those sensitive acts (perhaps we should say, those states of consciousness) which are His in heaven; and secondly, by His producing in the Blessed Sacrament acts which are independent of the use of His bodily senses. We reply that, in the first case, such a sensitive life is a very imperfect one, for it exists only because of the life in heaven; and in the second case He does not live a bodily life, but only the life of a disembodied spirit.

Further, what was one of the main reasons for which our Lord instituted the Blessed Sacrament? Was it not that He might continue to be amongst us as He was in the days of His flesh; that He might by His invisible presence supply for His visible one? Was it not for our comfort and solace? "I will not leave you orphans; I will come to you." "It seems evident to me", writes Cardinal Cienfuegos, "that all this must mean an actual bodily life primarily exercised in the Blessed Eucharist itself".¹⁰

Besides, we rob the Blessed Sacrament of much of its consoling efficacy, if we say that our Lord there has only that knowledge of us which He has through the beatific vision, or which is supernaturally infused by God, without being gained by the bodily experience of the Prisoner of Love. For is not the solace of His presence due largely to the belief that He

¹⁰ No. 121, l. c.

really sees and hears us with His bodily senses, and not merely knows us with the knowledge which He has in heaven, from where, according to the more probable doctrine, He cannot see us with His bodily eyes as we see one another?

And again, our Lord in the Blessed Sacrament is the Head of the Church; that is to say, He unceasingly pours grace into the members of His mystical body, giving them vigor and strength and beauty. Now this constant effect is produced by Him as a living Man—one having a soul and a living body; for it is the Man God, Jesus Christ, not merely His soul, that is the Head of the Church. It would seem, then, that His body must have the use of some at least of its faculties; for that His humanity may act, and thus be the cause, moral and physical, of grace, the body as well as the soul should act. Clearly this argument is not absolutely stringent; but it has its force.

There is another argument which deserves consideration. Christ's infinite merits give us a strong reason for asserting the miraculous use of His bodily senses in the Blessed Eucharist. By merit we understand a claim to reward. Now our Divine Lord merited "condignly", or in strict justice; and His merit is infinite—that is to say, no created reward can fully satisfy His claim to remuneration. But within the range of possible rewards to which Christ has a strict claim, is the use of some of His sensitive faculties in the Blessed Eucharist. Therefore, unless we can show some reason why this gift would not be suitable, our Lord's claim to it should be considered as granted. The use of this principle is common with theologians; for example, they apply it when heaping perfections in unstinted profusion upon the Humanity of Jesus Christ; if a certain perfection or gift is not at variance with the purpose of the Incarnation (as, for instance, would be the inability to suffer), such a perfection is held to be present in our Lord, as a reward to which His infinite merits give Him a claim.

The aim of this paper is not mainly that of a devotional essay. It is intended rather as an exposition which may enable a priest, when giving instruction, to be accurate in his teaching and sure of the ground on which he stands. For this purpose the warning of Franzelin, after quoting Cienfuegos, may serve as a fitting conclusion: ¹¹ "Thus writes Cardinal

¹¹ Franzelin, *De Eucharistia*, p. 179, note.

Cienfuegos: 'The knowledge of these perceptions of our Lord wonderfully intensifies devotion, nourishes confidence, gives a marked increase to our love, fosters reverence, yields solace to those who are praying in His sight, and furthers the heavenly intercourse of the soul with the Spouse who is present. For how much more confidently will one not enter a church to pray, if he knows that Christ our Lord from His throne hears with His ears one's sighs, and with His eyes sees one's tears? And while on the one hand he may not see his loved Master, nor with his ears hear the pleasing sound of His voice, yet will it not be a source of pleasure to the lover to know that he is by Him distinctly seen and clearly heard?' ¹² Still we must be very much on our guard against exaggerating this and understanding it in such a way as that upon the certainty of this opinion depended what is quite a certainty of faith, viz. that all our states of mind are intimately present to and known clearly by the knowledge of Christ our Lord, even as Man and as present in the sacramental state. Our bodily senses are for us instruments necessary for knowing things of the sensible order: yet even of such things there is possible a higher knowledge superior to sense perception, as is clear in the case of pure spirits. This higher and more perfect manner of knowing, which is independent of the senses, and which every sane man must allow, belongs to the soul of Christ, even as He is in the Sacrament, is by itself clearly sufficient for all these acts of knowledge, for the sake of which the Cardinal, to increase devotion, urges the exercise of Christ's bodily senses in the sacramental state. If we fail to remember this, the expressions of the eminent author can be pressed too far."

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¹² *Vita Abscondita*, pref. et disp. 2, sect. 1, par. 1, n. 9.

THE NEW CODE AND RESERVATION.

THE great gifts of Roman civilization to the world were law and organized government. The Church christianized these and other precipitates from the past to help her in molding the new nations that followed in the wake of the Roman Empire. We are living in the backwash of that great wave of medieval civilization. As we should expect, the Church continues to preserve, develop, and adapt those great christianized products to the needs of modern times. The New Code is her latest milestone in that general preservative process. And yet, as ever before, that masterful Code is marked by her Christ-given quality of charity, especially for the sinner. This does not mean, however, that its canons are to be used as levers to uproot the medicinal, disciplinary, and penal legislation of the Church. A logical treatment, based on sound theologians, in view of erroneous, faulty, and hazy opinions which have appeared in the course of the last year, will bear this out.

As a well-laid foundation is essential to the erection of any lasting superstructure, so clear definitions of the basic terms are fundamental to clear discussion. Canon 893, § 1 gives us a general definition of Reservation taken in the wide sense: "*Qui ordinario iure possunt audiendi confessiones potestatem concedere aut ferre censuras, possunt quoque . . . nonnullos casus ad suum avocare iudicium, inferioribus absolvendi potestatem limitantes.*"

Theologians give us a more precise definition, based on this canon, e. g., "*Reservatio casuum . . . est revocatio alicuius casus (peccati vel censurae) ad proprium tribunal reservantis, ita ut nemo absolutionem impartire valeat nisi ipse reservans, eius successor aut superior in officio, vel eius delegatus.*"¹

There is a twofold distinction to be made at the very start, which lies at the basis of all principles to be later evolved, viz. reservations *propter peccatum* and *propter censuram*.

A reservation *propter peccatum* is one in which the sin itself is reserved on account of the sin itself, and, irrespective of whether the censure is attached or not incurred, the sin remains

¹ *Vademecum Theologiae Moralis*, (V. T. M.), (1921), p. 390; Noldin, III, p. 410 (1920).

reserved (and on account of the sin itself).² In the third book of the Code, reservation *propter peccatum* is thus referred to:

893: § 1. Qui ordinario iure possunt audiendi confessiones potestatem concedere aut ferre censuras, possunt quoque . . . nonnullos casus ad suum avocare iudicium, inferioribus absolvendi potestatem limitantes.

§ 2. Haec avocatio dicitur *reservatio* casuum.

§ 3. Quod attinet ad reservationem censurarum, servetur praescriptum can. 2246, 2247.

Thus the Code justifies our fundamental distinction, and theologians further explain it: "Peccata duplici modo reservari possunt: aut ratione sui seu ipsum peccatum, sive censuram adnexam habeat sive non habeat; aut ratione censurae, quae peccato adnexa est, censura reservata. Censurae peccatis adnexae duplicis generis sunt, aliae quae receptionem sacramenti impediunt, aliae quae receptionem sacramenti non impediunt. In priori casu peccatum reservatum est, sed propter censuram, in altero casu peccatum non est reservatum."³

Prummer adds the note, which brings out the importance of the division: "In praxi uterque modus reservationis est bene distinguendus, cum in utroque modo diversa requirantur et ad incurrendam et ad absolvendam reservationem."⁴

For the present, we will confine ourselves to reservations *propter peccatum*. The Code further informs us as to who inflict reservations *propter peccatum*:

894. Unicum peccatum ratione sui reservatum Sanctae Sedi est falsa delatio.

895. Locorum Ordinarii peccata ne reservent, nisi, re in Synodo. . . .

896. Inter Superiores religionis clericalis exemptae unus Superior generalis et in monasteriis sui iuris Abbas . . . peccata, ut supra, subditorum reservare possunt. . . .

In addition to the one reservation *propter peccatum*, the Code allows for episcopal reservation properly so-called, i. e. those which the Ordinary reserves to himself in virtue of the power granted to him in Canon 895, and not otherwise reserved

² Tanqueray, III, p. 247.

³ Noldin, III, p. 412; Prummer, *V. T. M.*, p. 390; *Manuale* (1914), p. 293.

⁴ *Manuale*, p. 393.

to him in the Code. They are usually reserved *propter peccatum*, unless otherwise explicitly specified by the bishop himself. Thus Noldin writes: "Casus ab episcopis reservati fere omnes sunt peccata reservata. Plerique enim episcopi peccata sive censuras, pauci unum altervè peccatum cum censura reservant."⁵

Prummer states the same: "... casus reservati episcopis solent esse peccata reservata. Etenim praeter censuras a iure episcopis reservatas episcopi possunt quidem, sed non solent alias censuras easque reservatas ferre."⁶

The wording of the canons of the Code quoted in reference to this power indicates the same fact, as well as the position in the section on the reservation of sins.

Hence such statements as the following lack foundation: "If we have to deal with episcopal reservations, we are not to presume that the reservations are *ratione peccati*."⁷ The argument given regarding the "coram ministro" case has no force, as this reservation has been taken out of the class of episcopal reservations properly so-called, and made a papal case reserved to the bishop. Further, the quotation from Noldin by no means supports the writer's point, as it *ex professo* refers to episcopal cases properly so-called, which are reserved with censure, which Noldin himself states are the exception.⁸

We turn now to the definition and determination of what a reservation *propter censuram* is, and what cases fall under this head. Such a reservation is present when the censure rather than the sin is reserved, and hence, after this removal of the censure, any confessor can absolve the sin.⁹ All Code cases fall under this head, with the exception of false denunciation, referred to in Canon 894.

Under this division again we distinguish papal, or those mentioned in the Code, and episcopal proper, which bishops on the authority of the power vested in them enact. The latter class is to be carefully distinguished from those referred to above, viz. episcopal reservations *propter peccatum* properly

⁵ III, p. 414.

⁶ *Manuale*, p. 293.

⁷ *ECCL. REV.*, May, 1921, p. 523.

⁸ *Idem*, p. 524; Noldin, p. 415.

⁹ Tanqueray, III, p. 247.

so-called. Noldin states: "Ratione auctoris, a quo reservatio procedit, casus reservati dividuntur in casus papales, quos summus pontifex pro universa ecclesia (sibi vel episcopis) ¹⁰ reservat, et in casus episcopales, quos episcopus pro sua dioecesi sibi reservat."

He further explains the nature of papal episcopal reservations: "Casus papales omnes sunt reservati cum censura et propter censuram, unus etiam ratione sui. Casus igitur papales proprie sunt censurae reservatae. . . ." ¹¹

Again, Noldin explains the nature of papal episcopal reservations: ". . . . ex Codice Iur. Can. quinque casus (excommunicationes latae sententiae) qui episcopis a iure communi reservantur. Hi proprie sunt casus papales, nisi episcopi ipsi eos sibi reservent, id quod vix accidet, cum per Codicem prohibitum sit." ¹²

Thus Noldin also points out that bishops can reserve cases to themselves, in addition to those reserved in the Code *propter censuram*, which are one variety of episcopal reservations properly so-called, the other being the more common and given above, viz. *propter peccatum*.

These distinctions are extremely important, viz. between reservations *propter peccatum* and *propter censuram*, and between papal episcopal and episcopal properly so-called. Failure to bear them in mind undoubtedly accounts for the confusion of the case De Abortu in the August number, which shall be analyzed in detail later. The more fundamental distinction of that between *propter peccatum* and *censuram* underlies the principles governing ignorance, incurrence, and absolution in connexion with reservation.

The next point in our discussion concerns the end of reservation. Here two propositions can be stated: first, that reservations *propter peccatum* are purely disciplinary and medicinal; and secondly, that the Church, through the new Code in her legislation on reservation *propter censuram*, aims at checking the contumacious, and making the return of the repentant easier, with due allowance for the changed circumstances in faith and reverence for authority.

¹⁰ III, p. 414.

¹¹ Idem, p. 414.

¹² Idem, pp. 414-415; Prummer, *Manuale*, p. 293.

As a prelude to this discussion, it should be noted that there is no question of "penalizing bishops and confessors," although in reservation the direct effect is on the confessor. Thus Noldin states: "... reservationem directe non afficere poenitentem sed confessarium, cuius potestatem restringit." ¹³ And Prummer: "Sive autem primarius sive secundarius reservationis effectus consideretur, reservatio immediate et primario afficit confessarium, cuius potestas limitatur; mediate etiam poenitentem, qui pro absolutione obtinenda adire debet tribunal superioris." ¹⁴

This effect can by no means be called penal on the confessor, as it is an application of the Church's power of limiting jurisdiction required for the due organization of the Church. Nobody could claim that the state in its graduated system of lesser and higher courts is thereby penalizing the lower courts or magistrates. The Church is further a monarchical institution, and consequently maintains a graduated system among its ministers, lessening and extending their powers in accordance with their rank and dignity. This limitation is absolutely distinct from the notion of penalty or punishment.

In proof of the first proposition we turn to the Code itself and theologians. The Code classifies the 'poenae' of the Church:

2216: "In Ecclesia delinquentes plectuntur:

§ 1. Poenis medicinalibus seu censuris;

§ 2. Poenis vindicativis;

§ 3. Remediis poenalibus et poenitentiis."

Reservations *propter peccatum* are treated in a different section of the Code entirely, and nowhere do we find them included among the *poenae*. The care with which the bishops are to enact them, the broadness of the faculties granted in Canons 889 and 900, and the absence of the recourse, indicate clearly that the Church in allowing for them has in mind purely disciplinary and medicinal effects. Thus Noldin states: "Finis primus ipsa institutione reservationis suapte natura intentus est disciplinaris, bona nempe ecclesiae gubernatio: apta

¹³ III, p. 410.

¹⁴ *Manuale*, p. 292.

enim ecclesiae administratio exigit, ut graviora peccata, quae communitati fidelium perniciosa sunt, superioribus iudicibus possint, qua ratione malo obviandum sit. . . . Non deerant, qui tertium reservationis finem adderent, scilicet poenalem. Re ipsa per reservationem delinquentibus imponitur onus comparandi coram iudice superiore, nihilominus affirmari nequit, ecclesiam hoc ipso intendere, ut delinquentes puniantur. In novo Codice enim nullum apparet vestigium rationis poenalis, quae reservationibus insit; de utroque alio fine manifesta occurrunt indicia.”¹⁵ And Prummer: “Finis reservationis est bona disciplina ecclesiastica et bonum poenitentis. . . . Quae quidem disciplina optime obtinetur tum ex parte confessarii tum ex parte poenitentis. Sic enim quaedam graviora et perniciosiora peccata reservantur iudicibus superioribus excellentiore prudentia et experientia praeditis. . . .”¹⁶

With regard to our second proposition, reservations *propter censuram* presuppose an element of contumaciousness, which reservations *propter peccata* do not necessarily involve, as shall be pointed out, when the subject of ignorance is treated. But even in these cases, the disciplinary and medicinal ends are primary, as can be gathered from the quotations already given. The Code in the definition of a censure makes this clear:

2241, § 1. Censura est poena qua homo baptizatus, *delinquens* et *contumax*, quibusdam spiritualibus vel spiritualibus adnexis privatur, *donec, a contumacia recedens*, absolvatur.

Theologians have recognized the changing times, as Prummer indicates: “Nihilominus, licet reservatio casuum sit in se optima, hodie est parce adhibenda, cum fides facta sit ita frigida, ut poenitentes saepe non multum curent de reservatione et ex casibus reservatis occurrentibus confessario non parvum onus accrescat.”¹⁷

The Code itself gives strong evidence of its full recognition of this fact and with her Christ-given care for sinners the Church has made the road to repentance very easy. Thus note the charity of her recommendation to those who can inflict censures:

¹⁵ III, p. 411.

¹⁶ *Manuale*, p. 293; *V. T. M.*, pp. 390-391.

¹⁷ *Manuale*, p. 293.

2214, § 2. . . . Meminerint Episcopi aliique Ordinarii se pastores non percussores esse, atque ita praeesse sibi subditis oportere, ut non in eis dominantur, sed illos tamquam filios et fratres diligant . . . deterreant, ne, ubi delinquerint, debitis eos poenis coercere cogantur . . . arguant, obsecrant, increpant in omni bonitate et patientia . . . plus caritas quam potestas . . . si respicere noluerint, ceteri, salubri in eos animadversionis exemplo, a vitiis deterreantur.

This also is the aim of C. 2248, §2: "Absolutio denegari nequit cum primum delinquens a contumacia recesserit"

And Can. 2219, § 1: "In poenis benignior est interpretatio facienda."

And Can. 2246, § 2: "Reservatio strictam recipit interpretationem."

This likewise is the purpose of many more canons, the citation of which space will not permit, e. g. 2233, 2252, 2254, and numerous others. In reference to episcopal reservations properly so-called, we have canon 897 (cautioning bishops not to reserve more than three or four crimes, the reservation of which they are to withdraw as soon as conditions warrant), and can. 899 and 900.

The importance of the difference between these two fundamental types of reservations, the absence of the element of penalty in those *propter peccatum*, and its modification in those *propter censuram* cannot be overemphasized, and must be remembered in the course of the further development of this article.

Another fundamental point, and one that presents considerable difficulty, is the determination of the conditions for the incurring of reservation. C. 2242, § 1, gives these briefly: "Censura punitur tantummodo delictum externum, grave, consummatum, cum contumacia coniunctum. . . ."

Noldin thus develops this in somewhat greater detail:

1. Ut sit formale in ea malitiae specie, ob quam reservatur. . . .
2. Ut sit externum, etsi occultum. . . .
3. Ut sit mortale non solum ratione objecti, sed etiam ratione actus tum interni. . . . Reservatio praecipue cadit in actum externum, qui proinde graviter malus esse debet. . . .
4. Ut sit opere consummatum, quo significatur peccatum debere esse in sua specie perfectum; non solum attentatum sed consumma-

tum cum consecutione effectus, nisi lex reservans etiam actum imperfectum reservatum velit.

5. Ut sit certum, non solum dubium; dubium autem intelligitur tum dubium juris; an lex reservans se extendat etiam ad hunc casum; tum dubium facti: an peccatum revera commissum sit, an grave sit, et commissum sit cum conditionibus, sub quibus reservatum est.

Scilicet in dubio reservatio (censura) contrahitur vel non contrahitur pro veritate facti. Iam vero eiusmodi reservatio (censura), si reipsa contrahitur, ex usu ecclesiae a quolibet confessario auferri potest.¹⁸

In the further development of this article, we shall take it for granted that there is no doubt in regard to the fulfilment of these conditions.

The effect of ignorance on reservation can now be taken up. This will be divided into two sections: first, ignorance on the part of the penitent; and secondly, ignorance on the part of the confessor. (In both cases, the ignorance has reference to the reservation.)

The proposition to be established under the first section could be stated as follows: an ignorant penitent *is not* excused, according to the most probable opinion, from incurring episcopal reservations properly so-called *propter peccatum*, but *is* excused from all censures, except in the case of affected ignorance.

It is understood under the first part of this proposition that the bishop has not expressly stated anything to the contrary regarding ignorance. Noldin, in the latest edition of his work, who formerly held that ignorance would excuse for the first time from episcopal reservations *propter peccatum*, now writes: "Casus episcopales sine censura reservati incurruntur etiam ab eo qui reservationem ignorat. Reservationes quae rationem poenae habent, ignorantes non incurrunt; cum reservationes episcopales sint disciplinares et medicinales tantum, nihil impedit, quominus dicatur, etiam ignorantes easdem incurrere."¹⁹

Prummer in the latest edition of his work maintains his old opinion: "Ignorantia reservationis . . . Non autem excusat ignorantia a reservatione in peccatis episcopo reservatis nisi

¹⁸ III, pp. 415-416; cf. Prummer, *Manuale*, p. 294; *V. T. M.*, p. 392; Tanqueray, III, pp. 249-250.

¹⁹ III, p. 416.

tamen episcopus contrarium statuerit. Ita sententia longe probabilior. Reservatio est ad instar legis inhabilitantis, a qua ignorantia non excusat (C. 16, § 1)." ²⁰

Arregui, in keeping with his opinion that episcopal reservations *propter peccatum* are penal, maintains the contrary. He adheres to Noldin's old view that ignorance will excuse for the first time, and wrongly quotes Noldin in his favor.²¹ This matter is however highly speculative, as can be gathered from Prummer's remark: "In praxi hodie fere omnes episcopi explicitate declarant, utrum velint ignorantiam excusare necne."²² Thus the first part of the proposition stands.

The second part, with regard to papal censures, is clear from the Code itself, and standard theologians. In the case of episcopal censures properly so-called, the case is not quite so clear.

C. 2229 gives the general laws governing ignorance of reservation *propter censuram*, and the effect of ignorance:

§ 1. A nullis latae sententiae poenis ignorantia affectata sive legis sive solius poenae excusat, licet lex verba de quibus in § 2 contineat.

§ 2. Si lex habeat verba: praesumpserit, ausus fuerit, scienter, studiose, temerarie, consulto egerit aliave similia quae plenam cognitionem ac deliberationem exigunt, quaelibet imputabilitatis imminutio sive ex parte intellectus sive ex parte voluntatis eximit a poenis latae sententiae.

§ 3. Si lex verba illa non habeat:

a. Ignorantia legis aut etiam solius poenae, si fuerit crassa vel supina, a nulla poena latae sententiae eximit: si non fuerit crassa vel supina, excusat a medicinalibus, non autem a vindictivis latae sententiae poenis;

b. Ebrietas, omissio debitae diligentiae, mentis debilitas, impetus passionis, si, non obstante imputabilitatis diminutione, actio sit adhuc graviter culpabilis, a poenis latae sententiae non excusant;

c. Metus gravis, si delictum, vergat in contemptum fidei aut ecclesiasticae auctoritatis vel in publicum animarum damnum, a poenis latae sententiae nullatenus eximit.

²⁰ *V. T. M.*, p. 392; *Manuale*, pp. 294-295, where a very full discussion of the question can be found; cf. Tanq., III, pp. 250-251.

²¹ *Summarium T. M.* (1921), p. 392.

²² *Manuale*, III, p. 295.

Canons 2292 and 2203 also throw further light on the matter. The element of contumaciousness is required for the incurrence of the censure, and hence the difference in the effect of ignorance in these cases and those treated under the first proposition. In the case of episcopal censures properly so-called, Noldin has the following: "Disputant, utrum in casibus proprie episcopalibus *cum censura* reservatis principaliter reservatum sit peccatum an censura. Verum certe probabilis est sententia, quae nullum in hac re statuens discrimen inter censuram papalem et episcopalem docet, etiam in casibus episcopalibus *principaliter et per se reservari censuram*, quia in iure nullum reperitur discriminis fundamentum, nisi episcopus mentem suam explicite significaverit. Momentum practicum huius sententiae in eo est, quod is, qui censuram non incurrit, neque reservationem incurrit, ut supra de casibus papalibus dictum est." ²³ Prummer is cautious in his opinion: "Sin autem episcopus ipse (proprie iure) peccatum cum censura sibi reservat, quod raro accidit, tunc attendenda est intentio ipsius episcopi, a quo unice dependet, utrum velit ignorantes ligare necne." ²⁴

Hence, though there is little reason for thinking that the type of penitent referred to in the following quotation, does not incur reservations *propter peccatum*, there is serious question whether they incur reservations *propter censuram*: "Experience in the sacred ministry in the United States teaches that those who incur censures are not our enlightened and devoted Catholics." ²⁵ This statement of another writer will also bear revision: "If confessors will bear in mind that the people, their penitents, know as much about reserved cases as they do about the latest laboratory discovery, they (the confessors) will save themselves much time and worry." ²⁶ Regarding the obligation of instructing penitents further anon.

The Code is more precise with regard to ignorance on the part of the confessor. C. 2247, § 3 gives the general principle:

Si confessarius, ignorans reservationem, poenitentem a censura ac peccato absolvat, absolutio censurae valet, dummodo ne sit censura ab homine aut censura specialissimo modo Sedi Apostolicae reservata.

²³ III, p. 415.

²⁴ *Manuale*, p. 225.

²⁵ *ECCL. REV.*, March, 1921, p. 292.

²⁶ *Idem*, May, 1921, p. 524.

This is quite clear, and restated by theologians in almost the same terms. The difficulty arises in the correction of mistakes, with regard to episcopal cases properly so-called. Noldin has the following to say of such a case:

Si a casu episcopali absolvat, ad statuta dioecesis attendat; in multis enim dioecesibus in hoc casu jurisdictio confertur confessario, ut poenitentem in bona fide existentem directe absolvere possit. Quodsi nil huiusmodi statutum sit:

(a) Poenitens, qui postea cognoscit se a peccato reservato indirecte tantum absolutum esse, aut ad confessarium redeat eumque roget, ut facultatem absolvendi sibi comparet, aut alium confessarium habentem potestatem in reservata adeat et peccatum indirecte tantum remissum iterum confiteatur.

(b) Confessarius admoneat poenitentem de errore commisso, si facile fieri potest.²⁷

The penitent in such a case is covered by Canon 209: "In errore communi aut in dubio positivo et probabili sive juris sive facti, jurisdictionem supplet Ecclesia pro foro tum externo tum interno."

We are now in a position to investigate the important and somewhat involved question of absolution from reservation. This again will be divided under two heads: first, absolution from episcopal cases properly so-called, reserved *propter peccatum*; secondly, absolution from papal cases, i. e. those reserved by the Code.

I. Absolution from episcopal cases properly so-called.

A. Who can absolve?

(a) By ordinary authority:

- (1) The one reserving, his successor, his superior, the vicar general, and the canon penitentiary.
- (2) The difficulty arises in the interpretation of Canon 899, § 3: "Ipso jure a casibus, quos quoquo modo sibi Ordinarii reservaverint, absolvere possunt tum parochi, aliive qui parochorum nomine in jure censentur, toto tempore ad praeceptum paschale adimplendum utili, tum singuli missionarii quo tempore missiones ad populum haberi contingat."

²⁷ III, p. 420.

(The REVIEW in the solution of the case *De Abortu*,²⁸ which is a Code case and so not an episcopal case proper, states: "Furthermore a parish priest may absolve from such cases during the season when the Easter duty can be complied with. The same faculty is given to the missionary. . . ." Our thesis will be, that Canon 899, §3, according to standard theologians, refers only to episcopal cases properly so-called, as we have defined them. From the position the treatment of this privilege occupies in the treatises of Noldin,²⁹ Prummer,³⁰ and Arregui,³¹ among others, it is obvious that this is their opinion. Augustine is explicit: "The cases are those which the Ordinary has reserved to himself, i. e. the three or four which are reserved not to or by the Apostolic See, or by the law to the Ordinary. But it does not matter—" *quoquo modo* "—whether they are reserved as simply reserved cases, or under censure. By law signifies that no delegation or express concession is needed."³²

The force of the reflexive pronoun *sibi* is to limit the cases in question to those reserved by the bishop himself, "*quoquo modo*", whether *propter peccatum* or *censuram*, but in either case episcopal reservations properly so-called.)

(b) By delegated authority:

(1) C. 899, § 2: ". . . et habitualiter impertitur saltem vicariis foraneis, addita, praesertim in locis . . . remotioribus, facultate subdelegandi toties quoties confessarios sui districtus, si et quando pro urgentiore aliquo determinato casu ad eos recurrant."

(2) Obviously all to whom the ordinary has given delegated power.

B. When do these reservations cease?

(a) There are certain cases under which they cease by the common law of the Church apart from any delegation by bishops, i. e. *a jure*.

²⁸ August, 1921, p. 191.

²⁹ III, pp. 417-418.

³⁰ *V. T. M.*, p. 395.

³¹ *S. T. M.*, p. 399.

³² IV, p. 335.

(1) C. 900, which must likewise be interpreted according to standard theologians, we quote in full, because of its misinterpretation: "Quaevis reservatio omni vi caret:

1. Cum confessionem peragunt sive aegroti qui domo egredi non valent, sive sponsi matrimonii ineundi causa;
2. Quoties vel legitimus superior petitam pro aliquo determinato casu absolvendi facultatem denegaverit, vel, prudenti confessarii iudicio, absolvendi facultas a legitimo Superiore peti nequeat sine gravi poenitentis incommodo aut sine periculo violationis sigilli sacramentalis;
3. Extra territorium reservantis, etiamsi dumtaxat ad absolutionem obtinendam poenitens ex eo discesserit."

(The REVIEW in the solution of the case *De Abortu* applies this canon also. But without justification, as the canon deals with reservations *propter peccatum*. Noldin, Prummer, Arregui, and others classify this canon also under episcopal cases properly so-called. Arregui makes this very definite by inserting the word "peccatorum" after "reservatio" in the opening line of the canon. Augustine is definite: ". . . we can hardly believe that papal reservations cease under the conditions mentioned, because papal reservations, with one exception, all have censures attached, for the absolution of which canons 2253 f. must be consulted." ³³

The writer in the September number for the same year adds further arguments for this opinion. ³⁴

The "grave incommodum" referred to must be interpreted according to the opinions of standard theologians. Thus Noldin gives examples: "Grave poenitentis incommodum adesse censetur: a. si poenitens alias scandalum daret; b. si incurreret infamiam; c. si urget praeceptum communionis paschalis vel in sacerdote necessitas celebrandi." ³⁵

³³ Idem.

³⁴ ECCL. REV., Sept., 1921, pp. 297-298.

³⁵ III, p. 419.

And Prummer: ". . . si adest causa gravis, e. g. si urgeat praeceptum communionis paschalis, quae sine scandalo aut infamia differri nequeat." ³⁶

Augustine has the following: a grave incommodum would be ". . . inconvenience of the penitent. But this must be great. A little wait could not be called a great inconvenience for city folk. But if one living in the country would have to call again, this might be a great inconvenience. It might also be a great inconvenience to come again for a man or woman who is known as a rare church-goer; for in that case gossip might easily result." ³⁷

In all these cases, it is understood that the scandal and infamy involved must be real, and presumably of the type that the authors in question designate as real in other sections of their treatises. It is quite justifiable for a confessor to arouse the condition in the penitent's mind, wherein it would be hard for them to remain for a long time in the state of mortal sin. Other cases of grave incommodum should naturally be of the same gravity as these typical cases given by standard theologians. Hence, to assert that a sodality communion, or such like, would constitute a "grave incommodum" or "casus urgentior" ³⁸ is approaching seriously near the proposition condemned by Innocent XI, (n. 59): "Licet absolvere dimidiate tantum confessos, ratione magni concursus poenitentium, qualis v. gr. potest contingere in die magnae alicuius festivitatis aut Indulgentiae.")

- (2) In the case of peregrini, we have the following statement of Noldin, in common with Prummer, and other theologians:

"Peregrini ergo a peccatis et censuris in propria dioecesi reservatis a quovis confessorio directe absolvi possunt . . ." ³⁹

As Prummer points out, the new decision in this matter must be borne in mind:

³⁶ *Manuale*, p. 299.

³⁷ IV, p. 336.

³⁸ ECCL. REV., 1921, May, p. 521 Aug., p. 191; refuted partly in Sept., 1921.

³⁹ III, p. 419.

"A casibus reservatis peregrini absolvuntur prorsus eodem modo sicut indigenae. Contraria sententia multorum auctorum nunc relinquenda est post claram decisionem Comm. Pont. d. 24. Nov. 1920."⁴⁰

(3) C. 882 gives us the method of action in periculo mortis: "In periculo mortis omnes sacerdotes, licet ad confessionis non approbati, valide et licite absolvunt quoslibet poenitentes a quibusvis reservatis et notoriis, etiamsi praesens sit sacerdos approbatus, salvo praescripto can. 884, 2252."

(b) Absolution is the second way in which these reservations cease. Noldin is quite clear on this point:

a. "Per absolutionem validam ab eo datam, qui ordinariam vel delegatam potestatem habet absolvendi a peccatis reservatis.

b. Per confessionem etiam invalidam vel sacrilegam apud confessarium habentem potestatem in reservata, in qua accusatur reservatum . . .

c. Per confessionem validam apud confessarium habentem potestatem in reservata, in qua reservatum ex oblivione non accusatur; haec sententia probabilis et proinde practice tuta est . . . ratio est *per absolutionem indirectam* auferri potest reservationem si confessarius debita potestate instructus id velit. . .

d. Per confessionem peccati dubie reservati apud confessarium simplicem, etiamsi postea cognoscatur certe reservatum esse. . . "⁴¹

The conclusions from this section of our argument are very important, and at variance with the writers in the REVIEW referred to. First, that Canons 899, § 3 and 900 give the parties concerned ordinary power to absolve only from episcopal reservations properly so-called, whether they be *propter peccatum* or *censuram*, and not from papal censures, whether

⁴⁰ V. T. M., p. 396.

⁴¹ III, p. 419.

they be reserved to the bishop or not. Secondly, that the "grave incommodum" referred to in Canon 900, § 2, cannot be extended to cover everything, but must be interpreted according to the opinion of standard theologians: if it be extended, this must be to cases of equal gravity with the typical cases given by them.

II. Absolution from Papal Reservations.

This it will be remembered is the second main division that was made in the start of the discussion of the subject of absolution from reservation in general. It would be well to recall at this point that the cases contemplated are all the cases contained in the Code (with the exception of the one already referred to as reserved to the Holy See *ratione sui* or under our division *ratione peccati*), irrespective of whom they are reserved to by the Code.

The great question under this section is, Who can absolve?

1. The Pope, and the "poenitentiarius major".
2. C. 239, § 1, n. 1: Cardinals . . . "facultate gaudent: 1 . . . absolvendi ab omnibus peccatis et censuris etiam reservatis, exceptis tantum censuris Sedi Apostolicæ specialissimo modo reservatis et illis quæ adnexæ sunt revelationi secreti S. Officii."
3. "Confessarius, quem Cardinalis vel Episcopus sibi suisque familiaribus elegerit, etiamsi iurisdictione careat, quam ipso iure obtinet, etiam quoad censuras reservatas, exceptis specialissimo reservatis."⁴²
4. C. 2237, § 1: "In casibus publicis potest Ordinarius poenas latae sententiæ iure communi statutas remittere, exceptis:

1. Casibus ad forum contentiosum deductis;
2. Censuris Sedi Apostolicæ reservatis;
3. Poenis inhabilitatis ad beneficia. . . .

§ 2: In casibus vero occultis, firmo præscripto can. 2254 et 2290, potest Ordinarius poenas latae sententiæ iure communi statutas per se vel per alium remittere, exceptis censuris specialissimo vel speciali modo Sedi Apostolicæ reservatis."

Noldin adds a practical note under this head:

⁴² III, p. 421.

"Plerique tamen episcopi ex specialibus indultis S. Sedis ampliores habent facultates absolvendi etiam a casibus publicis reservatis, adeo ut confessarii, qui indigent facultate absolvendi ab aliquo casu papali, eam fere semper ab ordinario accipere possint."⁴³

C. 2197, § 1, tells us what a public case is:

"Publicum, si iam divulgatum est aut talibus contigit seu versatur in adiunctis ut prudenter iudicari possit et debeat facile divulgatum iri."

5. C. 2252: "Qui in periculo mortis constituti, a sacerdote, specialis facultatis experte, receperunt absolutionem ab aliqua censura ab homine vel a censura specialissimo modo Sedi Apostolicae reservata, tenentur, postquam convaluerint, *obligatione recurrendi, sub poena reincidentiae*, ad illum qui censuram tulit, si agatur de censura ab homine; ad S. Poenitentiarium vel ad Episcopum aliumve facultate praeditum, ad normam can. 2254, § 1, si de censura a iure; *eorumque mandatis parendi*."

We have again to turn to standard theologians to interpret what the canon means by "in periculo mortis." Thus Noldin includes under this term:

"... periculum mortis a causa externa inducitur ut in praelio, in periculosa navigatione, in partu difficili," and according to the decree of the Holy Office . . . "milites in statu convocationis bellicae."⁴⁴

Prummer,⁴⁵ Augustine,⁴⁶ and many others state the same thing.

6. C. 2254 treats of the casus urgentior, which again does not "cover every case that may arise," but only those given by standard theologians, or of similar gravity. Noldin summarizes thus:

"In casibus urgentioribus, si nempe censura exterius servari non possit sine periculo gravis scandali vel in-

⁴³ III, p. 422.

⁴⁴ Prummer, *V. T. M.*, p. 394.

⁴⁵ *Manuale*, p. 295.

⁴⁶ IV, p. 287.

famiae, aut si durum sit poenitenti in statu peccati permanere per tempus necessarium, ut superior competens provideat, quilibet confessarius ab omnibus casibus papalibus absolvere potest, injuncta tamen obligatione recurrendi et standi mandatis.”⁴⁷

In August 19, 1891, the Holy Office answered two questions that throw a light on this canon:

“ I. An obligatio standi mandatis Ecclesiae, a Bulla Apostolicae Sedis imposita, sit sub poena reincidentiae vel non?

II. An obligatio standi mandatis Ecclesiae, in sensu Bullae Apostolicae Sedis, idem sonat ac obligatio sistendi coram S. Pontifice, vel an ab illa debeat distingui?

Ad I. Affirmative ad primam; negative ad secundam partem.

Ad II. Obligationem standi mandatis Ecclesiae importare onus sive per se, sive per confessarium, recurrendi ad S. Pontificem, ejusque mandatis obediendi, vel novam absolutionem petendi ab habente facultatem absolvendi a censuris S. Pontifici speciali modo reservatis.”⁴⁸

Thus in this case, the recursus is not at the will of the confessor nor has he any power to tamper with its contents, before imposing it on the penitent. Noldin writes thus about the recursus:

“ Recursus faciendus est, si sine gravi incommodo fieri potest: a. sub poena reincidentiae in eandem censuram, b. intra mensem, c. saltem per epistolam vel per confessarium, etiam diversum ab eo, qui eum absolvit, d. reticito nomine. . . ”⁴⁹

We have already explained what is meant by a grave incommodum.

What then is a casus urgentior, according to standard theologians? It is to be noted in the first place that confessors are bound *sub gravi* to judge them seriously. The decree of the Holy Office, 23 June, 1886, puts it thus:

⁴⁷ III, p. 422.

⁴⁸ *Acta Sanctae Sedis*, XXIV, p. 747.

⁴⁹ III, p. 422.

"In casibus urgentioribus, in quibus absolutio differri nequeat, absque periculo gravis scandali vel infamiae, super quo Confessariorum *conscientia oneratur*. . . ."

And Noldin:

"De casu urgentiore judicare debet confessarius; quodsi ejus judicium vel ex culpabili imprudentia vel ex levitate erret, absolutio quidem valida est, ipse vero *graviter peccare potest*: ejus namque conscientia in hac re oneratur, ut habet decretum pontificum." ⁵⁰

Noldin's opinion as to the nature of a casus urgentior has already been cited. Prummer adds:

"Casus hujusmodi urgentiores sunt e. g. quando omnia parata sunt ad nuptias, quae proinde differri nequent, et alteruter sponsus confitetur peccatum reservatum; vel si sacerdos complicem suum absolvit nec potest abstinere a Missa dicenda. Censetur etiam ratio sufficiens et casus urgentior, si esset durum pro poenitente permanere in statu peccati mortalis per tempus necessarium ad petitionem ad concessionem facultatis absolvendi a reservatis." ⁵¹

And Ayrinhac gives as example, a penitent who cannot abstain

". . . from communion or abstain from celebrating Mass, without causing scandal, or without giving rise to grave suspicions against himself. Even should no such danger exist, he may have to comply with the precept of annual confession and communion." ⁵²

Here again, it would be well to recall the practical advice of Prummer:

"Quodsi poenitens non tam vivide cupit absolvi quam primum fieri potest licet confessario hoc desiderium in eo prudenter excitari sicque dispositum absolvere." ⁵³

Caution should be used in this advice, as one who is contumacious enough to incur the censure may be of hardened con-

⁵⁰ III, p. 422.

⁵¹ *Manuale*, p. 297.

⁵² *Penal Legislation*, p. 109.

⁵³ *V. T. M.*, p. 394.

science, and consequently difficult to arouse to the necessary troubled state of conscience. Prummer's advice as to how to treat such a case is very much to the point:

"Sin autem omnes conditiones requisitae adsunt tunc investigandum, num sit casus urgentior, necne. Si non est casus urgentior, poenitens non est absolvendus, sed vel ad alium . . . mittendus vel prius petenda est facultas absolvendi. Sin vero est casus urgentior, tunc poenitens monendus est de reservatione et de obligatione infra mensem recurrendi."⁵⁴ "Si tamen iste recursus est moraliter impossibilis, iam simpliciter aufertur censura sine ulla alia obligatione."⁵⁵

In view of this exposition, and the condemned proposition which has already been quoted, the examples of casus urgentior given by the writers can hardly, when taken in themselves, be considered prudently as such.⁵⁶ The statement that this canon will "cover any urgent cases that may arise," if it be interpreted in the light of the examples given, is erroneous. Many prudent priests have objected to the multiplication of sodalities and confraternities on the very ground that their members often cannot for various reasons make the monthly Communion in a body at the same Mass or even the same church, not to speak of the number who do not keep up the practice continually. If the confessor takes the time and trouble to arouse the state of conscience to the point where the medicinal and disciplinary qualities have their effects, then the case would fall under the law, but for another reason than the mere attendance at the Sodality Communion.

7. In Canon 2254, § 3, we have the extraordinary case where the recursus is impossible, and which must be carefully distinguished from the casus urgentior:

"Quod si in casu aliquo extraordinario hic recursus sit moraliter impossibilis, tunc ipsemet confessarius, excepto casu quo agatur de absolutione censurae de qua in can. 2337, potest absolutionem concedere sine onere

⁵⁴ ECCL. REV., May, 1921, p. 521; August, p. 191; Refutation, September, pp. 297-298.

⁵⁵ *Manuale*, pp. 301-302.

⁵⁶ L. c. ECCL. REV.

de quo supra (i. e. recursus), iniunctis tamen de jure iniungendis, et imposita congrua poenitentia et satisfactione pro censura, ita ut poenitens, nisi intra congruum tempus a confessario praefiniendum poenitentiam egerit ac satisfactionem dederit, recadat in censuram."

It is possibly this case that the writer is referring to when he states:

"To his judgment (i. e. the confessor's) and prudence the Code leaves the enjoining of the burden of recourse to the superior. The confessor is the final arbiter as to whether there exists an obligation to the superior at all."⁵⁷

If the writer intends to confine the statement to the case now under discussion, it is true; if, however, he intends to include all more urgent cases, a serious error has been made, due to confusing it with the casus urgentior properly so-called.

In the interpretation of this case, we again appeal to standard theologians. Thus Noldin illustrates it:

"Eiusmodi casus extraordinarius facile accidere potest in missionibus vel exercitiis, si confessarius extraneus proficisci debet, antequam expectari possit responsum superioris et poenitens aut propter imperitiam aut ob aliam causam scribere nequit et durum ei sit adire alium confessarium."⁵⁸

And Prummer:

"Si recursus faciendus intra mensem est moraliter impossibilis, e. g. quia poenitens nequit redire ad eundem confessarium, neque ipse scribere valet ad S. Poenitentiarium, tunc omisso recurso (nisi agatur de peccato absolutionis complicitis) confessarius potest poenitentem absolvere, sed debet:

- (a) iniungere de iure iniungenda, e. g. reparationem scandalii, damnorum, etc.;
- (b) imponere congruam poenitentiam et satisfactionem pro censura, et quidem ita, ut poenitens, nisi intra congruum tempus definiendum poeni-

⁵⁷ *Manuale*, p. 297.

⁵⁸ III, p. 423.

tentiam egerit et satisfactionem dederit, recidat in censura, e. g. poenitens qui propter lectionem librorum hereticorum excommunicationem incurrit, potest in casu urgenti absolvi ab aliquo missionario in loco breviter commoranti, sed confessarius illi dicat: tu debes libros haereticos tradere vel comburere; insuper intra mensem debes bis recitare rosarium, secus in eandam censuram incidis.”⁵⁹

Thus this case presupposes that the *casus urgentior* is present, and the further circumstance that the *recursus* is morally impossible.

8. In articulo mortis the principles are the same as for in periculo mortis.

In the section regarding the absolution from papal censures, we have established the following propositions:

- I. That the *casus urgentior* referred to in canon 2254, §§ 1, 2, does not cover all cases that may arise, but those only that are specified by standard theologians, or ones of similar gravity;
- II. That the *casus extraordinarius* and *urgentior* are absolutely distinct, and consequently special concessions regarding the *recursus* in 2254, § 3, cannot be applied at will to 2254, §§ 1, 2;
- III. That the confessor in judging of the possibility of the *recursus* is gravely bound to use sound theological common sense in this matter, i. e. follow standard theologians.

The general confusion created about the necessity of the *recursus*, demands a clear statement. In the application of canon 889, § 3, and 900, which concern episcopal reservations properly so-called, the law makes no mention of *recursus*, so none is necessary. With regard to reservations *propter censuram*, there is somewhat greater difficulty. Canon 2248, § 3, states a general guiding principle:

“Censura, per absolutionem sublata, non reviviscit, nisi in casu quo onus impositum sub poena reincidentiae impletum non fuerit.”

⁵⁹ *V. T. M.*, p. 395.

The latter part of the canon concerns the exception in the case of the *casus extraordinarius* referred to in canon 2254, § 3, and 2290, § 2. The general rule is:

“Si poenitens mandata iniuncta non implet, peccat quidem at non contrahit denuo censuram, quia solus recursus sub poena reincidentiae praecipitur: sed si non redeat ad recipienda mandata denuo censura contrahit dummodo cum gravi culpa reditum omiserit.”⁶⁰

In the exception, the penance imposed takes the place of the *recursus*, and so binds sub poena reincidentiae. In the other cases, the mere return is sufficient, although the mandates be not complied with in spite of the promise previously exacted and given. There are some few further exceptions, which in the particular cases are specified by the law itself. Prummer also notes:

“Poenitens autem sacerdos nunquam excusatur ab isto recursu, quia ipse facile potest Romam scribere et responsum petere sub ficto nomine.”⁶¹

Grave incommodum and danger of the violation of the *sigillum*, even indirect, will excuse. From what has already been said, we can state the following in the case of reserved censures: first, in *casibus urgentioribus* the *recursus* binds for all censures; secondly, in *periculo vel articulo mortis*, the penitent is excused from all *recursus*, except with Prummer:

“Si tamen huiusmodi moribundus postea reconvalescit, recurrendum est ad legitimum eiusve delegatum, si absolutio data est:

- (a) a censura specialissimo modo reservata Romano Pontifici;
- (b) a censuris publicis et notoriis, saltem si scandalum est reparandum;
- (c) a censura lata ab homine.

In nullis aliis casibus *recursus* est necessarius.”⁶²

One writer asked the further question: “Has the confessor no commuting authority in view of the changed circumstances

⁶⁰ Noldin, III, p. 243.

⁶¹ *Manuale*, p. 297.

⁶² *V. T. M.*, p. 393.

and peculiar psychology of his penitent by the time the mandate arrives?" On this question, there are various opinions. Prummer maintains the negative:

"*Alius confessarius commutare non valet satisfactionem nisi vi novae absolutionis, quare e. g. nequit commutare satisfactionem impositam pro peccatis reservatis, a quibus ipse nequit absolvere. Ita sententia probabilior.*"⁶³

Noldin maintains the contrary, and gives a good reason:

"*Num poenitentia, quae propter reservata imposita fuerat, commutari possit a confessario non habente potestatem in reservata, disputant. Qui hanc potestatem confessario negant, dicunt: sicut reservata sunt peccata, ita reservata est etiam poena pro illis imposita, seu inferior nihil potest in legem a superiore latam. Qui autem confessario potestatem concedunt; docent: ablata reservatione per priorem absolutionem, quilibet confessarius de peccato judicare et pro ipso poenitentiam iniungere potest, et cum iusta adsit causa poenitentiam commutandi, recte praesumitur consensus superioris in commutationis faciendam, etsi poenitentia pro reservatis imposita fuerit.*"⁶⁴

Arregui, who also quotes Ballerini and DeLugo in his favor, states:

"*Solum a confessario et ex iusta causa fieri potest, quamvis sit imposita ob reservata in quae ipse facultatem non habeat. . .*"⁶⁵

Thus, it would seem that there is a sound probable opinion in favor of the confessor's being able to commute the penance, unless, in the particular case, the law states otherwise. It is, of course, understood that such commutation can take place only after the mandate has been presented to the penitent, and the intention of not fulfilling its requirements persisted in, notwithstanding the efforts of the confessor to the contrary.

There is naturally an obligation on the part of the confessor of warning the penitent about reservation if there be necessity. With regard to episcopal reservations properly so-called, C. 899, § 1 states:

⁶³ *V. T. M.*, p. 383.

⁶⁴ *III*, pp. 357-358.

⁶⁵ *S. T. M.*, p. 380.

"... curent locorum Ordinarii ut ad subditorum notitia, quo meliore eis videatur modo, eadem deducantur . . ."

The confessor is a teacher as well as a judge, and in the fulfillment of this office must not only know where reservations exist himself, but also inform his penitents on the subject, wherever he shall deem it necessary. Arregui puts it thus:

"... monere debet regulariter de reservatione poenitentem sic absolutum," (i. e. where ignorance exists).⁶⁶

If the confessor has made a mistake in the matter of reservation, Noldin recommends the following:

"Poenitens, qui postea cognoscit se a peccato reservato indirecte tantum absolutum esse, aut ad confessarium redeat eumque roget ut facultatem absolvendi sibi comparet, aut alium confessarium habentem potestatem in reservata adeat in peccatum indirecte tantum remissum iterum confiteatur. Confessarius admoneat poenitentem de errore commisso si facile fieri potest, e. g. si ad confessionem redeat, ut ille reparetur. Vel melius petat statim facultatem ab illo peccato absolvendi et curet, ut poenitens iterum ad confessionem redeat et de illo peccato saltem in genere se accuset eumque, etiam de errore non monitum, absolvat. Quodsi poenitentem nec facile admonere nec absolvere potest, eum in bona fide relinquat."⁶⁷

The Code also prescribes penalties for the abuse of the Church's laws in these matters:

C. 2366: "Sacerdos qui sine necessaria iurisdictione praesumpserit sacramentales confessiones audire, est ipso facto suspensus a divinis; qui vero a peccatis reservatis absolvere, ipso facto suspensus est ab audiendis confessionibus."

C. 2338, § 1: "Absolvere praesumentes sine debita facultate ab excommunicatione latae sententiae specialissimo vel speciali modo Sedi Apostolicae reservata, incurrun ipso facto in excommunicationem Sedi Apostolicae simpliciter reservatam."

Prummer has a remark on these canons that may be somewhat consoling:

⁶⁶ *S. T. M.*, p. 393.

⁶⁷ III, p. 420.

"Cum censura feratur in solos praesumentes ignorantia omnis (excepta affectata) excusat." ⁶⁸

A typical example of "ignorantia affectata" would be one knowingly following this advice:

"But suppose that a bishop has reserved the case De Abortu to himself ratione peccati. . . . Then let the confessor absolve indirectly from the case De Abortu: to show his authority." ⁶⁹

The case De Abortu is already a papal reservation *propter censuram*, reserved to the bishop. In the hypothesis, the bishop has added the reservation *propter peccatum*, still further limiting the jurisdiction of the confessor in question. The writer adds to his contumaciousness by an earlier statement:

" . . . we absolve from the censure directly or we do not absolve at all." ⁷⁰

For the sake of completeness, we would add a note on direct and indirect absolution from sin and reservation, as it will aid in straightening out the general confusion. At the outset, Ballerini's definition of direct and indirect absolution, will prevent misinterpretation:

"Absolutio directa est, qua ipsum peccatum subiectum clavibus, per potestatem remittendi, quam sacerdos exercet, deletur: absolutio indirecta ea dicitur, qua, alio peccato directe remisso, infusa vi absolutionis gratia sanctificante, peccata quoque non subiecta clavibus remittuntur a Deo; cum gratia enim sanctificante nullius peccati mortalis reatus consistere potest. Manet tamen obligatio ea peccata confitendi, ut eorum absolutio directa obtineatur." ⁷¹

The divine law demands that all mortal sins committed after baptism shall be all and singly submitted to the power of the keys. They are forgiven only by direct or indirect absolution obtained in a good confession. If the confession is invalid, all those mortal sins not already directly submitted and absolved have to be reconfessed. In this, we note a difference from the absolution from reservation. Authorities are agreed:

⁶⁸ V. T. M., p. 447.

⁶⁹ ECCL. REV., May, p. 523.

⁷⁰ Gury-Ballerini (1901), p. 349.

⁷¹ Idem, p. 521.

" Per confessionem etiam *invalidam* vel sacrilegam apud confessarium habentem potestatem in reservata, *in qua accusatur reservatum*. . . . Reservatio per absolutionem cessat." ⁷²

In the case of forgotten mortal sins, the penitent is forgiven them indirectly, provided the confession was otherwise good. But in the case of reservation:

" Reservatio per absolutionem cessat. . . . Per confessionem *validam* apud confessarium habentem potestatem in reservata, in qua reservatum ex oblivione *non accusatur*: haec sententia probabilis et proinde practice tuta est . . . per absolutionem indirectam auferri potest reservatio, si confessarius debita potestate instructus id velit. . . . Quapropter poenitens postea ab illo peccato, quod aequae atque in priore casu materia necessaria confessionis manet, a simplici confessario rite absolvi potest." ⁷³

In this case the forgotten sin is only indirectly remitted, as also the reservation according to Noldin, but the requirement of the medicinal end of the reservation has been fulfilled. The sin has to be reconfessed, but not the reservation, as it is completely removed. If mortal sin is submitted to a confessor in a case of error communis, the sin is forgiven. As we have already seen, if a simple confessor absolves from a reserved case through ignorance or inadvertance:

" Si a censura et peccato papae reservatis absolvat, absolutio censurae valet, dummodo ne sit censura ab homine vel censura specialissimo modo reservata. Si a casu episcopali absolvat, ad statuta diocesis attendat. . . .

a. Poenitens, qui postea cognoscit se a peccato reservato indirecte tantum absolutum esse . . . adeat et peccatum indirecte tantum remissum iterum confiteatur.

b. Confessarius admoneat poenitentem de errore commisso, si facile fieri potest . . . " ⁷⁴

Where sin has been directly submitted in a good confession, it is blotted out as regards the culpa for all time, and there is no need of ever confessing it again. In the case of reservation,

⁷² Noldin, III, p. 419.

⁷³ Idem.

⁷⁴ Noldin, III, p. 420.

though the remission may have been direct as in the case of the *casus urgentior*, if the obligation of returning for the mandates be not complied with, then the reservation is incurred, and has to be resubmitted again directly.

Hence, in conclusion, if we accept Ballerini's definition of direct absolution, generally speaking absolution from reservation must in all cases be direct. If however we understand by direct remission of reservation, that the reservation has been explicitly submitted to one having the power to absolve, then we can have cases of indirect remission of reservation, e. g. the case given by Noldin, where through inadvertance, the reservation has not been mentioned in a valid confession to one having power over the reservation.

Before concluding this lengthy and somewhat involved discussion, we would restate our general conclusions, which will all be found to be in opposition to the opinions of the writers in question.⁷⁵

I. That the statement, "We know not what means the Holy Spirit will prompt her to use in our present difficulties," can be readily answered by a study of the Code itself and standard theologians.

II. That there is a very important distinction between reservation *propter peccatum* and *propter censuram*, and between episcopal reservations properly so-called and papal cases reserved to the bishop.

III. That the Church through her legislation in the new Code aims at checking the contumacious, and making the return of the repentant sinner easier, taking due cognizance of the changed circumstances of weakness of faith and reverence for authority.

IV. That an ignorant penitent is not excused, according to the most probable opinion, from incurring episcopal reservations properly so-called *propter peccatum*, but is excused from all censures, provided it is not a case of affected ignorance.

V. That canons 889, § 3, and 900 give the parties concerned ordinary power to absolve from episcopal reservations properly so-called, and do not include papal reservations *propter censuram*, even though they be reservations to the bishop.

⁷⁵ The references are to the articles in the ECCL. REV.: March, pp. 291-293; May, pp. 521-524; August, pp. 190-191; Sept., pp. 297-298; all for 1921.

VI. That the "grave incommodum" mentioned in C. 900, § 3, does not cover every case that may arise, but must be interpreted according to the opinion of standard theologians.

VII. That the "casus urgentior" referred to in canon 2254, §§ 1. 2, does not cover every case that may arise, but only those that are specified by standard theologians, or cases of like gravity.

VIII. That the "casus urgentior" and the "casus extraordinarius" are absolutely distinct, and consequently the ruling regarding the recursus in the one cannot be applied at will to the other.

IX. That though the confessor is the judge of the possibility of the recursus, he is gravely bound to use sound theological common sense in the matter, i. e. follow standard theologians.

X. That the reception of the mandate or its equivalent, and not its fulfilment, binds under pain of reincidence, unless otherwise specified in the law or the mandate.

XI. That there is sound probable opinion permitting the confessor to commute the penance in particular cases for grave reasons, unless the mandate specify otherwise, or the consent of the Holy See is necessary, e. g. in the case of solicitation.

XII. That regularly the confessor is bound to correct error in the matter of reservation.

XIII. That "the Code makes it morally impossible . . . to save them (i. e. the lost sheep) until the hour of their death" is a positively erroneous statement.

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THE SOAPULAR DEVOTION.

THE Sacred Congregation of Indulgences, in a response to the Procurator General of the Redemptorists, suggests the idea that the Scapulars are miniature habits—that is, they are the habits of the various orders or institutes reduced to a form that can be worn in the daily life of the faithful who desire to unite themselves to the orders or institutes, thereby becoming sharers in their spiritual treasures. For some of the scapulars this idea of their origin is strictly in accord with the facts as we know them. Nevertheless we cannot predicate it of very

many, perhaps not even of the majority of the scapulars. It seems that the suggestion came from the proposer of the question to the Congregation, and the statement was accepted with the usual broad significance when the query was answered. In very many works treating of the scapulars this origin of them is given, and the *Decreta Authentica* is adduced as the authority.² In so far as the Third Orders are in question, the statement may be accepted without any hesitation, for the small scapular represents the habit of the order or institute to which the wearer wishes to affiliate himself.

The Carmelite habit was already in being, for several centuries at least, before the scapular, *qua* scapular, was known, although the Carmelite friar or monk seems to have worn some kind of scapular from the beginning of his order. The Scapular of the Immaculate Conception was revealed in a vision in the same manner as the habit of the Theatine Nuns. The Red Scapular and that of the Sacred Heart can scarcely be said to have any connexion with our corresponding habits, and the same holds for others.

In the beginning the Franciscan habit knew nothing of a scapular. The cord was the sign of all that this habit was to those who desired to share in the spiritual benefits of the followers of the Seraphic Little Father. Now, the Brown or Black Scapular shares in the importance of the cord.³ The Dominican scapular, the all-important part of the dress of the Third Order (and it has been so for centuries), is rarely mentioned amongst the scapulars worn by the faithful outside the Third Order. Nevertheless it is, without doubt, in the truest sense the habit of the Dominican friar reduced to a form

² No. 423, p. 374, 1868, 18 Aug. "Ex quo parva scapularia, quae fideles gestare solent, in sua origine et institutione aliud non sint quam scapularia variis ordinibus religiosis propria, pro majori fidelium commoditate ad parvam formam redacta." Many authors quote this, but do not notice the following: "enacta sunt dubia a Reverendissimo P. Procuratore Generali Cong. SS. Redemptoris Sacrae Cong. Indul. et SS. Reliq. proposita solvenda." l. c.

³ The Franciscan habit is probably more ancient than any other, as the habit worn by the faithful who desired to share in the spiritual benefits of a Mendicant order. The cord was the distinguishing mark of those who could not wear the habit. It is also worn by the members of the Third Order as well as the Scapular: "Les habits propres à tous les associés sont le cordon et le scapulaire". Rule of Third Order. The Benedictine habit has been for many years represented by a small black scapular bearing the image of St. Benedict. Those who cannot become oblates can wear this scapular, thus sharing in the spiritual benefits of the order.

that can be easily worn by all who desire to associate themselves with the followers of St. Dominic.⁴ The learned and saintly ex-General of the Dominicans, in one of his most recent works, has given a succinct account of the place of the scapular in the history of the Dominican habit.⁵ The scapular was, according to him, the real gift of Mary to the Blessed Reginald and is the true distinguishing mark of the Dominican habit. It is for this reason that the Dominican friar places the scapular over his bed when he retires to rest, so that the gift of Mary may never be apart from him. The scapular could be worn by the members of the Third Order and all the usual privileges and indulgences were thereby gained, but the great body of the faithful had no interest in it until recent years when Father Cormier himself obtained from Pope Pius X an indulgence of three hundred days for each time the scapular is kissed by those wearing it.⁶ The real spiritual value of the scapular of the Dominican Order lies in its relation to the Dominican habit itself.

Some of the Scapulars do not represent in any way a habit or a confraternity. They are in fact only devotions; the widely-spread Scapular of the Immaculate Conception was of this kind until recent years. The Red Scapular of the Passion continues to be a devotion. It is important to notice this distinction when treating of the scapulars, for it helps to solve the question as to the necessity of inscription, because the legislation pertaining to the registering of the names of those enrolled applies only to the scapulars that belong to confraternities.⁷

The order in which I treat of the scapulars in the present contribution has no reference either to the origin or to the

⁴ Small habits or scapulars, by a decree of 30 April, 1885, were declared to be sufficient for indulgences, etc. The scapular mentioned in the lives of St. Rose of Lima, Bl. Lucy of Narni, etc., is always the large scapular.

⁵ *La Dévotion à Marie et à Son Scapulaire dans l'Ordre de Saint Dominique*. Rome. 1914. Chap. II. Since writing above the General has died.

⁶ "Diverses personnes qui n'ont pas de vocation ni pour le premier Ordre ni pour le Tiers Ordre portent cependant ledit Scapulaire. Mais ledit Scapulaire est pour elles depourvu d'Indulgences." p. 60. The indulgence was granted 23 November, 1903.

⁷ The Scapular and the Confraternity, in some cases, may not be inseparable. In some confraternities, as shall be noted later, the scapular is used as a mere sign and no more.

antiquity or to the devotion which each represents; in a word, it is merely a matter of convenience. The proper method might be to take them in the order of their claims to be scapulars properly so-called and, indeed, this would be a preferable way to the order given in the formulas for enrolling in the four or five scapulars.⁸ There the idea is to take them in the order of the doctrine or devotions represented by each, an order which is confusing when we think of the scapulars, *qua* scapulars, and which in the end must become arbitrary when the same devotion is treated under different aspects. The remark of Father Cardella is much to the point, when he says, we might as well think of ordering the feasts of the ecclesiastical year on the same plan.⁹ I make these observations, lest any of my readers might infer from the order in which I treat of the scapulars, that I had the intention of making distinctions where there was no necessity for them.

It is not necessary to discuss the series of scapulars, taking each one and treating of it in detail, for some of them are of importance only in a local way. I shall take the four or five that are usually given together, since these are certain to possess sufficient interest for the general body of the faithful, to merit special treatment. The others I shall treat of only in a passing way. In the preceding remarks anent the Scapular of Our Lady of Mount Carmel, I have touched upon the principal legislation regarding the scapulars in general, and it only remains to add what is lacking in the positive legislation for each of them; for, as a rule, every scapular has something distinctive, not only in its devotion but also in the legislation pertaining to it.

Scapulars that represent habits whose history leads back to some vision granted to persons of great sanctity, or scapulars that are the direct result of some supernatural manifestation, do not receive any confirmation of their history or any approbation of their origin when they are indulged by the Holy

⁸ The order maintained in the older form was—Scapularia SS. Trinitatis, Passionis D.N.J.C., B.M.V. de Monte Carmelo, Immaculatae Conceptionis, et Septem Dolorum. This form was approved by Leo XIII, 29 July, 1886.

⁹ "Quemadmodum etiam juxta festorum ritum, ex. gr. in concurrentia festi Pretiosissimi Sanguinis D.N.J.C. prima Dominica Julii cum festo Visitationis B.M.V. die fixa 2 Julii festum B.V. festo Christi Domini sine ullo hujus dedecore præfertur; ita Scapulare B.M.V. etc." p. 312, *Carm. Analecta*, Vol. I.

See.¹⁰ The indulgence and the privileges are testimonies to the spiritual worth of the devotion in the Church, but prescind entirely from any of the mooted questions of origin and history. By this legislation the faithful are safeguarded; and no matter how historians may carp about the narratives of the scapular, the faithful can always find in the devotion a safe method of arriving at higher stages of the particular devotion that each of them inculcates. The Sacred Congregation of the Holy Office has made this very clear when treating of the devotions of the Scapular of the Sacred Heart and the Scapular of the Blessed Virgin, Mother of Mercy (de Pellevoisin).¹¹ The same remarks apply to the miracles that are connected with the history and progress of any of the scapular devotions.

It might be well to mention here that the Sacred Congregation does not approve of any picture or image, no matter how intimately connected with the devotion of the scapulars. The picture or image that appears on the scapular when it is approved is the only safe one to use in the making of them, since this is certainly permitted, although its history receives no approbation when the scapular is approved. Neither do any of its traditions receive confirmation from their connexion with the scapular. Sometimes the Congregation has declared that certain pictures may be used because they excite to a greater fervor in the practice of the devotion intended by the scapular, above all when they have established for themselves a pious and praiseworthy custom.¹² Not infrequently the same Congregation has condemned some of the pictures used to

¹⁰ Ojetti, *Synopsis*, "Approbatio alicujus scapularis nullam infert approbationem sive directam sive indirectam quarumcumque apparitionum, revelationum, gratiarum, curationum aliorumque id genus quae praedicto scapulari vel piae confraternitati quovismodo referri possint." p. 3584, Not. sub *Scap.* These are the words of the decree.

¹¹ This Scapular had its origin in a series of visions granted to Estrella Faguette of Pellevoisin. The poor girl seems to have been miraculously cured on 19 February, 1876. Scapulars were at first blessed in the place where the visions occurred. When the Sacred Heart Scapular was approved it was under the conditions that the image of the Blessed Virgin as it appeared on the Scapular of Pellevoisin should be removed; and that the words "Je suis toute Misericordieuse" should be removed and in their place the title of "Mater Misericordiae" should appear. An excellent history of this scapular appears in *Los Scapularios*, by R. P. Fray José Buenaventura, T.O.S.F. Barcelona: Juan Gili, 581 Cortes. 1906.

¹² A decision to this effect has been given and has been mentioned in another place.

illustrate the devotion of the scapulars, when its attention has been called to them.¹³ The directions of the Congregation are that in material, form, picture, formula, and all else in connexion with each of the scapulars, it is necessary to keep to the approved original. Any notable departure from the approved specimen may mean the loss of all the indulgences attached to the original Scapular.

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Rome, Italy.

[TO BE CONTINUED]

OUTDOOR LECTURE OR SERMON?

WE have recently seen a good deal in the Catholic press and ecclesiastical reviews on both sides of the Atlantic, concerning the advantages of Outdoor Preaching, and much praise has been bestowed in particular on the Catholic Evidence Guild.

Father Hugh Pope, O.P., has recently given a justification for this method of propagating the Gospel, and the motives he urges are so convincing that he has succeeded in showing that Outdoor Preaching is the duty of the earnest priest. The Gospel was taught by the Master Himself through His sermons in the open; and that method was continued by the Apostles, especially by the Apostle of the Gentiles.

Having said this in agreement with recent literature on the point, it may sound a little ungenerous to find fault, not with the idea of Outdoor Preaching, but with the usual subject matter of the discourse.

Outdoor lectures were first started in London by the Guild of Our Lady of Ransom, under the direction of Father Philip Fletcher, and the work was making a certain amount of headway until the war brought it practically to a standstill. The Catholic Evidence Guild has since come into the field and it is its earnest band of workers that has recently called forth many eulogiums on the work. The workers are there, earnest, capable speakers and well-instructed dialecticians, and yet the result does not seem adequate to the labor expended.

¹³ As happened in the case of the figures of the Divine Infant and His Blessed Mother on one of the scapulars named Our Lady of the Sacred Heart.

The reason I venture to put before the readers of the ECCLESIASTICAL REVIEW for this comparative failure lies in the subject matter of the outdoor lecture. Let the Guild of Ransom and the Catholic Evidence Guild change their subject matter from Dogma, History, and kindred topics, to a preaching of the Word as contained in the Gospels, and, to use an expression of St. Paul, the great outdoor preacher of the New Testament, let these modern apostles "preach Christ crucified"; and you will find that their efforts will meet with quick response.

The arguments in favor of preaching the Lord Jesus rather than lecturing on theological and similar subjects may be drawn from:

I. THE PRACTICE OF OUR LORD AND HIS APOSTLES.

The Master preached a Gospel of love and repentance for sins. This may easily be verified by reading the account of His work in the Gospels. Of Himself He said, referring to His Heavenly Father, "He hath sent Me to preach the Gospel to the poor". It is obvious from this alone that Jesus Christ did not preach learned dogmatic discourses to the people; the illiterate poor would be unable to follow any but the simplest moral teaching.

The arguments forced upon Him by the priests and their allies were avoided whenever possible by the Master, and His usual answer was to question in turn His interrogators. "I also will ask you one word, which, if you shall tell me, I will also tell you by what authority I do these things". The Sermon on the Mount contains the gist of the teaching of Christ; but it contains moral and not dogmatic teaching. The method employed by our Lord was to draw the people to Himself by preaching a doctrine of love and repentance for sin. This lesson was not only preached by the spoken word, but by the life of the Teacher as well, who "went about doing good".

Jesus confuted His enemies, when they managed to force the issue of an argument upon Him, and when His silence would have been wrongly construed; but at His trial before Annas and afterward before Caiaphas, He declined to allow Himself to be drawn into discussion. To both these priests, all that Jesus would give was a simple assertion of His Divinity.

This then is the outline of the argument from the practice of our Lord. In case it should possibly leave the impression on the mind of the reader that I want to discountenance a teaching Church, with its necessary appurtenances of Dogma, I make haste to state that Jesus did instruct His Apostles and immediate disciples in matters that belong to faith. The line of argument is that Jesus Christ relied almost entirely upon moral instruction in public to draw men unto His Eternal Father. This, then, being the method employed by the Master, His disciples of our own times would do well to imitate it.

The advocates of explaining the sacred truths of the Catholic Church and divulging the mysteries of our holy religion to the populace of the highways and byways would do well to consider these verses from the Gospel of St. Matthew: "And His disciples came and said to Him: Why speakest thou to them in parables? Who answered and said unto them: Because to you it is given to know the mysteries of the kingdom of heaven; but to them it is not given."

Before we illustrate the practice of the Apostles, a reference to the teaching of the Baptist will be found to contain an overwhelming argument in favor of our thesis. Read the third chapter of St. Matthew's Gospel from beginning to end, and you will find point enough for proof. "Do penance: for the kingdom of heaven is at hand." The teaching of penance was the preparing of the way of the Lord used by the Precursor, and thus the right method of preparing the way of the Lord in our days is the preaching of the same penance.

The first outdoor sermon of the Church was preached by St. Peter. The Apostle briefly declares to his audience the Resurrection of the Lord and the prophecies of the Old Testament; he then says to the multitude, "Do penance, and be baptized every one of you in the name of Jesus Christ for the remission of your sins: and you shall receive the gift of the Holy Ghost. . . . And with *very many other* words did he testify and exhort them, saying: Save yourselves from this perverse generation." *Bene consideranti patet*, as they say in the Schools.

In his first Epistle to the Corinthians, first chapter, St. Paul describes his mission. "Christ sent me not to baptize, but to preach the gospel: not in the wisdom of speech, lest the cross

of Christ should be made void . . . the Jews require signs, and the Greeks seek after wisdom : but we preach Christ crucified." Again, later on in the same Epistle, St. Paul says: "And I, brethren, when I came to you, came not in loftiness of speech or of wisdom; declaring unto you the testimony of Christ. For I judged not myself to know anything among you but Christ Jesus; and Him crucified . . . my speech and my preaching was not in the persuasive words of human wisdom. . . ." These last words of the Apostle of the Gentiles are quite sufficient indication of the method of Paul's preaching. "Power not wisdom" was the mainstay of his addresses, and the subject was repentance in Christ.

I will say no more concerning the Scriptural warrant for sermons on moral in preference to dogmatic subjects. It is not right to cast pearl before swine; the swine must first be cleansed by repentance and then the pearl of great price may be given them, when they are fit to value it.

2. THE PRACTICE OF THE EARLY CHURCH.

The early Church relied upon the sanctity of its teachings and the lives of its members to draw the heathen to the light. The name, Mysteries of the Faith, gives us to understand that the truths of the Church were not disseminated broadcast but hidden from the vulgar gaze and only revealed gradually to the neophyte.

It will be urged in reply that the Church could not hold up her teaching to public ridicule at the hands of those who did not understand it. That is admitted. Then why should we of to-day give the opportunity to the mocker to scoff in public at the same teachings of the same Church?

3. THE METHOD OF THOSE PROPAGATORS OF RELIGION OUTSIDE THE CATHOLIC CHURCH.

We have in England the famous example of Wesley. John Wesley broke from the Church of England and became founder of the Methodists, in 1784. The *Everyman Encyclopaedia* says: "He preached all over the country and was especially successful with the poorer classes." The Catholic Church in England and America could and should do likewise. Preach the Gospel to the poor, attract the people to the Catholic

Church by earnest lives and burning words and then instruct them in the Mysteries of the Faith; when the heart has been prepared, then the intellect will more readily absorb, and tenaciously adhere to.

The example and success of General Booth with the Salvation Army needs no elaboration. What those outside the Church can do for their vague creeds, surely the members and clergy of the True Church of Christ can achieve. We are too bound by the traditions of the days of persecution and are content to hide our light under a bushel. Come out into the open and preach a doctrine of repentance for sin; and, having attracted the poor groping in darkness, then reveal to them the Mysteries of the Faith.

4. EXPERIENCE.

The writer is no great light in the Church, but just a simple curate who has labored for some ten years in the slums in and near the modern Babylon of London. Naturally he is a little diffident concerning his small experience in the Vineyard. However he speaks as one less wise.

A mission given to non-Catholics in a populous town failed to bring in converts, but a mission given in the same town to Catholics brought in a certain number of conversions to the Faith. The first mission was dogmatic, historical, and the like. The non-Catholic was not converted, though I hope he was impressed. In the second case, the Mission resulted in conversions because the subject matter was moral and the heart of the people was touched and not merely the intellect appealed to.

It is a growing conviction from experience that the man in the street is touched not by logic but by sentiment.

5. THE WAY OF THE WORLD.

The politician Joseph Chamberlain was a great leader, as long as he appealed to the cupidity of the masses, by dangling before them the idea of a great united British Empire. "Learn to think imperially," he said. But when he came to introduce logic and asked the people to think of Tariff Reform, they failed to follow him and he was broken and the great party he led as well.

Lloyd George placed a program of reconstruction before the British nation in his post-war election, but everywhere the people demanded not reconstruction, but indemnity and reparation from their late enemies. "Hang the Kaiser" was the cry that won the battle for the "Coupon", not reconstruction. The latter was a side issue. It was an appeal to blood, greed and, third—a long way behind—a renovated society.

If the politician can appeal to the lower instincts of man, cannot we with similar power appeal in the name of Christ to their higher instincts? The man of the world knows from long experience that sentiment is more easily affected than intelligence.

"Cor ad cor loquitur" was the motto of Cardinal Newman, although he was a giant intellect and knew well how to speak to the mind. With these words, I bring this article to a close. Even if you do not entirely agree with it, yet there is room for serious thought.

JOSEPH BUTLER.

London, England.

LEAVES FROM A MEDIOAL CASE BOOK.

Father Mahon's Case.

FATHER MAHON began by showing me a letter. It was an ordinary formal note asking him to visit its writer. Beyond a certain shakiness in the writing there was nothing to comment upon. I remarked that it might be an old man's hand.

"It is not," he said; "the man was only fifty. But you would consider the letter perfectly sane?"

"Absolutely. But the writer might *not* be—in other directions."

"Yes, I know. But the curious thing is he was quite insane in this particular one. That is the first point in the story. It began in this way. I was a young priest, newly ordained in fact, and in my first curacy. My rector was an old man who knew the world, and men and things, and the human soul inside out, so to speak; and I, well I knew my moral theology.

One morning this note arrived to my surprise. I did not know the man, though I knew of him. He was a lapsed Catholic who lived in a large house a little way out. He was very rich, and without heirs. I wondered why he had written to me instead of to the rector, and said so.

“‘It is not surprising,’ the latter replied. ‘He and I had a difference years ago, and I expect he has not forgotten it. But he means to come back to the Church, I don’t doubt. Go and see him, Father, and remember the power of the holy priesthood.’”

“The rector was in the habit of making little remarks like that, and I used to wonder sometimes what he was driving at. Before I had done with this case I understood. Well, I went up to the place, and when I got there I saw a doctor’s brougham waiting outside. I recognized the coachman as belonging to one of the practitioners in the town whom I knew slightly; and as I went in, the doctor met me in the hall.

“‘I think I ought to warn you, Father,’ he said, ‘that Mr. Windyatt is out of his mind, and I fear he will not recognize you.’

“I suppose I must have shown what I felt, for he went on immediately.

“‘No, he is not dangerous—though he is a bit violent at times. But he is quiet enough now, for he is down with an attack of bronchitis. He spends a lot of his time writing letters—insane ones, you know. It is common in his disease.’

“‘He wrote a perfectly sane one to me,’ I said. ‘There is no objection to your seeing it.’ And I showed it to him. He was quite taken back.

“‘I make nothing of that,’ he said. ‘It is his usual shaky writing, of course, but if I had not seen it I should have refused to credit it as his.’

“‘Is he curable?’ I asked.

“‘I regret to say, no. He has a serious disease of his nervous system for which no remedy is known. He may live a year or two—perhaps not that. But I must not keep you, Father.’

“I confess that I went upstairs with some little trepidation. It was my first mental case and I did not quite know what might await me; and the doctor’s report was anything but encourag-

ing. I was shown into a large room richly carpeted and furnished, with an old-fashioned canopy bed in the middle. The man who lay in it was propped up with pillows and was busily engaged in writing a letter. At the bottom of the bed an attendant was sitting who rose and made as if to go as I entered. But the man in the bed stopped him.

“ ‘Not yet,’ he said, ‘remember I control all the r-rubber markets in the world.’

“ He spoke in a refined voice and very rapidly, and I noticed that he slurred his words a little, particularly the r’s. I approached the bed.

“ ‘I beg your pardon, Mr. Windyatt. I am Father Mahon. You sent for me.’

“ He turned to me at once. ‘A thousand apologies, Father. I never heard you enter.’ He dismissed the attendant. And then, well he just talked to me like any other rational human being. He told me something of his past life, how he had not been to the Sacraments for thirty years and so on, but not much else that could be considered *ad rem*. Finally he asked me to hear his confession. When he had done, he said he would be very grateful if I could bring him Holy Communion in the morning.”

“ One moment, Father,” I said. “ Was his speech defective while he was talking to you? ”

“ Oh yes. There was the slurring here and there all the time, and a kind of fluency, but the ideas were perfectly sane. He gave me the impression of a man of considerable culture, intellectual activity, and sanguine temperament. And I should imagine he had lived, so to speak, at high pressure for some time. To return—I told him I would bring him Holy Communion as he wished, and he said, ‘Thank you very much, Father. I will send the carriage for you. And now I must ask you to excuse me as I have the Queen waiting in the next room. The attendant will show you downstairs. Good day.’

“ I went. In fact his manner left me no option but to go. But I felt confused and irritated and doubtful as to what I ought to do. I felt sure the doctor was wrong. The man could not be quite out of his mind if he could talk to me as he had done; and yet on either side, as it were, of his conversation with me were two obviously insane delusions, the last one al-

most in the same breath as his request for Holy Communion. So I hurried home and laid the case before the rector. He heard me out patiently, and then he leaned back with his finger tips together and smiled at me out of his pleasant grey eyes, as his manner was.

“‘Did I not tell you, Father,’ he said, ‘to remember the power of the holy priesthood? You see, he knew the priest, but not the man. He will talk to you officially but not socially or, shall we say, personally. Personally he does not know you; and as soon as you have finished the official duty you come to do he will lapse back again into his mad fancies. You need not fear, Father, for his dispositions or the integrity of his confessions; he has not come back to the Church to be damned.’

“‘Then you think the doctor was right?’ I asked.

“‘I should not be surprised at all if he is,’ he said, ‘though all I have heard was that he was a little queer. And if he is, I think I know why. He has been dabbling with the occult a good deal of late years—automatic writing in particular, I think. That might account for his always writing letters, and I expect, Father, that some of those letters are things that you and I would not care to see.’

“I confess this both startled and shocked me. My acquaintance with spiritualism was mere book knowledge and that of the slightest; and I had been inclined to take the view that the phenomena were either fraudulent or subjective. But I had a long talk with the rector then, and the things he told me made me alter my opinion radically. I asked him how, on his view, one should take the medical statement that the man had a serious disease of his nervous system, and his answer was characteristic.

“‘At its face value,’ he said, ‘he probably has. Nothing surprises me in those who have shaken hands with the devil.’

“Well, I took the Blessed Sacrament up to him next morning, and he communicated most devoutly. Before I left I asked the attendant if he would report to me whether the patient wrote any letters that day. He said he would, and he added that the letters were pure nonsense and addressed to all sorts of people, including the Queen, the Prime Minister, etc., etc., and often included the drawing of checks for fabulous amounts.

‘We let him write them, sir, (although it means the trouble of tearing them all up), as it keeps him quiet and out of mischief.’ But this account was not quite what the rector had led me to expect. As it so happened, however, I was to see for myself. The next incident was the arrival of this interesting epistle.”

I took it and read as follows :

THE PALACE, Wednesday.

DEAR FATHER MAHON,

Heartiest congratulations from the tallest man in the world. Thank God, I have taken to astrology and cast the horoscope of the Negus. Choose your own horse; I have a thousand in the stable. Remember me to the rector, et bon voyage!

Yours in everlasting bliss,

T. WINDYATT.

“It is a typical letter,” I said, handing it back. “It shows what we call delusions of grandeur and mental facility. The reference to astrology may just possibly be a memory of his occult performances.”

“Yes, so the rector suggested. The doctor allowed this particular letter to go through because he thought it might interest me. As a matter of fact, I should have told you that he wrote no letters that day he had been to Communion. The effect of the Sacrament seemed to be to quiet his overflowing energy. But he changed rapidly very soon. I saw him from time to time, always with the same result; he knew me—that is, officially; and he was thankful for the Sacraments. But otherwise he was quite hopeless. And his hopelessness was in the direction of mental enfeeblement, as the doctor told me would be the case. He would sit in his chair in a state of placid, inane helplessness, and was becoming gradually paralyzed. He wrote no more letters and talked scarcely at all, except when spoken to, when he would respond more or less, and with very imperfect articulation. Then the end came suddenly, sooner than we expected. I was sent for, about six months after the incident of the letter, with a message that the patient was dying. I went up and found the doctor in charge.

“‘It is a complication,’ he explained. ‘In any case it is very serious; but here, I am afraid, there is little hope. He has

become unconscious now, after a fit of convulsions. Would you care to see him?’

“I went upstairs, and the doctor came with me. There seemed little doubt as to the patient’s condition; but my past experiences with him had given me new ideas. I asked the doctor whether he could hear if spoken to.

“‘He might hear a very loud noise,’ he said, ‘but even then I doubt if he would do more than respond by twitching.’

“‘Perhaps he will hear me, nevertheless,’ I said; and, bending over the unconscious man, I spoke in a low voice—

“‘Make an act of contrition.’

“Immediately came the response. ‘O my God, I am very sorry—’ and so on to the end. The words were faint and imperfect, it is true, because his paralyzed lips could not form them properly, but the intention was evident, and I gave him absolution. As for the doctor, he simply gasped.

“‘Make—make him say that again,’ he said. (I do not think he meant to be rude, you know, but he was completely taken by surprise.)

“‘No, sir,’ I said quietly, ‘this is not a conjuring performance. I am here to prepare him for death. I shall anoint him now and say the prayers for the dying. Please stay, if you care to.’

“He said nothing, but went and stood by the fire and watched me. Nothing happened during the anointing. But when I came to the *hodie sit in pace locus tuus*, the patient spoke again, ‘Jesus, Mary, Joseph,’ and that was all. He died during the night without regaining consciousness. The doctor, I regret to say, made no sign of appreciation. After Mr. Windyatt spoke the last time he left the room hurriedly, and I saw nothing more of him. Some little incidents too that came to my notice later showed me that his attitude toward the Church had developed in a hostile direction. The rector was not at all surprised; he said his pride of intellect had been touched, and that he could not stand it.”

“Well, doctor, there is the case in its essential features. I have never had a Catholic medical opinion on it, and I should like to know how far you agree with the diagnosis given by his own doctor, particularly with reference to the cause of it all. He was very reticent about that, by the way.”

"As to the question of spiritualism being the cause," I said, I think it is a case of distinction. I should say it was the accidental rather than the efficient one, or what in medicine we call an exciting cause. The disease itself is well known—it is called general paralysis or dementia paralytica, and is a chronic progressive degeneration of the whole nervous system. It begins with mental exaltation and excitement, with delusions of grandeur, so typically shown in that letter; and with various motor symptoms, including defective speech, such as you noticed when you first saw him, and which by the way is one of the most characteristic signs. The disease goes on to mental enfeeblement and paralysis, so that ultimately the patient dies of exhaustion, without either mind or motion, a mere human vegetable. And there is a very strong suspicion, amounting almost to a certainty, that a venereal taint is at the bottom of it, a fact that quite naturally explains the doctor's reticence on the matter."

"Ah!" said Father Mahon, "that throws quite a new light on the case. Would you think that this taint was likely to be recent?"

"No, Father. Probably remote. These cases give a remote history when we can get one at all. But they usually give a proximate history of some mental stress, worry and so on, or again of a head injury or sunstroke. These are evidently exciting causes which start things going in a person predisposed. In this case dabbling in spiritualism is quite an adequate explanation. It is of additional interest here because of the letter-writing; but then some of these people do go in for writing letters in the early stages, and their letters are sometimes blasphemous. I knew a case who signed himself 'God the Holy Ghost', and Mr. Windyatt was approaching toward blasphemy. His remark, 'yours in everlasting bliss,' is a delusion of grandeur; but a man may begin by thinking he has ten thousand a year, go on to think himself royalty, and finally—God."

The priest shuddered a little. "Truly," he said, "life is a complex tangle. Here is a man with insane delusions, most probably some of them blasphemous, and with a hopeless disease itself the result of sin, and yet devoutly receiving the Sacraments, and making a good end. But tell me one thing,

what do you doctors mean by saying a person is unconscious?"

"Simply this, Father, that the soul is no longer in contact with the world of sense because the avenues of sense are shut off by injury or disease. We do not take the statement further than that."

"I see. And this shutting off may be complete or partial, I suppose?"

"Certainly. In this case it may not have been absolute. But the point is that his response to your voice does not prove it was not. I think it is exceedingly improbable that he could have heard softly spoken words like that, still more that he could respond as he did. In fact I do not think he heard the human voice as such. Judging from my experience of one or two similar cases, I believe that the soul perceived in some way the presence of another soul having a certain character; in other words, he perceived the *sacerdotium*. My theory is purely tentative and subject to correction."

"What are your other cases?"

"One was a man who was dying. I cannot say that he was entirely unconscious. I cannot prove it, that is; but he was certainly past taking notice or making a voluntary response. The priest stood by the bed and said, 'Misereatur tui omnipotens Deus—' and the patient made the sign of the cross and said, 'Amen', but he went no further. The other was a case of post-apoplectic coma who was baptized while unconscious. When the priest came to the words, 'et Spiritus Sancti', he woke up, cried out, 'My God!' and fell back dead. And I saw a girl once who was sleepless through pain in the eyes. The priest came, made the sign of the cross and said, 'Go to sleep,' and she went off at once. Ten hours later the friends sent for him because they could not wake her up. He came, told her to wake, and she woke immediately. He said it was hypnotic suggestion. I begged to differ, and I still doubt."

"I doubt also," said Father Mahon. "But you may argue and argue about such cases and come to no final explanation. And my experience with Mr. Windyatt makes me inclined to agree that the soul may respond to the priestly character when all else is unheeded. We must leave it there, amongst the inscrutable operations of grace which in this life at any rate we cannot expect to understand."

"LUKE."



Analecta.

SUPREMA SACRA CONGREGATIO S. OFFICII.

DECRETUM: REPROBATIO LIBRI: "UNE MYSTIQUE DE
NOS JOURS".

Emi ac Rmi Domini Cardinales in rebus fidei et morum Inquisitores generales, in ordinario concessu habito feria IV, die 15 martii 1922, decreverunt: Opus cui titulus: "Chanoine S. Legueu—*Une mystique de nos jours. Sœur Gertrude-Marie, religieuse de la Congrégation de Saint-Charles D'Angers*" esse reprobandum.

Et insequenti feria V, die 16 eiusdem mensis et anni, Sanctissimus D. N. Pius divina Providentia Papa XI, in solita audientia R. P. D. Assessori Sancti Officii impertita, relatum sibi Emorum Patrum resolutionem ratam habuit et publici iuris fieri mandavit.

Datum Romae, ex aedibus S. Officii, die 17 martii 1922.

Aloisius Castellano, *Supremae S. C. S. Officii Notarius.*

SACRA CONGREGATIO RITUUM.

RESRIPTA AD AUGENDAM CELEBRITATEM SOLLEMNIUM TERTIO
EXEUNTE SAECULO AB INSTITUTA SACRA CONGREGATIONE
DE PROPAGANDA FIDE INDICTORUM.

I.

DE ADDITIONE OPPORTUNAE INVOCATIONIS LITANIIS SANCTORUM.

Beatissimo Padre,

La Commissione per i festeggiamenti del terzo centenario della S. Congregazione di Propaganda, presieduta dall'Emo Cardinale Prefetto della medesima, supplica istantemente la Santità Vostra perchè voglia benignamente degnarsi di approvare la seguente invocazione e di dare ordine che venga inserita nelle Litanie dei Santi:

Ut omnes errantes ad unitatem Ecclesiae revocare, et infideles universos ad Evangelii lumen perducere digneris: Te rogamus, audi nos.

Romana.

Sanctissimus Dominus Noster Pius Papa XI, referente infra-scripto Cardinali Sacrae Rituum Congregationi Praefecto, suprascriptam invocationem pro privata et publica recitatione, necnon pro additione Litaniis Sanctorum post invocationem *Ut cuncto populo christiano*, etc., approbare et ad universam Ecclesiam extendere dignatus est. Contrariis non obstantibus quibuscumque. Die 22 martii 1922.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S.

Alexander Verde, *Secretarius.*

II.

DE CELEBRATIONE MISSAE VOTIVAE PRO FIDEI PROPAGATIONE
SEMEL IN ANNO IN QUALIBET DIOECESI.

Beatissimo Padre,

La Commissione per i festeggiamenti del terzo centenario della S. Congregazione di Propaganda, presieduta dall'Emo Cardinale Prefetto della medesima, supplica umilmente la

Santità Vostra perchè voglia benignamente disporre che in ogni diocesi sia celebrata una volta l'anno, in giorno da stabilirsi dai rispettivi Ordinari, la Messa votiva *de Fidei Propagatione*, nell'intento di eccitare così maggiormente il clero a favore delle sacre missioni ed ottenere dal Signore gli aiuti necessari per il maggior sviluppo delle medesime.

Romana.

Sanctissimus Dominus Noster Pius Papa XI, his precibus ab infrascripto Cardinali Sacrae Rituum Congregationi Praefecto relatis, benigne annuit pro gratia iuxta petita, ita tamen, ut praedicta Missa votiva *de Propagatione Fidei* cum *Gloria* et *Credo* celebrari possit semel in anno diebus ab Ordinario cuiusque loci designandis, exceptis tamen Festis duplicibus I et II classis, Dominicis maioribus, necnon Octavis I et II ordinis, Feriis et Vigiliis quae sint ex privilegiatis: servatis Rubricis. Contrariis non obstantibus quibuscumque. Die 22 martii 1922.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S.

Alexander Verde, *Secretarius*.

III.

DUBIUM DE COLLECTA IMPERATA SEU ORATIONE PRO PACE.

Expostulatum est a Sacra Rituum Congregatione:

Utrum probari vel tolerari possit consuetudo in una vel altera dioecesi existens, qua collecta imperata seu Oratio pro pace "Deus a quo sancta desideria" etc., addatur Postcommunione Missae de die currente, omissis *Secreta* et *Postcommunio* de Pace.

Et sacra Rituum Congregatio, audito specialis Commissionis voto, propositae quaestioni respondendum censuit "Negative ad utrumque, iuxta Rubricas et Decreta".

Atque ita rescripit et declaravit. Die 18 februarii 1922.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S.

Alexander Verde, *Secretarius*.

SACRA CONGREGATIO DE RELIGIOSIS.

I.

DECRETUM DE QUINQUENNALI RELATIONE A RELIGIONIBUS
FACIENDA.

Sancitum est in Codice iuris canonici, ut quilibet supremus Moderator sive monasticae Congregationis sive cuiusvis Religionis iuris pontificii quolibet quinquennio, aut saepius si ita ferant Constitutiones, relationem de statu religionis ad Sanctam Sedem mittat.

Ut autem hoc canonum praescriptum ordinate et utiliter effectum detur, haec Sacra Congregatio, re mature perpensa, ea quae sequuntur decernenda statuit:

I. Quinquennia sint fixa et communia omnibus Religionibus, incipiantque a die prima mensis ianuarii 1923.

Relationem itaque exhibebunt:

(A) Ex Religionibus virorum:

(a) in primo quinquennii anno: Canonici Regulares, Monachi, Ordines militares.

(b) in altero: Mendicantes.

(c) in tertio: Clerici Regulares.

(d) in quarto: Congregationes votorum simplicium tam clericales quam laicales.

(e) in quinto: Societates virorum more religiosorum viventium, sine votis aut cum votis privatis.

(B) Ex Religionibus mulierum relationem mittent Congregationes, habito respectu ad regionem in qua exstat domus princeps Instituti, seu ubi sedem ex officio habet Moderatrix Generalis, sequenti ratione:

I anno quinquennii: ex Italia, Hispania et Lusitania,

II anno: ex Gallia, Belgio, Hollandia, Anglia et Hibernia,

III anno: ex reliquis Europae regionibus,

IV anno: ex utriusque Americae partibus,

V anno: ex aliis orbis partibus, et insuper Societates mulierum sine votis more religiosarum viventium vel cum votis privatis.

II. Congregationes quae relationem iam forte exhibuerint intra quinque annos praecedentes eum, in quo, ad normam

supra descriptam eam mittere deberent intra quinquennium 1923-1927, eximuntur ab ea rursum mittenda pro hac prima vice.

III. In exaranda relatione pro Institutis votorum simplicium prae oculis habeantur quaestiones propositae in Instructione data a S. C. EE. et RR., nunc vero ab H. S. C. reformatae ad Codicis conformitatem, eisque fideliter respondeatur.

IV. Moderatores vero supremi Ordinum Regularium et earum Congregationum etiam votorum simplicium aut Societatum more religiosorum viventium, quae ad relationem mittendam ante Codicis promulgationem non tenebantur, quoadusque aliter a Sacra Congregatione provideatur, relationem de statu suae Religionis integram et veritati respondentem—super quo eorum conscientia oneratur—diligenter exarare curent ea ratione et forma, quae Instituti naturae aptior videatur; ita tamen, ut ex ea Apostolica Sedes de statu tam materiali quam morali et disciplinari Religionis plenam sibi notitiam comparare queat.

Prima autem relatio, ante alia de actuali statu religionis, contineat notitias historicas de Ordinis aut Congregationis fundatione; et praecipue ea quae spectant ad eiusdem approbationem per Apostolicam Sedem et ad Constitutiones quibus in praesenti regitur. Interna quoque regiminis forma et natura votorum exponatur, et si qua mutatio in hisce facta fuerit decursu temporum aut si qua in Regulae observantia relaxatio, et quadam auctoritate inducta fuerit, declaretur.

Si qua Congregatio peculiare praescriptum habeat de relatione frequentius mittenda in Constitutionibus a Sancta Sede *post Codicis promulgationem revisis aut approbatis*, hoc servandum erit, nullo habito respectu ad ea quae de quinquennio praesens decretum praescribit.

Ssmus D. N. Pius Pp. XI in audientia concessa infrascripto P. Abbati Secretario die 25 februarii 1922, praesentis decreti tenorem adprobavit, ab omnibus servari et publici iuris fieri mandavit, contrariis quibuscumque minime obstantibus.

Datum Romae ex Secretaria S. Congregationis de Religiosis, die 8 martii 1922.

TH. CARD. VALFRÈ DI BONZO, *Praefectus*.

L. * S.

Maurus M. Serafini, Ab. O. S. B., *Secretarius*.

II.

DUBIUM DE MUNERE SUPREMI MODERATORIS AD VITAM.

S. Congregationi Religiosorum Sodalium negotiis praepositae subiectum fuit sequens dubium :

"An fundatores aut fundatrices Congregationum Religiosarum vel Piarum Societatum, more Religiosorum viventium, qui quaeve munere Supremi Moderatoris aut Moderatricis in sua Congregatione funguntur, ius habeant illud retinendi *ad vitam*, non obstante praescripto Constitutionum, quae durationem muneris praedicti ad certum tempus coarctent et reelectionem eiusdem personae ultra certum limitem prohibeant? "

S. Congregatio, re mature perpensa, respondendum censuit : " Negative, nisi apostolicum indultum obtinuerint ".

Facta autem de praemissis relatione Ssmo D. N. Pio divina Providentia Pp. XI, in audientia infrascripto P. Abbati Secretario concessa, die 25 februarii 1922, Sanctitas Sua resolutionem S. Congregationis approbavit et confirmavit ac publici iuris fieri mandavit.

Datum Romae ex Secretaria S. Congregationis de Religiosis, die 6 martii 1922.

TH. CARD. VALFRÈ DI BONZO, *Praefectus*.

L. * S.

Maurus M. Serafini, Ab. O. S. B., *Secretarius*.

CURIA ROMANA.

PONTIFICAL APPOINTMENTS.

5 July, 1921: Mr. William George Bruce, of the Archdiocese of Milwaukee, made Knight of the Order of St. Gregory Great (civil class).

6 July: Monsignori Bernard George Traudt, Boleslaus Goral and David O'Hearn, of the Archdiocese of Milwaukee, made Domestic Prelates of His Holiness.

3 December: Monsignor Charles Baden, of the Archdiocese of Cincinnati, made Domestic Prelate of His Holiness.

4 January, 1922: Monsignor Thomas P. Smith, of the Diocese of Altoona, made Domestic Prelate of His Holiness.

11 February: Monsignor Joseph A. Whitaker, of the Archdiocese of Philadelphia made Domestic Prelate of His Holiness.

14 February: Messrs. Murtha Quinn, John Coyle, William Long, Joseph Gallagher, John Lonergan, Daniel Murphy, and Ignatius Horstmann, of the Archdiocese of Philadelphia, made Privy Chamberlains of Sword and Cape supernumerary of His Holiness.

Mr. Charles Jerome Vaughan, of the Diocese of Newport, made Privy Chamberlain of the Sword and Cape supernumerary of His Holiness.

18 February: Monsignori Charles Brown, Henry Barton Brown, George Coole, Henry Daly, and Lionel Evans, of the Archdiocese of Westminster, made Privy Chamberlains supernumerary of His Holiness.

Monsignori Seraphin Banfi, Arthur Cocks, Charles Coote, Frederic Northcote, Henry Hinde, and George Wallis, of the Diocese of Southwark, made Privy Chamberlains supernumerary of His Holiness.

21 February: Monsignor John Henry Fox, of the Diocese of Trenton, made Protonotary Apostolic *ad instar participantium*.

24 February: Mgr. John Ward, of the Archdiocese of Armagh, made Privy Chamberlain supernumerary of His Holiness.

Monsignori William I. McKean, Peter J. Petri, William P. Cantwell, of the Diocese of Trenton, made Domestic Prelates of His Holiness.

Monsignori John J. Greensill, Thomas F. McNally, and Joseph A. McCullough, of the Archdiocese of Philadelphia, made Domestic Prelates of His Holiness.

Mgr. James Sprankling, of the Diocese of Southwark, made Domestic Prelate of His Holiness.

25 February: Mr. Alexander Rawlinson, of the Archdiocese of Westminster, made Privy Chamberlain of Sword and Cape supernumerary of His Holiness.

3 March: Mr. John Marjoribanks-Egerton, of the Archdiocese of Westminster, made Privy Chamberlain of Sword and Cape of His Holiness.

11 March: Viscount Arthur Edward Joseph Noel Campden, of the Diocese of Nottingham, made Privy Chamberlain of Sword and Cape supernumerary of His Holiness.

Monsignor Vincent Bull, of the Diocese of Nottingham, made Honorary Chaplain of His Holiness (*extra Urbem*).

13 March: Right Rev. Thomas Joseph Walsh, Bishop of Trenton, made Assistant at the Pontifical Throne.

Messrs. Joseph Picard, Onesimus Pouliot and Simeon Matti, of the Archdiocese of Quebec, made Knights of the Order of St. Gregory the Great.

Monsignori Anselm Pook and Charles Rothwell, of the Diocese of Salford, made Privy Chamberlain supernumerary of His Holiness.

15 March: Monsignori Charles Napoleon Gariépy and Andreas Micheletti, of the Archdiocese of Quebec, made Protonotaries Apostolic *ad instar participantium*.

Baron Daniel Charles M. de la Chaussée, of the Archdiocese of Westminster, made Privy Chamberlain of Sword and Cape.

18 March: Mr. Leonard Lindsay, of the Archdiocese of Westminster, made Privy Chamberlain of Sword and Cape.

24 March: Mr. Charles Moore, of the Archdiocese of Westminster, made Privy Chamberlain of the Sword and Cape.

Studies and Conferences.

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

SUPREME SACRED CONGREGATION OF THE HOLY OFFICE proscribes Canon Legueu's "Une mystique de nos jours".

SACRED CONGREGATION OF RITES: 1. authorizes an addition to the invocations in the Litany of the Saints; 2. and the celebration of a votive Mass for the propagation of the faith once a year in every diocese; (the two foregoing rescripts are issued for the purpose of enhancing the celebration of the third centenary of the Sacred Congregation for the Propagation of the Faith); 3. answers a doubt regarding the *Oratio pro pace*.

SACRED CONGREGATION FOR RELIGIOUS: 1. publishes a decree relating to the quinquennial reports to be made to Rome by religious (this document is discussed below, p. 631); 2. answers a difficulty about life tenure of office by superiors general of religious.

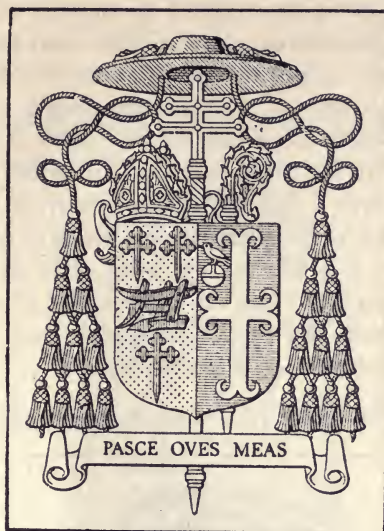
ROMAN CURIA announces officially some recent pontifical appointments.

RECENT EPISCOOPAL ARMS.

I. ARMS OF THE ARCHBISHOP OF CINCINNATI.

Two coats impaled. A: Gold, a plow between three cross-crosslets fitchy gules (See of Cincinnati). B: Azure, a cross moline and in the first canton a dove standing on an orb, all silver (Moeller). In the diocesan arms the plow recalls the name "Cincinnatus", the origin of the see name, and the crosses, three in honor of the Blessed Trinity, are of the form called "fitchy", that is, with the lower arm pointed, ready to be thrust into the ground after the ploughing. The coloring, gold and red, is due to the Cathedral dedication to Saint Peter,

whose own traditional shield is of these two tinctures. In the Archbishop's personal impalement, the "cross moline" sug-



gests his name, it being the old "millers' cross", or "cross mill-rind", the arms ending somewhat in the shape of the



irons which clamp the millstone. The orb and dove are the attributes of St. Henry the Emperor, His Grace's name Patron.

II. ARMS OF THE BISHOP OF CLEVELAND.

Two coats impaled. A: Per chevron sable and ermine, a chevron between three cross-crosslets countercolored (See of Cleveland). B: Azure, two silver lilies with gold stalks and leaves, on a silver chief three crosses of Saint Benedict (Schrembs). The arms of the See are simply those of Moses Cleveland who founded the city named after him, with however the addition of the three crosses, still in the "Cleveland" colors, as a necessary "difference" appropriate to a diocesan. The Bishop's personal impalement has already been explained in the REVIEW.¹ A study of his arms first as Auxiliary of Grand Rapids, then as Bishop of Toledo, and now as Bishop of Cleveland will show the punctilious care and correctness of Monsignor Schrembs's use of heraldry.

III. ARMS OF THE BISHOP OF TOLEDO.



Two coats impaled. A: Parted azure and gules, a tower with three turrets silver charged with a cross couped gules (See of Toledo). B: Silver, a lion holding a book, both gules, the lion charged on the shoulder with a silver trefoil (Stritch). The arms of the See of Toledo, as established by Bishop

¹ Vol. XLVI, No. 1, p. 94.

Schrembs, have been explained in the REVIEW.² Monsignor Stritch properly retains this coat in use and combines it with his own family lion, charged with a shamrock (trefoil) to note his Irish origin and holding the book which is the heraldic attribute of St. Samuel, his name Patron.

IV. ARMS OF THE BISHOP OF SPRINGFIELD.

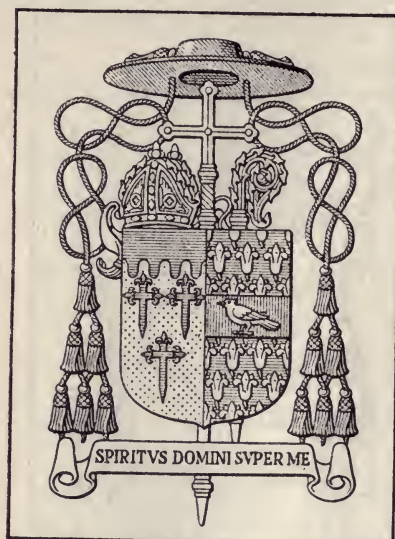


Two coats impaled. A: Silver, a cross pommetty gules between four fountains (See of Springfield). B: Azure, a three-masted ship under sail silver, led by a five-pointed silver star; on a chief three lance-heads gules (O'Leary). In the diocesan coat the red cross with each arm ending in an orb is the form attributed in heraldry to Saint Michael, Patron of the Cathedral Church of Springfield. The so-called "fountains" are an ancient heraldic convention—discs marked with six wavy bars of alternate silver and blue; their use here expresses the name Springfield and may also be held to symbolize the four rivers of Paradise which flowed from the Tree of Life. The ship is an old O'Leary emblem; the star is from the coat of the Bishop's former Ordinary; and the lance-heads are the heraldic attributes of Saint Thomas, his name Patron.

² Vol. XLVI, No. 1, p. 93.

V. ARMS OF THE BISHOP OF SUPERIOR.

Two coats impaled. A: Gold, three crosses fitchy and a chief wavy all azure (See of Superior). B: Azure sewn with silver lilies, on a fess gules a silver dove (Pinten). As the first Catholic missionaries in this region were French, the See uses the blue and gold of the old French arms—a gold field

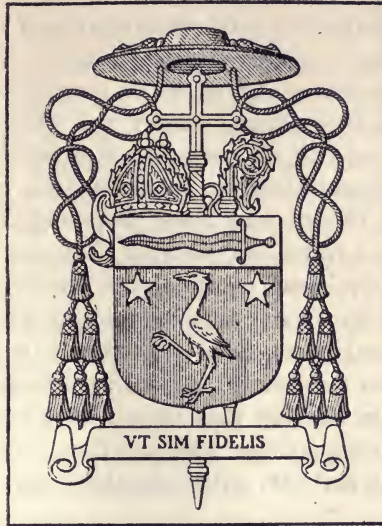


with the blue waters of Lake Superior indicated across the top by the usual heraldic convention of a wavy line. On this field are three crosses in honor of the Blessed Trinity, the upper arms ending in the French fleurs-de-lis, the lower pointed like a stake to be driven into the ground. The Bishop wished, in his personal impalement, to honor St. Joseph and St. Gabriel, his name Patrons, Our Lady, and the Holy Spirit. The lily is an attribute common to all three Saints, the blue field being also common to the arms of Our Lady and of St. Joseph. The red of St. Gabriel's arms appears here as a fitting background for the dove.

VI. ARMS OF THE BISHOP OF CURIUM, AUXILIARY OF PHILADELPHIA.

Gules, a crane holding a stone in his right claw and two stars in chief, all silver; on a silver chief a sword fessways

gules, the hilt to the sinister, the blade wavy (The Right Rev. Michael Crane, D.D.). Here the chief charge expresses the bearer's name; the heraldic crane frequently holds a stone—called a "vigilance"—in one claw, the legend being that if he



should relax his watch, the noise of the stone in falling would at once wake him to renewed vigilance. The figure therefore also expresses the motto beneath. The stars are from the arms of the Bishop's mother, and the sword is that of Saint Michael, his name Patron.

PIERRE DE CHAIGNON LA ROSE.

NOTE ON THE "FORMA CORPOREITATIS" OF SOOTUS.

To the Editor, THE ECCLESIASTICAL REVIEW:

Since the appearance of the note on the "Formal Distinction" in the January number, I have received several requests from interested readers of THE ECCLESIASTICAL REVIEW asking for similar informal notes on a few other peculiarly Scotistic views, e. g., the "forma corporeitatis", the "haecceitas", and the "univocity of being". In response I am sending this note on the "forma corporeitatis", trusting that your habitual kindness may be able to find space for it in the "Studies" department.

The medieval schoolmen, as is well-known, held the matter and form theory in the problem concerning the ultimate constitution of bodies. According to them all material substances consist of an inner union of two realities or co-principles, a primary matter capable of being indifferently one substance or another, and a substantial form determining it to be a special kind of substance, a given specific thing. And the many changes which we observe going on in nature round about us, take place because the primary matter, the passive indeterminate principle common to all corporeal substances, successively receives different determinations or substantial forms.

Originally this theory had been propounded by Aristotle. As a work of art, a statue for instance, becomes what it is because a plastic determinable material, the marble, receives within itself a determined form, similarly, making allowance for the inadequacy of analogies, Aristotle viewed every object of nature as the inner product of a passive determinable matter and a specific form causing that matter to become this determined thing. Living beings, too, are thus conceived by him as compounds of a material principle, the body, and a specific form, the soul.

Accordingly, the Scholastics distinguished three different substantial forms: (a) the elementary form, which together with primary matter constituted the four elements—fire, earth, air and water; (b) the form of the compound, called by them "mixtum", for although they were unfamiliar with modern chemical notions the Schoolmen had their own cosmological theory, according to which the four elements by combining in various ways formed the multitudinous physical compounds of nature; (c) the vital form, which by its immanent union with the body makes the latter a living being.

The compounds, then, resulting from the various combinations of the four original elements, might be inorganic compounds constituting the members of the mineral world; or they might be organic compounds constituting the various organisms of the living world. It is here that the "*forma corporeitatis*" of Scotus comes in. In the latter case Scotus called the form of the compound a "*forma corporeitatis*", not infrequently substituting the term "*forma organica*." He conceived the nature of the "*forma corporeitatis*" to be that of a substantial form

whose function it was, while giving material being to the physical compound, to constitute the same an organism capable of receiving the vital form.

Such a conception is opposed to the Thomistic view concerning the unicity of the substantial form. St. Thomas maintains that a material substance can have but one substantial form, for otherwise it would belong simultaneously to two distinct species; moreover, plural substantial forms are incompatible with real unity of being. He therefore holds that in the inorganic compounds of nature, the "forma mixti" or new substantial form replaces the elemental forms, uniting itself directly to the primary matter of the combining elements; and likewise, that in living beings the soul, as substantial form of the body, directly unites with the "materia prima" of the combining primordial elements constituting the organism on its material side, replacing previous form.

This principle of the unicity of the substantial form, introduced by St. Thomas, constitutes the metaphysical background against which the problem of the "forma corporeitatis" was fought out. In fact it was the real issue involved in the hotly debated question as to whether the soul was also the "forma constitutiva corporis" or merely its "forma vivificativa", a question which deeply stirred the academic circles of Paris and Oxford during the closing decades of the thirteenth century.

In agreement with the common earlier thirteenth-century Scholastic opinion, and the traditions of the entire Franciscan school, Scotus maintains the possibility of plural substantial forms in one composite substance, provided they be subordinated to one another, and the compatibility of these plural forms with the real unity of the resultant being.

Of course, Scotus admits the Thomistic or rather Scholastic axioms, "Forma dat esse," and "Unius perfectibilis una sola est perfectio": but they do not present insurmountable speculative difficulties to him. For the substantial form, as he interpreted the matter and form theory of Aristotle, gives existence merely to the *new compound* arising, not to the material co-principle which as a substantial co-principle and physical reality, must have its own existence. (According to St. Thomas primal matter has its own real essence, but receives

its existence from the form.) And if unitary existence can result from two actually existing co-principles, what difference then, as far as the possibility of real unity is concerned, whether the material co-principle to be determined by a new form be primary matter directly, or already a compound of matter and form? Nor would this constitute the resultant *new compound* simultaneously in two distinct species. What results is the *one* new higher being. Expressed somewhat differently: There can evidently be but one highest form which gives a being its ultimate, specific nature and existence; but this is not incompatible with subordinate substantial forms as principles of inferior perfection. After a given form has determined a given matter, the compound resulting, if thus destined by the "economy of nature", can in turn serve as a potential principle for a higher substantial form, and be raised by it to participation in a higher mode of being.

It may not be without interest to mention that modern Scholastics trained in chemical analysis and synthesis and biological research, are again returning to his view of plural substantial forms, and hold that the ultimate material constituents of the body remain substantially unaltered in their passage into and through and out of the cycle of man's vegetative life; that they retain their elemental substantial forms, while they assume a new *nature* by becoming parts of the one organic whole.¹

Certainly, this is not exactly the "*forma corporeitatis*" theory; but the champions of the new "*nature theory*" agree with it in claiming that from the union of a plurality of substantial principles or forms, each persisting in its existence, there can arise one higher complete nature, which will be one being simply and really, "*unum ens per se et simpliciter*", and not merely an aggregate of beings in accidental unity. They agree moreover in maintaining that there are actually plural substantial forms in man.

As these modern Scholastics hold that in the light of biological science we must admit in man, along with the soul as his vital principle, the presence of the distinct and substantially unaltered material elements as concomitant and subordinate

¹ Coffey, *Ontology*, pp. 258-260.

facts, so Scotus claimed that the organization of the elements represents a distinct concomitant and subordinate, but real, constituent factor of man's complete living nature. And being a distinct real fact, it has its formative principle which he called "*forma corporeitatis*". As he saw things, the organism is a definite structure (*mixtio*); and it is precisely this organization which furnishes us with a physical basis of life, for the immediate subject capable of and actually receiving the soul is not matter simply, but organized matter.

Scotus goes still farther. Biology recognizes not only distinct types of organisms, but distinguishes also in one and the same organism between its different organs; it even speaks of its tissues as differing in kind. So Scotus also, while holding one organic form for the whole organism, postulates as probable, subordinate "*formae corporeitatis*" for its different organs or heterogeneous parts; because, he says, they manifest differing proper structures. As he puts it; "*omne organum habet determinatam mixtionem*".

As a matter of fact both St. Thomas and Scotus shared in common the scientific conceptions of their times which regarded the human body as a physical unity in the sense of a true compound or "*mixtum*", that is, in general as a mass of flesh. And both held that in this "*mixtum*" the forms of the elements combining to constitute it had been replaced by that of the compound. The difference between the two consists in this that with St. Thomas this "*forma mixti*" or carnal-corporeal form of the human body is in turn replaced by the vital form or soul. This explains why the Thomists had to postulate the education of the "*forma cadaverica*", a substantial form giving physical being and existence to the human body after the departure of the soul. It likewise brings out the meaning of the most widely known of the arguments advanced by Scotus in defence of his position, viz., his assertion of the existence of the "*forma corporeitatis*" because after man's death, that is, after the departure of the soul or vital form, we have according to the plain evidence of facts the same human body or material reality we had before; that consequently the soul is not the material form of the human body.

According to Scotus, the human body as a material reality possesses its own material form giving it the corporeal nature

and the physical properties going with it. And the soul is not the "forma constitutiva corporis", but merely its "forma vivificativa seu informativa". With St. Thomas the soul, replacing every previous form and assuming its functions, unites itself directly to "materia prima"; with Scotus the "forma corporeitatis" has the double function of giving to the human body its physical being as a corporeal reality and its existence as an organic reality, thus constituting it the immediate physical basis or potential material co-principle capable of receiving the soul.

To-day, Scholastic philosophers no longer regard the human body as a unit in the sense of a massive compound, but as a sum of material constituents, in life in immanent union with and under the formal dynamic control of the soul. Substituting the modern biological notions concerning the nature of the body for the medieval, it will become apparent that the old "forma corporeitatis" dispute is *substantially* identical with the new "nature theory" problem. The same fundamental problem which troubled the minds of the medieval schoolmen under a new name is exercising the mind of worshippers at the shrine of reflective thought to-day, the question concerning the nature of the mysterious bond linking two worlds, the material body and the spiritual soul in true unity of being:

"Granted that the soul is the immanent formal principle which by its union with the body constitutes the human individual, does this necessitate that it be also the material form of the body with its complex constituents, giving to this body its physical being as a material substance, or does the body as a material reality possess its own existence in this union?"

That which Scotus defended, basing himself upon such aids of observation and speculation as his day afforded him, is defended to-day by the champions of the new "nature theory" in the name of the facts brought to light by the physical and biological sciences of our day, and is denied, then as now, by Thomists in the name of the asserted metaphysical implications of the principle of the "unicity of the substantial form".

In conclusion, the "forma corporeitatis" presents us with one more instance of how the old medieval phrases and theories, though at first sight they may appear strange to us and foreign

to our modern modes of thought, upon deeper acquaintance and penetration of their historical envelopments quite generally reveal to us inquiries and movements of thought which are in reality identical with the very motives underlying the living problems of our own day.

BERARD VOGT, O.F.M.

Croghan, N. Y.

MARYKNOLL MISSION LETTERS. XXXII.

DIARY EXTRACTS FROM FR. ANTHONY P. HODGINS, A.F.M.,
AMERICAN CATHOLIC MISSION, YEUNGKONG, CHINA.

Headed a little procession to-day through Yeungkong. The Christians knew I was about to give the last sacraments to the pigskin worker and took it on themselves to bring along their prayer books. The dying man's family is pagan, his wife in particular being vigorously anti-Christian. She kept all the children from being baptized, excepting one, beside whose grave in the Catholic cemetery the father insists upon being buried. The loud prayers of the Christians as well as the last rites were a consolation to the faithful soul, who tried hard to repeat the familiar words. He was too weak to prevent the family from taking down a door and laying it on two wooden horses to serve as a death-bed; for were he to breathe his last on the family bed, which is not much different from a door thus supported, it would be haunted thereafter! Of course the mosquito-netting had to be removed. It looked so much like a fishing net that he might become a fish in the next world. Misfortunes would surely befall the children if his dying eyes saw his feet; so he was not allowed a wooden pillow under his head. Despite all this, and although he hadn't swallowed the golden pill of immortality discovered by a Taoist genius, the pigskin worker had a happy death surrounded by Catholics, whose faith was strengthened by his good example.

The funeral of the Catholic who died 15 June attracted much attention. Many pagans were in line besides the priests, the schoolboys in boy-scout suits (headed by a teacher who displayed a steamboat captain's cap), and the Christian men and

women. The sons of the deceased, dressed in sackcloth, had short sticks covered with bits of white paper. These were to lean upon in their grief. The photograph of the dead man was carried in a bamboo house decorated with flowers. Father Gauthier ordered removed an incense-brazier that was before the picture. Instead of the flags used by the pagans to lead the procession and guide the spirit on the way to Hades, there were about ten banners with inscriptions such as "Heaven is our home". The burial in the Catholic cemetery prevented the pagan relatives from fixing the place of burial by consulting a professor of wind and water.

On the way we passed an immense wall between two hills, erected by the advice of a geomancer in order to render the section fit for burials. It was big enough to break the force of the winds and dam a river, should any evil influences appear by these forms. We wish the geomancer had insisted that the money be used to improve the loose paths. We had to walk ankle-deep in water to and from the grave, because there was no drainage to keep the roads dry.

We said to-day's Mass for the Christian who died yesterday, and the faithful recited prayers at his home—the women and girls in the morning, the boys and men in the afternoon. His family, who are taking up the usual collection among those who know him in Yeungkong, are postponing the funeral ten days or more to give his eldest son an opportunity to come from Hongkong. Although embalming fluid is unknown, the body can be kept in a tightly caulked coffin containing ashes of wood fires and lime. The usual thing in this town is to bury on the first or second day after death.

Fathers Gauthier and Ford at last arrived for the retreat to the catechists, seventeen of whom have been assembled for the last few days, feasting sumptuously at an expense of fifteen cents a day each. Three catechists could not get here on account of dangers from robbers and soldiers. The Fathers devoured the fried eggs and canned peaches as if they hadn't eaten for some days. They claim they had been eating one meal a day and they certainly are thinner than when we last saw them. Some in America would not believe them to be

priests, if, dressed as they were, a magic carpet should drop them in the land of Maryknoll. Looking at Father Ford's thoughtful face and olive complexion, and Father Gauthier's patriarchal beard and heavy silver chain round his neck, these observers might take the missionaries for Magi. And it might be asked, When did those illustrious wise men take to wearing pajamas? The pajamas could be cleaner, for the Fathers have walked from Kongmoon, soldiers having commandeered the boat.

Much later in the day, Father Gauthier's boy straggled in, hugging a bunch of bananas and a frying pan. He usually gets lost and is never on time. The best coffee and bread maker in all of Kwangtung, he has been a priest's "boy" all his forty-eight years. He is not himself nowadays for, having decided to get married, he finds it hard to speak of the money needed to buy a wife. Good form does not allow plain language. He can't use the common expression, "Unhappy me; no one to sweep my house" or "My father wants another daughter," for he has no house and his father is as dead as the boy's two former wives. As soon as Father Gauthier gets a hundred dollars he will understand and bring peace to the heart of his devoted helper.

The *Yeungkong News*, *Voice of the People*, and *Bi-Yeung Independent* are being published again, having risen undaunted from the empty type-cases left by the soldiers who didn't like their editorials. In all of these journals one finds the same advertisements for the British cigarettes (even in the Protestant *Independent*, though an anti-cigarette campaign is part of the Protestant welfare work in China), for patent medicines, and for toilet articles; and the news deals with dog fights, fires, and robbers. It was a pleasure to see for a change a few words of praise for the work being done by the new head of the Department of Charities in Canton, pro-vicar Fourquet. He has been in China twenty-five years, speaks Cantonese like a native, and, though his white beard and bald head prove him fifty, seems in his energetic activity much younger.

The military chiefs are condemning the brutality of soldiers in forcing people to carry their baggage. They themselves

won't carry anything, not even their guns. They take a man not merely for a day, but sometimes for a month. The wife of one Yeungkonger who was forced to serve asked to be taken also so as not to lose him. The leaders ask for 1100 volunteers and promise \$11 a month, which would attract coolies were they sure of the money without abuse. The soldiers overload the human pack-horses and twist their arms if they object. They say Kwangsi soldiers are worse than Kwangtung's, but there is not much choice. Our cook would not dare venture out to buy us something to eat without our card, as he is able-bodied and able to carry. The Chinese government has bound itself not to interfere with the employment by foreigners of Chinese, and this agreement has been held by Washington to require notice to the American Consul before an American may be deprived of his native help. But for such protection we might be put in the plight of finding it hard to get eatables except at exorbitant prices. And if the Government gets much weaker, there may be less disposition to recognize the rights of foreigners as the need for their enforcement becomes greater.

We have just finished planting some sunflower seeds Fr. Meyer raised at Tungchan; also seeds of Chinese flowering plants sent by a Chinese schoolmaster of Canton. The prettiest, perhaps, is the Chinese peony, called the *moutan*. It is a stiff-growing shrubby plant with flowers of various shades; we have seen only the rose-colored variety. In China it is the queen of flowers, the emblem of beauty, wealth, and happiness.

A new catechist who speaks mandarin and Cantonese joined us to-day, bringing a letter of recommendation that transported us to Maryknoll Seminary. The catechist has assisted in Borneo Father Hopfgartner, who lived at Maryknoll in our student days and gave many inspiring talks. The mission world isn't so large, after all.

Fr. Gauthier finished the retreats to the catechists. About thirty-five others took advantage of the exercises and went daily to Communion. Laboring twenty-seven years in this vicariate, Father Gauthier, of all the Fathers of the Missions-Étrangères, is considered the best preacher in Cantonese. His six feet and heavy frame, his vigorous gestures, striking illustrations, and pure tones make him the ideal retreat-master.

Besides the usual subjects, Father Gauthier brought out that the catechists are the eyes, ears, and voice of the priest, that they should remind the Catholics of their duty to help the missions according to their little means, and that they should impress upon Catholic parents their duties to children, to girls as well as boys. In speaking of the Cross as a spur to Heaven, he told of the widow who made her children look daily at her departed husband's bloody garments and promise to kill the murderer. The Chinese praise a virgin and think a mother supremely happy, and since Mary is the purest of creatures and the Mother of God, how devoutly, he pointed out, should Yeungkongers recite the Hail Mary.

The entire day from five in the morning till nine at night was filled by the four conferences, three rosaries, three spiritual readings given by the catechists themselves, Stations of the Cross conducted by the Maryknollers, and Benediction by Fr. Gauthier. The catechists observed the rule of silence pretty well, kept within the mission compound, and felt saintly.

At the close of Benediction this morning, the retreat ended with a rosary for the conversion of China, for two Chinese boys to be ordained to-morrow at Canton, and for our bishop. The catechists then had a little feast and left for their villages to spread the good words they had heard.

Pagan priests and monks never preach sermons or give retreats. Perhaps they feel that their exhortations couldn't make the people any more superstitious than they are, or perhaps they know that the natives of South China don't respect them overmuch. In Japan the Government as a political measure has hired pagan monks to preach Shintoism.

Our orphanage records three baptisms. Two of the babies died, but one is very healthy and pretty and gives promise of a long life.

The infirmary also seeks our praise and boasts of swollen lips, rheumatism, vomiting, and many stomach aches, nose and leg wounds, and fevers. To-day is an appropriate day to speak of ills to a native doctor, as we read in the pagan calendar of lucky days.

Unexpected news came five days ago and we have been

celebrating ever since. The telegram read "Gauthier Bishop of West: for southernmost part of China." About half of the thirty thousand Catholics of the Canton vicariate live there cared for by about twenty priests. It includes the French holding of Kwangchow. This makes the fourth part into which the Canton vicariate has been divided since Mgr. de Guébriant became vicar-apostolic in 1917. The north went to the Salesians, the east stayed with Canton; Maryknoll took under its wing about five hundred Christians in the center, and now Father Gauthier has charge of the west where few of the people understand the Cantonese tongue. On hearing of Father Gauthier's elevation, the Christians and many pagans came to greet him. The door from the alley was decorated and twelve immense lanterns were strung up. They each bear the characters, "Go, the Bishop". A stand of bamboo was erected in the alley for the band, who have been playing for the last five days and for portions of the five nights. The Bishop-elect once sent out a contribution. They tied it in red paper and hung it where the alley could see it. Then they fired off crackers and sung in the vernacular: "What is that so bright and cheery? Money for the makers of music that charms. Who gave it? The illustrious, the renowned, the generous, the mighty-Go, the Bishop. It must be a large amount, for his purse is large and his heart is larger. How much? Were it not twenty dollars we could not sing his praises". The crowd laughed at this. Even the blind man knew the offering was forty cents.

Chinese music is claimed to have been invented twenty-six hundred years before our Lord's coming; it is complicated, and boys have to enter the guild at an early age and keep at the cymbal, flute, horn, drum, or other instrument for the rest of their lives. The music is so good that no improvement has been possible since its invention. Musicians have greater endurance than the audience and play all day and into the night, pausing only to sing or take a bite to eat. Foreigners as a rule have not the patience or soul for music to appreciate the Chinese lingering harmony and prefer the machinery of the phonograph.

One Christian had a Mass of thanksgiving said for Father Gauthier, who was the first priest to visit Yeungkong.

The Bishop-elect accepted invitations to five feasts, the invitation cards being immense things in red with characters beautifully done in black. The first feast was given by the men and boys, who presented an address which was read to the Bishop at table by one of the catechists. When the priests had tasted the twenty courses of chicken, duck, pigeon, pig, beef, sharks' fins that come from the South Pacific, birds' nests soup made from the gelatinous saliva deposited by parent sea-swallows to line their nests (tastes like Cooper's Gelatine), and so on—the donors had their dinner. On Sunday morning there was a sermon on the loaves and fishes, and in the afternoon at the feast supplied by the women there were more loaves and fishes served than yesterday. We ate in the open where everyone could see us. A shower drove us in and the victuals were hurried to the famished ladies. It was no easy task to get anything past the boys.

Pagans supplied a thirty-two course dinner on Monday. The village of Cheungtingham almost knocked us out the next day with banana fritters and other attractions; and we were glad that on Wednesday Mapo gave positively the last feast, which included among its courses a whole pig roasted. We were almost conscience-stricken at the end, when we thought of so many starving in the North.

Bishop-elect Gauthier still is receiving gifts of geese, chickens and bananas. He and Father Ford got drenched trying to arrange for a boat to go to Canton. The alleys are covered with a foot of water from the heavy rains. The soldiers still need all boats. To-day they confiscated a cargo of rice that a merchant was thinking of taking from Yeungkong forgetful of the martial law. The soldiers are impressing men, as usual, to carry baggage. They grabbed a Christian who was tending water-buffalo, and now he cannot be traced. They have also occupied our chapel at Pakkwan. We wrote to the mandarin and he indited a brave order to get out, but asked us to execute it.

The town is full of soldiers, though villages four miles away are full of bandits. They are said to be ex-soldiers who pawned their uniforms. The mandarin has indignantly directed the brokers to surrender army supplies and take no more uniforms in hock.

THE NEW FACULTIES GRANTED TO OUR BISHOPS.

Under the title "Formula III", the Sacred Consistorial Congregation, 17 March, 1922, issues special Faculties, for the term of five years, to the Ordinaries of America, Russia, and extra-European countries. These Faculties contain exemptions and privileges implying exceptional powers of dispensation from the regular canons and liturgical law in regard to—

1. Matrimonial Dispensations.
2. Reduction of Mass obligations according to circumstances which render the fulfilment impossible or difficult.
3. Permitting alienation of ecclesiastical property to the amount of ten thousand dollars when necessity urges.
4. Absolution from censures and dispensation from certain ecclesiastical impediments.
5. Conceding certain privileges in the exercise of liturgical functions.

Among the concessions of an immediately practical and general application which Ordinaries are free to grant we mention the following:

1. Recitation of Matins and Lauds (anticipated) from one o'clock p. m. for any reasonable cause.
2. Celebration of three Masses by the same priest on Christmas Day in churches or chapels of religious, and giving Holy Communion to all who assist thereat.
3. Confirmation as confessors for religious communities for a third and fourth term of three years, if the votes (secret) of the community request it.
4. Permitting a Mass on Holy Thursday in the chapels of religious at which all those belonging to the community (including regular lay residents) may fulfill their Easter duty.
5. Permitting cloistered religious to leave their convents for the purpose of having a surgical operation performed.
6. Deputing priests to consecrate altars (fixed or portable), chalices, and patens.
7. Abbreviating the reading of the Passion in one of the two Masses said by priests who are obliged to binate, by beginning the Gospel with "*Altera autem die*", after reciting the *Munda cor meum*.

8. Imparting the Nuptial Blessing outside Mass, according to the approved formula, and of subdelegating the same faculty.
9. Blessing the Five Scapulars and imposing the same by a single form, with power to subdelegate, and in case of large numbers, at missions and retreats, of doing so without special recourse to the Ordinary or the superiors of religious congregations, and without being obliged to inscribe the names of those invested.
10. Permitting the use of incense at a Missa Cantata without deacon or subdeacon.
11. Allowing the use of the *Memoriale Rituum* of Benedict XIII in non-parochial churches during Holy Week services or on occasion of Blessing of Ashes, Candles, and Palms.
12. Imparting the blessing to religious articles by a single sign of the cross without necessarily using the formula prescribed in the Ritual whenever the Ordinary is requested to do so on occasion of the episcopal visitation for a number of people. In this case the Ordinary uses the form: "Benedicat haec omnia Deus Pater, Filius et Spiritus Sanctus."

We do not undertake to interpret these faculties in their individual application. That must be done by the Ordinary or by appeal to the Sacred Congregation through him.

QUINQUENNIAL REPORTS OF RELIGIOUS TO THE HOLY SEE.

The new Code of Canon Law ordains that the heads (*supremus moderator*) of monastic congregations or of religious institutes approved by the Holy See (*juris pontificii*) should make a report of the conditions of their houses every five years, or oftener if the order's constitutions so prescribe. Questions as to the precise date when these reports are to begin are definitely answered in a recent decree of the Sacred Congregation "De Religiosis".

I. The quinquennial period of the Reports begins on the first of January 1923, in the following order:

1. Congregations of *religious men* are to send in their reports during the first year of the quinquennial, if they are

canons regular, monks (*monachi*) in the canonical sense, and members of military orders;

in the second year (1924), if they are mendicants;

in the third year (1925), if they are clerics regular;

in the fourth year (1926), if they belong to congregations of simple vows, clerical or lay;

in the fifth year (1927), if they belong to congregations of men who take no vows or only private vows.

2. Congregations of *women* are to send their Reports according to the countries in which the motherhouses, residences of the superiors general, are located, in the following order:

in the first year of the quinquennial, houses in Italy, Spain, and Lusitania;

in the second year (1924), houses in France, Belgium, Holland, England, and Ireland;

in the third year (1925), houses in other parts of Europe;

in the fourth year (1926), houses in North and South America;

in the fifth year (1927), religious in all other parts of the world and religious congregations without vows or with private vows.

II. Congregations that have already submitted a report before the above specified term (1923-1927) are exempt from any new report for the first quinquennial.

III. Congregations that were not bound to make any report previous to the issuing of the new Code of Canon Law, will be bound to do so hereafter by the general law. In this they are to conform to the prescribed method already outlined in a previous decree. They are also to introduce their report by a brief history of the origin, previous approbation, and manner of government of their institute. If congregations of this class have in their constitutions any prescriptions demanding more frequent reports than the one here contemplated they are still bound by that observance.¹

The question whether founders of religious communities have the right of reëlection as superiors for life, the Sacred Congregation answers to the effect that the cases are to be referred to the Holy See. A special indult is needed to confirm the election for life, if the constitutions set a definite term of years for the superiorship.

¹ See text of the decree in the *Analecta* of this issue.

DESTRUCTION OF CHURCH PROPERTY BY FIRE.

To the Editor, *THE ECCLESIASTICAL REVIEW*.

Almost every week we read of the destruction by fire of one or more institutions under church control. The losses in the course of a year must reach a total of many hundred thousand dollars. Cannot something be done to lessen this great waste?

Permit me to offer a suggestion which I do not recall having seen in print. Would it not be practicable for our Bishops to engage diocesan inspectors of all church buildings, schools, convents, hospitals, orphanages, etc.? The duty of these inspectors would be to pay official visits at stated times to all these buildings and go over them carefully with a view to fire prevention.

It is stated on excellent authority that a large percentage of these costly fires is due to defective wiring, antiquated heating systems, incompetent caretakers, etc. The inspector could point out these shortcomings to the local authorities, but also make a report to the Bishop. I do not know just what authority the Ordinary might have to insist upon the necessary improvements, but at least a strong suggestion or recommendation from him should have beneficial results.

JOSEPH R. STACK, S.J.

Ecclesiastical Library Table.

APOLOGETIC THEOLOGY.

The end which Apologetic Theology purposes to attain—the defence of the divine origin of Christianity and of the infallible authority of the Catholic Church—demands that its sphere of action be very extensive. Attacks upon the doctrines of our Faith are more frequently indirect than direct, and the apologist must be prepared to resist his adversaries with their own weapons—to do battle on the field of Sacred Scripture, history, and natural science, as well as of strict theological reasoning.

Of recent years there has been a notable development in this branch of ecclesiastical science. This is partially due to the fact that so many new errors, or old errors decked in new raiment, have made their appearance, and Apologetic Theology has adopted its unchanging principles to the needs of the hour, in order to overcome subtle sophistry with irrefragable logic and put to shame and silence the scoffer and the unbeliever. Another cause of progress is that apologists are striving not merely to refute but also to convince their opponents and reveal to them the path into the true fold. Thus, Apologetic Theology makes itself all things to all men, that it may gain all to Christ.

We shall consider, under four headings, some of the subjects that have especially engaged the attention of apologists during recent years: 1. the motives of credibility and the marks of the Church; 2. the authority of Holy Scripture; 3. the early history of the Church and her doctrines; 4. the theories of scientists.

1. All theologians admit that the motives of credibility are manifold and various. Nevertheless, the question of their relative probative force was widely discussed for many years. Some defended the preëminence of the internal arguments, contending that the sublimity, harmony, and beauty of Christianity and its marvelous adaptation to the aspirations of the human heart are its most effective credentials, while the proofs from miracles and prophecies are unsuited to modern thought. Others, in their zeal for the predominance of the external criteria, minimized the value of the internal arguments, which they considered dangerously near to subjectivism. Present-

day apologists are inclined to follow a broader course and propose both classes of criteria as conducive to produce certainty, giving the preference to the external, but at the same time commending the internal as means of removing that obduracy of the will which is apt to bias the intellect against Christian truth. Among the external criteria miracles and prophecies hold the first place, and much attention is devoted to the solution of difficulties which are urged against these criteria from the phenomena of spiritism and hypnotism.

In considering the marks of the true Church, there is a tendency to emphasize the note of sanctity, especially as faith and fervor are declining in non-Catholic communions. Among the most striking evidences of the miraculous sanctity existing in the Catholic Church is the superhuman fortitude of the thousands of martyrs who have shed their blood for the Faith. Some writers (e. g. G. Boissier, *La Fin du Paganisme*) have tried to lessen the value of this proof by citing examples of those who have died in testimony of a false or fanatical belief; e. g. the enthusiastic followers of Mohammed, or the widows of India who cast themselves on the funeral pyres of their husbands. To this Catholic apologists answer that the argument for the divinity of the Faith is not based on the mere fact that so many have died in testimony of it, but on the circumstances of their martyrdom which clearly manifest its miraculous character. In a series of articles in the *Linzer Quartalschrift* for 1921,¹ Dr. A. Seitz defends the probative force of this argument, and proposes two classes of criteria, negative and positive, which characterize true Christian martyrdom and distinguish it from its counterfeits. Among the negative criteria are absence of pride and self-esteem in the martyr, and freedom from passion and fanaticism; among the positive criteria are patience, forgiveness of injuries, and especially a spirit of ardent charity.

Apologists are also laying great stress on the argument from the Church as she exists at the present day, without tracing her existence step by step back to her foundation. In a paper entitled *Present-Day Apologetics*, read by the Rev. J. B. Tenny, S.S., at the meeting of the Catholic Educational

¹ "Das Martyrium als Kennzeichen der Göttlichkeit der Kirche."

Association, held in Cincinnati last June, this method is advocated from the standpoint of practical utility. "While the historical justification of the Church rests upon proofs that are impregnable, these proofs depend upon many particulars; they demand a rather complicated process of reasoning; they are open to numerous difficulties and discussions of details; they require much previous culture, and the very remoteness of the events involves them in obscurity for many. Arguments based upon present, concrete, and palpable facts are, on the contrary, simpler and for many more convincing."

The primacy of Peter and his successors, one of the very fundamental truths of Apologetics, and the most essential mark of the true Church, is the object of the theologian's constant vigilance. The latest volume of the *Dictionnaire Apologétique de la Foi Catholique* (1921) contains an article on the Primacy by the Abbé de la Brière. The writer devotes much attention to the proof of the authenticity and historical value of the *Tu es Petrus* text, against Harnack, Resch, Grill, Loisy, and Sabatier. In the same volume Mgr. D'Alès, the editor of the *Dictionnaire*, presents the evidence for the existence of the papal power in the early centuries and answers objections based upon the writings of Tertullian and St. Cyprian. An extensive treatise on the doctrine of the Primacy as demonstrated by St. John Chrysostom (*Il Primato de S. Pietro e de' suoi Successori in S. Giovanni Crisostomo*) written by Cardinal Marini, Secretary of the Congregation for the Oriental Church, was recently published at Rome. It is intended especially to refute the errors of the Eastern schismatics.

2. Sacred Scripture can be considered under a twofold aspect—as a series of historical and didactic works, or as the inspired word of God. Apologetic Theology directly regards only the natural element of the Bible, and contents itself with proving the historical authenticity and correctness of its books. However, the historical accuracy of Holy Writ is intimately connected with its inspiration, since every attack on the former involves a denial of the latter. Hence the vindication of the Scriptures under both aspects falls within the province of Apologetic Theology. A world-wide impetus to the study of the Bible has been given by Leo XIII, Pius X, and Benedict XV in their memorable Encyclicals—*Providentissimus*, *Vinea*

Electa, Spiritus Paraclitus. By the foundation of the Biblical Institute in Rome, the Church is provided with a competent body of scholars, able to cope successfully with the attacks of non-Catholic critics. The opportuneness of this watchful solicitude on the part of the Sovereign Pontiffs has been proved by the numerous examples of destructive criticism that have been directed in recent years against the historical accuracy and the sacred character of the Bible. In former years the favorite object of attack was the New Testament, and hostile critics strove to prove that it was written only toward the end of the second century, or that many passages have been interpolated. When, however, both Catholic and non-Catholic scholars demonstrated the utter groundlessness of these contentions, attacks upon the Old Testament became more numerous. The refutation of these objections is more difficult than the defence of the New Testament, for it demands a through knowledge of the languages and customs of peoples who lived fifteen or twenty centuries before the Christian era. Nevertheless, Catholic Biblical apologetists are showing themselves equal to the task.

The *Biblica* and the *Orientalia*, published by the Biblical Institute, and now in the third year of their existence, maintain a very high standard of scholarship and scientific research. Last year the same Institute began to issue another review, the *Verbum Domini*, a monthly periodical. The characteristic note of this publication is that, unlike the *Biblica* and the *Orientalia*, it is adapted to those who have but a mediocre knowledge of Scriptural subjects. The contributors to the *Verbum Domini* are for the most part professors and students in the Biblical Institute.

An excellent example of Scriptural Apologetics is a series of articles by Dr. N. Schneider, begun in the *Verbum Domini* for April, 1921. The occasion was furnished by a book entitled *The Great Deception* (*Die Grosse Täuschung*), written by Dr. Frederick Delitzsch, one of the leader of destructive Biblical criticism in Germany. The general theme of this book is that the authors of the historical books of the Old Testament (who were the prophets, according to Dr. Delitzsch) deliberately interspersed their writings with fables and myths for the purpose of acquiring religious and political authority

over their credulous readers. The pernicious influence of this book is sufficiently manifested by the fact that six months after its first appearance, 12,000 copies had been sold.

Dr. Schneider begins his refutation by stating the Catholic doctrine of the inspiration and the infallibility of Sacred Scripture, and the decrees of the Biblical Commission regarding the Mosaic authorship of the Pentateuch. Then, after briefly commenting on the general defects of *The Great Deception*, among which he enumerates a spirit of invective and biased judgment, Dr. Schneider proceeds to consider the particular points which Professor Delitzsch uses to prove his general thesis. To cite one example. The account of the capture of Jericho (Jos. 6) is branded as a myth, because it is incredible that the people of Jericho should not sally forth against the besiegers. Moreover, it would be impossible for an army of 500,000 to march around the walls of Jericho seven times in one day. (Dr. Delitzsch knows exactly in what order they marched, how far from the city, etc.!) Such objections are not worthy to be classed as scientific, and Dr. Schneider's answers are very direct and brief.

It is sometimes objected that the Old Testament does not teach the immortality of the human soul. The Rev. A. Vaccari, S. J., answers this objection in the September and October numbers of the *Verbum Domini*. He divides the Old Testament teaching on this doctrine into three points: the *fact* of a future life, the *mode* of subsistence after death, the *lot* of the soul hereafter. The fact of a future existence is clearly expressed in many passages of the Old Testament,—e. g. I Kings, 28, Job 30:23. Regarding the mode of the soul's subsistence, Sacred Scripture speaks very little, and that obscurely. The lot of the departed is referred to in various passages, which obviously teach that the just will be rewarded and the wicked punished in the life to come; e. g. Ps. 15, 16, 48.

A text sometimes urged to prove that immortality was not believed under the Old Dispensation is Eccl. 3:21. "Who knoweth if the spirit of the children of Adam ascend upward, and if the spirit of the beasts descend downward?" The Rev. A. Parenti, S. J., in the *Gregorianum* for January 1921, reviews the various interpretations that the Fathers and schoolmen have given this text. In Fr. Parenti's understanding

of the text, Ecclesiastes does not express any doubt regarding the fact of immortality, but merely states that he knows not whether the soul, after leaving the body, is borne upward, or descends to sheol.

3. The primitive constitution of the Church affords an occasion to many hostile critics for attacks on Catholicism. The inadequacy and obscurity of documentary testimony add difficulties to the task of defending the Catholic doctrine. The liberal view at the present day is that Christ himself did not prescribe any form of hierarchical government; in fact, He did not establish a Church distinct from the Synagogue; but the rapid spread of Christianity among the Gentiles occasioned the spontaneous rise of a separate Church with distinct hierarchical grades. The diaconate was established originally for the temporal needs of the faithful, and was invested with spiritual powers only in post-Apostolic times. Opinions of this type are, of course, in direct contradiction to the solemn teaching of the Church, that our Divine Saviour founded a sacred hierarchy of Orders and jurisdiction which is to endure until the end of time. Nevertheless there is no little discussion among Catholics as to the particular nature of the Church's government during the lifetime of the Apostles. The settlement of the question depends largely upon the signification of the terms *ἐπίσκοπος* and *πρεσβύτερος* in the New Testament. Some hold that from the beginning the form of government was practically the same as at the present day. Every church or diocese was governed by one bishop who was assisted by a body of priests and deacons. The Apostle who established the church had a general direction over it, but the bishop was really the ordinary. Others hold that in the beginning there were only two grades in the hierarchy of orders—the episcopate and the diaconate. During the lifetime of the Apostles the churches were governed by bodies of *ἐπίσκοποι* (or *πρεσβύτεροι*; for the terms are synonymous), who constituted colleges of equals. After the death of the Apostles, the priesthood as distinct from the episcopate began, and also there was established the monarchical form of government; i. e. one bishop over every Church, who was subservient to the successor of St. Peter.

A *via media* has been followed by Dr. Ernesto Ruffini of the Lateran Seminary, Rome. In the *Lateranum* for 1921 he presents a lengthy thesis² to prove that the three orders of episcopate, priesthood, and diaconate, existed as distinct grades in Apostolic times; however, the only bishops with the full power of jurisdiction were the Apostles. They remained the ordinaries of the churches which they founded. The immediate governing body of each church was a college of *presbyteri*, who possessed the power of the priesthood only — not that of the episcopate. Timothy, Titus, Silas, and some others had received episcopal consecration, but they were only coadjutors of the Apostles and not local Ordinaries. With the death of each Apostle the present form of government began in the churches which he had established. An exception is to be made in the case of St. John, who founded many episcopal sees in Asia Minor during the last years of his life. Dr. Ruffini defends his opinion with many quotations from the Acts and the Epistles of St. Paul. This view of the primitive Church is supported by Tanquerey in his letter editions.³

Of recent years an attempt has been made by the rationalistic school to trace the origin of the most sublime Christian doctrines and rites to pagan beliefs and practices. Thus, for example, Weiss, Loisy, and Reitzenstain have endeavored to prove that St. Paul's conceptions of the Incarnation and Redemption, Baptism, the Holy Eucharist, the Resurrection of the body were derived from the "mystery religions" of Osiris, Iris, Mithra, etc. A statement of these views together with a concise refutation by the Rev. T. Jacquier is found in the *Dictionnaire Apologétique* for 1920.⁴ That some of the terms found in the Epistles of St. Paul were used in an analogous sense in the "mystery religions" is granted. But that does not prove that the religious ideas of St. Paul were derived from these sources; for resemblance does not indicate dependence. An unbiased study of the Pauline Epistles will manifest the vast difference which exists between their fundamental concepts and those of paganism.

² "La Gierarchia della Chiesa negli Atti degli Apostoli e nelle Lettere di S. Paolo."

³ Vol. I, nn. 638 ff.

⁴ "Les Mystères Paiens et Saint Paul."

An attack against the doctrine of the Holy Eucharist has appeared in Sir J. G. Frazer's elaborate work entitled *The Golden Bough*. The writer cites examples of the religious ceremonies which are observed by the Indians of British Columbia while eating the first fruits, and which seem to indicate a belief that the fruits are animated by a deity. Twice a year the ancient Aztecs of Mexico ate an image of their god made out of grain and honey. From these and similar pagan rites the author concludes that the Catholic doctrine of the Holy Eucharist is but a survival of some primitive form of theophagy. The Rev. T. Slater, S. J., answering this contention in the *Irish Ecclesiastical Record* for November 1921 points out that in these heathen ceremonies the food was regarded as merely the type or the abode of the deity; but nowhere do we find any resemblance to the doctrine of Transubstantiation which is the very essence of the Catholic Church's teaching regarding the Holy Eucharist.

4. The apologist is concerned with the natural sciences only so far as they are connected with the doctrines of the Faith. He is quite willing to accept whatever Science proves conclusively, and even to admit as hypotheses certain opinions which some theologians of the past generation feared might infringe on the realm of revelation. The doctrines of the Catholic Church would remain unimpaired if it were proved that there is evolution in some species of animal life, or that the age of the human race is to be reckoned by tens of thousands of years. However, every attempt of Science to demonstrate that man is evolved, body and soul, from some lower species of animal is in direct opposition to the doctrines of our religion and can receive no toleration from the theologian. There appeared last year a compendious work entitled *Les Hommes Fossiles*, by Professor M. Boule, a noted French paleontologist. Prof. Boule shows himself most painstaking in his observations and moderate in his scientific conclusions. The existence of tertiary man, he holds, has not yet been proved. The Neanderthal skull, he says, is certainly human. He admits that our scientific knowledge is as yet too limited to give any satisfactory answer to the question of man's origin. Nevertheless, Prof. Boule falls into the error of so many scientists of denying any essential difference between human intelligence and animal instinct. A

discussion of the merits and defects of this book by MM. A. and J. Bouyssonie appeared in the *Révue Pratique d'Apologétique* for 1815 April, 1921. G. Drioux also contributes a criticism of Prof. Boule's work to the *Révue de Sciences Philosophiques* for July, 1921. It is to be regretted, however, that refutations of fallacious scientific theories do not, as a rule, reach those scientific circles in which their effect would be most desirable.

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Criticisms and Notes.

LORETO. Eine geschichtskritische Untersuchung der Frage des heiligen Hauses. Von Professor Dr. Georg Hueffer. I. Band: Pruefung der heutigen Loreto-Legende und des Uebertragungs-Wunders. II. Band. Pruefung der Legende aus den Nazareth Quellen. Einzelfragen. Aschendorff's Verlag, Muenster Westphalen. 1913 und 1921. Seiten viii—288 und 206.

For centuries the "Holy House" at Loreto on the Adriatic has been a centre of attraction, not only for Italian lovers of the Madonna but for pilgrims from every part of the Catholic world who sought grace at her shrine. What they came to worship was God, in recognition of His beautiful gift to mankind of the most blessed among women, since she bore and nourished the Incarnate Word. And what gave concrete occasion to the expression of that worship was the simple house which, tradition said, had been the homestead on earth of that virgin mother, and which had been brought there by angels. Whether this tradition, when critically examined, was shown to be based on fact or was merely the result of devout imagination built up with that eager ingenuity wherein affection plays the chief part, does not affect the devotion itself; for that is founded on the solid grounds of assured history, namely that the Mother of Christ merits our tribute of honor.

As early as 1472 word went abroad that the little house with its statue of the Madonna to which the people on the banks of the Adriatic had for generations gone to pray, and where many a wondrous answer had come to faithful petitioners in need or in distress, had been consecrated as the actual dwelling of the Holy Family. Old men could remember accounts of pilgrims coming from the East, who brought with them sacred relics from the Holy Land. These traditions go back definitely to the age of the Crusades. It was no strange thing for Christian communities on the Adriatic coast to entertain the white-robed knights whom they sometimes called *angeli*, that is "messengers", in the language of the Hellenic scholars who often accompanied them to the western countries. To possess a stone or bit of wood from the sites where the Divine Master had walked in human form, or which had been consecrated by the touch of His holy Mother or the Apostles, was a grace that would foster devotion for generations among the children of those who had followed Peter the Hermit or Bernard of Clairvaux or St. Louis of France as soldiers of the Cross. Scenes from Bethlehem, Nazareth, Calvary were reproduced in devotional shrines. To-day there are literally hun-

dreds of these shrines in Europe, just as we have representations of the Lourdes Grotto, with fountains into which water from the spring of the Pyrenean sanctuary has been poured to give it a special benediction that might effect miraculous answer to prayer. Legends have naturally grown around these devotional spots, and by misinterpretation relics brought by the Crusaders were thought to have been translated by angels, as is amply attested in many instances recorded by Beissel, Guenter, and other reliable historians. Thus the celebrated image of the Madonna di Porto at Ravenna was believed to have been carried there by angels across the sea. The miraculous picture of the sanctuary of Genazzano near Rome is supposed to have been transported by angels from Scutari. At Sossau in Bavaria a picture of the Madonna is honored which with its chapel is said to have been borne over the waters by angels. So the images of the sanctuaries at Vieux-Chênes, in France, at Tongern in Belgium, and at Ettal, were according to pious legend brought over by angels.

In like manner a devout tradition has it that the Loreto chapel, thirty-one feet by thirteen, enshrined in the beautiful marble basilica built over it by Pope Julius II, is actually the house of Nazareth in which the Holy Family lived. The inscription in the church states that it was carried from Palestine to Tersato in Illyria, and thence after three years to its mountain site near Recanati. The numerous miracles wrought through the intercession of Our Blessed Lady in later days strengthened belief in this tradition, and we find a number of Sovereign Pontiffs and Saints, such as Charles Borromeo, Ignatius, Francis de Sales, Alphonsus Liguori, declaring their readiness to accept it as a fact; and eventually it was incorporated in the liturgy and martyrology as though there could be no question of its truth. When, with the gradual growth of critical scepticism, occasional doubts were raised as to the historical accuracy of the interpretation of lost records, the proposed investigations were overruled and the seemingly pious credulity was left undisturbed, at least in the minds of the faithful. But travel in the East and archeological studies produced new problems, and the principle of surrendering doubtful, though cherished, beliefs led to new search for facts, lest error might be employed as a weapon against true religion.

Nearly twenty years ago Canon Chevalier advanced the definite opinion that the Holy House of Loreto could not be the identical structure in which the Holy Family dwelt at Nazareth. It was generally recognized then that the difficulties found against the ancient assumption were of the gravest kind, and in view of the hostile attitude of historical criticism they should not be ignored, since the result could in no wise affect Catholic faith in the Divine element which is at the basis of the Loreto devotion.

The opposition which Chevalier's *Notre Dame de Lorette* (1906) met from proponents of the ancient legend, while impressive in view of the authorities cited, were not scientific or logical. Accordingly they stimulated fresh investigation, and among those who took a deep and reverent interest in the matter was Dr. Hueffer of Paderborn, whose qualifications and disposition fitted him admirably for the task of forming an impartial judgment on the subject. His inquiries cover the ground in Nazareth and in Loreto, and he comes to the conclusion that the so-called Santa Casa at Loreto is not the miraculously translated house of the Annunciation at Nazareth, but simply a very ancient shrine of the Madonna which gradually, during the Middle Ages, was clustered with the beautiful traditions that cling to it to-day.

Detailed research into eight sources, wholly distinct and independent of each other, of the Loreto tradition, show, despite every allowance made in favor of the miraculous translation, the correctness of Dr. Hueffer's conclusion. The fact that upon the publication of his evidences, as embodied in the first volume of the author's work published in 1913, an organized opposition was set on foot by the *Collegium Defensorum Almae Domus*, under the leadership of the late Cardinal Lorenzelli (*Annali della Santa Casa*), and through the pamphlets by P. Ilario Rinieri, S.J. and Professor Gebhard Kresser, gives additional value to the final verdict of the learned author in his second volume. He sustains his thesis with the utmost fairness, showing that the House of Loreto is an entirely different structure from the one at Nazareth, as attested by those who had seen the latter before 1291, when the translation is said to have taken place. The original dwelling of the Holy Family was a cave. Moreover, at the time (1291) there existed at Loreto a shrine which no record of that date mentions either as miraculously disappearing or as being replaced by another building that was transported over the sea by angels. The first claim of such a translation is made in 1472, that is to say 181 years after the supposed miraculous event. There is mention of a miraculous statue here, as at many other shrines, but nothing more. The testimony of Sovereign Pontiffs and the references from other authorities indicating belief in the miraculous translation of the Nazareth home at the beginning of the sixteenth century rests solely upon a manuscript by Teramano (1480), stating the belief—"ut pie creditur et fama est". Copies of this record were regularly given to the pilgrims who came to Loreto from different places. Shortly after this the host of visitors to Loreto led the syndic of the township, Girolamo Angelita, to formulate a statement of the tradition as resting upon definite and authentic chronicles preserved in the archives of the municipality. This statement

he presented in person to Pope Clement VII, with a request for official approbation. Thus a high and trustworthy authorization was given to a document which, as the Angelic Doctor expresses it in the language of the *Divina Commedia*—

Pie volte piega
L'opinion corrente in falsa parte,
E poi l'affetto lo intelletto lega.

After carefully examining the history of the documentary evidence regarding the Loreto tradition, the author makes an excursion into the local surroundings of the Nazareth home, and compares the present Holy House of Loreto with the dwelling at Nazareth as it was before the period of the supposed translation. Pilgrimages to the Holy House in Palestine go back to early Christian days, and we have the records of St. Epiphanius in 360 and SS. Paula and Eustochium shortly after. Jewish traditions from the time of the Bar Cochba insurrection in 135 are also traceable, so that, with the evidence derived from recent excavations, it is quite possible to reconstruct the original grotto of the Annunciation as it was before the Crusaders were able to add their testimony to the condition of the place. Archeological search by experts unprejudiced and independently of each other, like the Russian Daniel, the Greek Phokas, and the German Dietrich, shows that the home of the Holy Family at Nazareth was a tortuous cave formed by the chalk stone that faces the hillside of Djebel-es-Sich. The cretaceous limestone projections allowed additions of masonry rounding out the adjacent spaces for an approach and atrium or gateway. The parts of the original habitation that are laid bare do not fit the measurements of the Loreto sanctuary; and in the character of the material they are different. Furthermore, the walls of the Loreto sanctuary are of stone taken from the quarries at Monte Conero near Recanati, while the composition in the upper brickwork suggests the same local source. In short, the evidence is so completely against an identification of the Loreto and Nazareth grottoes in form and material that an unprejudiced critic must side with Dr. Hueffer on this ground alone, and apart from the fact that the tradition itself can be traced to a spurious source.

It would take us too far afield to enter into the literary and historical details which Dr. Hueffer has gathered in substantiation of his argument that there is no real ground for identifying the Santa Casa with the Nazareth home of the Holy Family. While this conclusion in no wise affects the faith and piety of those who honor Our Lady at the shrine of Loreto, the truth is more important than a cherished tradition, seeing that in view of the modern critical atti-

tude pious fictions are likely to do harm. Accordingly we can only thank the author for his candid disenchantment. Dr. Hueffer's volumes will doubtless soon be translated into other tongues, and Catholic apologists will recognize his painstaking and conscientious labor. The typographical arrangement of the work is in keeping with the important theme here so ably and thoroughly discussed by a scholarly and faithful son of the Church.

A PAROCHIAL COURSE OF DOCTRINAL INSTRUCTIONS for all Sundays and Holydays of the Year. Based on the Teachings of the Catechism of the Council of Trent. Prepared and arranged by the Rev. Charles J. Callan, O.P., and the Rev. John A. McHugh, O.P. With an Introduction by the Most Rev. Patrick J. Hayes, D.D., Archbishop of New York. Vol. IV. Moral Series, vol. II. New York: Jos. F. Wagner. 1922.

THE PREACHER'S VADEMECUM. Sermon Plans for Sundays, Feasts of Our Lord and the Saints, Advent and Lenten Courses, Forty Hours, May and October Devotions, and Special Occasions. By two Missionaries. Translated from the French. New York: Jos. F. Wagner. 1921.

PLANS DE SERMONS POUR LES FETES DE L'ANNEE. Tome I. De l'Avent à la Saint Pierre. Tome II. De la Saint Pierre à l'Avent. Par J. Millott, Vicaire Général de Versailles. Paris: Pierre Téqui. 1921. Pp. 382 et 372.

SHORT SERMONS ON THE EPISTLES AND GOSPELS of the Sundays of the Year. By the Rev. F. P. Hickey, O.S.B., Monk of Ampleforth Abbey. New York, Cincinnati, Chicago: Benziger Brothers. 1922. Pp. 228.

THE ASCENT OF CALVARY. By Père Louis Perroy. Authorized translation from the French by Marian Lindsay. With Introduction by the Most Rev. John J. Glennon, D.D., Archbishop of St. Louis. New York: P. J. Kenedy and Sons. 1922. Pp. 336.

A DREAM OF HEAVEN and Other Discourses. By Robert Kane, S.J. Longmans, Green and Co.: London and New York. 1922. Pp. 222.

LA REPOS ET LA SANCTIFICATION DU DIMANCHE. Par Paul Feron-Vrau. Paris: Maison de la Bonne Presse. 1922. Pp. 79.

The supply of sermon literature appears to be keeping pace with the demand. Nor can we complain of the quality and practical

value of the matter offered to the clergy as models of their discourses to the people. Mgr. Henry in his admirable comments periodically published in the REVIEW points the way in which such material may best be used so as to beget results in the hearts of the listeners.

Among the standard courses to which any preacher of Christian doctrine may go to fill his mind in preparation for catechetical or homiletic instruction the *Parochial Courses* prepared by the Dominican Fathers Callan and McHugh holds, as has already been said in reviewing the preceding volumes of the series, a decidedly leading place. The selections of moral teaching for Pentecost and the twenty-four following Sundays in the present volume cover every conceivable condition of audience, and lend themselves to all sorts of occasions, besides suggesting ways to further development of the matter, so that the Course may be repeated without loss of attractiveness.

The *Preacher's Vademecum* differs from the Dominican Parochial Course in being less didactic and catechetical, simply aiming at providing alternative considerations in varied forms (two, three or four plans) of the truth and mysteries of faith, of the liturgical festivals and popular devotions throughout the entire year. There is rich food of thought and illustration, plain analysis, and good expression to recommend this large collection of short sermons adapted from the French.

Similar in construction and purpose to the foregoing are the *Plans de Sermons* by the Abbé Millot. The author lays stress throughout on the reform of family life and on education of the young, and this gives to his sketches a thoroughly practical air. The *Plans* are full of suggestions which allow a preacher to adapt himself to different classes of hearers.

Father Hickey's *Sermons on the Epistles and Gospels* include some texts of feasts like the Immaculate Conception. They are couched in simple language, and the points of each homily are given after the text in advance. These sermons are short, three or four pages. As they are intended to explain the Scriptural selections of Epistle and Gospel one would wish more attention were paid to a proper exegesis. The fig tree cursed by our Lord bore no fruit, "because it was not the time of figs". The disappointment of Jesus was not due to the appearance of leaves fully developed beneath which one would naturally expect fruit, because "the fruit of the fig tree is formed before the leaves open". If it was not the time of figs (which is in the midsummer, and this was April) the explanation does not satisfy the inquiring mind of the modern reader or hearer. Pliny gives a better explanation by reminding us of the horticultural methods of the eastern fig-growers. It is one of the

defects of the popular commentators of the New Testament, including the Westminster Version, that these real difficulties in our Gospel readings are not explained.

The Ascent to Calvary, though intended chiefly for Lenten reading, will serve its purpose at all times because of the ingenious and attractive interpretation given by the author of the Via Crucis which the following of Christ demands us to know and meditate upon. We have rarely taken up a volume on similar subjects which has held us like this one with the spell of its special fascination both in imagery and beautiful language, well preserved in the English version by Marian Lindsay.

A Dream of Heaven is a New Year's Eve sermon preached in the Jesuit Church of St. Francis, Dublin. It is one of the seventeen sermons delivered on various festive occasions. The topics embrace Golden Jubilees, patriotic feasts, and lectures on literary themes. The varied interests covered are best indicated by some of the titles, such as "Fiction a Fine Art"; "Roots of the People's Power"; "The Meaning and the Music of the Holy Name"; "Beatification of Madame Barat"; "The Beauty of God's House"; "November Leaves" (Thoughts about Purgatory), etc. The collection is marked by a good English style and a certain originality of form which gives it a distinctly literary turn.

Le Répos et la Sanctification du Dimanche by Paul Feron-Vrau is not a sermon or homily; rather, it is a popular exposition of the divine law ordaining the Sabbath rest and worship. It gives the primary reason for the institution of Sunday, the causes that lead to its profanation, and the dire results to civilization and morals that spring from its non-observance. Next the author suggests what can be done both in the civil and religious order to secure the beneficent fruits of Sabbath observance, by an apostolate of prayer and reparation.

DIALOGI NOVICIORUM LIBRI QUATTUOR ET OHRONIOA MONTIS

S. AGNETIS. Volumen VII, Operum Omnium Thomae Hemerken a Kempis, can. regul. Ord. S. Augustini. Adjectis epilegomenis, adnotatione critica ad codicem manuseriptorum, edidit Michael Josephus Pohle. Friburgi Brisgov. B. Herder et Soc. 1922. Pp. 621. Herder Book Company: St. Louis, Mo.

The beautiful edition of the *Opera Omnia* of Thomas à Kempis by Dr. Pohle is complete with this volume, the seventh—if we except that of a biography by the same editor, with critical appreciation of the saintly monk and his work. We have here the most comprehensive and critical collection of the famous mystic's writings. The

editor, with special advantages of a long residence as teacher in the town where Thomas lived, has had access to the authentic manuscript sources and records of the traditions in the community where the author of the *Following of Christ* spent his life. That he has used his authorities to the best advantage as an interpreter is evident from these volumes, for which every lover of such lore will commend him.

The present volume begins with a prologue of the "De Contemptu mundi", to the novices. Then follows a familiar conversation between the novice and the master, setting forth the advantages as well as the dangers, trials and temptations of the religious life. By way of illustration confirming the blessedness of a true vocation to an undivided service of God, the author, in his second, third, and fourth books, gives a number of biographical sketches of saintly religious. Their spiritual sayings and sundry striking incidents in their lives present a vivid picture of the religious community spirit of the days of Thomas Hemerken. The second part of the volume contains a history or chronicle of the Convent of St. Agnes, where the writer spent his days, from its foundation, and great praise of the saintly Master Gerard, who is called "Magnus". There are further notes from the same hand about persons and places connected with the community at Agnetenberg, though not of it. The critical value of the edition is above all praise.

COMMENTARIUM IN OODIOEM JURIS CANONICI AD USUM SCHOLARUM. Lib. II, De Personis, Pars I. De Olericis. Sectio I, De Olericis in Genere; Sectio II, De Olericis in Specie. Lectiones quas alumni Collegii Brignole-Sale pro Missionibus exteris habuit Sac. Guidus Cocchi, O.M. Taurinorum Augustae: Petri Marietti. 1922. Pp. 243 and 451.

The feature that at once strikes the reader of P. Cocchi's commentary is the analytical and systematic method in which he presents his subject. This eminently commends it as a text book. The student gets a survey at the outset of what is to be discussed, and that in the various relations to its parts. The method is of course not new, as it belongs to the Aristotelian and Thomistic schools generally; but we know of no presentation of Canon Law that so minutely follows the logical and causal sources of legislation, and thereby helps not only the reason to understand the motives, but the memory to retain the enactments. Here and there the author adopts the catechetical method of question and answer, which likewise serves the general pedagogical purpose he has in view.

As to the matter, the first of the two modest volumes treats, after the customary definitions and *canones proœmiales*, of the various obligations, rights, privileges of clerics; the bestowal of ecclesiastical offices, and the conditions leading thereto; the forfeiture of benefices and powers, and the reduction of a cleric to the condition of the laity. The second part, which is a fuller development of the ecclesiastical status in its hierarchical concept, discusses the canons relative to the Supreme Pontificate. Here the functions of a General Council are explained in connexion with the extent of papal authority. Next follow the chapters dealing with the institution of Cardinals, the Roman Curia, and the functions of papal legates. The chapter on Patriarchs, Primate, Metropolitans, Vicars and Prefects Apostolic, diocesan administrators and inferior prelates includes the regulations and proceedings regarding provincial councils (plenary). The jurisdiction and powers of bishops and their coadjutors form a distinct group of comments, followed by the canons that regulate diocesan synods, the powers and limitations in authority of vicars general, chancellors, and synodal officials, consultors, canons of cathedrals and vicars forane. The section concludes with the definition of parochial representatives, their rights, privileges, and duties. A separate chapter is devoted to *rectores ecclesiarum* as distinct from the *parochi* and the *vicarii paroeciales*.

P. Cocchi's work will be completed in three more books, besides the second part of Tome II, "De Religiosis—De Laicis". There remain to be discussed the tracts De Sacramentis, De Cultu Divino, De Magisterio, De Beneficiis et Bonis Ecclesiasticis, and two treatises De Processibus and De Delictis et Poenis. These are to appear at an early date. As the author has been able to make references to the more recently approved commentaries dealing with his subject there is no room for criticism, and Cocchi's manuals can be safely recommended for scholastic use.

THE HOME WORLD. Friendly Counsels for Home-keeping Hearts. By Francis X. Doyle, S.J. Benziger Brothers: New York. 1922. Pp. 192.

It is a sign encouraging to the priest that his pastoral work is being promoted by a number of helpful books treating of Catholic home life. Within quite recent times three notable books on this line have appeared. All of them have been written by Jesuits. It might almost seem as though the ever alert Company of Loyola were heralding a crusade for the saving of the home. There was first Father Conroy's piquant and picturesque *Talks to Parents*, published in 1919. Then came Father Scott's *You and Yours*, an in-

cisive and comprehensive study of the antecedents and the constituents of the home and the family. Before us we have Father Doyle's *genre* pictures of the Catholic home, a choice collection of "friendly counsels for home-keeping hearts". The titles of some of the leading chapters will best suggest its trend of thought—Cherishing the Home, Building the Home, Happiness at Home, Sorrows and Death, The Home Feast of Mothers and Children, Love, the Motive Power of Life, and so on. These tell of the home spirit, its atmosphere. Others, as the Family Album and Baby Shoes, skip in *scherzo* movement. Still others, such as Moral Courage in the Home, The Bane of Home Life, Work, pursue a more serious vein. On the whole the pleasant and the serious blend in due proportion in these papers even as they should within the home itself. The book, if spread wide amongst the people, will help to cherish and perfect family life and thus safeguard and promote the well-being alike of State and Church. With this in view the volume is issued in a special cheaper paper-bound edition.

THE IDEAL OF REPARATION. By Raoul Plus, S.J. Translated by Madame Cecilia. Benziger Brothers: New York. 1922. Pp. 156.

The author dedicates this work "to those Christians whose eyes are open and who have a heart, to those alone and to no others. Those who are not resolved to be generous", he adds, "need read no farther". It is to be hoped that the message which the booklet bears will reach countless multitudes of souls generous enough to heed it. And if perchance it fall under the eyes of others who are conscious of their lack of the generosity demanded by the author, they will disregard the brusque, though well-meant warning, and will read right on, trusting that the very appeal will engender nobler aspirations. On the face of it the message is to the heart. Nevertheless it reaches the heart through the head. It is not simply nor even immediately emotional.

It reasons out and confirms by abundant illustrations a thesis in three parts: why, by whom, and how reparation should be made. Why? Because reparation is an obligation. Our Lord wants it; and the moral conditions of our age demand it. By whom? By all Christians; by religious; by priests. How? By fervent fulfilment of the Christian duties of life and by following the leadings of grace. These methods are for all the faithful. Priests and religious will aim at higher things: at self-immolation; at complete surrender; even at voluntary suffering and steadfast choice of the King's highway. Evidently in such matters processes and methods grade themselves evenly; from the voluntary acceptance of what Providence

sends or permits, up to the eager seeking of the cross; the passion of heroes who can in all sincerity say not only *non oportet gloriari in cruce* but *cum Christo crucifixus sum*. Happily such heroes are still with us, and the present little book on their *Ideal* will help to multiply the number. Fortunately the original has found a worthy English rendering, a translation that hands over to the colder temperaments of the North thoughts and aspirations which some of us are wont to regard as indigenous and acclimatable only in the soul and speech of the Latin or the Celt. The language of the heart is international, and is ubiquitously understood, if it be not mutilated by its medium. In the present case the name of the translator forfends any such disaster.

MUSA AMERICANA. I. Patriotic Songs—II. Home Songs—III. Latin Odes in Classic Meters (original)—IV. The Deserted Village (Goldsmith)—V. Julius Caesar (Shakespeare's Drama)—in Latin meters, with English text. By Anthony F. Geyser, S.J., A.M., Prof. Latin Literature, Oamption College, Prairie du Chien, Wisconsin. Loyola University Press, Chicago. 1922.

Not only ecclesiastical students but many priests who have retained a taste for the classics of ancient Rome, or of the early Christian Fathers and the Latin hymnody of the liturgy, will be delighted to browse in this *hortus deliciarum*, with its transplanted flowers of true poetic genius. In the Catholic Church the Latin tongue has remained a living language not merely through the liturgy but by the fact that immortal Rome, when to-day she speaks her mind by laws and by counsels to the leaders of the faithful throughout the world, still uses the language of the ancient Pontifex Maximus. If her pronunciation has slightly changed to meet the Itala speech of the age of Dante still on the tongue of the modern Tuscan, it is precisely because she does not regard the Latin language as a relic of Augustan antiquity, but adapts herself to the modern Roman (not the Italian), just as the Victorian adapts himself to a pronunciation that differs from that of Chaucer or of the Tudor.

Fr. Geyser gives us musical versions of the "Star-spangled Banner", of "Come Back to Erin", "Hail Columbia, Happy Land", of the "Last Rose of Summer", "Home, Sweet Home", "Lead, Kindly Light", and many of the popular songs cherished by all classes. The Latin version in each case retains the exact rhythm of the English songs, and is therefore rather accentual than quantitative, thus following the style of the medieval latinists and poets whose muse sings in Breviary and Missal. But in the third series, where the author chants his own memories, observations, and aspira-

tions, we have an excellent assortment of the purely classical forms in asclepiad, sapphic, glyconic, archilochian, and alcaic verse. The Latin of "Sweet Auburn, Loveliest Village of the Plain" is Virgilian hexameter, and answers all the requirements of the Horatian school. Incidentally the beauty, and above all the value of the Latin language in the expression of exact and precise thought, are shown by a comparison with the English version. Where the Roman uses but twenty signs to express his sentiment, the English singer needs thirty or forty. Note for instance out of many samples Tom Moore's

Erin, the tear and the smile in thine eyes
Blend like the rainbow that hangs in thy skies;
Shining through sorrow's stream,
Sad'ning through pleasure's beam,
Thy suns, with doubtful gleam,
Weep while they rise.

which in Latin, preserving the same meter of the air "Aileen Aroon", reads:

Risus, Hibernia, et lacrimae,
Arcus ut pluvius unium se.
In maestis radians,
In laetis lacrumans,
Sol tuus fluctuans,
Oriens flet.

Literary Chat.

Meditations on Our Blessed Lady for every day in the month of May by the French Sulpician Fr. J. Guibert is a volume particularly designed for the use of ecclesiastical students during the morning preparation for Mass in the month of May. The translation is made by one who is not only familiar with good English style but at the same time realizes the value of terse and simple expression to aid reflection and spiritual converse. Whilst the chapters are disposed for meditation, they furnish good matter for the composition of sermons, and thus merit the attention of preachers and those who give conferences in illustration of the glories of the Mother of Christ. (O'Donovan Brothers: Baltimore.)

English Lyrics and Lancashire Songs, by George Hull (Preston, England), is a collection of varied themes

in musical verse, heart songs and sonnets, and chants of home-longings, many of which appeal to the religious sense of the priestly reader. "Ode to a Sister of Notre Dame", "The Month's Mind of Father Thomas", "Father Richard Dunderdale", "Theobald Matthew" are compositions which, while revealing a touch of personal attachment, are calculated to awaken larger echoes of grateful chords in the Catholic heart. We note a tribute "To Orbey Shipley" among others which keeps alive the memory of a noble soul hardly understood in his busy life. Perhaps the best characterization of the sentiments generally expressed in the volume as well as of the poetic quality is found in the lines "To a Friendly Critic":

"Good friend, grieve not because in
my poor song
I often linger long

Upon the mingled tales of joys and
woes

Our inner lives disclose.

Let this suffice us; since the world
within,

Where grace makes war on sin,
Is parent of the mighty world without
Where nations strive and shout.

For God has placed the everlasting
soul

Above creation's whole;
And takes, amid His countless works
divine,

True care of thee and thine.
From Him those sorrows come that
chasten joy

Not those which peace destroy;
And man, if he will only do His will,
Holds much of Eden still."

Patriotic and particularly Lancashire sentiment does not obscure the author's genuine sympathy for dear old Ireland, as is shown in the eulogy of the old parish of his boyhood, under the title "The Little Church under the Hill". (James Kitching: Preston.)

A remarkably fine selection of illustrations of sacred art products comes to us from Mayence, Germany. Many pastors will find their taste for beautiful vestments and sacred vessels abundantly satisfied by a choice among the models of the guild masters whose race has not been extinguished by the ravages of the recent war. High artistic symbolism and originality mark many of these works of art and place them in sharp contrast with the commercial machine-made articles offered in American markets. Our protective tariff is of course some hindrance to the introduction of German ecclesiastical paramentics of real value. But even so, there is a saving margin since central European industries are obliged to produce at the lowest rate of exchange. In any case, the encouragement given to labor of such superior character and genuine worth deserves consideration. St. Willis Works: Krieg und Schwarzer, Mayence, will readily furnish proof of this admirable industry in behalf of churches and sanctuaries. We have also received a series of *Colored Art Post Cards* illustrating the Old and New

Testaments, some 120 designs after Robert Leinweber, which are intended not only for travellers, as souvenirs, but also for teachers of Bible classes, showing that religious artistic efforts are being maintained in the Fatherland.

A nun of Tyburn Convent has made a good translation of Abbot Columba Marmion's *Le Christ, Vie de l'Ame*. These conferences have a dogmatic value. They explain the mysteries of Grace through Christ in a form that appeals to persons of spiritual culture and especially to the educated among religious. Christ, as the efficient cause of all grace, is shown in His operations through the Sacrament of Baptism, Penance, and the Holy Eucharist; but throughout the appeal is to the Spouse of Christ in her union with the mystical body, the Church. There is at the conclusion of these retreat talks a luminous dissertation on the place that devotion to the Blessed Virgin holds in our spiritual life; and another on the heavenly heritage, the final term of our adoptive predestination. The points or contents of each conference are summarized separately and show their logical and spiritual coherence. (Sands-Herder).

Archbishop De Guébriant's letter in the May number of the ECCLESIASTICAL REVIEW, concerning the needs of the abandoned and spiritually as well as physically starving people of Russia, has thrown light on other distressing details of the Catholic colonies in the valley of the Volga and around the Black Sea in southern Russia. It appears that the Bishop of Tiraspol, Dr. Joseph Kessler, and a priest, Father Nicolaus Meier, both sentenced to death by the Bolshevik authorities, managed to escape the vigilance of their captors and flee to America. They are at present in Kansas, where a colony from the Volga district had previously settled on the meagre farmland that offered them shelter. Some of these colonists were former subjects of the Bishop and of Father Meier, who at one time had charge of a Russian district with some eight thousand souls. Under the inspiration of the local

clergy and with great personal sacrifice, these colonists have undertaken to help their brethren at home. But their call for sympathy is lost amid the numerous appeals for charity elsewhere, though the Bishop of Bismarck and some priests who are of a kindred race are doing their utmost to assist these Catholics who are in danger, through sectarian philanthropy, of being alienated from the ancient faith to which their fathers clung through many harsh persecutions.

The Life of St. Walburga, by the author of a recent biography of St. Hildegard, Francesca Maria Steele, is an effort to illustrate the twofold apostolate of a perfect religious who combined the active with the contemplative life. The Saint had entered the Benedictine monastery that she might therein cultivate the love of Christ in the spirit of obedience. From that love sprang a wonderful fecundity of apostolic labors which made her a chief partner in the conversion of Bavaria and Frankonia. Her two brothers, Willibald and Winnibald, were the associates of St. Boniface; and St. Lioba, the sister of the Apostle of Germany, had been St. Walburga's novice mistress in England. They both went with St. Thecla, also a cousin of St. Boniface, to help

the missionaries on the Continent. The completed biography of the Saint by the Bollandists still awaits publication. Meanwhile we get a fair glimpse of it in the present volume. The statement of Miss Steele that the plant of the Bollandist Press for the material of this *Life* was destroyed in the Great War by the Germans is not quite true; but the authoress evidently does not pretend to write a critical or faultless history of St. Walburga.

The Novena to the Holy Ghost, a brochure of forty-eight pages, compiled by Father Elliott, C.S.P., comes just in time for the Pentecostal season. Like all else emanating from the soul of this devout disciple of Isaac Hecker, the spiritual exercises set forth in the booklet combine solid doctrine with spiritual unction. Introduced by an extract from the Encyclical of Leo XIII, on the Holy Ghost, the devotions selected for each day of the Novena consist of a portion of the New Testament followed by a spiritual reading. The latter is invariably illuminating and inspiring. The material lends itself for use in public, though probably the meditator in private will find it more suggestive. (New York: The Paulist Press.)

Books Received

SCRIPTURAL.

A HANDBOOK OF SCRIPTURE STUDY. By the Rev. H. Schumacher, D.D., Professor of New Testament Exegesis, Catholic University. Vol. III: The New Testament. B. Herder Book Co., St. Louis. 1922. Pp. 317. Price, \$2.00.

THEOLOGICAL AND DEVOTIONAL.

OPERUM OMNIUM THOMAE HEMERKEN A KEMPIS. Vol. VII. I: Dialogus Noviciorum in quattuor partes distinctus. II: Chronica Montis Agnetis. Editore Michael Josephus Pohl, Ph.D. Pp. vi—622 cum 6 tabulis photogr. Pretium, \$3.75.

LORETO. Eine geschichtliche Untersuchung der Frage des Heiligen Hauses. Von Prof. Dr. Georg Hueffer. I. Band: Pruefungen der Legende aus den Loreto-Quellen. 1913. Seiten viii—280. II. Band: Pruefung der Legende aus den Nazareth Quellen. 1921. Seiten viii—205, mit 14 Abbildungen. Aschendorff, Muenster Westphalen. Preis, 48 Mk.

CONSIDERATIONS FOR CHRISTIAN TEACHERS. By Brother Philip, Superior-General of the Brothers of Christian Schools. Authorized English edition. John Murphy Co., Baltimore. 1922. Pp. 405. Price, \$1.75 *postpaid*.

HOMILETICS OR THEORY OF PREACHING. By Joseph Gowan, author of *Preaching and Preachers, The Conscience*, etc. Elliot Stock, London. 1922. Pp. 407. Price, 6/- *net*.

THE "SUMMA THEOLOGICA" OF ST. THOMAS AQUINAS. Part II (Second Part): QQ. LXXX-C. Literally translated by Fathers of the English Dominican Province. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. vi-270. Price, \$3.00 *net*.

THE DIVINE STORY. A Short Life of Our Blessed Lord Written Specially for Young People. By the Rev. Cornelius Joseph Holland, S.T.L. Blase Benziger & Co., Inc., New York. 1922. Pp. x-223. Price, \$1.10 *postpaid*.

MEDITATIONS ON OUR BLESSED LADY. FOR EVERY DAY OF THE MONTH OF MAY. By the Very Rev. J. Guibert, S.S. Authorized translation. O'Donovan Bros., 211 Park Ave., Baltimore. 1922. Pp. 158.

LIFE OF ST. JOHN FRANCIS REGIS, of the Society of Jesus. By Robert E. Holland, S.J. Loyola University Press, Chicago. 1922. Pp. x-145.

L'ÉVANGILE DE NOTRE-SEIGNEUR JÉSUS-CHRIST LE FILS DE DIEU. Par Dom Paul Delatte. 2 vols. Alfred Mame & Fils, Tours. 1922. Pp. xi-506 et 390. Prix, 30 *fr*.

MARIE THÉRÈSE COUDERC. Foundress of the Congregation of Our Lady of the Cenacle. By C. C. Martindale, S.J. Benziger Bros., New York, Cincinnati, Chicago. 1922. Price, \$1.75 *net*.

THE EDUCATIONAL IDEALS OF BLESSED JULIE BILLIART, Foundress of the Congregation of the Sisters of Notre Dame of Namur. By a Member of her Congregation. Translated from the French. Longmans, Green & Co., London and New York. 1922. Pp. 61. Price, \$0.75 *net*.

PHILOSOPHICAL.

ELEMENTA PHILOSOPHIAE ARISTOTELICO-THOMISTICAE. Auctore Ios. Gredt, O.S.B. Volumina duo. Editio tertia aucta et emendata. B. Herder Book Co., St. Louis et Friburgi, Brisgov. 1921. Pretium, \$5.00.

THE HISTORY AND NATURE OF INTERNATIONAL RELATIONS. Edited by Edmund A. Walsh, S.J., Ph.D., Regent, School of Foreign Service, Georgetown University. Contributors: Stephen P. Duggan, Michael I. Rostovtseff, Carlton J. H. Hayes, James Brown Scott, James Lawrence Laughlin, John Bassett Moore, Esteban Gil Borges, Leo S. Rowe, Paul S. Reinsch, Edwin M. Borchard. Macmillan Co., New York. 1922. Pp. xvi-299. Price, \$2.25.

THE RECONSTRUCTION OF RELIGION. A Sociological View. By Charles A. Elwood, Ph.D., Professor of Sociology in the University of Missouri. Macmillan Co., New York. 1922. Pp. xviii-323. Price, \$2.25.

A NEW MEDLEY OF MEMORIES. By the Right Rev. Sir David Hunter-Blair, Bt., O.S.B., M.A. Longmans, Green & Co., New York; Edward Arnold & Co., London. 1922. Pp. xi-276. Price, \$5.50 *net*.

THE CATHOLIC EVIDENCE MOVEMENT: Its Achievements and its Hopes. By the Rev. Henry Browne, S.J., M.A., New College, Oxford; Professor of Greek in University College, Dublin. Benziger Bros., New York, Cincinnati, Chicago. 1921. Pp. xii-235. Price, \$2.00 *net*.

SELECT EPISTLES OF ST. CYPRIAN TREATING OF THE EPISCOPATE. After the Translation of Nathaniel Marshall. Edited with Introduction and Notes by T. A. Lacey, M. A., Canon of Worcester. Society for Promoting Knowledge, London; Macmillan Co., New York. Pp. 1-178.

BIRTH CONTROL. A Statement of Christian Doctrine against the Neo-Malthusians. By Halliday G. Sutherland, M.D. (Edin.). P. J. Kenedy & Sons, New York. 1922. Pp. x—160. Price, \$1.85 *postpaid*.

THE POLITICAL PHILOSOPHY OF DANTE ALIGHIERI. By John Joseph Rolbiecki, A.M. A Dissertation submitted to the Faculty of Philosophy of the Catholic University of America in Partial Fulfilment of the Requirements for the Degree of Doctor of Philosophy. Salvé Regina Press, Washington, D. C. 1921. Pp. 156. Price, \$2.25 *net*.

HISTORICAL.

LANDMARKS IN THE HISTORY OF EARLY CHRISTIANITY. By Kirsopp Lake, D.D. Macmillan Co., New York. 1922. Pp. x—113. Price, \$1.25.

MISCELLANEOUS.

GOOD ENGLISH. A Practical Manual of Correct Speaking and Writing. By John Louis Haney, Ph.D., Professor of English Philology and Head of the Department of English, Central High School, Philadelphia. Revised edition. Peter Reilly, Philadelphia. 1922. Pp. xi—244. Price, \$1.00 *net*.

PAGES FROM THE PAST. By John Ayscough. Longmans, Green & Co., London and New York. 1922. Pp. 244. Price, \$2.50 *net*.

THE KNIGHT'S PROMISE. A Story of the Knights of the Blessed Sacrament. By A. E. Whittington. P. J. Kenedy & Sons, New York. Pp. xvi—242. Price, \$1.85 *postpaid*.

TEACHING THE DRAMA AND THE ESSAY. By Brother Leo, of the Brothers of the Christian Schools. Schwartz, Kirwin & Fauss, New York. 1921. Pp. vii—81. Price, \$0.75.

ENGLISH LYRICS AND LANCASHIRE SONGS. By George Hull. James Kitching, Preston. Price, 6/— *postpaid*.

THE MAN WHO VANISHED. A Novel. By John Talbot Smith, author of *The Black Cardinal*, etc. Blase Benziger & Co., Inc., New York. 1922. Pp. vi—357. Price, \$1.75; \$1.90 *postpaid*.

THE SONG OF SONGS. Being a Collection of Love Lyrics of Ancient Palestine. A New Translation based on a Revised Text, together with the Origin, Growth and Interpretation of the Songs. By Morris Jastrow, Jr., Ph.D., LL.D. J. B. Lippincott Co., Philadelphia and London. 1921. Pp. 246. Price, \$3.00 *net*.

THE LATIN AND IRISH LIVES OF CIARIN. By R. A. Stewart Macalister, Litt.D., F.S.A. (*Translations of Christian Literature. Series V: Lives of the Celtic Saints.* Edited by Eleanor Hull.) Society for Promoting Christian Knowledge, London; Macmillan Co., New York. 1921. Pp. 190.

THE HOPE OF THE FUTURE. By Edward E. Eagle. Forewords and Messages by the Hon. Warren Gamaliel Harding, President, U. S. A.; the Hon. David Lloyd George, Prime Minister, Great Britain; the Hon. Arthur Meighan, Prime Minister, Canada; the Hon. Wm. Morris Hughes, Prime Minister, Australia; the Hon. Wm. Massey, Prime Minister, New Zealand; and Sir James Craig, Prime Minister, Northern Ireland. Cornhill Publishing Co., Boston. 1921. Pp. xxx—141. Price, \$2.00 *net*.

LAMPS OF FIRE. By Marian Nesbitt, author of *Basil's Brothers*, *Writ in Remembrance*, *The Priest's Hiding Place*, *The Crown of Life*, and other stories. Matre & Co., Chicago. 1922. Pp. 130. Price, \$1.00 *postpaid*.

THE STAR-DUSTY ROAD. By T. Gavan Duffy. (*The "Hope" Series*, No. 1.) Catholic Mission, Pondicherry, India. 1921. Pp. 24. Price, \$0.25 (1/—); 10 copies, \$2.00 (8/—); \$15.00 (£3) a hundred.

THE POTTER'S HOUSE. A Novel. By Isabel C. Clarke. Benziger Brothers, New York, Cincinnati, Chicago. 1921. Pp. 375. Price, \$2.00; \$2.15 *postpaid*.

FAMILIAR ASTRONOMY. By the Rev. Martin S. Brennan, A.M., Sc.D., A.A.S., Fellow of the A.A.A.S., Member of St. Louis Academy of Science. B. Herder Book Co., St. Louis and London. 1921. Pp. 260. Price, \$1.50.

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